

CHURCH PLANTING IN THE BLACK BAPTIST CHURCH

A PROJECT REPORT

SUBMITTED TO THE FACULTY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS

FOR THE DEGREE

DOCTOR OF MINISTRY

BY

ARTHUR L. BUTLER

WINEBRENNER THEOLOGICAL SEMINARY

FINDLAY, OHIO

AUGUST 2020

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ABSTRACT

Because of the description of autonomy ingrained within the Baptist tradition, the national, state, and district associations are hesitant to define advocate documents and guidelines for planting churches in the Black Baptist Association. Therefore, it has been challenging to establish consistency in many of the practices of the Black Baptist churches in church planting. By allowing the church planter to plant churches without guidelines and standards, the assurance of a standard definition of competency is lost in the Black Baptist churches.

The purpose of this study was to focus on the need to establish guidelines and standards. These guidelines and standards will bring uniformity and integrity to church planting within the Black Baptist churches affiliated with the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association.

A phenomenological method of research was selected to address the problem identified by this research project. The phenomenological research method emphasizes the guidelines and standards that would be most effective for church planting. Through this research study, several pastors with church planting experiences, including those from different denominations, and members that had been a part of a church planting team, served as a foundation for making the case for guidelines and standards in church planting.

The researcher's primary sources are in form of qualitative interviews, quantitative surveys, and documentary analysis, which consists of legal documents, federal documents, and state documents. The legal documents will be used to provide legal structure for planting Black Baptist churches.

The findings indicate that uniformed standards for church planters would serve to prepare candidates for planting Black Baptist churches in the Northwest District Association, the Ohio Baptist General Convention, and the National Baptist Convention USA, Inc. The uniform standards are the eight principles that were formed from the seventeen interview questions asked by the researcher.

The researcher's recommendation is that setting standards regarding who can be a church planter must be addressed. These standards can be addressed through the four recommendations: church planter analysis and discernment of the church planter's readiness, training, facility and legal structure, and financial budget.

CHAPTER ONE

INTRODUCTION TO THE PROJECT

On Sunday, May 17th, 2012, Pastor X gathered all the churches in Marion, Ohio together for an evening worship service. The worship service was held at the Plaza Theater, standing room only. This was something that had never been done in Marion, Ohio.

After the worship service, Pastor X drove from Marion, Ohio back home to his hometown of Lima, Ohio. During the drive home, he was praising God for the outcome of the worship service. After returning home, he retired to bed feeling excited about the euphoric Sunday worship service. However, Pastor X heard a voice and was awakened at 2:00 a.m. He was commissioned by God to leave Christ Missionary Baptist Church in Marion, Ohio and start a church in Lima, Ohio.

Although this was supposed to be an exciting moment for Pastor X, he also felt the significant fear. Pastor X feared being commissioned by God to do something of which he had no knowledge or prior experience.

As Pastor X was a member of the National Baptist Convention, USA, Inc., Ohio Baptist General Convention, and the Northwest District Association, the new church would become a member of these organizations.

Pastor X was humbled that he had been chosen by God to complete this daunting task, as he was leaving a stable church comprised of engaged membership, organized

Structure that was on sound financial footing and provided ample financial compensation. In its place, he was now being tasked with the development of a new church which by its nature meant no congregation, no equipment, no structure, and no financial resources.

Although this was supposed to be an exciting moment for Pastor X, he also felt a deep anxiety. He feared the prospect of being commissioned by God to do something in which he had no knowledge or experience.

Although he is honored at the calling, he is also afraid, because he realizes that he has no data or guidelines on how to plant or start a church. During his call to the ministry in which fourteen of those years was in the role of a Baptist preacher and seven of those years serving in pastoral leadership, he had not seen any information in the church constitution or church polity on planting or starting a church.

The story of Pastor X illustrates how the challenging call to plant a church is fraught with uncertainty in part due to no specific guidelines being given on how to do so. Although many churches belong to denominations which have structure within the national body, the same organizational structure does not often exist in the establishment of churches within it. Even though Black Baptist churches are autonomous (self-governing), they still need to have a structure based on a church constitution, church polity, and church bylaws.

Order and structure establish that, Jesus Christ is the head shepherd of the church, and He is the one who joins and holds everything together. Paul said, but let all things be done decently and in order (1Cor. 14:40). Therefore, order and structure must be the front runner in establishing a church.

Context of the Problem

The Black Baptist Churches have inherited autonomy (governed by the members) within the Baptist tradition, therefore, many Baptist pastors try to start churches without the affiliation of the National Baptist Convention, U.S.A, Inc., Ohio Baptist General Convention, and their local district association. When Ohio pastors succeeds at this endeavor, the people lose autonomy and the pastor gains the control of the church. The people lose autonomy when the church ties itself to a self-governing pastor. Whenever a church is not under the umbrella of some established church governance organization, that church may be headed for destruction.

Established church governed organizations will be able to provide guidelines, polity, and by-laws so that the people are not taken advantage of by a self-governing pastor. With this type of information, the people can prepare themselves for planting or starting a church.

As it relates to established church governed organizations that often provide guidance to those churches that fall under its umbrella, there are three that are the most prominent within the African-American Protestant denominations, the National Baptist Convention, U.S.A., Inc., the National Baptist Convention of America, and the Progressive National Baptist Convention.

Each national body is comprised of state conventions which have its own affiliates referred to as associations:

The largest body of Black Baptists in the United States shared a common history with the National Baptist Convention of America denomination throughout the formative years of the two groups. Its formal origin date from 1895, with many roots and predecessors back to the period around 1840. Until the disagreement that arose over control of the publishing house of the denomination in 1915, there was a single National Baptist body. With the division of the National Baptist Convention of America took

control of the publishing house, and the National Baptist Convention of the U.S.A. assumed control of the foreign missions.¹

The National Baptist Convention has 31,000 congregations and 7.5 million members:

The National Baptist Convention, U.S.A., Inc. traces a history of significant growth and achievements, attended sometimes by periods of turbulence, to Saturday, November 22, 1880, when one hundred fifty-one persons from eleven states met in Montgomery, Alabama and organized the Baptist Foreign Mission Convention. A yearning to see the gospel of Jesus Christ preached on the Mother Soil of Africa drove this organizing. Rev. W. H. McAlpine of Alabama was elected as its first President.

The Publishing Board and its supporters organized the National Baptist Convention unincorporated. The Convention incorporated as the National Baptist Convention, USA, Inc. in 1922.

In September 2014, Dr. Jerry Young was elected the eighteenth president. Dr. Young served as the Vice-President at large under both Dr. Shaw and Dr. Scruggs legislation. Dr. Young's platform theme is Envisioning the Future Exceptionally.²

Nevertheless, Pastor X did not have a clue on how to start a church. Many pastors and associate ministers have faced this same task and fall by the wayside. Because of this, unsuccessful leadership and congregational animosity sets up in the church.

There is a difference between being called by God to a church, versus being called by God to start or plant a church. When a pastor is called by God to a church, all the guidelines are already set in place. The pastor may have to change some organizational operations, but the main structure has already been established.

Anytime a pastor is commissioned by God to start or plant a church, he must begin a process that results in a new (local) Christian church being established. That

¹Frank S. Mead, Samuel S. Hill, and Craig D. Atwood, *Handbook of Denominations in The United States* (Nashville: Abingdon Press 2010), 180.

² Jerry Young, "Envisioning the Future Exceptionally," National Baptist Convention, USA, Inc, 2016, accessed March 1, 2017, <https://www.google.com/#q=www.nationalbaptist.com>.

process must consist of the development of church constitution, church polity, and church by-laws.

Pastor X does understand the importance of people, a building, money, ministries, and staff for starting or planting a church, but without a foundational structure the church will be considered a storefront church. Storefront churches are churches that are not under the umbrella of any organization, such as the National Baptist Convention, Ohio Baptist General Convention, or the Northwest District Association. The “store-front congregation” does not know whether they are congregationalism (governed by the people), single-elder congregationalism or plural-elder congregationalism. They do not know who runs the church, because the church has no structure.

All the power/authority exercised by the Black pastor of a predominantly Black congregation is that granted by the congregation under God, the eternal head of the church. The pastor’s role, his function, and his style of operation directly affect the success or failure of the congregation.³ Due to the unique needs and dynamics of each individual church, there must be a balance between allowing the individual church to meet the spiritual needs of its own congregation, while also having some consistency in the requirements for the churches under various governing bodies.

Unfortunately, autonomous means each church within the Baptist tradition may act independently or self-governing. However, that does not mean the church should be established without a constitution, by-laws, and an organizational structure.

³ Floyd Massey Jr. and Samuel Beery McKinney, *Church Administration in the Black Perspective* (Valley Forge: Judson Press, 1976), 33.

Massey and McKinney argued for the need for Black Churches to have such structure. According to Massey and McKinney,

Whatever the argument, black churches must have legal documents that direct their operation. Specifically, they must have articles of incorporation and bylaws. In fact, while the loose or strict interpretation of church constitution might remain debatable, the matter of incorporation versus non-incorporation is a moot point, for the unincorporated church can be personally hazardous.

Unincorporated church officers or trustees are individually liable where civil cases and purchase of church property are concerned. Officers, having put their homes as collateral when building a new church edifice, have lost those same homes when the congregation defaulted in payment. Under the unincorporated setup, the church property's legal title is in the hands of the trustees, with the congregation having no legal control.

Many states are forcing churches to incorporate to maintain tax-exempt status. This step has been a blessing both to officers who have carried individual burdens for the congregation and to the congregation itself who needed to control the action of the trustees. To state it again, churches should incorporate. This is a must.⁴

The Black Baptist Churches that are established need an agreement to be set up with an organizational and operational structure. This research project will seek to supply the guidelines and data to meet the needs of the churches. The data and guidelines need to be available, whether the information is used or not used. *The New Hiscox Guide for Baptist Churches* will be used to supply these guidelines.

The New Hiscox Guide for Baptist Churches (Judson Press) outlines these following steps for starting or planting a new church:

1. Meet regularly for worship, reflection, and prayer. Test your purpose, seek counsel, and spiritual guidance.
2. Establish a responsible committee to develop official documents, such as: constitutions, covenants, by-laws, and other articles of procedure. This group will also take care of the articles of incorporation (if needed), and tax-exempt status.

⁴ Massey and McKinney, 69.

3. The constituting or charter members of the church should transfer their membership by letter from their previous church to the new church.
4. An official constituting meeting should be announced and publicized and should include full worship service preceding the business. A vote should be held to properly constitute the new church, and the documents developed should be brought forward for approval. Following this, officers of the church should be elected. If there is no pastor yet, a committee should be elected to recommend pastoral leadership. Conclude the meeting with a hymn and prayer.
5. Leadership of the church should stick to the by-laws and constitution created, communicate with the congregation about what is going on and seek prayerful support.
6. Petition the denomination you want to affiliate with for membership.

Statement of the Problem

Because of the expectation of autonomy inherent within the Baptist tradition, the national, state, and district conventions and associations are reluctant to produce suggested documents and guidelines for establishing a church. Such a stance has contributed to the difficulty in establishing uniformity in many of the practices of the denomination.⁵

Many Black Baptist Churches have lost focus on church polity, church doctrine, and church constitution during the establishment of the new church. Instead, their initial focus seems to erroneously be on finances, assembling a large staff, growing a

⁵ Brian Lamont Monford Sr. "A Need for Standards to Bring Uniformity and Integrity to the Ordination Process of the Lima Baptist Ministerial Association" (DMIN diss., Winebrenner Theological Seminary, 2006), 4.

congregation, and acquiring larger/multiple worship sites. Although there is a need to have financial stability, operate the church efficiently, and bring others to Christ, such components should not be viewed as the primary reason for the existence of The Church or sole focus of one's ministry. Understandably, many ponder on how they can plant or start a church with no money, no staff, no people, and no building. "Economics are necessary, but a religious institution is in serious trouble if it permits the financial to dictate or control the spiritual. Utilize the expertise of the economic, but make it the servant of the spiritual, not its master."⁶

Even though each Black Baptist Church is autonomous (congregationalism), polity and doctrine are the main contents of the church. Without polity and doctrine there can be no structure in the Church. The Church can and will operate, but not under the unction of the Holy Spirit.

Floyd Massey Jr. and Samuel Berry McKinney explain the crucial nature of these issues:

In these more complex times, it is mandatory that The Black Church regardless of previous disinclination, deal with the importance of church articles and bylaws as an enabling vehicle in the achievement of its goals and as protection against internal and external encroachment on its rights. Any such church document must be legally and technically constructed, but it must also seek elevation beyond that which is solely legalistic and must express its legality in keeping the humane and Christian guidance of the spirit of God as defined by Jesus Christ.⁷

"A spiritual leader must know where he or she is going before presuming to lead others. The Chief Shepherd gave us the pattern. "When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice." "The ideal leader," said A. W. Tozer, "is one who hears the voice of God, and beckons on as the voice calls him and them." Paul gave this challenge to the Corinthians: "Follow my

⁶ Floyd Massey Jr. and Samuel Berry McKinney, *Church Administration in the Black Perspective* (Valley Forge: Judson Press, 1976), 76.

⁷ Floyd Massey Jr. and Samuel Berry McKinney, 67.

example, as I follow the example of Christ (1 Corinthians 11:1). Paul knew whom he was following, where he was going, and could challenge others to follow him there.

It is not easy to guide people, even mature Christians, who have strong opinions of their own. The leader cannot assert his will recklessly.”⁸

J. Oswald Sanders describes the role of leaders:

A leader must initiate. Some leaders are more gifted at conserving gain than starting new ventures, for maintaining order than generating ardor. A true leader must be venturesome as well as visionary. He must be ready to jump start as well as hold speed.

The leader must either initiate plans for progress or recognize the worthy plans of others. He must remain in front, giving guidance and direction to those behind.⁹

Therefore, polity and doctrine should never be overlooked in developing a church, they are pillars of the foundation.

Periodically, among Baptists there is a discussion of church polity:

James W. Bryant and Donald McCall Brunson survey five different views of church polity (how a church should be run or governed): They desired “The Single Elder Led Church” that recognizes the principle of a plurality of elders in the book of Acts, but it views them as the staff and as equals to the pastor. Other chapters include “The Presbytery Led Church,” and “The Congregational Led Church,” “The Bishop Led Church, and “The Plural Elder Led Church.” Baptist believe the single elder led church best meets New Testament teaching from a historic Baptist perspective.¹⁰

The *Oxford Dictionary of the Christian Church* defines “congregationalism as ‘the form of Church polity which rest on the independence and autonomy of each local church.’ Per the *Oxford Dictionary of the Christian Church*, the principles of democracy in the church government rest on the belief that Christ is the sole head of His church, the members are all priests unto God, and these units are regarded as an outcrop and representative of the church universe.”¹¹

⁸ J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1994), 126-27.

⁹ Sanders, 127.

¹⁰ James W. Bryant and Donald McCall Brunson, *The New Guide Book for Pastors* (Nashville: Academic 2007), 88.

¹¹ F. L. Cross and E. A. Livingston, *The Oxford Dictionary of the Christian Church* (New York: Oxford University Press, 2005), 4, quoted in Paul E. Engle and Steve B. Cowan, *Who Runs the Church?* (Grand Rapids: Zondervan 2004), 135.

These two issues: independence, and autonomy are the main ingredients that must be the primary focus before a Black Baptist church is planted or started.

The government of the Black Baptist Church is vested in the body of baptized believers who comprise it. It is not subject to the control of any ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and cooperates with and supports the district association, and state conventions affiliated with the National Baptist Convention, USA, Inc. or any other organization affiliated with the Black Baptist Churches. Therefore, this study will explore the impact of church planters affiliated with the same national, state, and district Baptist Association usurping the authority of the congregation with the lack of connection to the Districts and the National Baptist Convention on church polity, and doctrine.

Purpose of the Study

The researcher will develop a plan to assist Churches in the Northwest District Association (NWDA), Ohio Baptist General Convention (OBGC), and the National Baptist Association (NBA) on issues of starting churches per the doctrine and polity of the NBA.

This study is needed to establish that uniformity, integrity, and protocol are used in planting or starting a Black Baptist Church affiliated with the same national, state, and district Baptist Association. “Before dealing with the practical issues of congregational leadership, it is important to clarify the purpose of the church. Without clarity in biblical and theological foundations for ministry, techniques, and methods can become detached

from the very vision that birthed them. A church can drift away from its reason for existence and become a religious country club.”¹²

Research Methodology to Study the Problem

The research methodology to study the problem of pastors, church planters, the need for incorporation, constitutions, and bylaws will be qualitative interviews and quantitative governmental data.

Personal interviews will be done with pastors and church planters from the National Baptist Convention, Southern Baptist Convention, Ohio Baptist General Convention (OBGC), District Moderators, and Lay persons. Even though Southern Baptist Convention is not a part of the National Baptist Convention, they have a renowned success in church planting. The interviews will provide valuable feedback on the perspectives of leaders and lay people in response to the important issues inherent in establishing churches with a primary emphasis on religious doctrine, philosophy, polity, and constitution. Therefore, the Black Baptist planters will gain valuable information on the correct and incorrect procedure on planting or starting a church.

The participants in the interview will be given an opportunity to respond to the research questions through a “pros and cons” questionnaire. The questionnaire will be available on the Lima Area Black Ministerial Alliance chat line. The LABMA chat line is a special chat line composed for information to the Lima Area Black Ministerial Alliance only, unless otherwise agreed upon by the Lima Area Black Ministerial Alliance.

¹² Bruce P. Powers, *Church Administration Handbook* (Nashville: B&H Academic, 2008), 5.

The researcher will go to the federal and state agencies to gather information. The information gathered from the federal and state agencies will be used to help solidify the data that is needed to become incorporated as a Baptist church. Information such as: tax exempt number, registering church name, applying for a 501(c)(3) (nonprofit organization), and to follow state and federal regulations, will be collected.

In addition, several church constitutions and bylaws will be analyzed to compare the ethical standards for the leaders and the congregation on how to do business in the church. Therefore, the challenge for the church and its planters is to return to covenant thinking, setting and maintaining high standards or principles that will guide the church and believers in their life and work. Thus, the purpose is to challenge planters and churches to develop personal and business ethics that will mandate the way they do business personally and as a body of believers.”¹³

Research Questions to Guide the Research Project

1. What are the most effective procedures for starting a church in the National Baptist Association?
2. What are governmental regulations pertinent for starting a church?
3. What should be the governance relationship between the NBA, District, Congregation, planter, and pastors?

Significance of the Research Project for the Broader Church

Church planters are people that put together a plan for a new Christian Church being established or a resource for those who are considering planting a church.

¹³ Powers, 230.

The church planters or church starters need planners and implementers, along with people involved in the research project and those not involved to be a part of the questionnaire. Evaluations with quantitative information such as; statistical records, interviews, and questionnaires are the apparatus that can be used to provide a variety of data for church planting or starting a church. Involve as many people as possible and gather only the information that will be used. Expect positive and negative input, but don't be alarmed if those with negative input speak up early and loudly; take their opinions seriously without overreacting.¹⁴

Also, others who are not the actual pastors need to participate in the study as well due to the integral role that they often have in assisting in the establishment of a new church.

This information can be used to assist those entities in developing a plan that can be implemented in the establishment of new churches that adhere to the mission, constitution, and doctrine of the National Baptist Association, the Ohio Baptist General Convention, and the Northwest District Association.

Assumptions/Limitations in the Research Project

Assumptions

1. Most church planters rely on money, people, staff and a building to plant or start a church, but they need to rely more on church polity and church doctrine.
2. Most church planters need coaches to be confident that they are planting the church under the anointing of God.
3. Churches that are planted will become more stabilized when they set up under a church polity and church doctrine first. Economics, people, and buildings are important, but not the primary components to start the spiritual foundation of the church

¹⁴ Powers, 29.

Limitations

1. The complete church polity, church doctrine, and church constitution cannot be identified in the planting or starting of a church. The analysis will present church polity and church doctrine that are frequently used in the spiritual foundation of the church.
2. Money, staff, people and buildings are often mentioned in church planting, but the crucial arenas of polity, doctrine and constitution is where the firm foundation is formed.
3. The church constitution and new members class has church polity and church doctrine incorporated in its language.

Definitions of Terms

Church Constitution: The document serves as the charter for the governance organization, affiliations, and purpose of the church. The purpose of the church shall be the salvation of souls and the edification of Christians through the preaching of the gospel of Jesus Christ. The teaching of God's Word, the Bible, and the administration of the ordinances of the New Testament is a worldwide ministry through missionary representatives.

Church Doctrine: A theological statement of Baptist beliefs with principles that outline our doctrine and our denomination. One of the main beliefs that Baptists have is in the unity of the triune Godhead, in God the Father, God the Son, and God the Holy Spirit: 1 John 5:7; one Lord, one Faith, and one Baptism. Ephesians 4:5.¹⁵

Church Planters: People that put together a plan for a new Christian Church being established or a resource for those who are considering planting a church.

¹⁵ Holy Bible: *King James Study Bible* (Nashville: Thomas Nelson Publisher, 1981).

Church Polity: The operational and governing structure of a church or of a Christian denomination.

Congregationalism: A form of church governance that allows each church to manage its own affairs as an autonomous, independent congregation that owns and manages its property and facilities.

District Moderator: The C.E.O of the district, who is called to: set visions for the district, develop programs, settle disputes, and sets the foundation for pastors being called to a church.

501(c)(3): The designation of a nonprofit organization that is recognized as tax exempt by the Internal Revenue Service.

Lima Area Black Ministerial Alliance: In 1993, several Baptist pastors joined together to form the Lima Area Black Ministerial Association (LABMA). The LABMA consists of the Baptist pastors in the city who formed a fellowship wherein they could address the spiritual, theological, and social needs of the Lima Community. The churches that comprise the LABMA consider themselves to be “sister churches.” Most of them are affiliated with the same national, state, and district Baptist Association.¹⁶

National Baptist Convention, USA, Inc. (Convention): The nation’s oldest and largest African American religious convention has an estimated membership of 7.5 million.

Ohio Baptist General Convention: Began as the Ohio Baptist State Convention (Colored) in 1896. There were three associations that formed earlier, namely, Providence in 1834; Eastern in 1872 and Western also, in 1872. Each Association formed as an Anti-

¹⁶ Brian Lamont Monford Sr. *DMIN diss.*, 2006, 2.

Slavery Missionary Baptist Association after the Negro ministers were expelled from the Teays Valley Association. In 1893 the Eastern Union Association voted to devise plans for a state convention. In keeping the resolution to organize a state convention on May 28-29, 1896 a meeting was held at the Curry School in Mechanicsburg and the Ohio Baptist State Convention (colored) was born.

Southern Baptist Convention: Christian denomination based in the United States. It is the world's largest Protestant body in the United States, with over 15 million members as of 2015. [2][1] This also makes it the second largest Christian body in the United States, after the Roman Catholic Church.

Outline of the Research Project

Chapter One will furnish a context of the problem, statement of the problem, and institute a purpose of the study. Also, the research methodology to study the problem, and some research questions will be presented. The significance of the research project, assumptions, limitations, and definitions of terms will be stated in Chapter One. Chapter One will introduce and focus on the contents that are necessary for planting or starting a church. The dilemmas that can and will surface when the proper contents are not used, will also be shared.

Chapter Two is designed to provide a theological and biblical foundation for the ministry of church planting with insights from church history and the researcher's personal experience.

Chapter Three will explore the insights from other disciplines, such as organizational leadership and social psychology to give insight on the role of entrepreneurship and leadership skills in forming new churches and movements.

Chapter Four will explain the research methodology utilized in the study to collect the data.

Chapter Five will disclose the research data and examine methodically the material that can be used for planting or starting a church. More comprehensive information will be derived from the research data to substantiate a structure best suitable for church planting.

Chapter Six will summarize the resource study, report the project findings and conclusions with the principles that outline the doctrine and NBA with recommendations for denominational guidelines for planting or starting a church. It will be designed to provide the new church members with sound Bible-based instruction to aid them throughout their Christian journey and enable them to understand and become involved in the church's programs and work. It will introduce a Survival Training Class, which will include eight (8) sessions. This information is to encourage the people to grow spiritually and become a vital and vibrant member of not only the new church, but of the body of Christ.

Church planting objectives will be presented:

- To learn practical tools and skills for planting or starting a church.
- To become aware of the context and content of planting or starting a church.
- To explain the priority of federal and state laws in planting or starting churches.
- To learn the outlined doctrine and denomination of the NBA.
- To learn the spiritual tools for flourishing in the process to plant or start a church.

CHAPTER TWO

THEOLOGICAL FOUNDATIONS

Planting a church consists of spiritual and physical warfare, “church planting is hard work and it is important that we don’t shirk it. Not only will we give account for the work that we do, the people we minister to are watching us. Let’s give them the example we want them to follow.”¹⁷

The planter’s task is to move people. Once the planter understands God’s will, he will make every effort to move his followers, who have previously been promoting their own agendas, to pursue God’s purpose. Until this happens, planters in charge have not led. They can go through all the steps of planting a church, but they have not led unless their people have adjusted their lives to God’s will.

Moving people is not the same as driving or forcing people to do something. It is as Gardner noted, “a process of persuasion and example by which planters cause their followers to change their attitudes and behaviors and move forward to achieve God’s purposes. When planters have done their jobs, the people around them have encountered God and obeyed his will.”¹⁸

The researcher was called by God to start a church in Lima, Ohio. This was a daunting task for the researcher considering he had no data or guidelines on planting or starting a church. The researcher had to pray and meditate to make sure that this was a

¹⁷ “Ministry Advice,” accessed January 10, 2017, <http://ministryadvice.com/church-planters>.

¹⁸ Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: B&H Publishing Group, 2011), 37. Quoted from John Gardner, *On Leadership* (New York: The Free Press, 1990), 1.

call from God and not something he initiated. The researcher went to the federal and state agencies to gather the pertinent information needed to establish an incorporated entity that would meet state and federal guidelines. The information gathered from the federal and state agencies was used to solidify the data that was needed to become incorporated as a Baptist church. This included information such as a: tax exempt number, registering the church name, applying for a 501(c)(3) (nonprofit organization), and to follow state and federal regulations.

The researcher had to apply for a tax-exempt number. The tax-exempt number was needed so that the church would be exempt from paying state taxes. The researcher had to contact the State of Ohio to get the church name registered. If that name was already being used in the State of Ohio, the researcher had to change the name or get permission (certified in writing) by the previous name owner or owners to use that name.

The researcher applied for a 501(c)(3). The 501(c)(3) (nonprofit organization) is a corporation, trust, unincorporated association, or other type of organization that is exempt from federal income tax under 501(c)(3) of Title 26 of the United States Code. It is the most common type of the 29 types of 501(c) nonprofit organizations in the United States. 501(c)(3) tax-exemptions apply to entities that are organized and operated exclusively for religious, charitable, scientific, literary, or educational purposes, or for testing for public safety, or to foster national or international amateur sports competition, or for the prevention of cruelty to children, women, or animals.

As noted, identifying guidelines for meeting state/federal standards for the establishment of the physical body of a church has clear guidelines and expectations. However, to meet the spiritual requirements that adhere to God's determination of how to

establish His church is not as clear. Yet, the Bible does provide a foundation to assist in the preparation process.

Biblical Foundation

For the church planter, all the planning in the world will not perfectly prepare you for everything that starting a new church entails. Once you jump in, you are advancing by faith.¹⁹

As you begin this spiritual journey, you must prepare yourself to fight against the satanic forces of the world. Paul informs us of the weapons you need to survive this spiritual battle. Ephesians 6:10-11, “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.”²⁰

Satan and his army have a job to do. Satan seeks to distract, frustrate, and attempt to destroy the advances that God is making in your life while you are planting the church. If the planter is to be a victorious survivor in planting the church, he will need the whole armor of God, so that he will be able to stand, regardless of what Satan throws in his face. The apostle Paul says, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, and against spiritual wickedness in high places.”²¹

The most important thing to remember about this battle, is that it is a spiritual battle. As a planter, do not forget that you are not fighting against people but the

¹⁹ “Ministry Advice,” accessed January 10, 2017, <http://ministryadvice.com/church-planters>.

²⁰ Ephesians 6:10-11 [KJSB].

²¹ Ephesians 6:12.

wickedness and evil that invades the spirit of certain people. Therefore, if your battle is spiritual, it will only be won with spiritual weapons. Thus, you do not need a gun with bullets, you need a sword of truth.

Knowing Your Weapons

In the heat of battle, any soldier will tell you that the key to victory is based on your knowledge of your equipment. The planter needs to know all the spiritual equipment he has in the Bible.

Truth and Righteousness

Paul says, “Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness.”²²

Truth, this weapon of truth is more than just stating that which is true. The weapon of truth is relying on the absolute source of all truth. In John 14:6, Jesus says, “I am the way, the truth, and the life.” Since Jesus is truth and truth absolutely, having a relationship with him is a chief weapon in spiritual warfare.

According to Genesis 15:6, Abram (later Abraham) believed God and it was credited to him as righteousness. Thus, righteous living in God’s eyes involves believing and trusting in the power and authority of God. When Satan attacks the planter on this Christian journey, he must believe in the promise that God will never leave or forsake him. This assurance of God’s protection is a necessary weapon for Spiritual Warfare.

²² Ephesians 6:14.

The Gospel Shoes

Paul reminds us, “As shoes for your feet, put on whatever will make you ready to proclaim the gospel of peace.”²³ Another powerful weapon for spiritual warfare is proclamation of the Gospel of Jesus Christ. One sure way to resist Satan is the same way that Jesus did in His temptation in the wilderness, by proclaiming the Word of God. Satan told Jesus, “if you worship me all will be yours.” But Jesus knew better because he knew the Scriptures. Thus, Jesus responded, “But, it is written, you shall worship the Lord thy God, and him only shall you serve.”²⁴

Proclaiming the truth of God’s Word is a most powerful weapon. Therefore, planters, are instructed to do whatever necessary in the eyes of God to proclaim such power.

The Shield of Faith

Paul goes on to remind us that, “Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.”²⁵ The planter’s faith in God and in the death and resurrection of his son Jesus Christ will shield the planter from whatever Satan throws at him or tries to tempt him with. According to Hebrews 11:1, “Faith is the substance of things hoped for and the evidence of things not seen.”²⁶ The planter must believe and have faith in the power of God, even when he cannot see it operating. Faith is a shield, and thus, the weapon of protection.

²³ Ephesians 6:15.

²⁴ Luke 4:7-8.

²⁵ Ephesians 6:16.

²⁶ Hebrews 11:1.

The Helmet of Salvation

Ephesians 6:17 causes one to remember that, “And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”²⁷ Salvation is accepting Jesus Christ as Lord and Savior over your life. Salvation is a gift of God and the ultimate example of His grace. It is through salvation that we are restored to right relationship with God. Salvation is described as a helmet because just as a helmet protects us and covers our fleshly bodies, salvation protects and covers our soul until the day we see Jesus face to face in glory.

Finally, the planter must know and remember that Paul instructs him to take on the whole armor of God. Having the shield without the helmet and the sword will leave him ill-equipped. However, having all the spiritual weapons will enable him to stand firm in the life of planting a church that Christ is calling him to do.

Without the Bible, the Word of God and prayer (which is communicating with God), the planter’s armor remains incomplete. The reason the Bible and prayer have earned a section separate from the other weapons of warfare is because they exist as the foundation for all the other weapons just discussed. Although prayer and the Bible were the initiatory weapons at the beginning of planting a church, they will remain of prime importance as the planter continue to grow on his missionary journey.

The Bible is the central foundation in the life of planting churches. It is through the Word of God that planters learn what God expects of them in planting churches. It is through God’s Word that planters learn the biblical and theological foundation in planting churches. The Bible is God’s instruction book for church planters, because the planter

²⁷ Ephesians 6:17.

not only learns about God and his promises through the Bible, but he also learns what is expected of him; how he should treat his neighbors as well as his enemies, how he is to praise God, and how he should operate God's church, Planters will learn that inductive Bible study consists of three parts, observation, interpretation, and application.

Observation answers the question: What does this passage say about church planting? It is the foundation that must be formed if church planting is going to be biblically structured.

Interpretation answers the question: What does this passage mean? The basis for accurate interpretation is always careful observation. As you carefully observe Scripture, the meaning will become apparent regarding how to plant a church.

Application answers the question: How does the meaning of this passage apply to church planting? The proper application begins with the belief, which then results in being and doing. Once the planter knows what the passage means, the planter is responsible for putting it into practice, and he will be accountable for it if he does not.

When the planter knows what God says, what he means, and how to put his truths into practice, then he will be equipped for planting God's church. Accurate interpretation and correct application rest on the accuracy of the planter's observation. Therefore, it is vital that the planter develop observation skills even if it seems time consuming.

The Great Commission is the biblical foundation that shapes how churches go about spreading the gospel after they have been planted.

“All authority in heaven and on earth has been given to me. Therefore, go 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 observe all things I have commanded you: and

surely, I am with you always, to the very end of the age.”²⁸ This is the Great Commission.

The apostolic Church was given the mandate to bear witness to Christ and his resurrection by making disciples of all nations. Though a disciple is made whenever a person places faith in Christ for salvation, discipling is a lifelong process. The best context for both making disciples and discipling, which includes baptism and teaching obedience is the local community of disciples, the church.²⁹

This argument even goes back further to Donald A. McGavran, who is considered the father of the modern church growth movement. In the book which he coauthored with Arthur F. Glasser, *Contemporary Theologies of Mission*, McGavran defines “mission” as carrying the gospel across cultural boundaries to those who owe no allegiance to Jesus Christ, encouraging them to accept Him as Lord and Savior and to become responsible members of His Church, working, as the Holy Spirit leads, at both evangelism and justice, at making God’s will done on earth as it is in heaven.³⁰

The primary concern of this position is church planting. It is through new churches that disciples are made and nurtured. Therefore, planting churches automatically fulfills the mission of God.³¹

Charles L. Chaney, in *Church Planting at the End of the Twentieth Century*, proposes three biblical rationales for church planting. The first, according to him, is the

²⁸ Matthew 28:18-20.

²⁹ J. D. Payne, *Discovering Church Planting: An Introduction to the Whats, Whys, and Hows of Global Church Planting* (Colorado Springs: Paternoster, 2009), 11.

³⁰ Arthur F. Glasser and Donald A. McGavran, *Contemporary Theologies of Mission* (Grand Rapids: Baker Book House, 1983), 26.

³¹ St. Paul’s Church Planting Strategies as Revealed in Selected Passages in the Book of Acts (Published at www.GlobalMissiology.org, accessed March 18, January 2018).

nature and purpose of the church. The Greek word, *ekklesia*, referred to a local assembly convened for some specific purpose. Furthermore, the use of *ekklesia* in the New Testament was informed by the Septuagint, where *ekklesia* was used to refer to the congregation of Israel as the people of God. The *ekklesia*, Chaeney argued, is also the body of Christ, where Christ is present physically and through the body, the church manifest himself to the world.³² He therefore identified the purpose of the church as evangelism, edification, and to be God's treasured people in the world. In this order, the three-fold ministry of the church can be categorized as: (1) ministry of evangelism to the world, (2) ministry of edification to the body of Christ, and (3) ministry to God in exaltation, praise and adoration. Chaney concludes by stating that through church multiplication, the church would fulfill the ministry to lost humanity while the other ministries which are derivations would be fulfilled as the churches are planted within the cultural context of every people group.³³

There are other related passages fraternized with the Great Commission. One such often neglected passage regarding the Great Commission and making disciples is John 20:21 which states, "Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.'"³⁴ While the Great Commission passage in Matthew is extremely popular to missiologists, church planting practitioners, and even biblical interpreters, it is not given serious consideration as a key biblical rationale for church planting and the

³² Charles L. Chaney, *Church Planting at the End of the Twentieth Century* (Wheaton: Tyndale House Publication Inc., 1986), 20-21.

³³ *Ibid.*, 24-25.

³⁴ John 20:21.

overall mission of the church. For instance, a new book, *Extending God's Kingdom: Church Planting Yesterday, Today, Tomorrow*, which is an EMQ (Evangelical Missions Quarterly) monograph, has no meaningful discussion on biblical basis, only a few references to Mathew 28. Ed Stetzer in *Planting Missional Churches: Planting a Church that's Biblically Sound and Reaching People in Culture*, only made a passing reference by noting, "we are sent in the same manner as Jesus, by the father, to seek and save the lost. As Christ followers, this direction can't be clearer."³⁵

Church planting involves going out and witnessing, with the intent of reaching and winning the lost and making disciples of those won. Church planting describes the beginning stages of groups of God's people coming to know him and assembling together before him.

Church planting is the process of building up the kingdom of God, clearly illustrated and taught in the Scriptures. The Scriptures help us to understand all the dynamics necessary in planting a church so that it will be strong and protected. Acts 20:17 says, "He sent to Ephesus and called the elders of the church."³⁶ The establishing of its own leaders enabled them to say there was now a church there. These situations are illustrated over and over. In Paul's instructions to Timothy, we see that as a pastor, Timothy appointed elders. He was cautioned not to appoint new believers to this position.

There are several Scriptures in the Bible that refer to church planting. The church was first planted in Jerusalem, but local assemblies would still need to be planted

³⁵ Ed Stetzer. *Planting Missional Churches: Planting a Church That's Biblically Sound and Reaching People in Culture* (Nashville: B&H Publishing Group, 2006), 38.

³⁶ Acts 20:17.

in Euro-Asia. Paul (Saul) received the call to do God's work (Acts 13:2). In many places he was not able to plant a church, but through evangelism he laid the foundation for the churches to be planted. In Lystra and other places, Paul would appoint elders to plant churches.

The commissioning of Barnabas and Paul for this missionary endeavor was the work of the Holy Spirit. The Holy Spirit most likely spoke through one of the prophets since there were prophets within this group and that was the usual means of communicating the Spirit's message (1 Cor. 14). The sending forward was the work of the Spirit rather than the church.

As they ministered to the Lord, and fasted, the Holy Spirit said, "Separate me Barnabas and Paul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."³⁷ This act is the symbolic laying of hands on a candidate for the ministry, after he has been examined by the church and it has been verified that he is called and equipped to provide leadership to the church.

Following ordination, he is generally recognized to lead the church in ministry, to determine its soundness of doctrine, to administer its ordinances, and to educate its adherents. Ordination does not imply the communication of power or authority but rather recognizes the minister being called and gifted by God.³⁸ These are the procedures that must take place in the National Baptist USA before a planter can have a biblical foundation for planting a church.

³⁷ Acts 13:2-3 [KJV].

³⁸ Acts 13:3, Ordination, 1689.

Church planting is a central part of God's mission to form a new people of God (Ephesians 1:3-14, 1 Peter 2:4-10). Christ loves the church and promised to build it (Matthew 16:18). God grows His church by adding those who are saved (1 Corinthians 3:6, Acts 2:47). God's plan goes beyond rescuing the lost to transforming lives, families, and communities (parable of salt and light in Matthew 5:13-16, parable; of yeast in, Matthew 13:33; and the ministry of Jesus and the apostles). The Great Commission implicitly includes church planting, teaching, baptizing, discipling all nations. The task of evangelism is complete only when people are brought into the fold of the church (Luke 14:23, 15:1-10). The book of Acts demonstrates that new churches are the normal and necessary result of evangelism and disciple making. Church planting is central to the Pauline understanding and practice of mission (Romans 15:19-20, 1 Corinthians 3:5-6). Jesus will not return until there is a witness to every ethnic group (Matthew 24:14).

In Paul's early ministry, he retires to Arabia for a three-year spiritual retreat, probably to fully grasp the significance of the Old Testament Scriptures in the light of his newfound Savior (Gal. 1:17-18). After returning to Damascus he learns of a plot to kill him but escapes when his friends lower him in a basket from the city wall. He then makes the first of at least five trips to Jerusalem after his conversion.

1. Acts 9:23-30; Gal. 1:18, 19.
2. Acts 11:30.
3. Acts 15:1-30; Gal. 2:2-10.
4. Acts 18:21-23.
5. Acts 21:17; 23:35.

Paul meets Peter and James and is vouched for (most disciples were still afraid of him) by Barnabas during his first fifteen-day visit (Acts 9:26-28; Gal. 1-18, 19). He then leaves Jerusalem to escape a plot on his life by the Grecians and returns to his hometown of Tarsus (Acts 9:29-31).

Some ten years later Paul is invited to join Barnabas, who has been sent to head up a newly established work in Antioch. It is in this city where the disciples are first called Christians (Acts 11:26; 26:28 and 1 Pet. 4:16). Barnabas and Paul again visit Jerusalem, bringing food supplies to the saints, who had been suffering since the famine.³⁹

History

For Southern Baptists, church planting, with its focus on establishing new and independent congregations, is a logical outcome of their theology. Southern Baptist mission work was driven by church planting. Based on a voluntarist faith, the work defined individual salvation as the cornerstone of religious life, and religious life took place within local, autonomous congregations. Recently, there has been a focus on church planting movements. Southern Baptists are known for their many successful church plantings. The researcher will use the Southern Baptist denomination as a resource.

Church planting has existed for nearly twenty centuries.⁴⁰ The first place that the church spread from Judea was Samaria.⁴¹ Christianity spread to other areas because

³⁹ H. L. Willmington, *Willmington's Guide to the Bible* (Wheaton: Tyndale House Publishers, Inc., 1984), 380.

⁴⁰ Mike Rule, *Church Planting: A Historical Look Archived 2014-04-26 at the Way Back Machine* (San Francisco: New Harvest, Sept. 2006).

⁴¹ Augustus Neander, *History of the Planting and Training of the Christian Church by the Apostles*, translated by J. E. Ryland (New York: Sheldon, 1865), 58.

persecution forced the Christians to leave Jerusalem. Christianity then spread to the Gentiles because of Apostle Paul, who had formerly been a Pharisee and a persecutor of the church.⁴² In the Bible, the book of Acts describes Christianity as spreading by the preaching of the Bible in the public areas.

In the Black Baptist church, the planter should be a pastor, or a preacher called to pastor by God and voted in by the people. The pastor's role, his function, and his style of operation directly affect the success or failure of the congregation. The respect that black preachers have was carried over from the African tradition that the chief had religious duties to perform as head of the clan. As head of the church, the black minister's divine call mandated spiritual leadership to a people frustrated in earthly power.⁴³ It then describes the believers of Christianity as gathering together regularly in homes and at the temple in Jerusalem.⁴⁴

In part, that spiritual leadership had to be communicated through the preaching of the gospel; therefore, the planter for the Black Baptist church must be a pastor or preacher called to pastor. Although each Black Baptist Church is autonomous, for the church to have the denominational recognition, this pastor or preacher called to pastor must be affiliated with the National Baptist Convention USA, Inc.

The National Baptist Convention USA has a history of following *The New Hiscox Guide for Baptist Churches*. The book outlines these steps for planting a new church.

⁴² Neander, 79, 84.

⁴³ Floyd Massey Jr. and Samuel Berry McKinney, *Church Administration in the Black Perspective* (Valley Forge: Judson Press, 1976), 34.

⁴⁴ Acts 2:44-47 [NIV].

- Meet regularly for worship, reflection and prayer.
- Test your purpose, seek counsel, and seek spiritual guidance.
- Establish a responsible committee to develop official documents, such as: constitutions, by-laws and other articles of procedures.
- This group will also take care of the articles of incorporation (if needed), and tax status.
- The constituting or charter members of the church should transfer their membership by letter from their previous church to the new planted church.
- An official constituting meeting should be announced and publicized and should include a full worship service preceding the business.
- A vote should be held to properly constitute the new church, and the documents developed should be brought forward for approval.
- Following this, officers of the church should be elected; if there is no pastor yet, a committee should be elected to recommend pastoral leadership.
- Conclude the meeting with prayer.
- Leadership of the church should stick to the by-laws and constitution created, communicate with the congregation about what is going on, and seek prayerful support.
- Continue to diligently establish goals, programs, procedures and effective review processes.⁴⁵

⁴⁵ Edward C. Goodwin, *The New Hiscox Guide for Baptist Churches* (Valley Forge: Judson Press, 1995), 22.

The National Baptist Convention USA has never had its own documentation for planting or starting a church, the organization used Hiscox as a basic reference. The evangelism board used evangelism as a tool for planting or starting a church. Neither of these tools supplied the adequate information used for starting or planting a church.

Dr. Oliver K. Patterson, Sr., chairman of the Evangelism Board of the National Baptist Convention USA, stated, “Christians are to go and make disciples of all nations. This was not a suggestion but a command! We must not allow Christ’s last command to be our least concern. We will work through the National Baptist Convention USA to:

- Promote evangelism by making it a highlighted theme at convention meeting.
- Make evangelism a primary focus that establishes clear evangelistic priorities.
- Train members in 21st century methods in reaching the lost and unchurched.
- Establish an effective Evangelism Department to ensure that the National Baptist Convention USA, members organizations have the proper tools and materials to enhance their evangelism needs.
- Work with the Department of Christian Education to develop a model program for discipling new converts.
- Develop a church planting strategy based on the Great Commission.
- Develop Evangelism workshops around the country.”⁴⁶

The National Baptist Convention USA, believe that evangelism is Matthew 28:19-20, “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to observe all things

⁴⁶ Oliver Patterson Jr., Evangelism, National Baptist Convention USA, Inc., Evangelism Board-National Baptist Convention, USA, Inc-Razor Planet.

whatsoever I have commanded you.” Their history is that the Great Commission is a two-pronged enterprise. It involves winning the lost and making disciples of those won.

1. “Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”⁴⁷
2. “Teaching them to observe all things whatsoever I have commanded you.”⁴⁸
 - a. Going and witnessing, with the intent of reaching and winning the lost.
 - b. Making disciples of those won.

The mission of the Board of Evangelism of the National Baptist Convention USA is to lead the Convention in establishing evangelism under the above definition as its primary focus and priority by establishing strategies that will focus planning and programming from a national plateau including regions, state conventions, district associations, and churches toward the accomplishment of the Great Commission.

Experience

The researcher had prior experience in planting or starting a church. June 2012, the researcher was called and spiritually led by God to plant a church in Lima, Ohio. It was very important that the researcher made sure it was God leading him and not self-motivation leading him to plant a church. After much prayer and meditation, he was assured the call had come from God to plant the church.

He had to come up with a strategic plan for the movement, since the only data he had was *The New Hiscox Guide for Baptist Churches*. This book only gave the basic

⁴⁷ Matthew 28:19.

⁴⁸ Matthew 28:20.

steps for planting a church. These basic steps gave no parliamentary procedures, constitution, by-laws, or state or federal data for planting a church.

The researcher started the movement by having a Bible study in a room at the YMCA, with seven people. After having a Bible study for three weeks, the attendance grew from seven people to thirty. When the attendance reached thirty, the researcher knew it was time to establish the name of the church. The Lord had given the researcher the name Providence Missionary Baptist Church. The researcher brought the name before the people and the name was accepted.

The name that was selected for the church had to be turned into Jon Husted, Ohio Secretary of State. The Secretary of the State department would do a state-wide check to see if there were any other entities with the same name. After the check was done, there were three other entities with the same name. The researcher received the information from the State Department with two options. The first option was to contact the other entities and get written permission from them to use the name. The second option was to change the name or a portion of the name, so that it would not be identical to the other entities names. The name was changed to Lima Providence Missionary Baptist Church, and it was approved by the people and accepted by the State of Ohio. After being accepted by the State of Ohio, the researcher was issued a State of Ohio Certificate with a tax-exempt number.

The next step for the researcher was to apply for a 501(c)(3) non-profit organization status. Before this process could take place, the researcher had to establish that Lima Providence Missionary Baptist Church would be a corporation. The researcher had to establish a board so that the board could fill out and sign the form from the State

of Ohio. Therefore, Lima Providence Missionary Baptist Church received its 501(c)(3) and became a non-profit organization.

In these more complex times, it is mandatory that the black Baptist Church regardless of previous disinclination, deal with the importance of church constitution, by-laws, and incorporation as an enabling vehicle in the achievement of its goals and as protection against internal and external encroachment on its rights. Any such church document must be legally and technically constructed, but it must also seek elevation beyond that which is solely legalistic and must express its legality in keeping with the humane and Christian guidance of the spirit of God as defined by Jesus Christ.⁴⁹

Whatever the argument, Black Baptist churches must have legal documents that direct their operation. Specifically, they must have articles of incorporation and by-laws. In fact, while the loose or strict interpretation of church constitutions might remain debatable, the matter of incorporation versus no incorporation is a moot point, for the unincorporated church can be personally hazardous.

Unincorporated church officers or trustees are individually liable where civil cases and purchase of church property are concerned. Officers having put their homes as collateral when building a new church edifice, have lost their homes when the congregation defaulted in payment. Under the unincorporated setup, the church property's legal title is in the hands of the trustees, with the congregation having no legal control.

⁴⁹ Massey and McKinney, 67.

Many states are forcing churches to incorporate to maintain tax-exempt status. This step has been a blessing to both, officers who have carried individual burdens for the congregation and to the congregation itself who needed to control the action of trustees.⁵⁰

The researcher knew that for the church to perform efficiently, a church constitution with church by-laws had to be put into place. The constitution would state the purpose of the church. The purpose of the church shall consist of Matthew 28: 19-20, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.”⁵¹

The constitution shall state the name of the church body, the location of the church body, the state of the church body, the zip code of the church body, the organized date of the church body, and that the church body is a non-profit organization.

The constitution shall state the character of the church, such as: the government of this church is vested in the body of baptized believers who composed it. It is not subject to the control of another ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and cooperates with and supports the district associations and state conventions affiliated with the National Baptist Convention USA, Inc.

The constitution shall state the admission of members. Persons desiring to become members of this church should appear in person before the church. A person may be received into this membership by the following methods upon the church’s agreement:

⁵⁰ Massey and McKinney, 69.

⁵¹ Matthew 28:19-20.

- By baptism:

A person who confesses Jesus Christ as Lord and Savior and adopts the faith and principles of this church, and be baptized by immersion may be received into fellowship of this church.

- By Christian Experience:

A believer who has formerly been a member of a Christian church and who is in substantial accord with the views of faith and principles of this church may be received upon a statement of Christian experience.

- By letter:

A believer from a Baptist church presenting a letter of transfer, and willing to conform to the doctrines, ordinances, rules and practices of this church as set forth in this constitution and regular traditions of this church, may be received into the fellowship of the church.

- By restoration:

A person who has lost membership may be restored to membership, upon their acknowledgement of their desire to be restored unto faith.

- By watch-care:

A person, who is a member of another Christian church but, is sojourning in this community for a brief period, may be received into membership of the church for that tentative period. Students may unite under watch-care while they are enrolled in a local institution of learning. All memberships must be in accordance with the rules and principles of the church.

Although not the full constitution, these guidelines provide some of the important issues that must be addressed before the church can be planted. After the constitution has been established, then the officers of the church shall be selected. The selected officers consist of: Deacon Ministry, Trustee Ministry, Church Clerk, Treasurer, and Sunday School Superintendent/Christian Education. All church officers must be members of this church, and in good standing. The officers shall be selected by the pastor and approved by vote through the church. Each ministry will be given a job description so that everyone knows what their duties are in the church.

After implementing a constitution, the researcher put a vote on the floor to accept the constitution and be a part of the National Baptist Convention USA, Inc. The vote was unanimous; therefore, the constitution had been established and the church became a member of the National Baptist Convention USA, Inc. By being a part of the National Baptist Convention USA, Inc., the churches would be protected from pastors taking advantage of them, by feeding them false doctrine. It is the planter's responsibility to make sure that the church members are protected from all hurt, harm, and danger. The protection comes through the church's constitution and being a member of a well-established organization.

At the time of the planting, the researcher had been in ministry for twenty-six years, with fourteen years as an associate minister, and twelve years as senior pastor. He had been a part of the Northwest District Association, Ohio Baptist General Convention, and the National Baptist Convention USA, Inc., for twenty-six years; therefore, he is familiar with the constitution and by-laws of the National Baptist Convention USA, Inc.

He is also familiar with the data that the entities have on church planting, which is limited.

The researcher planted the church as being autonomous (self-governing). Every church that is a member of the National Baptist USA, Inc is autonomous; therefore, a vote had to be taken by the church on the election of the officers, church constitution, and the church becoming a member of the National Baptist Convention USA, Inc.

The researcher has the experience of state and federal regulations regarding the procedures for setting up organizations. He was the Director for Minority Contractors with the State of Ohio for fourteen years, specializing in helping people start their own business. Planting a church is not just starting a spiritual organization, it is also starting a business. Therefore, all the information that he gained can be used toward planting a church. The analyst will start putting together ministries that he feels are needed to get the church planted, such as: usher ministry, deacon ministry, trustee ministry, greeter's ministry, nurses aid ministry, praise dance ministry, mime ministry, choir ministry, armor-bearer ministry, pastor's aid ministry, mission ministry, and kitchen ministry.

After setting all the ministries in place, the researcher will start to look for a method of raising money to lease or buy a building. When monies have been raised to purchase or lease a building, then monies will be solicited to purchase material commodities such as: desks, chairs, tables, pews, computers, sound equipment, pens, pencils, printing paper, printer, telephones, and Bibles.

It is time for the marquee sign to be put in place. The marquee signage will start with the name of the church, the address, the times and days for worship, children's church, Sunday school, and Bible study, the email address, and the pastor's name.

Theological Foundation

The theology of church planting rests on the two pillars of God's glory and man's responsibility. Both are essential to a proper understanding of church planting. Properly understood theology will produce the right practice. Church planting must begin with the conviction that God's glory is the goal of church planting and proceed with the conviction that the Christian minister and the saints must obey the commands of God to spread the gospel and plant churches.

In Romans 15:20, Paul states that his mission strategy was to preach the gospel where Christ had not already been named. In his mind were places where Christ was not worshiped at all new territory for the gospel.

“What is a good theology of church planting? To know the correct theology, we must begin with a good definition. Dr. James Renihan has given this definition at each of the schools in church planting. “Church planting is about bringing to birth by the work of God's Spirit worshiping congregation.”⁵² Although this definition does not explicitly say that God uses means to accomplish the planting of a church, it is clearly implied. This definition assumes or implies that there are two essential pillars of theology on which church planting stands: the glory of God and man's responsibility.

Church planting must have as its basis and goal the glory of God. This is the fundamental principle for all church planting. Why plant churches? It is for God's wisdom, power, and grace will be more fully known in the world and in the heavenly places, even as Paul says in Ephesians:

⁵² A Circular Letter to the Churches of ARBCA-Amazon S3, quoted James Renihan, “The Theology of Church Planting,” lecture at Heritage Baptist Church, Mansfield, TX, February 10, 2011.

“To the intent that now unto the principalities and powers in heavenly places might be known by the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.”⁵³

In the book of Acts, churches grew for God’s glory. Whether a miracle was performed, or multitudes believed, the result was praise to God. So today it must be the glory of God that forms the foundation of church planting. The glory of God is best seen in worshiping congregations. As the church gathers for worship to hear the Word preached and to observe the ordinances, God is glorified. This fundamental theological principle, the glory of God, must be the fundamental truth for all church planting.

The second theological principle of church planting is the truth of man’s responsibility. “God is completely sovereign as to where the gospel goes and where churches are planted.”⁵⁴

Now when they had gone throughout Phrygia and the region of Galatia and were forbidden of the Holy Ghost to preach the word in Asia.
 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.
 And they are passing by Mysia came down to Troas.
 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, come over into Macedonia, and help us.
 And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.⁵⁵

⁵³ Ephesians 3:10-12.

⁵⁴ Renihan 1-2.

⁵⁵ Acts 16:6-10.

The Sovereign God who determines where the gospel is preached also sends men to preach. These men preach at the command of Christ. Since there is a command the church is responsible to send men to preach and plant churches.

Paul was a church planter, everywhere he went he planted churches. In Asia, the New Testament mentions Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea, Colossae, and Hieropolis, churches that were planted by Paul. “Let’s examine the steps and pattern whereby he planted churches:

- He prayed, fasted, and was guided by the Holy Spirit (Acts 13:1-2, 4; 16:6, 9).
- He was sent out by another group of believers (Acts 13:3).
- He joined with other believers (formed them) to start churches (acts 13:2; 15:36; 16:3).
- The team travels to a new area where Jesus was not known (Acts 13:4, Romans 15:20).
- They proclaimed the Word of God from the Old Testament and taught about Jesus, the Good News (Acts 13:5; 14:21)
- People believed in Jesus (Acts 13:48).
- The Word of the Lord continues to spread (Acts 13: 49).
- They travel to a new place to plant more churches (Acts 14:1, 6, 20).
- They return to strengthen and encourage the disciples in each place (Acts 14:22).
- They appoint leaders in each church and commit them to the Lord (Acts 14:23).

- They return to their original sending church to report on the work (Acts 14: 26-28).”⁵⁶

1 Corinthians complements and contrasts Paul’s great doctrinal epistle to the saints of Rome. While Romans emphasizes matters of biblical theology, 1 Corinthians is concerned with the practical theology and its application to a local assembly.

Luke records the origin of the church at Corinth in Acts 18:1-17. Paul came to Corinth in about A.D. 51 after a courageous evangelistic effort at Athens (Acts 17:16-34). During that time, another church was started in the eastern port of Corinth in Cenchrea (Rom. 16:1).⁵⁷

Paul’s disclosure of this mystery (the truth that was previously hidden from common knowledge, but is now revealed) and teaches angels (principalities and powers in heavenly places) of God’s wisdom: the mystery of the incarnation, the mystery of the gospel, the mystery of Christ and His church, the mystery of the indwelling of Christ, the mystery of both Jews and Gentiles in one body, the mystery of the kingdom of heaven, and the mystery of the Rapture.⁵⁸ Paul affirms that Christians have boldness (freedom of speech before God) and access (the right of entering His presence) with confidence (assurance of being heard by God) by the faith in Him (through relying upon Christ to gain God’s ear).⁵⁹

⁵⁶ Church Planting, <https://www.allaboutGod.com/churchplanting>, accessed March 24, 2018, copyright 2002-2018.

⁵⁷ KJSB, 1761.

⁵⁸ Ibid., 1833.

⁵⁹ [KJSB] 1834.

Like every segment of society, the religious community has suffered from a leadership drought. Jesus warned his followers about false prophets who would rise to lead the unwary astray (Matt. 24:11), but who could have anticipated the plethora of would-be spiritual leaders who have flooded the airways and descended upon churches with their books and prophecies, clamoring for followers?⁶⁰

The church is painfully in need of leaders. If the world is to hear the church's voice today, leaders are needed who are authoritative, spiritual, and sacrificial. Authoritative, because people desire leaders who know where they are going and are confident of getting there. Spiritual, because without a strong relationship with God, even the most attractive and competent person cannot lead people to God. Sacrificial, because this follows the model of Jesus, who gave himself for the whole world and who calls us to follow in His steps,

Churches grow in every way when they are guided by strong, spiritual leaders with the touch of the supernatural radiating in their service. The church sinks into confusion and malaise without such leadership. Today those who preach with majesty and spiritual power are few, and booming voice of the church has become a pathetic whisper. Leaders today, those who are truly spiritual, must pass on the torch to younger people.⁶¹

⁶⁰ Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: B&H Publishing Group, 2011), 14.

⁶¹ J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1994), 18.

Summary

“Church Planting” is a strange phrase; two words that seemingly do not go together. It conjures an image of someone sticking tiny buildings with steeples in the ground. Unfortunately, we often picture a church as a building, something static, not alive. The Bible’s view of a church is of a living, growing, dynamic organism. The church, in the original language of the Bible, is not a building, but people; a called-out assembly. If we can begin to see the church like a cell, a simple living organism, capable of growth and reproduction; it will become easier for believers to envision the idea of planting a church themselves. In fact, until we understand that starting or planting a church is a normal and natural part of what it means to be a disciple of Jesus, Christians will not be able to fulfill Jesus’ command to make disciples of all nations. Matthew 28:18-20.⁶²

Planters are leaders, leaders who have learned to obey a discipline imposed from without and have then taken on a more rigorous discipline from within. Those who rebel against authority and scorn self-discipline, who shirk the rigors and turn from the sacrifices, do not qualify to lead.

Many who aspire to leadership fail because they have never learned to follow. They are like boys playing war in the street, but all is quiet. When you ask, “Is there a truce”? they respond, “No, we all are generals. No one will obey the command to change.”⁶³

If you are too big to follow, you are too little to lead. Planters must be able to lead the people in ministries, the study of anthropology, and church organization.

⁶² Church Planting, copyright 2002-2018, 1.

⁶³ J. Oswald Sanders, 52.

CHAPTER THREE

REVIEW OF LITERATURE AND OTHER SOURCES

Introduction

Church planting is a strange phrase; two words that seemingly do not go together. It conjures up an image of someone sticking tiny buildings with steeples in the ground. Unfortunately, we often picture a church as a building, something static, lacking movement. The Bible's view of a church, however, is of a living, growing, dynamic organism. The Church, in the original language of the Bible, is not a building, but people; a "called-out assembly." If we begin to see a church like a living organism capable of growth and reproduction, it will become much easier for planters to envision the idea of planting a church based on The Great Commission. In fact, until all planters understand that starting or planting a church is a normal and natural part of what it means to be a disciple of Jesus, Christians will not be able to fulfill Jesus' command to "make disciples of all nations" Matthew 28:18-20.

The Southern Baptist Convention, which is the largest Protestant denomination in the United States of America, has been the catalyst for planting churches. The Southern Baptist Convention (SBC), whose membership, as the name suggests, is most numerous in the South. However, in recent years, the Southern Baptist Convention has been expanding in all regions of the country.

The Southern Baptist Convention came into being during the years leading up to the Civil War. Although there were significant disagreements between Baptists in the two regions North and South over the question of centralized organization (the South favored one organization to control the various cooperative ministries), it was the issue of slavery that led directly to the formation of a separate Southern Baptist Convention. Specifically, the issue was whether slaveholders could be accepted as foreign missionaries. The Mission Board, located in Boston, refused to send slaveholders into the vineyards, and in May 1845, the Southern Baptist Convention was organized to establish boards for foreign and home missions.

Along with the rest of the South, the Southern Baptist churches suffered great losses during the war. Homes, schools, churches, the livelihood of citizens, and the pattern of Southern society were destroyed, with devastating effect of religious bodies. An anti-missionary movement further decimated Baptist ranks. Membership continued to decline when former slaves withdrew to form their own societies and conventions. The recovery of the Southern Baptist Convention was impressive. By 1890, there were over a million members, predominantly white.⁶⁴

The Southern Baptist Convention used slaves to plant some churches. The churches were planted in the older sections of the cities where people were living in poverty, without adequate employment or living necessities. The more financially secure citizens, white and black, fled to the suburbs, leaving the poor people piled in the inner city.

⁶⁴ Frank S. Mead, Samuel S. Hill, and Craig D. Atwood, *Handbook of Denominations in the United States* (Nashville: Abingdon Press, 1980), 188-189.

There were several churches (storefront churches) or (house-front churches) planted in the inner cities. In depressed neighborhoods there were usually many vacant stores, which easily became converted into meeting places, or where a store is not available, a residence may serve as well.

The planted churches were usually a relatively small group of people having religious beliefs or practices regarded by others as strange or sectarian type. Sometimes the churches were affiliated with national bodies, such as Holiness or Pentecostal groups. Sometimes the churches were single separate churches arising out of the zeal of a non-affiliated evangelist. In most cases, these churches were marked by their emotionalism, by strict adherence to a biblical way of life and by severe injunctions to moral living. The ministers were poorly trained in church polity and structure. The ministers had very little concern with the ability to handle the social and economic conditions that depressed the people.⁶⁵

Strategic Spiritual Leadership

Strategic spiritual leadership is not identical to leadership in general. While strategic spiritual leadership involves many of the same principles as general leadership, it has certain distinctive qualities that must be understood and practiced if spiritual leaders are to be successful. The following are the distinctive elements of spiritual leadership:

1. The spiritual leader's task is to move people. This is influence. Once spiritual leaders understand God's will, they make every effort to

⁶⁵ John P. Davis, ed., *The American Negro Reference Book* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1966), 407.

move their followers, who have previously been promoting their own agendas, to pursue God's purposes. Until this happens, those in charge have not actually led. They may have exhorted, manipulated, bullied, or held an office, but they have not led unless their people have adjusted their lives to God's will. The word move implies journeying to a destination. It is leaving where you are and relocating to a new position. The connotations of motion indicate a significant change has occurred. Moving people is not the same thing as driving or forcing people to do something. Moving people is a process of persuasion and example by which the leaders cause their people to change their attitudes and behaviors and move forward to achieve God's purposes. When the spiritual leaders have done their jobs, the people around them have encountered God and obeyed his will.

2. Spiritual leaders use spiritual means. Spiritual leaders use spiritual methods to move or influence people as opposed to practices that dishonor God. God's spiritual leaders function within a paradox, for God calls them to do something that only He can do. Spiritual leaders cannot produce spiritual change in people: only the Holy Spirit can do that. Yet through the Spirit, God often uses people to bring about spiritual growth in others. Moses experienced this paradox when God commissioned him to go into Egypt to free the Israelites from their oppressive bondage. That is the crux of spiritual leadership. Leaders

seek to move people on to God's agenda, all the while being aware that only the Holy Spirit can ultimately accomplish the task.

3. Spiritual leaders are accountable to God. Spiritual leadership necessitates an acute sense of accountability (James 3:1). Just as a teacher has not taught until students have learned, leaders do not blame their people when they fail to follow. Leaders do not make excuses. Leaders assume their responsibility is to move people to do God's will. Until leaders succeed in this, the leaders have not fulfilled their role as leaders. Spiritual leadership is taking people from where they are to where God wants them to be. God's agenda drives spiritual leaders; it is God, and not the leaders, who determines when God's will has been accomplished (1Sam. 15:13-24). Strategic spiritual leadership also requires "followership". For example, was Moses a failure as a leader because he failed to lead the Israelites into the promise land? Certainly, followers have a role to play in responding to God's will for their lives and organizations. Moses was faithful in his assignments. God's chastisements for him was not because he did not lead the people to their proper destination but because in the process of leading ungodly followers, his actions dishonored God (Num. 20:1-13).⁶⁶
4. Spiritual leaders focus on people. Leadership is fundamentally a people business. It is not merely about budgets or visions or strategies. It is about people. Spiritual leaders never lose sight of this fact.

⁶⁶ Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: B&H Publishing Group, 2011), 37-38-39.

Richard Nixon was an introvert who did not enjoy being around people. He once observed of the presidency, “This would be an easy job if you did not have to deal with people”.⁶⁷ Nixon constantly sought seclusion and eventually limited his time to only four key advisors. Nixon did not exude personal warmth. At one-point Nixon acquired a dog named King Timahoe to soften his public image. However, Timahoe would not approach the president even when his aids strung dog biscuits to his desk.⁶⁸ True leaders enjoy people and make them better for having followed.

5. Spiritual leaders influence all people, not just God’s people. An important truth that is often overlooked is that spiritual leaders can influence all people, not just Christians. God is on a mission at the local factory or technology company as well as at the local church. God’s agenda applies in the marketplace as well as the meeting place. Although spiritual leaders will generally move God’s people to achieve God’s purpose, God can also use them to exert significant influence upon nonbelievers. The biblical account of Joseph is a case in point. God intended to spare the Egyptians from a devastating seven-year famine and, through the Egyptians, to provide food for

⁶⁷ Richard Reeves, *President Nixon: Alone in the White House* (New York: Simon and Schuster, 2001; Touchstone ed., 2002), 326.

⁶⁸ *Ibid.*, 35.

other Middle Eastern people as well. Pharaoh did not follow the true God, so God sent Joseph to advise Pharaoh. God did not choose to use the religious experts of the day. Instead, he guided an unbelieving society through Joseph, a God-fearing government official.

History is replete with examples of Christian men and women exerting spiritual leadership upon secular society. Certainly, William Wilberforce, an English politician known as a leader of the movement to stop the slave trade had major influence in his day.⁶⁹ James Monti has written: “It is a testimony to the awesome dignity that almighty God has bestowed on each human soul that just one man can exert such a marked and lasting influence on the course of human events an influence for good or for evil.”⁷⁰

Christians in business, like those in politics, ought not to assume that spiritual leadership is purely the local minister’s domain. Spiritual leadership occurs in the middle of everyday life. Christian CEOs are regularly disciplined from corporate America. Business leaders want their faith to inform the way business leaders guide their companies.

6. Spiritual leaders work from God’s agenda. The greatest obstacle to effective spiritual leadership is when people pursue their own agendas rather than seeking God’s will. God is working throughout the world to achieve His purposes and to advance His kingdom. God’s concern is

⁶⁹ Blackaby and Blackaby, 40.

⁷⁰ Ibid., 40, quoted from James Monti, *The King’s Good Servant but God’s First* (San Francisco: Ignatius Press, 1977).

not to fulfill leaders' dreams and goals or to build their kingdoms and careers. His purpose is to turn His people away from their self-centeredness and obsession with temporal, material concerns and to draw His people into a relationship with himself so they are His instruments for accomplishing His purposes.⁷¹

Church planting requires strategic leadership with focal points being anthropology, business, education, psychology, science, and sociology. The phrase church planting, is not found in the Bible, but it is used by planters to describe the process found in the Scriptures by which churches are started.⁷²

If the world is to hear the church's voice today, leaders are needed who are authoritative, spiritual, and sacrificial. Authoritative, because people desire leaders who know where they are going and are confident of getting there. Spiritual, because without a strong relationship with God, even the most attractive and competent person cannot lead people to God. Sacrificial, because this follows the model of Jesus, who gave himself for the whole world and who calls us to follow in His steps.⁷³ The Researcher knows that one of the best ways to lead people to God is through a strong relationship with God through ministries.

The Black Baptist Church has opportunities to enter several kinds of ministry in response to specific situations. There is the educational ministry, ministry to people

⁷¹ Blackaby and Blackaby, 40.

⁷² "Church Planting," accessed December 2016, <https://www.allaboutgod.com/church-planting.htm>.

⁷³ J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1994), 18.

through the celebration of ordinances, crisis ministries, and a wider ministry through service to the community.⁷⁴

Just as Jesus taught, the Black Baptist church ministries should teach people to come to faith, grow in faith, serve in faith and live in faith. The primary jobs of planters and the congregation is to bring people to Jesus Christ, and help people grow in Jesus's likeness. As described in Ephesians 4:11-13, the task of church leaders is to equip, or prepare God's people for work of Christian service. It is the duty of every believer to seek to understand, develop, and use in Christian service the gifts God has provided. It is the job of the church to perform the function that will enable believers to have a positive witness to the world. Reaching, teaching, and developing are the key words for what the planters are trying to do. The purpose of the church, ultimately, is to make disciples and lead them to live and serve under the lordship of Christ.⁷⁵

Ministries

Church administration is ministry, not methods. It is people, not paperwork. It is human process, not inhumane policies. It is management, not manipulation.

Administration and management refer to an organization's "people processes" and help institutions use their resources well. In the church and other Christian institutions, administration is growing people, not simply doing things. Administration is vital if the church is to reach its mission.⁷⁶

⁷⁴ Floyd Massey Jr. and Samuel Berry McKinney, *Church Administration in the Black Perspective* (Valley Forge: Judson Press, 1976), 91.

⁷⁵ Bruce P. Powers, *Church Administration Handbook* (Nashville: B&H Academic, 2008), 7.

⁷⁶ *Ibid.*, 20.

New Members Survival Training Ministry

The New Members' Survival Training Ministry is the joint effort of the Pastor, New Members' Ministry, and the Evangelistic Ministry. The New Members' Survival Training Ministry is designed to provide the new church members with sound Bible-based instruction to aid them throughout their Christian journey, and to enable them to understand and become involved in the church's programs and work.

The New Members' Survival Training Ministry includes the following eight (8) sessions:

1. Salvation-Bringing Us Back to God.
2. Surviving Your Decision.
3. What Baptists Believe.
4. How to Read and Study the Bible.
5. Prayer-Communicating with God.
6. Spiritual Warfare-Wearing Your Spiritual Armor.
7. Christian Stewardship and Your Personal Ministry.
8. Rap Session with Pastor and First Lady.

In addition to the eight lessons mentioned above, the packet also includes home-study sheets and additional study help that will reinforce and expand what is taught during the class period.

Please Note: The New Members' Training Ministry is not designed to provide the members with a complete comprehensive training. Rather, the goal is to introduce the members to some fundamentals of the Christian faith, with the intent that the members will continue their Christian training in the various ministries offered at the church.

Upon completion of the New Members' Training Ministry, it is the planter's utmost prayer that the members will be encouraged to grow spiritually and become a vital and vibrant member of not only the church, but of the Body of Christ. When the members grow spiritually, the members can understand how salvation brings us back to God.

Salvation-Bringing Us Back to God

Objectives

- To evaluate the decision to join Christ and His Church.
- To understand salvation, its meaning, purpose, necessity, and promise.
- To understand the relationship between salvation and the ordinance of Baptism.

Surviving Your Decision

Objectives

- To learn more about the process of bringing the member back to God.
- To discuss the difference between the members' Old Nature and the members' New Nature.
- To show the member how to live victoriously with Christ.

Black Baptist Churches Beliefs

Objectives

- To learn what outlines the doctrine and the denomination of the Black Baptist church.

- To help the members understand what the Black Baptist Churches believe.

How to Read and Understand the Bible

Objectives

- To learn practical tools and skills for reading and understanding the Word of God.
- To become aware of the context and content of Scripture.

Prayer: The Key to Sustain Spiritual Growth

Objectives

- Examine the importance of prayer.
- Identify types of prayer.
- Introduce a model of prayer.

Getting Dressed for Battle-Wearing Your Spiritual Armor

Objectives

- To learn the spiritual tools for surviving your decision.
- To discuss the importance of the Bible and prayer in Spiritual Warfare.
- To encourage the members to press on.

Christian Stewardship-Developing the Members Personal Ministry

Objectives

- To understand Christian Stewardship.
- To understand the importance of the member's personal ministry.

- Rap session with Pastor and First Lady to discuss the process of discerning the member's ministry.

Objectives

- Talk to the members about what they have learned.
- Find out if the person wants to be a member of the church.
- Get an understanding of the person's likes and dislikes.
- Find out what ministry the person would like to participate in the church.
- Continue to have rap sessions at least once a month.

Educational Ministry

The heart and guts of the church's program are bound up in its educational trust. A board of Christian Education is usually entrusted with the responsibility of promoting and giving leadership to this trust. Some churches have a board of education comprised of representatives of all areas of the church. Others spell out areas of concern, such as children, youth and adult work, athletics, missionary and stewardship education, and leadership training.

Future Implications for Ministry

The Black Baptist church is concerned with continuity, building beyond its days by passing on its tradition to the next generation. The tradition of the Black Baptist church has been strengthened by socialization. Socialization has been defined as a process whereby individuals learn requisite roles and internalize the attitudes, values, and

behaviors appropriate to persons functioning as responsive, participatory members of their church.⁷⁷

From the perspective of the individual, socialization is the process whereby one develops an identity, learns to anticipate and evaluate, becomes self-aware (consciously experiences one's own behavior), and learns to relate to others. This process must continue, according to Archie Smith Jr., because it is critical to the development of a community of solidarity, such as the Black Baptist Church. The individual must internalize the values of the church if the church is to become a living reality within one's very being.⁷⁸

Business

The Researcher realizes that the church is a business. It serves as more than a building used for public Christian worship and for the assembly of baptized believers. Therefore, the church must be planted as a physical entity, spiritual entity, and business entity.

Churches have two limited resources: tithes and people. Using these resources wisely requires each church to budget wisely, to subscribe the budget, and to use the funds from these limited resources in keeping with the wishes of the congregation.

Research in the giving patterns of church members indicates that a minimal percentage of the membership gives most of the budget money and perhaps as many as half of church members give nothing during a twelve-month period. The church, through

⁷⁷ Massey and McKinney, 129. Based on personal correspondence between Archie Smith, Jr., Associate Dean, Clark University, Worcester, Massachusetts, and the writers. Permission secured to use portions of his letter of January 6, 1975.

⁷⁸ Ibid., 129-130.

its leadership, has a keen responsibility in planning effective ministry budgets and spending the tithes and offerings of the people. The highest level of integrity is called for when caring for God's money that is given through a local church.

Mission efforts and worthy programs often suffer from inadequate funding. Without financial planning, churches can be strapped with unrealistic debt, ballooning personal costs, and rising maintenance and utility charges.⁷⁹

The pastor must elect a person or persons to handle the church finances. Although the handling of finances is entrusted to persons of integrity and intelligence, their handling must be monitored via written reports to the pastor on weekly receipts, regular written reports to the congregation, dual systems of recordkeeping, and an audit by an accredited agency. The pastor must not retreat from pressing for the orderly administration of finances, because more confusion can be generated from the mishandling of finances than from any other aspect of church administration.

As the pastor leads in the raising of finances, consideration must be given to the three sequential steps to Christian stewardship:

1. Percentage giving-regularized giving of a definite percentage of income at a level less than ten percent.
2. Tithing-the biblical concept of regularized giving of income at a level of ten percent.
3. Proportionate giving-regularized giving of income at a level more than ten percent and in proportion to what is considered one's blessings.⁸⁰

⁷⁹ Powers, 134.

⁸⁰ Massey and McKinney, 61.

In planting a church, cash flow projections and budgeting are key components in the business of the church. This process must be developed and implemented on a year-round basis.

Designing Facilities

The design of a church facility is determined by the purposes for which it is to be used. Most churches would feel that property and facilities should be used for worship, education, and fellowship. A careful study of several factors will enable those who oversee the project to develop an appropriate facility.

Secure Sufficient Land

The first decision a planter or new church will make about facilities relates to the land needed for its purposes. Various committees or task forces will assist in this process to help people relate to a vision for the church facility. A new church will be deciding where to locate facilities from which to conduct its ministry.

Several factors will be involved in decisions concerning site selections, zoning restrictions, and the amount of land needed. These factors will vary from place to place.

1. **Size and Shape.** Because of the varied activities in which churches engage and requirements for parking, the suggestion of a minimum size of five acres is frequently given. Another suggestion is to allow two acres for every 300 people in attendance. (This involves projecting the future growth of the church).
2. **Easements and utilities.** An investigation must be made of the kinds of easements or other access to the property that exist. Setback requirements

for buildings must be determined. If utilities are not presently available at the site, an estimate of the cost of bringing them in must be made.

3. Zoning requirements. An important consideration for any site would be the zoning classification. Restrictions concerning parking, building height, types of structures, and uses of buildings must be investigated. An attempt to change the zoning classification after land is purchased may not be successful.
4. Visibility. Closely related to accessibility is the need for location to be seen easily by the people who pass by. The often repeated statement remains true: “If you need a sign to point people to your location, your church should be where the sign is.” Signs that can convey a changing message will add to the visibility of the church.
5. Parking. Adequate parking is a must for most churches. Too many churches rely on street parking when provisions should be made on the property for people to park. The parking should be within reasonable walking distance of the building, and it should be integrated with the landscaping to provide an attractive appearance.⁸¹

Legal Matters

Every church needs legal advice at some point in its ministry. The need will vary according to the kinds of activities, building programs, and ministries in which the church

⁸¹ Powers, 168-169.

is involved. Therefore, the church should seek a reputable, competent attorney who will be sympathetic and understanding of the special legal needs of the church.⁸²

Numerous and rapid changes are taking place in legal matters that may have impact on the local church. At the national level the Internal Revenue Service continues to issue rulings that affect the church. In addition, tax code changes and tax court decisions make it necessary for the church to keep up with those areas that will affect its work.

At the state level, decisions are being made concerning day-care centers and school operations that will affect those churches that offer such services.

At the local level the taxation of properties owned by a church continues to be explored. Many local ordinances also affect a church in its building program and the operation of church activities. Many of these situations will require the church to secure competent legal advice. Ignorance of the law will not be a valid excuse if the church is guilty of failing to abide by its legal responsibilities.⁸³

The planter should make sure the Black Baptist Church is a member of the National Baptist Convention USA, Ohio Baptist General Convention, and the Northwest District Association, because some of this information is available through these organizations.

⁸² Powers, 218.

⁸³ Ibid., 219.

Trustees

The work of trustees in a church will vary according to the structure within which the church operates. In most instances they will be the official group to sign papers and otherwise represent the church in legal matters. They will act as the agent of the church in transacting business.

In some cases, by vote of the congregation, the pastor acts as the agent of the church. It is important that the pastor or the trustees know and have evidence of the authority possessed in acting for the church. Entering into a contract outside that authority could result in personal liability for any loss or damage to the church or any outside party.

When acting for the church, there must be clear indication of the role of the agent on behalf of the church. A resolution passed by the church to this effect will eliminate any personal liability in the case of a dispute.

In some organizational structures, trustees may perform additional responsibilities for the church. They may act as the building and grounds or maintenance coordinator or serve in functional areas relating to insurance.⁸⁴

In many circumstances in the life and work of the church, legal advice is necessary. The wise planter will secure an attorney and seek help when it is needed. The cost involved may be well worth the damages and court costs avoided or public image preserved if proper legal procedures are followed. Church leaders should use their

⁸⁴ Powers, 220.

positions to assure that the church is doing all it can to conduct its business in a legal and ethical manner.⁸⁵

Types of Church Corporation

Corporation Sole: This corporation is controlled by a single person. That individual or the successor in that role has full legal control which cannot be usurped by the congregation. This is the standard structure for a Roman Catholic diocese and bishop.

Trustee Corporations: Here the state grants power, through charter, to officers to act as trustees for the congregation. They may or may not be officers of the church or society. Once they are elected by the members, full control of the church property is in their hands. Even when the church buys, leases, or sells property, unless the articles of incorporation stipulate otherwise, the power to do is already granted to the trustees. The only time the board is accountable is during annual meetings and elections. The trustees enjoy perpetual succession. When a vacancy occurs, the society may elect someone to fill the vacancy, or in some cases the trustees elect their own replacements.

Membership Corporations: The membership is more easily understood. It is also created by charter from the state, but the corporation here embraces the entire membership of the society. The distinction between trustees and society is eliminated, and there are but two entities, church and corporation. Its organization is like that of a civil or business corporation, the members of the society corresponding to stockholders, and its officers corresponding to the board of directors. Even where the officers are designated trustees, they hold no trust but are merely administrative officials subordinate

⁸⁵ Powers, 229.

to the congregation met in business meeting, to which they are answerable, and not to the courts.⁸⁶

By and large, Black Baptist Churches are membership corporations.⁸⁷ E. T. Hiscox's *The New Directory for Baptist Churches* states that, "trustees are really a standing committee."⁸⁸

The researcher has been a member of the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association for twenty-six years; therefore, the researcher knew the Black Baptist churches are autonomous, controlled by the members. All churches of the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association are controlled by the members.

Education

The researcher is educated on the Black Baptist Church doctrine; therefore, the researcher is aware of church polity and organization. Church polity and organization is crucial in the planting of churches.

"Periodically among Black Baptist churches there is a discussion of church polity. A recent book entitled *Perspectives on Church Government* surveys five different views of church polity (how a church should be run or governed). This book contains a chapter on "The Single Elder Led Church" it recognizes the principle of a plurality of elders in the book of Acts, but it views them as the staff and not as equal to the pastor. Other chapters include "The Presbytery Led Church," and "The Congregational Led Church, and "The Bishop Led Church," and "The Plural Elder Led Church." The Black Baptist Church believe the single elder led church best meets New Testament teaching from a

⁸⁶ Norton F. Brand and Verner M. Ingram, *The Pastor's Legal Advisor* (Nashville: Abingdon Press, 1942), 52.

⁸⁷ Massey and McKinney, 70.

⁸⁸ Edward T. Hiscox, *The New Directory for Baptist Churches* (Valley Forge: Judson Press, 1894), 117.

historic Baptist perspective.”⁸⁹ All Black Baptist Churches affiliated with the National Baptist Convention USA, Inc., are congregationalism.

The *Oxford Dictionary of the Christian Church* defines congregationalism as the form of church polity which rests on the independence and autonomy of each local Black Baptist Church. According to the *Oxford Dictionary of Christian Church*, the principles of democracy in the church government rest on the belief that Christ is the sole head of his church, the members are all priests unto God, and these units are regarded each as an outcrop and representative of the church universe.⁹⁰

The government of the Black Baptist Churches claiming affiliation with the National Baptist Convention USA, Inc., is vested in the body of baptized believers who composed it. It is not subject to the control of any other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and cooperates with and supports the district association and state conventions affiliated with the National Baptist Convention USA, Inc.

The Black Baptist Church and the denomination have a way of working together. The organization that the Black Baptist Church has and the procedures that the Black Baptist church follow are called denominational polity. Polity is a statement of principle and guidelines that determine Christian institution’s form of government and procedures for working together. The same New Testament principles that guide the Black Baptist

⁸⁹ James W. Brant and Mac Brunson, *The New Guide Book for Pastors* (Nashville: B&H Academic 2007), 88.

⁹⁰ Paul E. Engle and Steve B. Cowan, *Who Runs the Church* (Grand Rapids: Zondervan 2004), 133.

church government apply as far as possible to the practice of denominational government.⁹¹

The Black Baptist Church's educational work is vitally important. Not only the Sunday school, but other forms of religious education include: vacation Bible school, after school learning program, Bible study, youth group education, and grieving ministry program. Although some people cannot always participate in all these activities as they might wish, it is essential that the Black Baptist Church make these programs accessible always.⁹²

The researcher is educated on the Black Baptist beliefs. As Black Baptist, there are several things that Black Baptist churches believe. There are principles that outline the Black Baptist doctrine and denomination. One of the main beliefs that the Black Baptist Churches believe is the unity of the triune Godhead; God the Father, God the Son, and God the Holy Spirit. The Black Baptist Church believe in one Lord, one faith, and one baptism.

The Black Baptist Church believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction: that it has God for its author, salvation for its end, and truth without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.⁹³

⁹¹ Powers, 253.

⁹² Edward T. Hiscox, *The Star Book for Ministers* (Valley Forge: Judson Press 1994), 58.

⁹³ J. Newton Brown, *A Baptist Church Manual* (Valley Forge: Judson Press 2008), 5.

The Black Baptist Church believe there are two ordinances of the church: Baptism, and the Lord's Supper. The Black Baptist Church also believe in the Articles of Faith, which are eighteen truths that outline our faith and denomination.

The Articles of Faith are the basis for the Black Baptist Church denomination. There are eighteen articles of faith and the articles of faith define what The Black Baptist Churches believe.

Christian ordinances are symbolic acts which the Black Baptist Church practice, which were commanded by God through his Son Jesus. The Black Baptist Churches do not believe there is any salvation in either of the two ordinances that are practiced. The ordinances are as follows:

1. Baptism. The Black Baptist Church believe this ordinance is an outward show to the world that people die to themselves with Christ in a liquid grave and are resurrected with him. Therefore, the Black Baptist church believe in the mode of immersion in the water. (Romans 6:4, Acts 2:38, Luke 3:21, John 1:25. Matt. 3:6, and Mark 1:8). "Water baptism is not an option in the Black Baptist Church Christian Life, it is a necessary part of the Black Baptist Church testimony. When Christ is central to our being, we will have hope, we will die to sin and self, we will be alive to the will of God. Baptism symbolizes this reality of being central with Christ."⁹⁴
2. The Lord's Supper. This ordinance is a reminder of the brutal death and resurrection of Christ that was for the remission of sin. It also symbolizes as the blood and body of Christ, to show us as partakers of Christ. This

⁹⁴ Thomas Nelson, *Nelson's Minister's Manual* (Nashville: Thomas Nelson, Inc., 2003), 171.

ordinance is a repetitive one, any New Testament believer can partake of the Lord's Supper but remember none is worthy except through grace (Luke 22:17-20, John 13:12-20, and 1Cor. 11:23-24).⁹⁵ All Black Baptist Churches, that affiliate with the National Baptist Convention USA, Inc., will participate in the two ordinances, the Lord's Supper and Baptism.

Affiliations

The researcher is educated in knowing the Black Baptist Churches shall maintain affiliation and cooperation with local, state, and national conventions: the Northwestern Ohio Missionary Baptist Association as the local association, the Ohio Baptist General Convention as the state convention, and the National Baptist Convention, USA, Inc., as the national convention.

Admission of Members

The researcher is educated on the admission of members. The researcher knows that persons desiring to become members of the Black Baptist Church should appear in person before the church. A person may be received into this membership by the following methods upon the Black Baptist Church's agreement:

- By Baptism: A person who confesses Jesus Christ as Lord and Savior, adopts the faith, the principles of the Black Baptist Church, and is baptized by immersion may be received into the fellowship of the church.
- By Christian Experience: A believer who has formerly been a member of a Christian church, but who is in substantial accord with the views of faith

⁹⁵ KJSB, 1592-1637-1638-1780.

and the principles of the local Black Baptist Church may be received upon a statement of Christian experience.

- **By Letter:** A believer from a Baptist Church presenting a letter of transfer, and willing to conform to the doctrines, ordinances, rules, and practices of the Black Baptist Church as set forth in the constitution and regular traditions of the church, may be received into fellowship of the church.
- **By Restoration:** A person who has lost membership, may be restored to membership, upon their acknowledgement of their desire to be restored unto faith.
- **By Watch Care:** A person, who is a member of another Christian church, but is sojourning in this community for a brief period, may be received into membership of the church for that tentative period. For example, students may unite under watch-care while they are enrolled in a local institution of learning. All memberships must be in accordance with the rules and the principles of the Black Baptist Church.

Membership Status

The researcher is educated on membership status. The researcher knows that a member must be active and in good standing with the church.

Active member or member in good-standing:

- Attends Sunday services regularly (3) Sundays in a (4) week month and (4) Sundays in a (5) week month unless a just cause is recognized. Examples of just causes are illness, family illness, deaths, employment, and vacations.

- Works towards enhancing the programs of the church.
- Presents himself or herself in a Christ-like manner.
- Attends the Christian Educational programs and prayer services regularly.
- Supports the Church financially with tithes (1/10 of gross earning) and offerings on a weekly or monthly basis.
- Receives communion regularly. Regularly is defined as not missing consecutive communions.

Inactive Member

- Person absent from Sunday worship services for a period of ninety (90) days or twelve consecutive Sundays. Persons whose employment denies Church attendance less than fifty (50) percent of Sunday worship may have membership status reduced to inactive member.
- Persons three months delinquent in financial support of the church.
- Persons missing three (3) consecutive communions.

Delinquent Member

- Any member inactive for six (6) months, unless inactiveness is from illness.

Membership Duties

- Know and abide by the doctrines, ordinances, rules, and practices of the church as set forth in the constitution and regular traditions of the church.
- Study the Bible on a personal and corporate level.
- Honor, esteem, and love your Pastor. Pray for and encourage him as he gives vision and leadership to the church. Contribute to his support as you are able.
- Be regular in church attendance and in observing the Lord's Supper as denoted in the constitution.
- Engage in faithful stewardship to both God and the church with personal time, talent and possessions.
- Engage in regular and systematic financial support of the church, beginning with tithing.

Membership Rights

All members in active and good standing are entitled to the following rights and privileges:

- Voting rights on all matters concerning the church including elections and submitted questions at all church business meetings.
- Consideration by the membership as candidates for elected offices in the church should the qualifications of the office be met.
- Participation in the ordinances of the church as administered by the church.

Discipline

It shall be the practice of the church to take every reasonable measure to assist any troubled member. The pastor, deacons, and other members of the church selected by the pastor are available for counsel and guidance. Every member of the church shall practice the “laws of the New Testament Church” as follows:

- The law of love. (For every Christian) “A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” (John 13:34-35). This, if strictly obeyed, would prevent all cause of grief and offense, either personally or publicly to the church.
- The law of confession. (For the offender) “Therefore if thou bring thy gift to the altar, and there remember that thy brother ought against thee: Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” (Matthew 5:23-24). This law makes it obligatory on everyone who supposes that another brother/sister has anything against them, to go to such a one without delay and secure, if possible, reconciliation.
- The law of forgiveness. (For the offended) “Take heed to yourselves: if thy brother trespasses against thee, rebuke him: and if he repents, forgive him. And if he trespasses against the seven

times in a day and seven times in a day turn again to thee, saying I repent; thou shalt forgive him” (Luke 17:3-4). This law requires a person’s perpetual forgiveness of injuries for those repented and confessed. Jesus reaffirms this in Matthew 18:22.

The attitude of the church leaders and members one toward another shall be guided by concern for redemption and reconciliation rather than punishment. Emphases shall be placed on: love, compassion, forgiveness, patience, and reconciliation in accordance with Matthew 18:15-17, 21-22; Romans 14:1; Romans 15:1; 1Corinthians 6:1; 2Corinthians 5:17-21; and Galatians 6:1. However, should some serious condition exist which causes a member to become a liability to the general welfare of the church, the following procedure will be enacted:

- The pastor, deacons, and at times other members selected by the pastor shall take every reasonable measure to resolve the problem (private or public) in accordance with Matthew 18.
- If redemption and/or reconciliation are not obtainable, the member(s) shall be brought before the church. The church may vote to withdraw the “right-hand-of-fellowship” from such person(s), after which membership and all its rights and privileges shall be withdrawn.
- All such proceedings shall be pervaded by a spirit of prayer, forbearance, and Christian kindness.

- Any person placed under discipline shall not function in any office or auxiliary in church until they are returned to the status of active member in good standing.
- The church may restore to membership any person(s) previously excluded, upon their request and church acceptance providing the pastor and deacons have determined that repentance and reformation has taken place.

Judicial Courts. No member or group of members of the church shall bring any court action against the church, church officers, or any other member of the church pertaining to church matters before any judicial court in the land (1Corinthians 6:1). All church matters shall be dealt with and finalized internally and binding upon all parties as follows:

- By the pastor or members selected by the pastor (i.e., deacons, trustees, etc.).
- In matters concerning the pastor or at the pastor's directives, the moderator of the district may be called in to help bring about a peaceful resolution or reconciliation. The moderator is here as an outside Baptist religious leader to help guide the church. He can objectively be an instrument used of God, "Endeavoring to keep the unity of the Spirit in the bond of peace." Ephesians 4:3.
- If a decision is not reached following the above participation of the moderator, the state president may be called in to help bring about a peaceful resolution or reconciliation. The state president is here

as an outside Baptist religious leader to help guide the church. He can objectively be an instrument used of God, “Endeavoring to keep the unity of the Spirit in the bond of peace.” Ephesians 4:3.

- All decisions reached shall be final and binding upon all parties involved.

Business Entrepreneurship

The entrepreneurial personality turns the most trivial condition into an exceptional opportunity. The entrepreneur is the visionary in us. The dreamer. The energy that sparks the fire of the future.

The entrepreneur lives in the future, never in the past, rarely in the present. He is happiest when he is left free to construct images of “what if” and “if when.”

In science, the entrepreneurial personality works in the most abstract and least pragmatic areas of particle physics, pure mathematics, and theoretical astronomy. In art, it thrives in the rarefied arena of the avant-garde. In business, the entrepreneur is the innovator, the grand strategist, the creator of new methods for penetrating or creating new markets, the world-bending giant, like Sears Roebuck, Henry Ford, Tom Watson of IBM, and Ray Kroc of McDonald’s.

The entrepreneur is our creative personality always at its best dealing with the unknown, prodding the future, creating probabilities out of possibilities, and engineering chaos into harmony.

Every strong entrepreneurial personality has an extraordinary need for control. Living as an entrepreneur does, in the visionary world of the future, the entrepreneur

needs control of people and events in the present so that the entrepreneur can concentrate on his dreams.

Given the entrepreneur need for change, the entrepreneur creates a great deal of havoc around him, which is predictably unsettling for those he enlists in his projects. The farther along he is, the greater the effort required to pull his cohorts along. This then becomes the entrepreneurial worldview: A world made up of both an overabundance of opportunities and dragging feet.⁹⁶

Entrepreneurship is a word borrowed from the French verb, *entreprendre*, which mean “a business-enterprise.”

A business (also called a company, enterprise or firm) is a legally recognized organization designed to provide goods and/or services to customers. In starting a business, a person must choose what kind of business to start.

All businesses are separated into three general types:

1. A business that buys and sells goods.
2. A business that makes products.
3. A business that provides a service.

Corporate Structuring

Carefully as the person generates the business idea, the person must cautiously decide what legal structure best fits the operation. There are four popular legal structures: sole proprietorship, limited liability company, corporation, and non-profit.

⁹⁶ Michael Gerber, *The E Myth* (New York: Harper Collins Publishers, Inc., 1995), 24.

Sole Proprietorship

A sole proprietorship is a business of one individual and the business does not exist as a separate legal entity. All your personal wealth and assets are linked to the business. If you are planning to use another name or business name to operate the company, state law will require a trade name registration or filing of your company name. The employer identification number is in the name of the individual, not the business name.

Sole proprietorships include:

1. Part-time businesses.
2. Direct sellers.
3. New start-up.
4. Contractors.
5. Consultants

Limited Liability Company

A limited liability company is a type of business ownership where limited liability company owners are called members, not partners or shareholders. A limited liability company is not a corporation or partnership. A limited liability company exists as a separate entity much like a corporation.

The liability of the members of the limited liability company is limited to their investment. Members cannot be held personally liable for debts unless they have signed a personal tax return.

In a limited liability company the business income, expenses, and losses are considered as the owner's income, expenses, and losses, and the owner pays the tax on

his or her personal tax return. The owner avoids the double taxation of paying corporate tax after expenses and individual payroll tax.

A limited liability company is dissolved when a member dies or undergoes bankruptcy.

All the business losses, profits, and expenses flow through the company to the individual members.

A limited liability company requires no corporate minutes or resolutions. Limited liability company owners cannot issue shares of stock or take their company public. A single-member limited liability company is taxed as a sole proprietorship. Limited liability companies are taxed based on adjusted gross income of the owners. The income from the limited liability company is included in the 1040 on line 12, and is considered along with other income for that person or couple for that year

Corporation

A corporation takes the place of individual ownership. The corporation owns itself, can own its own property, have its own bank account, take out its own loan, and can continue its own even if the founder leaves the organization.

Corporations have shareholders, and the shares may be privately or closely held, or they may be offered for sale to the public (publicly held). One of the major benefits of incorporation is that the corporation takes on legal liability and financial risks so that founders, officers, and board members have little or no liability (except for illegal acts or gross fiscal misconduct).

The profits and losses of the corporation are taxable to the corporation, not the owners (shareholders). Because corporations are separate entities, the debts and liabilities

of the corporations are also separate from those of the owners. This separation is sometimes called a corporate shield.

Corporate income is not subject to Social Security, Workers Compensation, and Medicare taxes. Owners do not pay self-employment taxes. Corporations pay taxes on profits when corporate income is distributed to owners (shareholders) in the form of dividends. This is the first taxation. The shareholders who receive dividends must pay taxes for this distribution on their personal returns. This is the second taxation of the same money.

Non-Profits

The term nonprofit simply refers to not being commercial motivated. Nonprofits simply are mission-driven, not profit-driven. The word nonprofit refers to a type of business.

1. A nonprofit is formed by incorporating on the state level to operate a charitable function.
2. A nonprofit organization is not automatically tax exempt. Nonprofits must apply to the Internal Revenue Service to receive a letter that determines that they are a 501(c)(3) tax-exempt organization in order to get grant monies. There are minimal level of foundations giving that does require nonprofits to obtain a federal tax-exempt status, but very few.
3. Nonprofit organizations can, do, and should make profits. The law allows nonprofit tax-exempt organizations to make profit; however, nonprofits are forbidden to distribute the profits to its owners.

Under Section 501 of the Federal Tax Code, the IRS lists the nature of the organization that is exempt from taxes. The nature of these organizations functions as:

1. Religious
2. Charitable
3. Educational
4. Scientific
5. Prevention of cruelty to children and animals

A 501(c)(3) nonprofit organization is exempt from paying federal taxes on monies that it raises, but, in addition, donors to the nonprofit can take a tax deduction for their donation.⁹⁷

Summary

The Black Baptist Church is not just a building used for public worship for baptized believers. Even though the church is for worship, the church is also a business. Therefore, in these complex times, it is mandatory that the Black Baptist Church, regardless of previous disinclination, deal with the importance of church articles and bylaws as an enabling vehicle in the achievement of its goals and as protection against internal and external encroachment on its rights. Any such church document must be legally and technically constructed, but it must also seek elevation beyond that which is

⁹⁷ Roberta Jones, *Now Concerning the Church 501(c)(3) and Grant Guide* (Cleveland: Roberta Jones, Inc., 2010), 12-13, 19-23.

solely legalistic and must express its legality in keeping with the humane and Christian guidance of the spirit of God as defined by Jesus Christ.⁹⁸

Thomas Elliott Huntley takes a position in his manual, adopted by the National Baptist Convention, U.S.A., Inc. as their standard doctrine in church administration, that neither church nor pastor is entirely independent of each other, but are rather independent (like lock and key). The source of authority of certified constitution processes, on this wise, are basically, un-baptistic unless they are affected upon the following conditions:

1. That such constitution and by-laws be written and approved with the mutual consent of both pastor and church only, and that no such constitution be written during a pastoral vacancy of said church.
2. That said constitution and by-laws be applied only to the administration and pastor by whom or under whom such was written.
3. That when said church becomes vacant, the pastor-elect be given ninety days to study the original constitution and by-laws with the privilege to revise or to reject the same, according to the vision that God has given him for that particular field, or to reject that call if said church does not accept his vision; for “new wine must be placed in new bottles.”
4. That no church holds a constitution and by-laws in abeyance, or in obscurity, for several months or years without the new pastor’s knowledge, and then spring it forth as a secret weapon to obstruct his pastoral authority as the Holy Spirit has given unto him.

⁹⁸ Massey and McKinney, 67.

5. That the freedom of the pastor and the church are not bound, monopolized nor dominated by any autocratic, or dictatorial unit, whether they be deacon, a trustee or any other executive branch that would destroy the freedom of speech and the Godly actions of the pastor and members.⁹⁹

Huntley presses his claim that any constitutional provision differing from what he has stated is not in keeping with the doctrine of the Black Baptist Church. A Black Baptist Church cannot operate exactly on the basis of an Association and Baptist Convention (by constitutions and by-laws); for these are, largely shepherds' tents; whereas, the church is on the order of a sheep-fold led by the under-shepherd of the Great Shepherd of the sheep where Christ is the center of influence and the law; and where the believers are no longer under the law (legal documents) but under grace.

⁹⁹ Thomas Elliott Huntley, *Huntley's Manual for Every Baptist* (St. Louis, MO: Central Service Publication, 1966), 60.

CHAPTER FOUR

RESEARCH METHODOLOGY AND PROCEDURES

Introduction

Church planting is a strange phrase, two words that seemingly do not go together. It conjures up an image of someone sticking tiny buildings with steeples in the ground. Unfortunately, we often picture a church as a building, something static, lacking movement. The Bible's view of a church, however, is of a living, growing, dynamic organism, which was provided in the previous chapters. This study is seeking to elucidate the procedure and polity for Black Baptist Churches affiliated with the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association on church planting.

The research methodology and procedures for this project is qualitative and quantitative data. This study will seek to answer questions of how to develop standards that bring uniformity and integrity to the church planting process within the Black Baptist Churches in the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association. The research methodology and procedures for this project will be conducted with qualitative and quantitative data such as:

1. Documentary Analysis
2. Individual Interviews
3. Surveys

Documentary Analysis

Descriptive coding involves examining documents, including newspapers, speeches, budgets, transcripts of meetings, personal and public letters, internet posts and blogs, novels, diaries, and just about anything that appears in written form, as well as pictures and visual recordings.

The researcher will be using several samples of church constitution documents for examples on writing a church constitution. A church constitution legally defines the governance system vested in the pastor and members of the church who composed it, and the constitution is not subject to the control of other ecclesiastical organizations. Also none of its Boards or Committees can usurp its governmental or policy-making powers.¹⁰⁰ The constitution will address doctrine, church membership, ministries, education, pastoral duties, and church officers. Samples for Constitution and Bylaws will be displayed in Appendix A.

The researcher will be using documentation from a legal expert on the business organization for legal documents. Documents, even if they are not from interviews, are treated by qualitative researchers in a manner like transcripts (that is, typed versions) of in-depth interviews. As such, documents probably should not be treated as literal renditions of the facts but rather as people's interpretations. In the case of diaries, one can easily imagine that the authors might record things that make them look good, exaggerate their own importance, or leave out embarrassing details. But even in official documents like budgets, those who put them together tend to emphasize their accomplishments and de-emphasize past errors or bad policy outcomes.

¹⁰⁰ Floyd Massey Jr. and Samuel Berry McKinney, *Church Administration in the Black Perspective* (Valley Forge: Judson Press, 1976), 145-146.

Herbert and Irene Rubin provide inestimable intuition on documentary analysis:

Qualitative research and Quantitative documents are most useful when combined with in-depth interviews that allow the interviewer to discuss with their creators what they contain and how they were compared. Unfortunately, one cannot do that with older historical documents. In such situations, one may have to use the historian's tools, comparing a variety of documents (such as correspondence, minutes of meetings, official pronouncements, court documents and the like) to look for consistencies as well as contradictions that need to be explored and explained.¹⁰¹

The researcher's documents will be combined with in-depth interviews from the legal expert. The names of the document forms used will be displayed in Appendix B.

Individual Interviews

The five individual interviews will come from in-depth qualitative interviewing resources such as:

1. Southern Baptist Church Planters
2. Lima Community Church Senior Pastors
3. Church Planting Consultants
4. Local Pastors from Various Churches

The researcher will interview ten or as many subjects to yield five responses. The subjects will have the following qualifications: five years of experience in church planting, National Baptist Association pastor, Black Baptist churches, thirty years old and above in age.

Herbert and Irene Rubin provide valuable insights on qualitative interviewing:

When using in-depth qualitative interviewing, one of the naturalistic research methods, researchers talk to those who have knowledge of experience

¹⁰¹ Herbert J. Rubin and Irene S. Rubin, *Qualitative Interviewing*, 3rd ed. (Los Angeles: Sage Publication, Inc., 2012), 27.

with the problems of interest. Through such interviews, researchers explore in detail the experiences, motives, and opinions of others and learn to see the world from perspectives other than their own. By learning to listen to others, researchers can extend their intellectual and emotional reach across a variety of barriers.¹⁰²

This researcher will be asking Southern Baptist Church Planters, Lima Community Church Senior Pastor and Church Planting Consultants the same questions during the individual interviews. The participants will have an opportunity to respond to questions on topics such as:

1. Legal documents
2. Budgeting
3. Strategic planning
4. Attorney services
5. Cash flow projection
6. Polity
7. Doctrine
8. Structure
9. Ministries
10. Constitution

The researcher will utilize qualitative coding such as: in vivo, descriptive, and evaluation to determine effective forms of church planting. The subjects will be interviewed at Lima Providence Missionary Church, 2495 North Cole Street, Lima, Ohio, 45805. The subjects will be recorded and transcribed on four-by-eight cards for coding.

¹⁰² Rubin, 3.

The researcher will use the questions to ask about the interviewee's experiences with the researcher's concerns. All the questions arriving from these topics will be found in Appendix C.

Face-to-face interviewing is one of the oldest and most widely used methods of conducting primary research. Face-to face interviews are conducted by a market researcher and a target respondent in the street, home, office, and meeting place. There are many advantages to using face-to-face interviews, such as the use of visual aids and detection of social cues of body language. Also, with this type of interview, the interviewer can gain a deeper insight to specific answers by treating the questionnaire like a meaningful discussion and deducing the validity of each response. Although face-to-face interviews have advantages, face-to-face interviews have disadvantages.

Advantages of Interviews

- Allow for more in-depth data collection and comprehensive understanding.
- Body language and facial expressions are more clearly identified and understood.
- The interviewer can probe for explanations of responses.
- Stimulus material and visual aids can be used to support the interviews.
- Interview length can be considerably longer since the participant has a greater commitment to participate.

Disadvantages of Interviews

- Interviews are more time consuming to recruit and conduct.
- Because of timing and travel, face-to-face interviews can be expensive.

- Interviews can deliver biased responses.¹⁰³

Surveys

Surveys are a form of quantitative research that is more rigid than interviews and involves larger groups of people. Surveys will provide a limited amount of information from a large group of people and are useful when collecting data from a larger population is applied.

The survey questionnaires will be administered through the Internet to thirty subjects to yield potentially fifteen responses. The online survey method, Survey Monkey, has been the most popular way of gathering data from target participants. Aside from convenience of data gathering, researchers can collect data from around the globe. The survey questions will be found in Appendix D.

Among the different methods of data gathering for research purposes, the survey method is preferred by many researchers due to its various advantages, strengths, and benefits. However, surveys also have their disadvantages and weak points that must be considered.

Advantages of Surveys

1. *High Representativeness*: Surveys provide a high level of general capability in representing a large population. Due to the unusual huge number of people who answer surveys, the data being gathered poses a better description of the relative characteristics of the general population involved in the study. As compared to other methods of data gathering, surveys can extract data that are near to the exact attributes of the larger population.
2. *Low Costs*: When conducting surveys, you only need to pay to distribute the survey questionnaires.

¹⁰³ Charlie Marshall, "Face-to-Face Interviews-Advantages and Disadvantages-Linkedin," accessed May 25, 2019, <https://www.linkedin.com/pulse/face-to-face-interview-advantage-disadvantage>.

3. *Convenient Data Gathering*: Surveys can be administered to the participants through a variety of ways. The questionnaires can be sent via E-mail, fax, or can be administered through the Internet.
4. *Good Statistical Significance*: Because of the high representativeness brought about by the survey method, it is often easier to find statistically significant results than other data gathering methods. Multiple variables can also be effectively analyzed using surveys.
5. *Little or No Observer Subjectivity*: Surveys are ideal for scientific research studies because they provide all the participants with a standardized stimulus. With such high reliability obtained, the researcher's own biases are eliminated.
6. *Precise Results*: As questions in the survey should undergo scrutiny and standardization, they provide uniform definitions to all the subjects who are to answer the questionnaires. Thus, there is a greater precision in terms of measuring the data gathered.

Disadvantages of Surveys

- *Inflexible Design*: The survey that was used by the researcher from the very beginning, as well as the method of administering it, cannot be changed all throughout the process of data gathering. Although this inflexibility can be viewed as a weakness of the survey method, this can also be a strength considering the fact preciseness and fairness can both be exercised in the study.
- *Not Ideal for Controversial Issues*: Questions that bear controversies may not be precisely answered by the participants because of the probable difficulty of recalling the information related to them. The truth behind these controversies may not be relieved as accurately as when using alternative data gathering methods such as face-to-face interviews and focus groups.
- *Possible Inappropriateness of Questions*: Questions in surveys are always standardized before administering them to the subjects. The researcher is therefore forced to create questions that are general enough to accommodate the general population. However, these general questions may not be appropriate for all the participants as they should be.¹⁰⁴

¹⁰⁴ "Effective Principles of Portability," Portable Church Industries, accessed February 14, 2019, <https://www.portablechurch.com/church-plants/explorables.com/advantages-and-disadvantages-of-surveys>.

Confidentiality and Research Integrity

To minimize the risk and protect the participants in human research, the researcher will provide a consent form that has to be signed by participants and researcher. The form will provide the information needed to protect the participants and researcher.

Research-related concerns about privacy pertain primarily to the methods used to identify and contact prospective participants and obtain information about them. When researchers obtain information that the participants have disclosed for public use or information for which participants have given consent for the researcher's use, there is little concern about privacy. Concerns about privacy arise when information is obtained for research purposes without the consent of the individual.

In that privacy refers to persons and their interest in controlling access to themselves and information about them, researchers and IRB members most consider that people want control of the following:

- The time and place where personal information is obtained or given.
- The nature of the information obtained or given.
- What the participants will experience when providing personal information.
- Who will receive and use the information?
- Mailing: How will individual contact information be obtained? What safeguards will be in place to protect privacy in the event mailings are viewed by someone other than the intended recipient?
- Telephone: How will telephone numbers be obtained? What safeguards will be in place to protect privacy if the phone is answered by someone other than the intended recipient or a voice message will be left?
- Internet-based research: What mechanisms will be used to protect privacy when consent procedures take place online? How will questions of potential participants be answered privately?¹⁰⁵

The researcher will store the data and identity of the research subjects from the interviews and surveys in a locked fireproof filing cabinet in the researcher's office. The researcher is the only one who has a key to that filing cabinet.

¹⁰⁵ "Research Integrity," University of Nevada, Reno: accessed March 9, 2019, <https://www.unr.edu/405/protecting-participant-privacy>.

Summary

The researcher will attempt to discover the most effective structure that should be used for planting Black Baptist churches. The researcher will appertain three research methods: documentary analysis, interviews, and surveys for planting Black Baptist churches. The researcher will utilize the data collected to augment the development of a procedure for the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association for planting Black Baptist churches.

CHAPTER FIVE
RESEARCH RESULTS AND ANALYSIS OF DATA

Introduction

The goal of this research paper is to design a structure for church planting within the Black Baptist churches who hold affiliation with the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and Northwest District Association.

The steps taken to achieve this data will be through both qualitative and quantitative approaches. The data collection procedures for this research project will be conducted with data from quantitative surveys, and qualitative interviews and documenting analysis. The validity of this data is critical and the process of gathering the data is essential for church planting in the Black Baptist churches affiliated with the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association.

Documentary Analysis

The documentary analysis consists of legal documents, federal documents, and state documents, virtually anything that appears in written form, as well as visual recordings. The researcher will use the documents from the federal department, state department, and *Now Concerning the Church 501(c)(3) & Grant Guide* by Dr. Roberta Jones will be used to provide legal structure for planting churches in the Black Baptist Churches

Corporate Structuring

As the church planter generates the business idea, the church planter must cautiously decide what legal structure best fits the specific church's operation. There are four legal structures that can be utilized: sole proprietorship, limited liability company, corporation, and nonprofit.

Sole Proprietorship: A sole proprietorship is a business of one individual. The business does not exist as a separate legal entity. All the individual's personal wealth and assets are linked to the business. If the individual is planning to use another name or business name to operate the organization, state laws will require a trade name registration or filing of the individual's company name. The employer identification number is in the name of the individual not the business name.

Sole Proprietorship includes:

1. Part-time business
2. Direct sellers
3. New start-ups
4. Contractors
5. Consultants

Limited Liability Company (LLC): A limited liability company is a type of business ownership. LLC owners are called members, not partners or shareholders. An LLC is not a corporation or a partnership; however, an LLC exists as a separate entity, much like a corporation. The liability of the members of an LLC is limited to their investment. Members cannot be held personally liable for debts unless they have signed a personal guarantee.

In an LLC, the business income, expenses and losses are considered as the owner's income, expenses and losses. The owner pays the tax on his or her personal tax return. He or she avoids the double taxation of paying corporate tax after expenses and individual payroll taxes. LLCs are taxed based on the adjusted gross income of the owners. Here is an example:

An LLC has a profit of \$350,000. It has two members that each have a fifty percent share in the LLC, so each one is taxed on \$175,000 of income on his or her personal tax return. The income from the LLC is included in the 1040 on line 12 and is considered along with the other income from that person or couple for that year.

An LLC is dissolved when a member dies or undergoes bankruptcy. All the owners' business losses, profit and expenses flow through the company to the individual members.

Corporation: A corporation takes the place of individual ownership. The corporation owns itself, and therefore, can own its own property, have its own bank account, take out its own loans, and can continue its own even if the founder leaves the organization.

Corporations have shareholders, and the shares may be privately or closely held, or they may be offered for sale to the public (publicly held). One of the major benefits of the corporation is that the corporation takes on legal responsibility and financial risks so that founders, officers, and board members have little or no liability (except for illegal acts, or gross fiscal misconduct).

The profits and losses of the corporation are taxable to the corporation, not the owners (shareholders). Because corporations are separate entities, the debts and liabilities

of the corporations are also separate from those of the owners. This separation is sometimes called a corporate shield. Corporate income is not subject to Social Security, Workers Compensation and Medicare taxes.

Owners do not pay self-employment taxes. Corporations pay taxes on profits when corporate income is distributed to owners (shareholders) in form of dividends. This is the first taxation. The shareholders who receive dividends must pay taxes for this distribution on their personal returns. This is the second taxation of the same money.

Nonprofits: The term nonprofit refers to not being commercial motivated.

Nonprofits are mission-driven, not profit-driven. The following characteristics:

1. A nonprofit is formed by incorporating on the state level to operate a charitable function.
2. A nonprofit organization is not automatically tax exempt. Nonprofits must apply to the Internal Revenue Service to receive a letter that determines that, they are a 501(c)(3) tax exempt organization to get grant monies.
3. Nonprofit organizations can, do, and should make profits. Although the law does permit non-profit tax-exempt organizations to make a profit, it does prohibit them from distributing such profits to their owners.

For a non-profit organization to be tax-exempt, the IRS requires that it functions under one of the following areas:

1. Religious.
2. Charitable.
3. Educational.
4. Scientific.

5. Prevention of cruelty to children and animals.

“A 501(c)(3) nonprofit organization is exempt from paying federal taxes on monies that it raises, but, in addition, donors to the nonprofit can take a tax deduction for their donations.”¹⁰⁶

Constitution

In his manual adopted by the National Baptist Convention USA, Inc., Thomas Huntley asserts the following standards of church administration practices:

Neither church nor pastor is entirely independent of each other; but are rather independent (like lock and key). The source of authority of certified constitution process, on this wise, are basically, unBaptistic unless they are affected upon the following conditions: 1. That such constitution and by-laws be written and approved with mutual consent of both pastor and church only, and that no such constitution be written during a pastoral vacancy of said church; 2. That said constitution and by-laws be applied only to the administration and pastor by whom or under whom such is written; 3. That when said church becomes vacant, the pastor-elect be given 90 days to study the original constitution and by-laws with the privilege to revise or to reject the same, according to the vision that God has given to him for that particular field, or to reject that call if said church does not accept his vision; for “new wine must be placed in new bottles.” 4. that no church holds a constitution and by-laws in abeyance, or in obscurity, for several months or years without the new pastor’s knowledge, and then spring it forth as a secret weapon to obstruct his pastoral authority as the Holy Spirit has given unto him; 5. That the freedom of the and the church are not bound, monopolized nor dominated by any autocratic, or dictatorial unit, whether they be deacon, a trustee, or any other executive branch that would destroy the freedom of speech and the Godly actions of the pastor and members-a freedom which is bequeathed unto them by the heritage of the Baptist fathers beginning with John the Baptist.

“Huntley presses his claim that any constitutional provision differing from what he has stated is not in keeping with the doctrine of the Baptist Church. A Baptist church cannot operate exactly based on an Association and Baptist Conventions (by constitutions and by-laws); for these are, largely shepherds’ tents; whereas, the church is on the order of a sheep-fold led by the under shepherd of the Great Shepherd of the sheep where Christ is

¹⁰⁶ Roberta Jones, *Now Concerning the Church 501(c)(3) and Grant Guide* (Cleveland: Roberta Jones, Inc., 2010), 19-23.

the center of influence and the law; and where the believers are no more under the law (legal documents) but under grace.”¹⁰⁷

Types of Church Corporations

Corporation Sole

This corporation is controlled by a single person. That individual or the successor in that role has full legal control which cannot be usurped by the congregation. This is the standard structure for a Roman Catholic diocese and bishop.

Trustee Corporations

The state grants power, through charter, to officers to act as trustees for the congregation. They may or may not be officers of the church or society. Once they are selected by the church, full control of the church property is in their hands. Even when the church buys, leases, or sells property, unless the Articles of Incorporation stipulate otherwise, the power to do so is already granted to the trustees. The only time the Board is accountable is during annual meetings and elections. The trustees enjoy perpetual succession, which means that the church may elect someone to fill the vacancy when it occurs, or the trustee can elect his/her own successor.

Membership Corporations

It is created by charter from the state, but the corporation here embraces the entire membership of the church. The distinction between trustees and society is eliminated, and there are but two entities, with the church and corporation. Its

¹⁰⁷ Thomas Elliott Huntley, *Huntley's Manual for Every Baptist*, quoted in Floyd Massey, Jr. and Samuel Berry McKinney, *Church Administration in the Black Perspective* (Valley Forge, PA: Judson Press, 1976), 68-69.

organization is like that of a civil or business corporation, in this structure the members of the society are like stockholders within corporations with officers serving as the Board of Directors. Even where the officers are designated trustees, they hold no trust but are merely administrative officials subordinate to the congregation to which they are answerable, and not to the courts.

By and large, Black Baptist churches are membership corporations. E. T. Hiscox's *The New Directory of Baptist Churches* in some churches is the law that serves as the primary guide to church corporation structures."¹⁰⁸

Varieties of Power Arrangement

Who has the final word in the Black Baptist church? By what and whose authority does it move, operate, and function? The following charts indicate that a Baptist church is autonomous, sovereign, free, and under the eternal, to design its own destiny. The church is a spiritual entity.

Within this understanding of power arrangements within Baptist Churches, a spiritual entity demands that the Spirit have primacy over the temporal or mundane. A dichotomy between spiritual (deacons) and temporal (trustees) officers should never exist.

¹⁰⁸ E. T. Hiscox, *The New Directory for Baptist Churches*, quoted in Floyd Massey, Jr. and Samuel Berry McKinney, *Church Administration in the Black Perspective* (Valley Forge, PA: Judson Press, 1976), 69-70.

Table A.

Old Standard

	Holy Spirit	
	Congregation	
	Pastor	

Deacons (Spiritual) nominations disciplines		Trustees (Temporal) buildings contracts salaries program funds ("The Corporation")
--	--	--

Under the Old Standard arrangements, the congregation holds the power. The pastor and deacons may make nominations, handle disciplinary problems, and take care of spiritual matters.

The trustees handle all business and temporal matters. They represent the church in legal matters.

Table B.

Old Tradition

Unincorporated

 Holy Spirit
 Congregation
 Pastor
 Deacon Board
 (de facto trustees)

Education

Sunday school

Fellowshipmen
women**Worship**choirs
ushers**Business**

Under the Old Tradition arrangement, the church holds the power. The deacons assume the functions of deacons and trustees by using a committee of the deacons to perform trustees' functions. There is a soundness to having one board, with or without incorporation. It avoids contests between boards; however, it concentrates too much power in one place. This isolates decisions from responsibility and constitutes a form of governance without representation.

In Option 1, under the Joint Board arrangement, the joint board assumes the duties of deacons and trustees.

In Option 2, deacons, deaconesses, and trustees form the joint board. Such a threesome or more assures more harmony and more support for the action or recommendations of the joint board and allows the larger segment of church support and women an equal voice in giving direction.

The joint board may perform the legal functions or authorize the trustees to act. Here again, the church holds the power, and the delegation of that power, together with all restrictions and accountabilities, as is set forth in the by-laws.

Table C.

Joint Board System

	Holy Spirit	
	Congregation	
	Pastor	
	Joint Board	

budget		nominating
--------	--	------------

	OPTION 1	
	Holy Spirit	
	Congregation	
	Pastor	

Trustees		Deacons
----------	--	---------

	budget-nominating	
	OPTION 2	
	Holy Spirit	
	Congregation	
	Pastor	
	Joint Board	

Deacons	Deaconesses	Trustees
---------	-------------	----------

Table D.

Advisory Board or Council

Holy Spirit

Congregation

Pastor

Advisory Board

Deacons' Board	Deaconesses' Board	Trustees' Board	Finance Committee Committee or Board	Education Board	Missions Board or Committee
Parish Zones				adults	
			budget	men women young adults youth children athletics	
nominating	ushers	music	publications	social fellowship	social actions

Under the Advisory Board or Council, the congregation still holds the power, but the advisory board serves as a joint board which is more representative of all areas of the congregation. The result is that input from all major segments of the program is heard before major decisions or recommendations are made. The working church does not face arbitrary actions from a remote lay hierarchy.

Table E.
Integrated Corporate Board

Holy Spirit					
Congregation					
Pastor					
Corporate Board					

Deacons or portion of the board	Members of Trustee Committee	Clerk	President Women's Society	President Men	President Ushers
--	------------------------------------	-------	---------------------------------	------------------	---------------------

Under the Integrated Corporate Board, the congregation holds the power. The corporate board represents the church in legal matters.¹⁰⁹

Budget

Developing a Budget

Within organizations, even when an overall strategic plan examines the pattern of financial contributions which informs the budget, due to ever-changing factors within the church such as attendance, maintenance, staffing, etc., a budget should be developed annually. In a local church this plan of assessing needs and resources is called ministry budgeting. This is a process by which a church plans its spending around the ministries it

¹⁰⁹ Massey and McKinney, 70-74.

perceives as God's will for its life. Since budgeting is an evidence of our interpretation of that will, we carefully study its processes.

Ministry budgeting is based on people. The size of a church has little to do with the ministries it performs; however, this is important for planning. This process may be used by a church of a hundred members or more. It is important to identify what people value before determining an appropriate budget and challenging members to a higher level of giving.

Presenting the Budget for Church Approval

Methods of presenting the budget can be changed from year to year. Using individuals, panel discussion, and congregational discussion can heighten interest in the budget. Major changes in budget format, additional staff, or new buildings should be thoroughly explained and discussed until all questions have been answered.

Some churches adopt the report of the Budget Committee and the new church budget at the end of the discussion period while it is fresh on people's minds. Other churches wait several days before the vote is taken in a worship service to allow for more thought and prayer about the decision.

Underwriting the Budget

From the time a budget is adopted and underwritten, there is a time of prayer, education, and promotion. Many varied and productive plans are available to assist in this significant task, such as: stewardship lessons in Sunday School, tithing testimonies, and stewardship sermons in the worship services. An individual commitment will be sought from each church and Sunday school member. Whether this is done through the mail or

by a personal visit, it is important that everyone be given the opportunity to indicate financial support for the ministries of the church.

Accounting for the Budget

A procedure for receiving and expending funds is critical to the integrity of the church's financial plan. Anytime money is received, at least two church members should be present to assume responsibility for those funds. Money should be counted in a place where reasonable security can be maintained. Again, at least two members should be present during the counting of the money. As soon as possible, funds should be deposited in the church's account. Under no circumstances should money remain in the church or in a church member's home overnight.

A procedure for the accounting of church funds should follow this schedule:

1. Receive funds from all sources within the church.
2. Count the money and fill out appropriate records.
3. Deposit all money.
4. Post member contributions and provide each member an annual record of his or her giving.
5. Record all financial transactions
6. Make a monthly report to the church.¹¹⁰

¹¹⁰ Bruce P. Powers, *Church Administration Handbook* (Nashville: B&H Academic, 2008), 135-136.

Figure 7.1 shows an example of a documentation for counting money.

Figure 7.1. Counting Committee Report

Date: _____

	Budget Offerings	Sunday School	Worship Service
Money in Envelopes			
Not in Envelopes			
Other			
Total			
	DESIGNATED OFFERINGS		Amount
Total Cash		Total Checks	
Grand Total			
CASH COUNT	SUNDAY SCHOOL	WORSHIP SERVICE	
Currency			
Change			
Total			

Approved _____ Date _____

“A current practice among some churches is to secure a bond from a bonding company for each person who has fiduciary responsibility. This is a prudent business decision that all churches should follow. In no way does bonding question the honesty of the person who handles church funds. It is simply good business practice.”¹¹¹

Using Purchase Orders

Some churches control spending by using a purchase order system. When instituting such a system, it is essential that all persons in the church who might purchase for the church are made aware of the need to secure approval in advance. Vendors from whom the church might purchase items should be notified of the requirement that a purchase order must accompany all orders. The notification should include the information that after a specific date, the church will not be responsible for payment unless a purchase order has been received. The church will decide which budget accounts do not require a purchase order such as: salaries, missions, and building payment.

For purchases less than a specific amount, authorized persons can buy needed items and receive reimbursement from a petty cash fund (see Figure 7.2). For more costly items and those that must be ordered, a request is given to the financial secretary or fiscal representative of the stewardship committee. This request may be oral or written according to church policy. (For a sample purchase requisition form, see Figure 7.3). After a request is received and approved by the designated church purchasing agent, a purchase order form (see Figure 7.4) is prepared and delivered. The number on the purchase order must appear on the invoice before payment is made.

¹¹¹ Powers, 138.

Checks will be drawn against the general bank account of the church when a check requisition like the sample in Figure 7.5, has been completed and authorized. Normally, payroll checks are not drawn with a check requisition. All other checks, however, should have this approval safeguard before being issued.

Many churches require two signatures on each church check. Usually the treasurer and one other member of the stewardship or finance committee are authorized to sign checks.

Figure 7.2. PETTY CASH SLIP

No. _____

Receive of Petty Cash \$ _____

For _____

Charge to budget acct. # _____

Signed _____ Date _____

Approved _____ Date _____

Figure 7.3. PURCHASE REQUISITION

Please purchase for _____

Name _____

Committee or program to be charged _____

Purpose or use _____

Deliver to _____

Notify _____

Date needed _____

Preferred vendor _____

Remarks _____

Quantity

Description

Unit

Total

Signed _____

Approved by _____

Received by _____

Figure 7.4. PURCHASE ORDER

No. _____

To _____ Ship To _____

Delivery _____

Date	Reg. No.	Terms	Ship via	F.O.B.

Quantity _____ Price _____

Signed _____

Approved _____

Received by _____

Figure 7.5. CHECK REQUISITION

Name of Church _____

Address _____ Phone _____

Make Check to _____

Address _____ City _____ State _____ Zip _____

Amount of Check \$ _____

Purpose of Check _____

Budget Account Number _____

Approved by _____

Budgets are significant in church planting; therefore, church planters need to make sure budgeting is a part of the plans for church planting.¹¹²

Budget Summary

The researcher has discovered that documents such as church constitutional documents should be initiated when planting a church. These documents legally define the governance system vested in the pastor and members of the church who composed the constitution and legal documents for the business organization.

Review Research Model

To unveil the categorical imperative of the interviewees and surveys, credence and confidentiality are required between the researcher and participants. The two parties,

¹¹² Powers, 138-141.

researcher and the participants, have agreed to sign the consent letter of the research project.

The personal interviews and surveys will utilize a combination of In Vivo and Descriptive coding the data of this research project. The researcher will attempt to discover the most effective structure that should be used for planting Black Baptist churches. The researcher will utilize the data collected from the personal interviews and surveys to augment the development of a procedure for the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association for planting Black Baptist churches.

Personal Interviews

The personal interviews have been recognized as a principal analysis procedure by the researcher for this research project. The researcher believes that when using personal interviews, the researcher talks to those who have knowledge and experience with planting churches. The interviewees selected have combined one hundred years experience in church planting. Through such interviews, the researcher explores in detail the experiences, motives, and opinions of others and learns to see church planting from perspectives other than the researcher's own. By learning to listen to others, the researcher can extend his intellectual knowledge on church planting: this is the goal of the research.

The researcher considered interviewing ten or more interviewees thirty years old and above, with five years or more of experience in church planting. The researcher focused on ten or more persons that had planted churches throughout different cities in the state of Ohio. All interview requests were sent out 6/20/2019. The researcher did two

personal interviews on 6/25/2019, one at 1:00 p.m. and the other at 5:00 p.m. in Lima, Ohio. The researcher did the third personal interview on 6/26/2019 at 8:30 a.m. in Lima, Ohio. The researcher did the fourth personal interview on 7/02/2019 at 10:00 a.m. in Botkin, Ohio. The researcher did the fifth interview by phone on 7/02/2019 at 9:41 p.m. with interviewee out of Dayton, Ohio.

Due to travel constraints, 10 additional participants completed the interview questions via an online survey containing the same questions that were asked during the in-person interviews.

Face to Face Personal Interview and Online Survey Questions Asked by Researcher

1. What is the purpose of a church plant?
2. What is a cash flow projection for a church plant?
3. What process does the government take to give out money to a church plant?
4. Do church plants applying for a federal grant or cooperate agreement need a DUNS number?
5. What is a DUNS number?
6. What is the vision of a church plant?
7. What is the mission statement of a church plant?
8. What mission and goal settings are vital to set the apostolic foundation for a church plant to thrive in kingdom ministry?
9. What is the philosophy of ministry for a church plant?
10. Explain the most important factors for an effective church plant in your community?
11. Do church planters have to be ordained? Explain.
12. Should church planters be pastors? Explain.
13. Should the church plant and pastor write the constitution? Explain.
14. Should the church plant have a constitution before the church selects a pastor? Explain.
15. Are there women church planters in your context? Explain.
16. How does your church or district select church planters?
17. Can the church plant be nonprofit and for profit at the same time? Explain.

The researcher will show seventeen tables starting with Table 5.1. The researcher will explain the information to be collected from the resources. After each table, the

researcher will explain the divergent patterns of responses to the same question asked to each interviewee and online survey.

Question #1) What is the purpose of a church plant?

The researcher plans to collect data from sources that will identify the purpose of a church plant. It will give the people more clarification on the purpose of a church plant.

Table 5.1. The Purpose of a Church Plant

Interviewees N=5	Online Surveys N=10
<p>Three interviewees (60%) state that the purpose of a church plant should be to advance the kingdom of heaven.</p> <p>One interviewee (20%) states that the purpose of a church plant should be a call from God</p> <p>One interviewee (20%) states that the purpose of a church plant is when the lead church steps up and says we want to expand.</p>	<p>Seven survey respondents (70%) state that the purpose of a church plant is to grow the church by evangelizing the unchurched.</p> <p>Two survey respondents (20%) state that the purpose of a church plant is to serve the community.</p> <p>One survey respondent (10%) states that the purpose of a church plant is not to forsake the assembly of God.</p>

In the five interviewees, three interviewees (60%) were from the same denomination, one interviewee (20%) was a pastor that planted three churches that he acknowledges was a call from God, and the last interviewee (20%) was a pastor whose church was governed by the mother church or lead church.

In the ten online surveys, seven (70%) were from a Baptist denomination, two (20%) were from lay personnel in the Church of God in Christ, and one (10%) was a pastor that planted his church nondenominationally.

Question #2) What is a cash flow projection for a church plant?

The researcher will collect information from sources to enhance the people's knowledge on cash flow projection and how cash flow projection is used to project a budget for a church plant.

Table 5.2. Cash Flow Projection for a Church Plant

Interviewees N=5	Online Surveys N=10
<p>Five interviewees (100%) believe that the purpose of a cash flow projection is to set a budget for the church plant to cover all expenses.</p> <p>Two of the five interviewees (40%) believe that the cash flow projection should come from the lead or mother church because the lead or mother church is funding the church plant.</p>	<p>Five survey respondents (50%) believe that the purpose of a cash flow projection is to make sure the church plant has enough money coming in and going out to function properly.</p> <p>Three survey respondents (30%) believe that the cash flow projection should come from the mother church.</p> <p>Two survey respondents (20%) are not familiar with a cash flow projection.</p>

The five interviewees (100%) were pastors with a total of 110 years of pastoral experience, and two interviewees (40%) have planted several churches and have become the mother church of the other churches they planted. Therefore, the interviewees have a considerable amount of knowledge on cash flow projection.

Five survey respondents (50%) are not pastors or church planters but they have a wealth of knowledge on budgeting. Two respondents (20%) of these five survey respondents have a degree in accounting.

Three survey respondents (30%) are not church planters but they came from a mother church that has planted churches in the past and present. Two survey respondents (20%) are not familiar with cash flow projection.

Question #3) What process does the government take to give money to a church plant?

The researcher's intent is to collect data that will make the people aware of any funds that are available for church plants.

Table 5.3. Government Monies Available for Church Plants

Interviewees N=5	Online Surveys N=10
<p>Three interviewees (60%) are not aware of any government money being involved in church planting.</p> <p>One interviewee (20%) states that grants are given to organizations that have a community service.</p> <p>One interviewee (20%) states that he never relied on any type of government money because he did not want the government controlling him. He planted churches depending only on the Lord to supply his needs.</p>	<p>Six survey respondents (60%) state that the government does not fund church plants.</p> <p>Three survey respondents (30%) are not sure the government gives out money for church plants.</p> <p>One survey respondent (10%) states that the government gives out money for church plants if you have supporting documentation along with a proposal request or application for funding.</p>

The three interviewees planted their churches through their mother church; therefore, they never had a need for government money. Everything was sponsored by the mother church for two years. One interviewee was from a nondenominational church that used government money to fund other organizations not associated with the church. One pastor was not a part of any denomination. He donated along with other members to support the church plant until the church was able to stand alone.

Three survey respondents were from pastors that planted their own church. Another three people were not pastors but the church they were members of was very active in church planting. Three survey respondents were not sure since they were members of churches that were governed by their mother church. One interviewee was from Houston, Texas; he stated that Texas gives out funding if the supporting documentation is correct.

Question #4) Do church plants applying for a federal grant or cooperate agreement need a DUNS number?

The researcher's objective is to make sure that church planters know that a DUNS number is needed to plant a church.

Table 5.4. DUNS Number

Interviewee N=5	Online Surveys N=10
<p>Two interviewees (40%) state that a church plant needs a DUNS number.</p> <p>Two interviewees (40%) are not aware of church plants needing a DUNS number.</p> <p>One interviewee (20%) stated the church plant they did get all the numbers from the Church of the Nazarene denomination.</p>	<p>Eight survey respondents (80%) state that a church plant does not need a DUNS number.</p> <p>Two survey respondents (20%) state that a church plant does need a DUNS number.</p>

Two interviewees believe that a DUNS number is needed so that the government can track the church. Two interviewees believe that DUNS numbers are only required for businesses, and another interviewee stated that their church plant got all the numbers from their denomination.

Eight surveys had never been actively involved in a church plant; therefore, they were not aware of church plant polity. The other two survey respondents were looking at the church as an organization and they believe all organizations need a DUNS number.

Question #5) What is a DUNS number?

The researcher's purpose is to find out what pastors, lay people, leaders and church planters know about a DUNS number.

Table 5.5. The Purpose of a DUNS Number

Interviewees N=5	Online Surveys N=10
<p>Two interviewees (40%) state that a DUNS number is Data Universal Numbering System.</p> <p>One interviewee (20%) states that a DUNS number is where the government can track and have very specific information about that organization or ministry.</p> <p>One interviewee (20%) states that the church gets all numbers through the denomination therefore, they do not need to know about a DUNS number.</p> <p>One interviewee (20%) is not concerned about a DUNS number.</p>	<p>Six survey respondents (60%) state that the DUNS number is for tracking businesses.</p> <p>Four survey respondents (40%) state that they came from a church that has a mother church therefore, their church did not need to know the purpose of a DUNS number.</p>

The researcher has discovered that the interviewees and online surveys gathered information online about the purpose and definition of a DUNS number. The respondents were not interested in a DUNS number; they got all their numbering system from their denomination or mother church.

Question #6) What is the vision of a church plant?

The researcher's intent is to collect information from different denominations, lay people, pastors, and church planters on the vision of a church plant.

Table 5.6. The Vision of a Church Plant

Interviewees N=5	Online Surveys N=10
<p>Two interviewees (40%) feel that the vision of a church plant is the Great Commission (Matthew 28:18-20).</p> <p>One interviewee (20%) states that the vision of a church plant is to grow the body of Christ.</p> <p>One interviewee (20%) states that the vision of a church plant is the furtherance of the gospel.</p> <p>One interviewee (20%) states that the vision of a church plant is a word from God.</p>	<p>Seven survey respondents (70%) state that the vision of a church plant is to reach nonbelievers and give guidance to the believers.</p> <p>Two survey respondents (20%) believe that the vision of a church plant is the description of what the church will look like in the future.</p> <p>One survey respondent (10%) perceives that the vision of a church plant should come from the church planter or mother church.</p>

Two interviewees that speak of the Great Commission are older pastors that have planted several churches. The last three interviewees are young, and they are pastoring their first church.

Seven surveys are from seven different denominations. The last three surveys are statements that came from one pastor and two people that were involved with the pastor in their first church plant.

Question #7) What is the mission statement of a church plant?

The researcher's strategy is to collect information from different denominations and church planters on what the mission statement is for a church plant.

Table 5.7. Mission Statement of a Church Plant

Interviewees N=5	Online Surveys N=10
<p>Two interviewees (40%) state that a mission statement of a church plant is making disciples.</p> <p>Two interviewees (40%) state that a mission statement of a church plant is the proclamation or declaration of a church plant that gives clarity to anyone coming to be a part of the church plant.</p> <p>One interviewee (20%) states that the mission statement of a church plant will vary with each church.</p>	<p>Seven Survey respondents (70%) believe that a mission statement of a church plant is making disciples.</p> <p>Three survey respondents (30%) state that the mission statement of a church plant is the purpose and operation of the church.</p>

Two interviewees that state discipleship is the mission statement for a church plant have planted churches in several different cities. The two interviewees that feel that a mission statement of a church plant is the proclamation or declaration are pastors of Church of God in Christ. One interviewee that states the mission statement will vary is from a mother church.

Seven surveys that believe that a mission statement of a church plant is making disciples are pastors. Three surveys that speak of purpose and operation are young church planters.

Question #8) What mission and goal settings are vital to set the apostolic foundation for a church plant to thrive in kingdom ministry?

The researcher's plan is to collect data from the sources on what mission and goal settings are essential to set the apostolic foundation for a church plant to thrive in kingdom ministry.

Table 5.8. Mission and Goal Settings

Interviewees N=5	Online Surveys N=10
<p>Four interviewees (80%) feel that preaching the gospel is the mission and goal setting for the apostolic foundation.</p> <p>One interviewee (20%) states that Ephesians 4:11 may be the corner stone of the mission and goal settings.</p>	<p>Six survey respondents (60%) state that evangelism is the mission and goal settings for the apostolic foundation.</p> <p>Two survey respondents (20%) propose making disciples as the mission and goal settings to set an apostolic foundation.</p> <p>Two survey respondents (20%) state that teaching the Word of God as the mission and goal settings to set an apostolic foundation.</p>

Four interviewees that feel that preaching the gospel is the mission and goal setting for the apostolic foundation are former pastors and present pastors that have been involved in church planting. One interviewee that stated Ephesians 4:11 may be the corner stone for an apostolic driven ministry.

Six survey respondents stating evangelism is the mission and goals are lay persons that were on the evangelizing team of a church plant. Two survey respondents proposing making disciples as the mission and goals are lay persons from an Apostolic

church. Two survey respondents stating teaching the Word of God as the mission are from Black Baptist churches.

Question #9) What is the philosophy of ministry for a church plant?

The researcher's goal is to gather information from different sources on what is the philosophy for a church plant.

Table 5.9. Philosophy of Ministry

Interviewees N=5	Online Surveys N=10
<p>Two interviewees (40%) would not comment on this subject.</p> <p>One interviewee (20%) states that if you plant it, they will come.</p> <p>One interviewee (20%) feels the philosophy of ministry varies for every ministry.</p> <p>One interviewee (20%) believes that the philosophy of ministry is the DNA for the church plant.</p>	<p>Ten survey respondents (100%) gave answers dealing with the structure of the church.</p>

Two interviewees that would not comment were from a Black Baptist church.

One interviewee that stated if you plant it, they will come is a professor at United Theological Seminary. One interviewee stating that philosophies vary for every ministry, planted his own church. One interviewee who believes that the philosophy of ministry is the DNA of the church is a pastor who planted a church without a mother church.

Ten surveys gave answers dealing with the structure of the church, and they were all pastors and lay persons that had been involved in church planting.

Question #10) Explain the most important factors for an effective church plant in your community.

The researcher's desire is to collect information from the sources that would explain the most important factors for an effective church plant in their community.

Table 5.10. Important Factors for an Effective Church Plant

Interviewees N=5	Online Surveys N=10
<p>Three interviewees (60%) state that the important factors for an effective church plant in your community is to know the needs and meet the needs of that community.</p> <p>One interviewee (20%) feels that the most important factor for an effective church plant is the pastor.</p> <p>One interviewee (20%) states that the important factors for an effective church plant is clear vision, mission, strong foundation and a desired church culture.</p>	<p>Ten survey respondents (100%) state that the important factors for an effective church plant is the needs of the community.</p>

Three interviewees who state that the important factors for an effective church plant in your community are to know the needs and meet the needs of the community are from congregations in an impoverished community. One interviewee felt that the most important factor was the pastor; this pastor planted his first church in an impoverished community. One interviewee stated that the important factors for an effective church

plant is vision, mission, strong foundation, and a desired church culture; this pastor started his church under a nondenominational church.

Ten survey respondents stated that the important factors for an effective church plant are the needs of the community. All these pastors and lay persons have been involved in planting churches in impoverished communities and non-impoverished communities.

Question #11) Do church planters have to be ordained?

The researcher's agenda is to gather information from the sources on whether church planters must be ordained.

Table 5.11. Church Planters Ordained

Interviewees N=5	Online Surveys N=10
<p>Four interviewees (80%) state that church planters do not have to be ordained.</p> <p>One interviewee (20%) states that a church planter must be ordained.</p>	<p>Six survey respondents (60%) state that church planters do not have to be ordained.</p> <p>Two survey respondents (20%) state that it depends on the denomination of the church plant whether the planter must be ordained or not ordained.</p> <p>Two survey respondents state that a church planter must be ordained.</p>

Four interviewees state that a church planter does not have to be ordained; these four pastors have done church plants with planters that were not ordained. One interviewee states a church planter must be ordained; this pastor is a part of a denomination that requires the planter to be ordained.

Six surveys state that church planters do not have to be ordained; these pastors and lay persons have been a part of a church plant where the planter did not have to be ordained. Two surveys state that it depends on the denomination of the church plant whether the planter must be ordained or not ordained; these lay persons have worked with church planters on both sides of the denominations. Two surveys state that a church planter must be ordained; these pastors are from a denomination where ordination is required before one can plant churches.

Question #12) Should church planters be pastors?

The researcher's intent is to collect information from the sources on whether church planters must be pastors.

Table 5.12. Church Planters as Pastors

Interviewees N=5	Online Surveys N=10
<p>Three interviewees (60%) believe that church planters should be pastors.</p> <p>Two interviewees (40%) believe that church planters do not have to be pastors.</p>	<p>Six survey respondents (60%) feel that church planters do not have to be pastors.</p> <p>Three survey respondents (30%) states that church planters must be pastors.</p> <p>One survey respondent (10%) states that most church planters are apostolic.</p>

Three interviewees believe that church planters should be pastors; these interviewees are pastors whose denominations require church planters to be pastors. Two interviewees believe that church planters do not have to be pastors; these two interviewees are pastors that allow people to be church planters that are not pastors.

Six survey respondents feel that church planters do not have to be pastors; these surveys came from sources in an organization that do not require church planters to be pastors. Three survey respondents state that church planters must be pastors; these surveys came from sources in a Black Baptist denomination. One survey respondent states that most church planters are apostolic; this survey came from a pastor that is from an Apostolic denomination.

Question #13) Should the church plant and pastor write the constitution?

The researcher's plan is to collect information from sources that will determine, should the church plant and pastor write the constitution.

Table 5.13. Church Constitution

Interviewees N=5	Online Surveys N=10
<p>Two interviewees (40%) state that a church should have a constitution before the church plant select a pastor.</p> <p>Two interviewees (40%) believe that a church plant and pastor should write the constitution.</p> <p>One interviewee (20%) states that his church was part of a denomination that a constitution has never been an option, so he really could not answer the question.</p>	<p>Seven survey respondents (70%) believe that the church plant and pastor should write the constitution.</p> <p>Two survey respondents feel that the constitution should be written by the congregation before they select a pastor.</p> <p>One survey respondent stated not necessarily; however, a pastor needs to be a part of planting the leadership team.</p>

Two interviewees state that a church should have a constitution before the church plant selects a pastor; these interviewees are pastors where a mother church already has a

constitution in place for the church plant. The two interviewees that believe that a church plant and pastor should write the constitution are pastors that come from a denomination where the church is autonomous. One interviewee states his church was a part of a denomination that a constitution has never been an option; that pastor's church is governed by the mother church.

Seven survey respondents believe that the church plant and pastor should write the constitution are pastors and members that have been part of a church plant where the constitution was written before the pastor was selected. These seven surveys felt as though it stymied the pastor's leadership. Two survey respondents felt that the constitution should be written before the church plant selects a pastor; these two survey respondents were from men that were deacons in a Black Baptist church. One survey respondent states that it was not necessary that the church plant and pastor write the constitution; however, a pastor needs to be a part of planting the leadership team. This survey came from a lay person that was part of a church split because the pastor was left completely out of the decision-making.

Question #14) Should the church plant have a constitution before the church selects a pastor?

The researcher's procedure is to gather information from sources on the issue of a church plant having a constitution before selecting a pastor.

Table 5.14. Constitution Before the Church Selects a Pastor

Interviewees N=5	Online Surveys N=10
<p>Three interviewees (60%) feel that a church plant should not have a constitution before the church selects a pastor.</p> <p>One interviewee (20%) feels that the church plant should have a constitution before the church selects a pastor.</p> <p>One interviewee (20%) is undecided on whether a church plant should have a constitution before the church selects a pastor.</p>	<p>Seven survey respondents (70%) believe that a church plant should not have a constitution before the church selects a pastor.</p> <p>Three survey respondents (30%) believe that a church plant should have a constitution before the church selects a pastor.</p>

Three interviewees who feel that a church plant should not have a constitution before the church selects a pastor are pastors of churches that are autonomous. One interviewee who feels that the church plant should have a constitution before the church selects a pastor, comes from a church that is governed by the mother church that has a constitution already in place. One interviewee is undecided on whether a church plant should have a constitution before the church selects a pastor; this interviewee is a pastor whose church does not have a constitution.

Seven survey respondents believe that a church plant should not have a constitution before the church selects a pastor; these sources are members of churches that are autonomous.

Three survey respondents believe that a church plant should have a constitution before the church selects a pastor; these surveys came from sources that were members of churches that were governed by a mother church.

Question #15) Are there women church planters in your context?

The researcher's purpose is to accumulate information from sources to discover if there are women church planters in various contexts.

Table 5.15. Women Church Planters in Your Context

Interviewees N=5	Online Surveys N=10
<p>Three interviewees (60%) state that there are women church planters in their context.</p> <p>One interviewee (20%) states that there are no women church planters in their context.</p> <p>One interviewee (20%) states he is not clear on what the question is asking but he does believe that women can plant and establish churches for the kingdom of God as well as men.</p>	<p>Six survey respondents (60%) state that there are no women church planters in their context.</p> <p>Three survey respondents (30%) state that there are women church planters in their context.</p> <p>One survey respondent (10%) states that there are no women church planters in their context, but women would be welcomed to plant churches in their context.</p>

Three interviewees stated that there are women church planters in their context; they have women preachers and women pastors in their context. One interviewee states that there are no women church planters in their context; this interviewee is a pastor from

the Black Baptist churches that do not believe in women preachers or women pastors in their context. One interviewee stated that he was not clear on what the question was asking but he believes women can plant and establish churches for the kingdom of God as well as men. This interviewee is a pastor of a nondenominational church and his wife is the copastor. She also helped him plant the church.

Six survey respondents state that there are no women church planters in their context; these surveys came from pastors and members of the Black Baptist churches that do not recognize women preachers or women pastors in their context. Three survey respondents stated that there are women church planters in their context; these surveys came from pastors that recognize women preachers and women pastors in their context. One survey respondent stated that there are no women church planters in their context, but women would be welcomed to plant churches in their context; this survey came from a former pastor whose context has women preachers and women pastors.

Question #16) How does your church or district select church planters?

The researcher's intent is to gather information from sources to understand how their church or district select church planters.

Table 5.16. How Churches or Districts Select Church Planters

Interviewees N=5	Online Surveys N=10
<p>Two interviewees (40%) state that their church does not have a district.</p> <p>Two interviewee (40%) state that their church is not aware of any procedure that is used to select church planters, that the church plant came from a calling from God.</p> <p>One interviewee (20%) states their church and district has a school that the candidates go through and the church planters are selected after they graduate from the school.</p>	<p>Six survey respondents (60%) state that the church planters are selected after they go through a training program.</p> <p>Three survey respondents (30%) state that the church planters are selected by the calling of God.</p> <p>One survey respondent (10%) states church planters are selected according to their testimony.</p>

Two interviewees who stated that their church does not belong to a district are pastors that started their own church without a mother church or district. Two interviewees who stated they are not aware of any procedure that is used to select church planters are pastors that planted their first church and they know that the order came from God. One interviewee stated that their church and district have a school that the church planters must attend and after they graduate the church planters are selected.

Six survey respondents state that the church planters are selected after they go through a training program; these surveys came from lay persons that had attended the training program. Three surveys stated that the church planters are selected by the calling of God; these surveys came from pastors of non-denominational churches. One survey states that church planters are selected according to testimony. This survey came from a pastor who planted his church without the help of anyone.

Question #17) Can the church plant be nonprofit and for profit at the same time?

The researcher's intent is to gather information from sources to discover if the church plant can be nonprofit and profit at the same time.

Table 5.17. Nonprofit or Profit at the Same Time

Interviewees N=5	Online Surveys N=10
<p>Two interviewees (40%) state that a church plant can be nonprofit and profit at the same time.</p> <p>Two interviewees (40%) state they did not know whether a church plant could be nonprofit and profit at the same time.</p> <p>One interviewee (20%) states that a church plant cannot be nonprofit and profit at the same time.</p>	<p>Eight survey respondents (80%) state that a church plant cannot be nonprofit and profit at the same time.</p> <p>Two survey respondents (20%) state a church plant can be nonprofit and profit at the same time.</p>

Two interviewees stated that a church plant can be nonprofit and for-profit at the same time; these two interviewees are pastors that have established their churches through the state of Ohio as a nonprofit and for-profit organization. Two interviewees

stated that they did not know whether a church plant could be nonprofit and profit at the same time; these two interviewees are pastors who believe that the church has a nonprofit status from the state of Ohio. One interviewee stated that a church plant cannot be nonprofit and for-profit at the same time; this interviewee is a pastor that gathered his information from another source.

Eight survey respondents stated that a church plant cannot be nonprofit and for-profit at the same time; these surveys came from individuals that were not familiar with government and state standards. Two survey respondents stated that a church plant can be nonprofit and for-profit at the same time; these surveys came from two pastors that had registered their churches with the state of Ohio as a nonprofit and for-profit organization, and they had the papers to show the steps that had to be taken.

Interviewee A: Pastor of a Local Church

Interviewee A is an established pastor of a nondenominational local church. Interviewee A was raised in a Pentecostal, Spirit-filled church and surrendered his life to Christ at the tender age of ten years old. He is married and the father of four children.

Interviewee A said, “The purpose of a church plant is to further the gospel of the Kingdom of Heaven and establish a place of worship.”¹¹³ He feels that a cash flow projection for a church plant may vary from vision to vision, but some factors for consideration would be: attorney or agency fees for articles and 501(c)(3) filings, starting committed leadership, facilities and the local market.

¹¹³ Interviewee A, personal face-to-face interview by researcher in Lima, Ohio, June 25, 2019 at the Interviewee’s local church.

To Interviewee A's knowledge, it is not a standard practice for the government to give money to the vision of a church plant, but there is federal and state money that can be available to a church or CDC that has federal approved 501(c)(3) and visions or programs that lend itself to the requirements of possible grants. Church plants applying for a federal grant or cooperate agreement need a DUNS number (Data Universal Numbering System).

Interviewee A thinks each church's vision may vary with specifics, but the foundational answer for all should be for the furtherance of the Gospel, though the mission statement will differ with each church. Interviewee A experienced that it is important to clearly identify your mission and vision statement as what you feel God is calling that ministry to do for the local community and at large. Obviously if it is an apostolic driven ministry, Ephesians 4:11 may be the cornerstone of mission.

Interviewee A identified the most important factors for an effective church plant in the community from his experience as:

1. Clear vision and mission statement.
2. Establish a strong foundation with committed leaders.
3. Establish a desired church culture and environment.

He states, "A church planter does not have to be ordained,"¹¹⁴ using Romans 8:28, God calls not man and he does not do it depending on man's seal of approval, but he recommended yes to ordination, referring to II Corinthians 13:1 as his supporting text. He

¹¹⁴ Interviewee A.

states, “A call to ministry is a personal unction of spiritual conviction that is often confirmed and established by two or three witnesses.”¹¹⁵

Interviewee A lectures that church planters should be pastors, using the fivefold ministry that is given for the perfecting of the saints. When it comes to the local church, it would leave the saints of that local church very much unperfected without a pastor to lead and cover the church. The church plant and pastor should write the constitution to establish clear ministry statutes and articles and to protect the ministry from being a target of the world’s influence or laws. Articles and a constitution should be established as quickly as the mission and vision of the church. In a new church plant scenario, these are usually done with the pastor and potential leaders.

Interviewee A believes that women can plant and establish churches for the kingdom of God as well as men. His church is a nondenominational ministry; therefore, the church is not in a district to determine how the church should select church planters.

Interviewee B: Pastor of a Local Church

Interviewee B is a well-known pastor in various states in America and other countries. He planted a church twenty-two years ago in his local community. Interviewee B is divorced and the father of four sons.

Interviewee B declares that there are two ways for a church plant to happen, the healthy way or the unhealthy way. The unhealthy way is when a church is started because the planter was upset or in disagreement with the previous church. Healthy church planting is when the lead church steps up and says we want to expand, and we want to be a part of the church plant itself. This is a full-blown process of developing actual strategy

¹¹⁵ Interviewee A.

with setting people in place and really focusing on where you want the church to be planted, who is qualified in the planting and to be the ones to help in the actual pioneering. That process becomes a developed strategy.

He believes the purpose behind church planting is to expand the vision and to expand the outreach the ability to take the cooperate house vision of a church and extend their hands into another community. The purpose is to continue to reach out to other communities with the desire to impact them at a local level.

Interviewee B believes that church planting is vital, and we need it today. It is a form of evangelism and a way to reach our communities. He believes that church planting is a little different method than having evangelistic services: it is being a part of the community shaping the culture, affecting the culture, and hopefully changing the culture of the community.

Interviewee B has been involved in setting up cash flow projections for church plants and realizes the importance of a cash flow projection. Interviewee B accentuated that cash flow projection has a lot to do with looking at the demographics of where you want to plant a church, and what the planter thinks financially it is going to take to make the church plant successful.

A lot of times during start up, ministers are forced to go in with the responsibility of having a job and go through the whole process of doing those things while planting a church.

If possible, the first part of the process should be developing a strategy to determine how much money and how consistent that money needs to flow to make a church plant work. You must decide where you want to plant the church, and how

quickly do you want to get the church plant off the ground. The more money you can project to be able to put towards a church plant could create a lot more money for startup.

Interviewee B says: “Today’s market is different in the way we look at church planting from the years I planted, some twenty-two years ago. We started slow and progressively by starting in a home. We started with minimal finances to work with to start the church, but what we had was a core group of people to work with who were willing to give their finances. That led to a slow build of committed giving that then resulted to as we got the cash and the income came in, we were able to progress and move towards an actual weekly flow of cash to work with. Whereas if you do a church plant, you are looking for a budget to be created by that church to be able to contribute monthly to put into that ministry as a part of the startup.”¹¹⁶

Interviewee B feels that a capital campaign is the way to raise money in advance to get the church off the ground right away. Raising money means the planter has the capability of marketing and the capability of taking the pressure off the staff by being able to pay them in the early stage for six months. Being able to pay six months of income will allow the staff to focus on the church plant and not worry about working a job; therefore their full energy is going into the startup. “There are so many different perspectives that goes into a prosperous cash flow projection, but if I had to do a church plant again, this would be the procedure I would follow. Cash flow is very important, a church planter must have a cash flow projection.”¹¹⁷

Most grants are given to organizations that have a community service. The government gives grants for problem solving, community building, the development of food pantries, and soup kitchens.

Interviewee B contemplates a DUNS number. He feels that a DUNS number is where the government can track and have specific information about that organization or

¹¹⁶ Interviewee B, personal face-to-face interview by researcher in Lima, Ohio, June 25, 2019, at the researcher’s church.

¹¹⁷ Ibid.

that ministry. The ability to achieve getting grants is going to require a DUNS number. Interviewee B recommends applying for a DUNS number in church planting.

Interviewee B maintains that vision is the core beginning stage of the dream and the church planter's heart. He suspects it is the one individual who God has graced with this desire, this passion, and this dream in their heart to do a work for God. Interviewee B believes the vision basically comes down to one simple thing first and that is, the Word of God. The things that go on in the whole process must come out of a real determination inside a person, believing that God has spoken into them to do something for Him, and he thinks that is the beginning. He maintains the element of getting a word from God is the first start of a vision. Interviewee B believes that God gives us real insight and strategies to go with what we call the dream, an actual plan, and a purpose.

Interviewee B concludes that a vision is clearly being able to map out a road map from A to B. He presumes that requires the church to take time to think about what the church would do for God.

Interviewee B has observed that a vision must be crafted, which means it needs to be on paper. Write the vision, and make it plain upon tables, that he may run that read it (Habakkuk 2:2).¹¹⁸ He conjectures that a vision has three elements. The first element in a vision is always redemptive in purpose; it must have the gospel as core, and it must be about people finding their identity, about a community being touched by people finding their identity. Vision has a lot to do with identity that serves the purpose. The second element in a vision is very prophetic (forth telling). It is in future tense seeing something in the future not just in the present, and it is redemptive in purpose, but it is prophetic in

¹¹⁸ *King James Study Bible*, 1348.

nature. There are unique things that God puts in a person and God has designed in their purpose to fulfill, because He made them for that purpose. The third element is casting a vision; this is when the planter gets the vision before the people. Without a vision you cannot plant a church.

Interviewee B feels that the mission statement of a church plant is written down as the proclamation or declaration of a church that gives clarity to anyone coming to be a part of the church plant. He feels that a mission statement is vital, because it begins with leadership and flows down into the congregational purpose. Planting a church is not just about discipleship, but it must be also about leadership. He feels that apostolically he must be connected to the community, be community minded, and think about the structural aspects that he is called to as an elder in the community not just a pastor to his church.

Interviewee B notices that the philosophy of ministry for a church plant is the DNA of the church. In his experience the DNA of a church is that we are authentic, and we are unique.

Interviewee B reflected that the most important factors for an effective church plant in the community is to get a word from God. He noted that the body of Christ is an organism, not an organization. He feels that you really must love God's body, have a burden for your community, and see yourself as being accountable to other churches in the community. He believes that we may have a different style, approach, or denomination, but we are all gatekeepers. Effective ministry is modeling to the people unity.

Interviewee B said, “I believe that church planters should be ordained. Do they have to be? Probably not. I believe that whether ordination is necessary or not, it is the healthiest way, and for me I think ordination is God’s way.”¹¹⁹

Interviewee B said, “I think that church planters should have a shepherd’s heart. I do not think any church planter can care for sheep without having a shepherd’s heart. If the church planter is not a pastor, I believe the planter should be pastoral. It is very hard to care for sheep if you are not a pastor.”¹²⁰

Interviewee B feels that the church should have a constitution before they select a pastor. He believes the pastor needs to be very clear about his mandate. He feels that constitutionally it is healthy to have all things in place.

Interviewee B states that “in his context there are women church planters, but I still believe God placed man as head regardless to what the structure may be, but I do believe in women ministry.”¹²¹

Interviewee B looks for the calling. He believes that a planter should be called, prepared, and should be sent by their mother church.

Interviewee C: Pastor of a Local Church

Interviewee C said, “I think it was Billy Graham that said, ‘church planting is the best form of evangelism there is.’ I think that more people come to know the Lord

¹¹⁹ Interviewee B.

¹²⁰ Interviewee B.

¹²¹ Ibid.

through church planting than any other endeavor. Church planting can be done without a lead church, but it is much better to have a mother church; we did.”¹²²

Interviewee C speculates that there are many ways to do a church plant, but optimally, the church plant is planted from a mother church and the mother church develops a budget for the first two years. The mother church sends in a team to help develop the budget for the church plant.

Interviewee C said, “He was not aware of any government money being involved in a church plant or whether a church plant needs a DUNS number. He stated that the church plant they did get all the numbers through the Church of the Nazarene denomination.”¹²³

Interviewee C feels that the vision of any church is the Great Commission and the Great Command “Love the Lord thy God with all your heart, soul, mind and strength.”¹²⁴ And go into all the world, in the neighborhood the church was planted in and make disciples. Beyond that, “I think it is very important for a church plant to have as its target, unchurched people.”¹²⁵

Interviewee C realizes that the mission statement of a church plant cannot depart from the Great Commission. A church plant must reach unchurched people (people who are not Christians yet). He feels the number one goal for the mission statement is: the church plant exists to reach pre-Christian people.

¹²² Interviewee C, personal face-to-face interview by researcher in Lima, Ohio, June 26, 2019, at the interviewee’s local church.

¹²³ Interviewee C.

¹²⁴ Mark 12:30.

¹²⁵ Interviewee C.

Interviewee C said; “I do not think church planters have to be ordained. If we read the New Testament, there was no clergy class, there was no ordination, so I think planters can plant churches without being ordained. However, I think currently the fact that someone is ordained means he or she has been looked at and catechism by a group of people. In my denomination (Church of the Nazarene), our ordination process is seven years. Yes, you can plant churches without being ordained, but currently it helps to be ordained.”¹²⁶

Interviewee C also said, “It is hard for me to determine whether church planters should be pastors, because the skill set for church planters is not widely distributed. It is in the church world what being an entrepreneur is in the business world and sometimes a church planter makes a lousy pastor.”¹²⁷

Interviewee C feels that he cannot answer the question, Should the church plant have a constitution before the church selects a pastor? In his denomination, a constitution has never been an optional focus.

Interviewee C discussed the women planters in their denomination; therefore, there are women planters in their church context.

Interviewee C’s denomination has a selection process: the planters must be in the ordination track so that they can be observed, the planters must go into the assessment center for ministerial training, and the planters go before a board to be approved or disapproved.

¹²⁶ Interviewee C.

¹²⁷ Ibid.

Interviewee D: Pastor of a Church in Botkins, Ohio

Interviewee D said, “The purpose of any church plant is to raise a standard for the gospel of Jesus Christ in a community, a region or in a nation.”¹²⁸ The interviewee planted his church under the direction of God. He planted the church on a 16 by 22 feet dirt floor with no water, no heat, and no electricity, just preaching. He has planted three other churches in: Urbana, Ohio; Kenton, Ohio; and Dayton, Ohio.

Interviewee D believes in having a mother church for church planters. His first church plant became the mother church for the other planted churches. The mother church was the cash flow projection for the other planted churches. The mother church started out paying the bills for the other planted churches until they could support themselves. When the mother church started there was no cash flow; Interviewee D never considered cash flow, and he never considered financial expenditures as consideration as to what God wanted him to do. Interviewee D said, “I go, and we do church plants by faith.”¹²⁹

Interviewee D never relied on any type of government money; and he never applied for any grants, because he did not want the government controlling him or telling him what he could or could not do. Therefore, Interviewee D started out depending on only God.

Interviewee D feels that the vision of a church plant is going into a community to be active in feeding the poor, clothing the poor, reaching out to the sick, reaching out to the broken hearted, and mending the people.

¹²⁸ Interviewee D, personal face-to-face interview by the researcher in Botkins, Ohio, July 2, 2019 at the interviewee’s church.

¹²⁹ Interviewee D.

Interviewee D acknowledged that the mission statement is winning the world to Jesus Christ. That is what we are about; if we lose focus for winning souls and become a church or an assembly that relates only to us, then what good are we? He feels that we will become churches of movement in the past, we will become skeletons in Wesley's closet or we will all become skeletons in Luther's heritage. But if we become active, we are constantly breeding the seeds of new generations.

Interviewee D thinks that preaching the gospel without compromise and without moving the gospel in order to make the world comfortable is the mission and goal that is vital to set the apostolic foundation for a church plant to thrive in kingdom ministry. He feels that if we redefine God to fit our moral society, then we have diminished who God is and we have made Him who we want Him to be.

He welcomes the fact that the philosophy of ministry for a church plant is that the people are not here for us, we are here for the people. He feels that the most important factor for a church plant in the community is the pastor. Interviewee D said, "If the heart of the pastor is twisted, tainted, can be bought, and can be manipulated, then he becomes a danger to the gospel."¹³⁰

Interviewee D explains that church planters do not have to be ordained because ordination comes through the recognition of men.

Interviewee D feels that church planters should be pastors or apostolic. He said, "Apostolic means they go in and they set, they bring faith to a community not just by preaching, but by signs and wonders. It is the signs and wonders that introduce faith to

¹³⁰ Interviewee D.

people. The people were not filled with faith by Paul's preaching, but by Paul's demonstration."¹³¹

He feels that the writing of the constitution is based upon the requirements of the congregation or by what the pastor perceives are the needs of the church. Therefore, the church plant and the pastor should write the constitution. He also said, "The church plant should have a pastor before they set a constitution, for the simple fact, paper rules and dictates do not govern integrity and personal convictions."¹³²

Interviewee D said, "There are women planters in my church context. I do not have any women pastors, but I have women that preach in my church."¹³³

Interviewee D churches do not have a district or a bishop, He is led to plant churches through the voice of God.

Interviewee D thinks every church can be nonprofit and for-profit at the same time. He said, "Our church has rental property, that was the profit side of our church. The nonprofit was the tithes and offering and we never took the nonprofit money and used it for profit."¹³⁴

Interviewee E: Pastor of a Church in Dayton, Ohio

Interviewee E said, "The purpose of a church plant is to advance the kingdom of heaven and to assist in the growth of the body of Christ."¹³⁵ He acknowledges that a cash

¹³¹ Interviewee D.

¹³² Ibid.

¹³³ Ibid.

¹³⁴ Ibid.

¹³⁵ Interviewee E, telephone interview by researcher in Lima, Ohio, July 2, 2019 with interviewee from Dayton, Ohio.

flow projection is when one assesses the potential financial outcome and income of the planted church. He also acknowledges that there is no process the government takes to give money to a church plant, probably due to separation of church and state.

He said, "I am not aware of church plants needing a DUNS number, but a DUNS number is a Data Universal Numbering System used in businesses."¹³⁶

Interviewee E believes that the vision of a church plant is to grow the body of Christ and the mission statement of a church plant is designed to keep the church focused on their purpose for that congregation or denomination.

He believes that spiritual, proposed outcome and projected outcome are the mission and goal that are vital to set the apostolic foundation for a church plant to thrive in kingdom ministry.

Interviewee E feels that if you plant a church the people will come and that is the philosophy of ministry for a church plant. He also believes that knowing the needs and the culture of the community are the most important factors for an effective church plant in the community.

Interviewee E does not believe that church planters must be ordained, because often they serve under the authority of the denomination. However, it may be up to the powers that be. Often circumstances may cause the church to be planted using non-ordained clergy.

Interviewee E said, "It is my belief that any person can be a church planter. But different denominations may choose pastors only because pastors are ordained."¹³⁷

¹³⁶ Interviewee E.

¹³⁷ Ibid.

He believes that the church plant and constitution may be already written by the denomination, but if the constitution is not already written, the pastor and the church should formulate the constitution together.

Interviewee E said, “There are no women church planters in his context; however, I do know a woman from Vietnam who fled during the siege of that country. She became a refugee in Thailand and moved to Michigan. She was called to preach, and God sent her back to Vietnam where she started three hundred churches.”¹³⁸

Interviewee E is not aware of how his church or district select church planters, but he is aware that it is common in today’s spiritual economy for a church plant to be nonprofit and profit at the same time. He believes that having both, profit and nonprofit, helps the ministry to expand and meet the needs of the church and the community.

Data Patterns of the Interviews

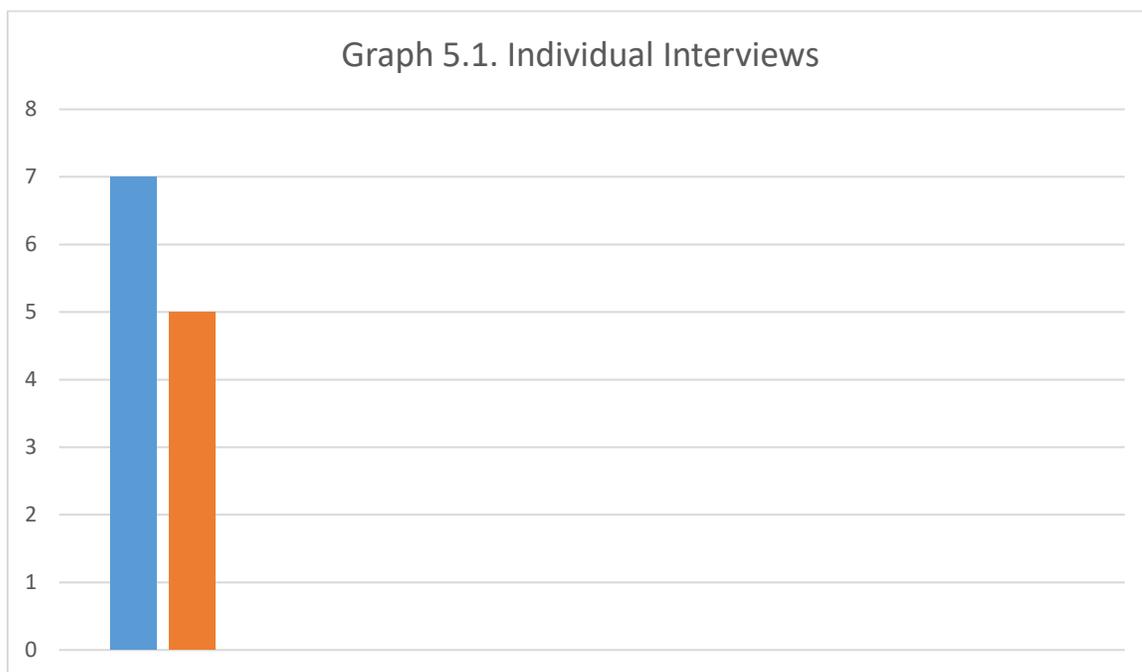
As the researcher proposed in Chapter Four, the researcher will interview ten or as many subjects to yield five responses. Out of seven requests for interviews, the researcher yielded five responses and interviewed five pastors.

There were seventeen questions asked by the researcher. Those seventeen questions were asked to five interviewees. Four of the interviewees were interviewed during a face to face interview. The fifth interviewee was interviewed via telephone.

Based on the information from interviewees A, B, C, D, and E that was provided, interviewees C and E had more uniformity than interviewees A, B, and D. Out of seventeen interview questions, interviewees C and D had 59% more similarity in their answers on church planting.

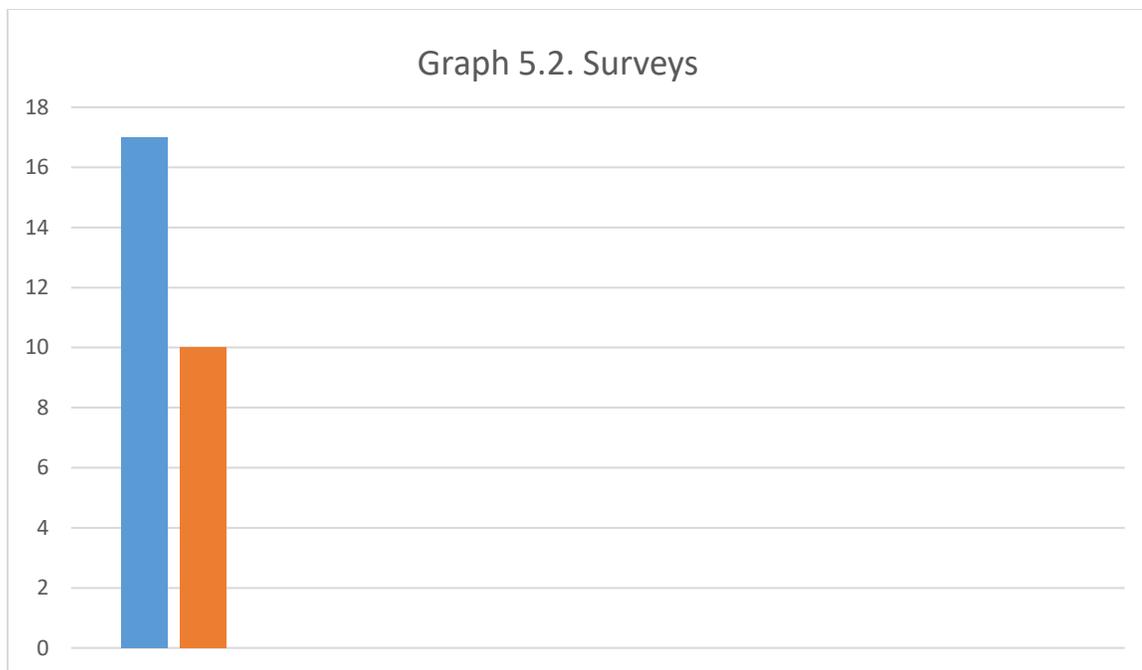
¹³⁸ Interviewee E.

The researcher will provide additional analysis in Chapter Six regarding the patterns of responses to the “seventeen church planting questions.” The findings and conclusions will attempt to develop principles for planting Black Baptist churches based upon the collected data analysis, biblical and theological foundations, as well as the insights of church history, personal experiences, and the broader literature review.



Blue = Interview Invitations.

Orange = Actual Interviews



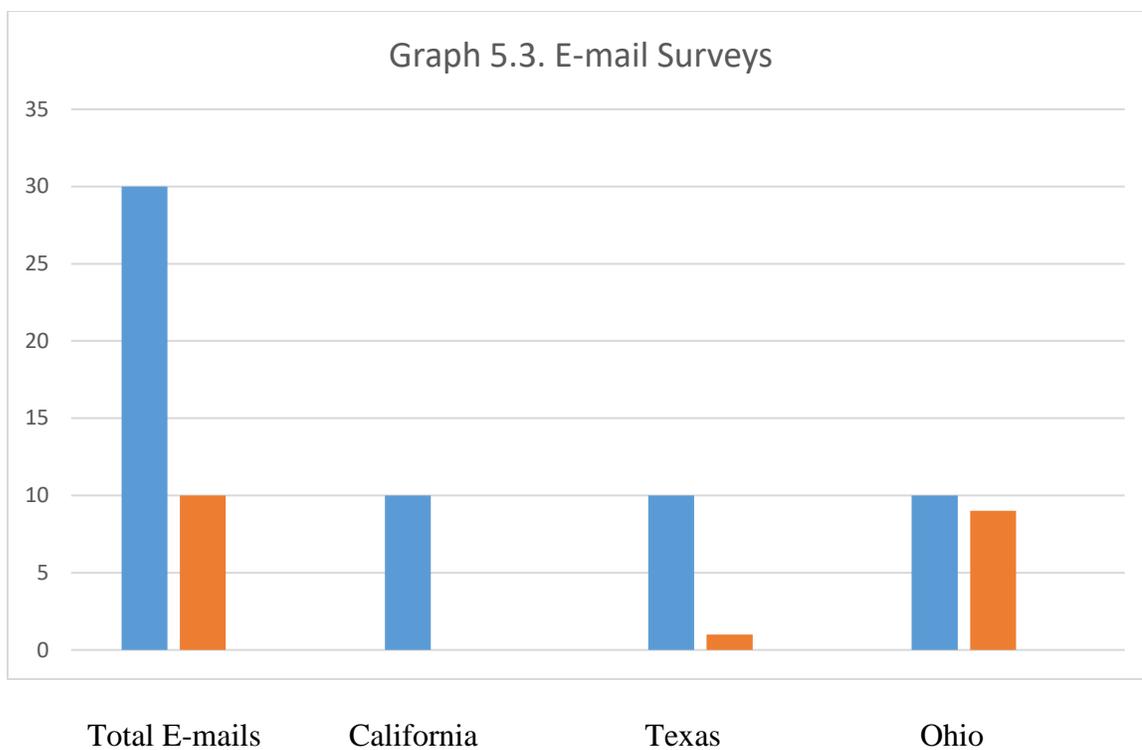
Blue = Survey Questions.

Orange = Ten Surveys Answering Seventeen Questions.

Survey Invitations and Responses

As the researcher submitted in Chapter Four, the survey questionnaires will be administered through the Internet to thirty subjects to yield potentially fifteen responses. The survey was sent as an E-mail message inviting thirty selected individuals in California, Texas, and Ohio to participate in this research study on June 25, 2019.

The survey was not answered by everyone. Out of thirty E-mail invitations, the researcher yielded ten responses (33%). From among the thirty E-mail invitations sent out, California had zero response, Texas had one response, and Ohio had nine responses. The E-mail invitations were sent to those who had planted churches before, and those who were a part of planting churches.



The survey responses have demonstrated some harmony in questions regarding the purpose of a church plant, cash flow projection, mission statement, vision statement, DUNS number, effective church planting in a community, and government funding money for a church plant. The harmony in questions are different because of the difference in denominational status, mother churches, and funding.

Summary

The researcher has discovered some divergent perspectives on the most effective structure that should be used for planting Black Baptist churches. The researcher has utilized three research methods to collect data for planting Black Baptist churches: documentary analysis, face-to-face interviews, and electronic surveys. The researcher will attempt to develop a grounded theory of church planting from collected phenomena data and insights from the previous chapters that emerge from these various sources. The researcher will utilize the data collected to augment the development of a procedure for the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association for planting Black Baptist churches.

CHAPTER SIX

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

The objective of this chapter is to discuss the summary, conclusions, findings, and recommendations for addressing the problem of how to plant Black Baptist churches that are a part of the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association.

Evaluation of the Research

The research study achieved its purpose of identifying a structure for planting churches within the Black Baptist church who hold affiliation with the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association. Besides articulating the methods of structure involved in church planting, the research study is a resource that provides a theological, historical, and practical framework which can be utilized by any church desiring to plant churches.

Strengths

The primary sources of research are in form of qualitative interviews, quantitative surveys, and documentary analysis, which consists of legal documents, federal documents, and state documents, virtually anything that appears in written form, as well as visual recordings. The legal documents will be used to provide legal structure for planting Black Baptist Churches. This is a definite strength of this project.

Limitations

Training and mentoring for church planting is a long-term process. Because the project is a spiritual journey, it is a marathon and not a sprint. Hence, some conclusions are not yet to be determined because of the nature of this research project.

Summary

Chapter One established the basis for the problem in this research project. The Black Baptist churches have inherited autonomy (governed by the members) within the Black Baptist tradition; therefore, many Black Baptist pastors try to start churches without the affiliation of the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and their local district association. When Black Baptist pastors succeed at this endeavor, the people lose autonomy and the pastor gains control of the church. The people lose autonomy when the church ties itself to a self-governing pastor.

Since Black Baptist churches believe in autonomy in the Black Baptist tradition, the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association, it has been difficult to construct documents and guidelines for planting churches in the Black Baptist organization. The catastrophe of not having documents and guidelines for church planting has caused the lack of consistency in planting Black Baptist churches affiliated with the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association. Being deprived of having documents and guidelines for church planting has caused people in the church to lose autonomy and the pastor gains control of the church.

The purpose of this study is to develop a uniform procedure for Black Baptist churches in the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association on how to plant churches. The established church-governed organizations will be able to provide guidelines, polity, and by-laws so that people are not taken advantage by a self-governing pastor.

To acknowledge the problem identified by this research project, a research methodology and procedures were selected. The focus of this study would be on qualitative and quantitative research among pastors and laypersons that have been a part of church planting.

Biblical and Theological Considerations

Chapter Two observed the biblical and theological rationale for this project. It analyzed the spiritual journey one must prepare to fight against the satanic forces of the world when planting churches. It discussed putting on the whole armor of God and used Ephesians 6:10-11 written by the apostle Paul to demonstrate this process. Chapter Two discussed the subject of knowing your weapons: the breast plate of righteousness, the gospel shoes, the shield of faith, and the helmet of salvation. Chapter Two also used the apostle Paul's writings to discuss the reality of spiritual warfare (Ephesians 6:12).

Chapter Two discovered that the Bible is the central foundation in the life of this research project. It discussed that it is through the Word of God that church planters learn what God expects of them in planting churches. It also discussed that it is through God's Word that church planters learn the biblical and theological foundation in planting churches. The Bible is God's instruction book for church planters, because the church

planter not only learns about God and His promises through the Bible, but he also learns what is expected of the church planter.

Review of Literature

Chapter Three reviewed literature and other sources that have relevance to the subject of church planting. The researcher used Matthew 28:18-20 surrounded by other texts to build the case of why church planters should have documents and guidelines to plant churches. Chapter Three is also a literature review that addresses the character of supportive investigation and relevant assessment approach in church planting, such as: strategic spiritual leadership, ministries, business, and new members training ministry. The literature review confirmed that starting or church planting is a normal and natural part of what it means to be a disciple of Jesus Christ.

The Plan and Process of Research

Chapter Four discussed how the research study would be assembled. It started by describing the research methodology and procedures for this research project. The research study collected both qualitative and quantitative data. The research study collected data to answer questions of how to develop standards that bring uniformity and integrity to the church planting process within the Black Baptist churches in the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association. The researcher attempted to discover the most effective structure that should be used for this research project. The researcher utilized three research methods: documentary analysis, personal interviews, and surveys for the project. The

researcher utilized the data collected to augment the development of a uniformed procedure to plant Black Baptist churches.

Research Report

Chapter Five became the central chapter of this research project, which was to collect data through both qualitative and quantitative approaches. The data collection procedures for the research project were conducted from quantitative and qualitative interviews, and documentary analysis. The research data was accentuated by the extra input made available by the personal interviewees and online survey responders who were willing to share their thoughts with the researcher. The personal interviewees and survey responders substantially strengthened the researcher's understanding of the church planting process. The interviews and surveys consisted of seventeen questions to develop uniformity and integrity for the research project. The all-inclusive responses to seventeen questions proved to be consistent, enlightening, and dependable.

Findings

Chapter Five constituted a substantial share of work but also an enormous share of writing in this research project. Collecting information from personal interviews, online surveys, and documentary analysis was a vital portion of being able to answer the research questions. Seventeen direct questions were implemented that contemplated the essence of those inquiries.

Personal Interview and Survey Questions

Cautious deliberation was given to the construction of the seventeen interview and survey questions. The seventeen interview questions were asked to five interviewees,

four in personal face-to-face interviews and one interviewee by telephone. The seventeen survey questions were also completed by ten persons via an online survey. The following principles are a summary of the findings from the seventeen research questions as they refer to the development of church planting.

Principle One

The purpose of a church plant is to expand the kingdom of God, and to move forward in a purposeful way by evangelizing the unchurched, serving the community, and teaching people not to forsake the assembly of God.

Principle Two

Planting leadership does not require church planters to be ordained. It depends on the denomination and the doctrine of the church that the church planter attends, if the church planter must be ordained. The denomination or organization of the church planter will determine if the church planter must be a pastor. The denomination or organization will also determine if the church planter and pastor will write the constitution. Since there are some denominations feel if the constitution is written before a pastor is selected, it will stymie the leadership of the pastor, all decisions will be made by each individual church congregation.

Principle Three

The philosophy of ministry for a church plant is dealing with the values that will impact the structure and strategy of the church and how the church planter will accomplish the purpose of the ministry. The philosophy of ministry will vary for every ministry; it is the DNA for the church plant.

Principle Four

The vision of the church plant is the Great Commission: “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.”¹³⁹ Grow the body of Christ, spread the Word of God, reach the nonbelievers and give guidance to the believers.

Principle Five

The mission statement and goal settings that are vital to set an apostolic foundation for a church plant are: preaching the gospel and making disciples of men and women.

Principle Six

Important factors for an effective church plant are the pastor, clear vision, mission, strong foundation, a desired church culture, and the needs of the community.

Principle Seven

The data collected on legal structure indicates a need to file the appropriate documents to establish the non-profit status for the church plant. The guidelines the researcher collected on taxation and being a non-profit are formed by incorporating on

¹³⁹ Matthew 28:18-20 [KJV].

the state level to operate a charitable function. Non-profits are not automatically tax exempt. Non-profits must apply for a tax-exempt status to the Internal Revenue.¹⁴⁰

Principle Eight

Financial resources for a church plant may be available through a request or application for government funding. This application must be submitted with supporting documents to each state for church planting. The government gives out funding for church planting if the church plant has supporting documentation along with a proposal request or application in the state of Texas. The state of Ohio does not give government funding for church planting, but grants are given to organizations that have a community service.

If the church plant has a mother church, all funding will be sponsored through the mother church. If the church does not have a mother church, the pastor and members will donate funds to support the church plant until the church plant is able to support itself.

After all financial resources have been received or pledged for the church plant, short-term and long-term cash flow projections will be established. The purpose of the cash flow projection is to set a budget for the church plant to cover all expenses.¹⁴¹

Documentary Analysis

The documentary analysis consisted of analyzing legal documents, federal documents, and state documents, virtually anything that appears in written form, as well as visual recordings. The documents from the federal department, state department, and

¹⁴⁰ Research Study, 108.

¹⁴¹ Research Study, 128-129.

Now Concerning the Church 501(c)(3) & Grant Guide by Roberta Jones, were used to provide legal assessment for church planting.

The legal documents consist of corporate structuring. There are four legal structures that can be reviewed for church planting: sole proprietorship, limited liability company, corporation, and nonprofit.

A sole proprietorship is a business of one individual. The business does not exist as a separate legal entity. All the individual's personal wealth and assets are linked to the business.

A limited liability company is a type of business ownership. LLC owners are called members, not partners or shareholders. An LLC is not a corporation or a partnership, but it exists as a separate entity, much like a corporation. The liability of the members of an LLC is limited to their investment. Members cannot be held personally liable for debts unless they have signed a personal guarantee.

In an LLC, the business income, expenses and losses are considered as the owner's income, expenses and losses, and the owner pays taxes on his or her personal tax return. He or she avoids the double taxation of paying corporate tax after expenses and individual payroll taxes.

An LLC is dissolved when a member dies or undergoes bankruptcy. All the owner's business losses, profits and expenses flow through the company to the individual members.

A corporation takes the place of individual ownership. The corporation owns itself, and therefore, can own its own property, have its own bank account, take out its own loans, and can continue its own even if the founder leaves the organization. The

corporation takes on legal responsibility and financial risks so that the founders, officers, and board members have little or no liability except for illegal acts or gross fiscal misconduct.

Corporations are separate entities. The debts and liabilities of the corporation are separate from the owners; therefore, the profits and losses of the corporation are taxable to the corporation, not the owners (shareholders). Corporate income is not subject to social security, workers compensation, and Medicare taxes.

Corporations pay taxes on profits when corporate income is distributed to owners (shareholders) in form of dividends; this is the first taxation. The shareholders who receive dividends must pay taxes for this distribution on their personal returns; this is the second taxation on the same money.

There are three types of church corporations: corporation sole, trustee corporation, and membership corporation:

A corporation sole is controlled by a single person. That individual or the successor in that role has full legal control which cannot be usurped by the congregation. This is the standard structure for a Roman Catholic diocese and bishop.

A trustee corporation is when the state grants power, through a charter, to officers to act as the trustees for the congregation. They may or may not be officers of the church or society. Once they are selected by the church, full control of the church property is in their hands. Even when the church buys, leases, or sells property, unless the articles of incorporation stipulate otherwise, the power to do so is already granted to the trustees. The only time the board is accountable is during annual meetings and elections. The

trustees enjoy perpetual succession. When a vacancy occurs, the church may elect someone to fill the vacancy, or in some cases the trustees elect their own replacements.

A membership corporation is created by a charter from the state, but the corporation here embraces the entire membership of the church. The distinction between trustees and society is eliminated, and there are but two entities, the church and corporation. Its organization is like that of a civil or business corporation with the members of the society corresponding to stockholders, and its officers corresponding to the board of directors. Even where the officers are designated trustees, they hold no trust but are merely administrative officials subordinate to the congregation to which they are answerable, and not to the courts.

Nonprofit businesses must have the following characteristics:

1. A nonprofit business is formed by incorporating on the state level to operate a charitable function.
2. A nonprofit organization is not automatically tax exempt. A nonprofit organization must apply to the Internal Revenue Service to receive a letter stating that the organization is a 501(c)(3) tax-exempt organization.
3. Nonprofit organizations can, do, and should make profits. The law allows nonprofit tax-exempt organizations to make a profit; however, nonprofit organizations are forbidden to distribute the profits to their owners. No part of the money inures to the benefit of anyone.

Under Section 501 of the Code, the IRS lists that the nature of these organizations that are exempt from taxes functions as religious, charitable, educational, scientific, or prevention of cruelty to children and animals.

“A 501(c)(3) nonprofit organization is exempt from paying federal taxes on monies that it raises, but, in addition, donors to the nonprofit can take a tax deduction for their donations.”¹⁴²

Constitution

A church constitution is a legal document that the church uses to describe how the church is organized and governed. The constitution is the broader body of mutually agreed upon principles and purposeful structure that govern the affairs and action of the church. For example:

The purpose of this congregation is to give visible form to that faith and fellowship to which God has called his people. We acknowledge ourselves to be a local manifestation of the universal church through which Jesus Christ continues to minister to the world by his Holy Spirit. We seek to fulfill this calling through corporate worship services, through a program of Christian nurture by which the members may be built up in their faith and love, through proclamation of the Gospel by word and deed, and through ministering to human need in the name of Christ.¹⁴³

Thomas Elliott Huntley takes a position in his manual, adopted by the National Baptist Convention USA, Inc., as their standard doctrine in church administration, that:

Neither church nor pastor is entirely independent of each other; but are rather independent (like lock and key). The source of authority of certified constitution process, on this wise, are basically, baptistic unless they are affected upon the following conditions: 1. That such constitution and by-laws be written and approved with mutual consent of both pastor and church only, and that no such constitution be written during a pastoral vacancy of said church; 2. That said constitution and by-laws be applied only to the administration and pastor by whom or under such is written; 3. That when said church becomes vacant, the pastor-elect be given 90 days to study the original constitution and by-laws with the privilege to revise the same, according to the vision that God has given to him for that particular field, or to reject that call if said church does not accept his vision; for “new wine must be place in new bottles.”¹⁴⁴ 4. That no church holds a

¹⁴² Roberta Jones, *Now Concerning the Church 501(c)(3) and Grant Guide* (Cleveland: Roberta Jones, Inc., 2010), 19-23.

¹⁴³ Floyd Massey Jr. and Samuel Berry McKinney, *Church Administration in the Black Perspective* (Valley Forge: Judson Press, 1976), 145.

¹⁴⁴ Matthew 9:17 [KJV].

constitution and by-laws in abeyance, or in obscurity, for several months or years without the new pastor's knowledge, and then spring it forth as a secret weapon to obstruct his pastoral authority as the Holy Spirit has given unto him; 5. That the freedom of the pastor and the church are not bound, monopolized nor dominated by any autocratic, or dictatorial unit, whether they be a deacon, a trustee, or any other executive branch that would destroy the freedom of speech and the Godly actions of the pastor and members, a freedom which is bequeathed unto them by the heritage of the Baptist fathers beginning with John the Baptist.

Huntley presses his claim that any constitution provision differing from what he has stated is not keeping with the doctrine of the Baptist Church. A Baptist church cannot operate exactly based on an association and Baptist Conventions (by constitutions and by-laws); for these are, largely shepherds' tents; whereas, the church is on the order of a sheep-fold led by the under shepherd of the Great Shepherd of the sheep where Christ is the center of influence and the law: and where the believers are no more under the law (legal documents) but under grace.¹⁴⁵

Findings Summary

The result of the findings indicates that there is a need for a structural format to be established for church planting. This format should be used for Black Baptist churches affiliated with the National Baptist Association, Ohio Baptist General Convention, and Northwest District Association. The findings also indicate that the planter should be familiar with all state and federal documents needed to plant churches, and there should be a training program established for all church planters and members.

Conclusions

Church planting is a strange phrase: two words that seemingly do not go together. It conjures up an image of someone sticking tiny buildings with steeples in the ground. Unfortunately, we often picture a church as a building, something static, lacking movement. The Bible's view of a church; however, is of a living, growing, dynamic

¹⁴⁵ Thomas Elliott Huntley, *Huntley's Manual for Every Baptist* (St. Louis, MO: Central Service Publication, 1966), quoted in Floyd Massey Jr. and Samuel Berry McKinney, *Church Administration in the Black Perspective* (Valley Forge: Judson Press, 1976), 68-69.

organism. In the original language of the Bible, the church is not a building, but people, a called-out assembly. If we begin to see a church like a living organism capable of growth and reproduction it will become much easier for planters to envision the idea of planting a church based on the Great Commission. In fact, until all planters understand that starting or planting a church is a normal and natural part of what it means to be a disciple of Jesus, Christians will not be able to fulfill Jesus' command to "make disciples of all nations" given in Matthew 28:18-20.¹⁴⁶

The Southern Baptist Convention used slaves to plant some churches. The churches were planted in the older sections of the cities where people were living in poverty, without adequate employment or living necessities. The more financially secure citizens, white and black, fled to the suburbs, leaving the poor people piled in the inner city.

These planted churches, often storefront churches or house-front churches, were in the inner cities. In depressed neighborhoods there were usually many vacant stores, which easily became converted into meeting places.

The planted churches were usually a relatively small group of people having religious beliefs or practices regarded by others as strange or sectarian type. Sometimes the churches were affiliated with national bodies, such as Holiness or Pentecostal groups. Sometimes the churches were single separate churches arising out of the zeal of a non-affiliated evangelist. In most cases, these churches were marked by their emotionalism, strict adherence to a biblical way of life, and severe injunctions to moral living. The ministers were poorly trained in church polity and structure. The ministers had very little

¹⁴⁶ Research Study, 50.

concern with the ability to handle the social and economic conditions that depressed the people.¹⁴⁷

Just as Jesus taught, the Black Baptist church ministries should teach people to come to faith, grow in faith, serve in faith and live in faith. The primary jobs of planters and the congregation are to bring people to Jesus Christ, and to help people grow in Jesus's likeness. As described in Ephesians 4:11-13, the task of leaders is to equip or prepare God's people for work of Christian service. It is the duty of every believer to seek to understand, develop, and use in Christian service the gifts God has provided. It is the job of the church to perform the function that will enable believers to have a positive witness to the world. Reaching, teaching, and developing are key words for what the planters are trying to do. The purpose of the church, ultimately, is to make disciples and lead them to live and serve under the lordship of Christ.¹⁴⁸

Every church plant needs legal advice at some point in its ministry. The need will vary according to the kinds of activities, building programs, and ministries in which the church plant is involved. Therefore, the church should seek a reputable, competent attorney who will be sympathetic and understanding of the special legal needs of the church plant.¹⁴⁹

Numerous and rapid changes are taking place in legal matters that may have an impact on the local church plant. At the national level the Internal Revenue Service continues to issue rulings that affect the church. In addition, tax code changes and court

¹⁴⁷ Research Study, 51-52, quoted in John P. Davis, ed., *The American Negro Reference Book* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1966).

¹⁴⁸ Research Study, 58, quoted in Bruce P. Powers, *Church Administration Handbook* (Nashville: B&H Academic, 2008).

¹⁴⁹ *Ibid.*, 66-67, quoted in Powers.

decisions make it necessary for the church to keep up with those areas that will affect its work.

At the state level, decisions are being made concerning daycare centers and school operations that will affect those churches that offer such services.

At the local level the taxation of properties owned by a church continues to be explored. Many local ordinances also affect a church in its building program and the operation of church activities. Many of these situations will require the church to secure competent legal service. Ignorance of the law will not be a valid excuse if the church is guilty of failing to abide by its legal responsibilities.¹⁵⁰

The church planter must make sure the Black Baptist Church is a member of the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association, because all this information will be made available through these organizations by the research study.

Church planting involves going out and witnessing, with the intent of reaching and winning the lost and making disciples of those won. Church planting describes the beginning stages of groups of God's people coming to know him and assembling together before him.

Church planting is the process of extending the kingdom of God, clearly illustrated and taught in the Scriptures. The Scriptures help us to understand all the dynamics necessary in planting a church so that it will be strong and protected. Acts 20:17 says, "He sent to Ephesus and called the elders of the church."¹⁵¹ The establishing

¹⁵⁰ Research Study, 67, quoted in Bruce P. Powers.

¹⁵¹ Acts 20:17 [KJSB].

of its own leaders enabled them to say there was now a church there. These situations are illustrated over and over. In Paul's instruction to Timothy, we see that as a pastor, Timothy appointed elders. He was cautioned not to anoint new believers to this position.

There are several scriptures in the Bible that refer to church planting. The church was first planted in Jerusalem, but local assemblies would still need to be planted in Euro-Asia. Paul (Saul) received the call to do God's work (Acts 13:2). In many places Paul was not able to plant a church, but through evangelism he laid the foundation for the churches to be planted. In Lystra and other places, Paul would appoint elders to plant churches.

The commissioning of Barnabas and Paul for this missionary endeavor was the work of the Holy Spirit. The Holy Spirit most likely spoke through one of the prophets since there were prophets within this group and that was the usual means of communicating the Spirit's message (1 Cor. 14:3). The sending forward was the work of the Spirit rather than the church.

As they ministered to the Lord, and fasted, the Holy Spirit said, "Separate me Barnabas and Paul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."¹⁵² This act is the symbolic laying of hands on a candidate for the ministry, after he has been examined by the church and it has been verified that he is called and equipped to provide leadership to the church.

Following ordination, he is generally recognized to lead the church in ministry, to determine its soundness of doctrine, to administer its ordinances, and to educate its

¹⁵² Acts 13:2-3 [KJV].

adherents. Ordination does not imply the communication of power or authority but rather recognizes the minister's being called and gifted by God.¹⁵³ These are the procedures that must take place in the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association before a church planter can have a biblical foundation for planting a church.

Church planting is a central part of God's mission to form a new people of God (Ephesians 1:3-14, 1 Peter 2:4-10). Christ loves the church and promised to build the church (Matthew 16:18), God grows His church by adding those who are saved (1Corinthians 3:6, Acts 2:47). God's plan goes beyond rescuing the lost to transforming lives, families, and communities (Matthew 5:13-16, Matthew 13:33, and the ministry of Jesus and the apostles). The Great Commission implicitly includes church planting, teaching, baptizing, and discipling all nations. The task of evangelism is complete only when people are brought into the fold of the church (Luke 14:23, 15:1-10). The book of Acts demonstrates that new churches are the normal and necessary result of evangelism and disciple making. Church planting is central to the Pauline understanding and practice of mission (Romans 15:19-20, 1 Corinthians 3:5-6). Jesus will not return until there is a witness to every ethnic group (Matthew 24:14).

Planting a church consists of spiritual and physical warfare: "Church planting is hard work and it is important that we do not shirk it. Not only will we give account for the work we do, the people we minister to are watching us. Let's give them the example we want them to follow."¹⁵⁴

¹⁵³ Acts 13:3, Ordination, 1689 [KJSB].

¹⁵⁴ "Ministry Advice: 12 Encouraging Bible Verses for Church Planters," accessed January 10, 2017, <http://ministryadvice.com/church-planters>.

The church planter's task is to move people. Once the planter understands God's will, he will make every effort to move his followers, who have previously been promoting their own agendas, to pursue God's purpose. Until this happens, planters in charge have not led. They can go through all the steps of planting a church, but they have not led unless their people have adjusted their lives to God's will.

Moving people is not the same as driving or forcing people to do something. It is as Gardner noted, "a process of persuasion and example by which planters cause their followers to change their attitudes and behaviors and move forward to achieve God's purposes. When planters have done their jobs, the people around them have encountered God and obeyed his will."¹⁵⁵

All the planning in the world will not perfectly prepare the planter for everything that starting a new church entails. Once he jumps in, he is advancing by faith.¹⁵⁶

As a church planter begins this spiritual journey, he must prepare himself to fight against the satanic forces of the world. Paul informs us of the weapons needed to survive this spiritual battle. Ephesians 6:10-11 says, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able stand against the wiles of the devil."¹⁵⁷

Satan and his army have a job to do. Satan seeks to distract, frustrate, and attempt to destroy the advances that God is making in the church planter's life while he is planting the church. If the church planter is to be a victorious survivor in planting the

¹⁵⁵ Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville: B&H Publishing Group, 2011), 37, quoted in John Gardner, *On Leadership* (New York: The Free Press, 1990), 1.

¹⁵⁶ "Ministry Advice: 12 Encouraging Bible Verses for Church Planters.

¹⁵⁷ Ephesians 6:10-11 [KJSB].

church, he will need the whole armor of God, so that he will be able to stand, regardless of what Satan throws in his face. The apostle Paul says, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, and against spiritual wickedness in high places.”¹⁵⁸

The most important thing to remember about this battle, is that it is a spiritual battle. A church planter should not forget that he is not fighting against people but the wickedness and the evil that invades the spirit of certain people. Therefore, if the battle is spiritual, it will only be won with spiritual weapons such as: the belt of truth, the breastplate of righteousness, the shoes of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God, and prayer.

As this researcher sorted, reviewed, and categorized the data, he concluded that autonomy within the Black Baptist Church has often been promoted as a major part of this denomination; therefore, it has made church planting difficult. The failure of the Black Baptist Churches to establish a structure and standards that ensure that Black Baptist Churches are committed to the upholding and practicing of such standards and structure can and has resulted in Black Baptist Churches planting storefront churches without structure.

Such a lack of loyalty to church planting has contributed to the dilution of the Black Baptist Church’s distinctiveness. In its place, churches have been established with the Black Baptist name while in truth they are nothing but a fusion of doctrines that the church planter has chosen to embrace based upon his own preferences along with doctrines from other denominations and sources. The researcher believes that uniform

¹⁵⁸ Ephesians 6:12.

standards for planting churches do not only ensure the integrity of the church plant process but maintains the reputation of the Black Baptist Churches.

When it is ascertained that a church planter does possess loyalty to the Black Baptist Church, it is imperative that the Black Baptist Church provide the church planter with the resources needed to plant a church. The researcher concludes that the only way to guarantee that church planters will be prepared for planting churches is by developing standards, structure, and guidelines for church planting. As it stands, Black Baptist church planters have traveled the church planting path without a roadmap. They are not receiving the tools or skills needed to plant churches. The researcher states that it is the lack of clarity in the Black Baptist Churches, Northwest District Association, Ohio Baptist General Convention, and the National Baptist Convention USA, Inc., to develop standards to ensure the competency of those who are planting churches in the Black Baptist denomination.

Church planters' competency is an important aspect for the establishment of churches. However, the researcher believes that such need for a planter's aptitude goes beyond the individual planter. Therefore, their training, leadership style, and knowledge of planting churches have the capacity to impact the lives of numerous people within the Black Baptist church plant.

The future direction of the Black Baptist Church in the Northwest District Association, Ohio Baptist General Convention, and the National Baptist Convention USA, Inc., in planting churches will be shaped by church planters that follow the guidelines and structure that has been established for church planting. In addition, the church planter's role often extends beyond the walls of the church, as the church planter

is often viewed as a spokesperson and leader within the Black Baptist Church. Church planting standards within the Northwest District Association, Ohio Baptist General Convention, and the National Baptist Convention USA, Inc., are needed to ensure that the Black Baptist Church continues to move in a positive direction.

Conclusions Summary

Feedback from the online surveys and face-to-face interviews show that church planters need a training program. For example, church planters need to be trained on legal, state, and federal documents that are used for planting churches. This researcher realizes that Black Baptist churches in the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association do not have a training program for church planters. Nevertheless, reports from face-to-face interviewees and survey respondents do confirm that a training program is needed for church planters.

In addition to a training program, standards will be developed to bring uniformity and integrity to the church planting process with the Black Baptist churches in the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association.

The researcher has also established that the research study can be used by all denominations and organizations that want to establish structure and standards for church planting.

Recommendations

Through analysis of the literature and themes noted in the researcher's discussion, several recommendations regarding the establishment of church planting standards within

the Black Baptist Church were formulated. A major area that must be addressed is setting standards regarding who can be a church planter in the Black Baptist Church affiliated with the Northwest District Association, Ohio Baptist General Convention, and the National Baptist Convention USA, Inc. Nevertheless, what makes this project valuable is that the recommendations can be applicable for most churches that have been planting churches. These recommendations have been listed in order of priority for the Black Baptist Churches. These recommendations and priorities are not to be a format for all churches. It is this researcher's advice that each church conducts its own assessment of its church planting and applies the recommendations that seem applicable.

Church Planter Analysis and Discernment

The church planter should have a calling from God to plant or start a church. A calling from God is a strong inner impulse toward a procedure adopted to deal with a situation, especially when accompanied by conviction of divine influence. This call should not be pursued without prayer, counsel and spiritual examination.

Edward T. Hiscox takes a position in his manual that:

We believe that God calls us to use the talents given us in some way that will glorify God and continue to the betterment of the world in which we live. We may be called by God to teach school, plant churches, care for the sick, manufacture useful products, prepare food care for children, perform scientific research, or provide wholesome entertainment. The list goes on. If we cannot in some way see God's calling in the work we do, we may want to reconsider our vocation. Church planting is a special type of calling. For some it may come in a sudden and dramatic fashion, such as God's call to Samuel in the night or Paul's shattering experience on the road to Damascus. For others it may be a slowly growing realization that church planting above all other callings is what they are best qualified to do. If you sense a call of God to this ministry, there are questions you may ask yourself, such as: Is my commitment to Christ strong enough to withstand discouragement and disappointment? Do I care enough about other people that I can lay aside my own concerns, when necessary, in order to deal with theirs? Do I have sufficient education, or educational plans, to carry out my

duties in a manner that will be pleasing to the Lord? Am I physically able to work long hours when necessary? It also helps to get the opinions of experienced pastors and church planters, who can counsel you.

If you come through such testing and questioning firmly convinced that God wants you in the field of church planting, more power to you. If not, it is better that you know the truth and seek your calling in some other field where your talents can be better used.¹⁵⁹

The church planter must be sure that the calling is from God and not something that he or she wants to do on their own or because they are upset with their previous pastor or church.

Training

A training program should be established in the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association for planting Black Baptist Churches. The training program should consist of church standards, structure, polity, state and federal regulations for their state, state and federal forms, and leadership. The training program should be set for a period of two years with qualified trainers that have planted churches before or have been a part of church planting. After the training is over the students should be tested by their peers, have their leadership skills examined, and then determination should be made to see if the students qualify for planting churches.

The training standards will serve many purposes, the first of which is to allow any person who is properly trained to be involved in church planting. The training standards are set for churches affiliated in the Northwest District Association, Ohio Baptist General Convention, and the National Baptist Convention USA, Inc., but they can be adapted to any organization that selects the training standards as a part of their

¹⁵⁹ Edward T. Hiscox, *The Star Book for Ministers* (Valley Forge: Judson Press, 1994), 4-5.

structure. In determining appropriate training, the researcher reflected upon Jesus' own practice of preparing His disciples for the work of the ministry for which He had chosen them. Jesus kept the disciples in training for three years prior to sending them out. It is therefore believed that the Black Baptist Church should strive to model this procedure for planting Black Baptist Churches in the Northwest District Association, Ohio Baptist General Convention, and the National Baptist Convention USA, Inc. This will help to alleviate certain concerns about who can plant churches in the Black Baptist Church.

Church planting is often seen as starting a church; therefore, it is the duty of the church planter to ensure that the people are well prepared to assume the responsibilities as members of the church. The church planter should be familiar with all state and federal regulations that are required for church planting. The church planter should follow the state and federal regulations of the state in which the church worships. These state and federal regulations will safeguard the people from being a member of a storefront church. A storefront church is a church that is set up under the mercy of the church planter or pastor, and not the mercy of God. A storefront church is not under the umbrella of any structured church organization, nor does the church have any ecclesiastical polity.

The researcher also recommends that there should be a Survival Training Class for all members in the church plant. This class is designed to provide the new church member with sound Bible-based instruction to aid them throughout their Christian journey and to enable them to understand and become involved in the church's programs and work. In addition to the eight lessons, the packet also includes home-study sheets and additional study help that will reinforce and expand what is taught during the class period.

The Survival Training Class will include the following eight sessions:

1. Salvation: Bringing Us Back to God
2. Surviving Your Decision
3. What Baptists Believe
4. How to Read & Study the Bible
5. Prayer: Communicating with God
6. Spiritual Warfare: Wearing Your Spiritual Armor
7. Christian Stewardship & Your Personal Ministry
8. Rap Session with Pastor and First Lady

The Survival Training Class is not designed to provide the person with a complete comprehensive training, but rather the goal is to introduce the person to some of the fundamentals of the Christian faith, in hope that he or she will continue their training in the various ministries offered in the church plant.

Upon completion of the Survival Training Class, it is the researcher's utmost prayer that the member will be encouraged to grow spiritually and become a vital and vibrant member of not only the church plant, but of the body of Christ.

Facility and Legal Structure

The researcher recommends that the church planter cautiously decide what legal structure best fits his or her operation:

1. Sole Proprietorship: A sole proprietorship is a business of one individual, that does not exist as a separate legal entity. All personal wealth and assets are linked to the business.

2. Limited Liability Company (LLC): A limited liability company is not a corporation or partnership, but it exists as a separate entity much like a corporation. In an LLC the business income, expenses and losses are considered as the owner's income, expenses, and losses, and the owner pays the tax on his or her personal tax return.
3. Corporation: A corporation takes the place of individual ownership. The corporation owns itself and therefore, can own its own property, have its own bank account, take out its own loan, and can continue on its own even if the founder leaves the organization.

A building should be leased or purchased. The facility should have a sufficient sanctuary, Sunday school rooms, and parking space for future growth. The building should have signage for marketing and should be in a location that can be a strength of the church. The facility should be within walking distance of businesses, apartment buildings, and a college if possible. The facility should be located in the heart of a mission field.

Floyd Massey Jr. and Samuel Berry McKinney declared the following:

An edifice complex and competition are to be avoided when leasing or purchasing a building. A charge has been leveled at religious institutions that they have wasted too much time and too many resources constructing churches to satisfy ego needs of the pastor or congregation. Buildings should be built for people and not people for buildings. Physical structures should be created to meet the needs of a congregation.

Competition with sister churches has forced some congregations into building programs before real needs have been ascertained. The need to build should be realistically determined before launching a capital improvement program.¹⁶⁰

¹⁶⁰ Floyd Massey Jr. and Samuel Berry McKinney, 104.

Budget

The researcher recommends preparing a budget for the church plant, which will consist of a long-term and short-term cash flow projection, and a strategic plan. With organizations, even when an overall strategic plan examines the pattern of financial contributions which informs the budget, due to ever-changing factors within the church such as attendance, maintenance, staffing, etc., a budget should be developed annually. In a local church this plan of assessing needs and resources is called ministry budgeting. This is a process by which a church plans its spending around the ministries it perceives as God's will for its life.

The researcher recommends that the National Baptist Convention USA, Inc., Ohio Baptist General Convention, and the Northwest District Association adopt the data in this research study to provide guidelines to utilize in deploying Church Planters to impact their communities and extend God's kingdom.

APPENDIX A

SAMPLE FORMAT FOR CONSTITUTION AND BYLAWS

Appendix A

Sample Format for Constitution and Bylaws

Constitution

A constitution reflects the basic truths and accepted patterns of interaction among members of an organization. Write and insert statements about each item.

1. **Preamble**

“We declare and establish this constitution to preserve and secure the principles of our faith, and to govern the body in an orderly manner. This constitution will...”

2. **Name**

“This body shall be known as the _____ Church located at _____.”

3. **Purpose/Objectives**

(insert statement of purpose)

4. **Statement of Faith**

(insert statement of faith)

5. **Polity and Relations**

(insert statement of governance and affiliations)

Bylaws

Bylaws are written guidelines agreed upon by pastor and members to direct the activity of the organization. Such statements focus on procedures to be followed and, as such, are more susceptible to modification as needs change than are statements in the constitution. Bylaws are designed to assist the organization in

fulfilling its purpose. Items often included are statements regarding each of the following, which should be prepared and added to the document.¹⁶¹

- Membership
- Organizational structures/programs of work
- Officers
- Committees
- Meetings
- Finances
- Amendments

¹⁶¹ Robert P. Powers, *Church Administration Handbook* (Nashville: B&H Academic, 2008), 251-252.

APPENDIX B

NAMES OF DOCUMENT FORMS

Appendix B

Names of Document Forms Used in Planting Churches

1. Federal Application Forms. FedForms.gov provides “one-stop-shopping” for the federal forms most used by the public. If you cannot find the forms you need in Fed Forms, try the Agency Forms Links at:
<http://www.forms.gov/bgfPortal/agencyDocs.do>.
2. Form 1023 series application must be used to apply for recognition by the IRS tax exempt status.
3. Form SS-4-IRS.gov is the application for names under which a business operates, the church is considered a business.

APPENDIX C
QUESTIONS ON DOCUMENTS

Appendix C

Questions on Documents

1. What state documents are needed for planting churches?
2. What federal documents are needed for planting churches?
3. What are the advantages and disadvantages of sole proprietorship, partnership, and corporation?
4. Can an organization be tax exempt without filing for a 501(c)(3)?
5. What is a 501(c)(3)?
6. What is a church constitution?
7. Does a church constitution protect the pastor and members from legal involvement with city and state regarding church business? Explain.
8. Does the name of the church have to be registered and okayed by the state? Explain.
9. If the church has the same name as another church in the state, what procedures must be taken with the other church or churches and state?
10. Can the city charge the church property taxes? Explain.

APPENDIX D
SURVEY AND INTERVIEW QUESTIONS

Appendix D

Survey Questions for Online Survey and Personal Interviews

1. What is the purpose of a church plant?
2. What is a cash flow projection for a church plant?
3. What process does the government take to give out money to a church plant?
4. Do church plants applying for a federal grant or cooperate agreement need a DUNS number?
5. What is a DUNS number?
6. What is the vision of a church plant?
7. What is the mission statement of a church plant?
8. What mission and goal settings are vital to set the apostolic foundation for a church plant to thrive in kingdom ministry?
9. What is the philosophy of ministry for a church plant?
10. Explain the most important factors for an effective church plant in your community.
11. Do church planters have to be ordained? Explain.
12. Should church planters be pastors? Explain.
13. Should the church plant and pastor write the constitution? Explain.
14. Should the church plant have a constitution before the church selects a pastor? Explain.
15. Are there women church planters in your context? Explain.
16. How does your church or district select church planters?
17. Can the church plant be nonprofit and for profit at the same time? Explain.

APPENDIX E
CONSENT FORM

Consent to Take Part in Research

- I _____ voluntarily agree to participate in this research study.
- I understand that even if I agree to participate now, I can withdraw at any time or refuse to answer any question without any consequences of any kind.
- I understand that I can withdraw permission to use data from my interview within two weeks after the interview, in which case the material will be deleted.
- I have had the purpose and nature of the study explained to me and I have had the opportunity to ask questions about the study.
- I understand that I will not benefit directly from participating in this research.
- I agree to my interview being audio-recorded.
- I understand that all information I provide for this study will be treated confidentially.
- I understand that signed consent forms and original audio recordings will be retained in [*specify location, security arrangements and who has access to data*] until [*specific relevant period – for students this will be until the exam board confirms the results of their dissertation.*]

Signature of Participant

Date

Signature of Researcher

Date

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