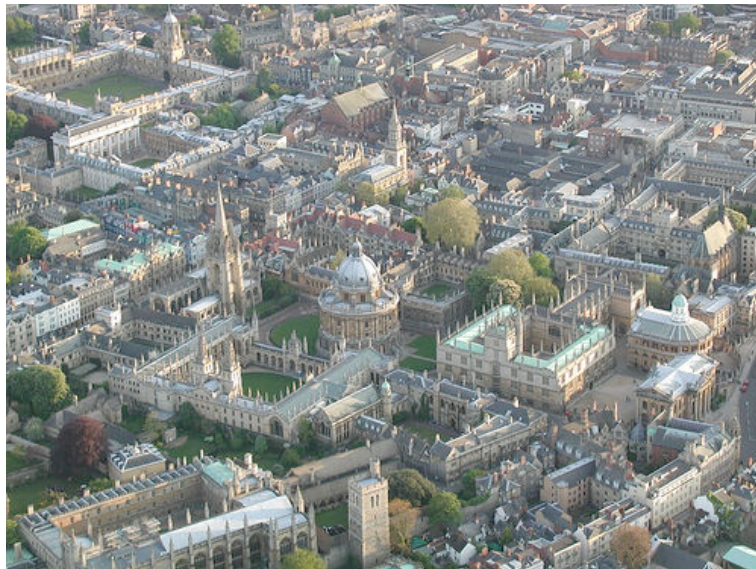


student church

Student Church Planting: A Startup Kit

70 Million college students on the planet.
Their experiences in college will change the world.
Imagine the gospel spreading to every place they live.



For additional resources and to connect with other student church planters and mobilizers around North America, visit

www.studentchurch.org

BY ERIK FISH, STUDENT CHURCH, MARCH 2010
ADAPTED FROM CAMPUS CHURCH NETWORKS, 2007

A change is underway on the campuses of America and the world. Students have been picking up the Bible, gathering with non-Christians, and experiencing the power of the Holy Spirit in residence halls, fraternities and sororities, apartments, student unions, Starbucks - any place students normally do life together. As students started following Jesus together, the result has been a growing movement of student-led churches. These churches look different than most conventional churches, but the basic scriptural elements and functions of the church are present. They lead students to Christ, baptize new believers, take communion, give to needs in the community, support their friends on missions trips, and seek to follow all the commands of Jesus together.

We wrote this manual to assist you in mobilizing student-led churches at your university. I want to give special thanks to Jaeson Ma, who generously donated his material to adapt as we saw fit.

As the movement has grown, we've come to realize the vital role that older mobilizers (campus ministers, pastors, etc) carry in a movement where the gospel is expanding through the effort of student church leaders. However, *the way* in which older leaders interact with student churches is essential. When we mobilize students to do the work of ministry, we don't expect them to carry other responsibilities usually associated with local churches and campus ministries (attending a weekly service, etc.) These students are actual missionaries to their campus, committed to Jesus, a lifestyle of prayer, reaching the lost, and mutual accountability with others who will encourage them and help them if they get off track. Practically, this often takes the form of growing a spiritual parent-type relationship with these students. They hang out in our house. They learn how to be a family by being with us. They call us for advice. We host monthly celebration gatherings and provide them with resources. But *they lead* the actual student church gatherings on their campus, not us. The student church and their network of relationships becomes their primary experience of the church on their campus.

Universities are vital in our mandate to make disciples of every nation on earth (Matthew 28:18-20). We can participate with the Lord by mobilizing a movement of student missionaries to the universities of our nation and the world. May God send students to demonstrate His kingdom on every university, every city, and every nation in our lifetime!

This manual is an introduction that will help students take the next steps in student church planting. To hear updated stories, find additional resources, and connect with others who are mobilizing student churches, please visit WWW.STUDENTCHURCH.ORG.

-- ERIK FISH

STUDENT CHURCH MOBILIZER

WWW.STUDENTCHURCH.ORG

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DEVELOP A STRATEGY TO REACH YOUR CAMPUS

Introduction: The Call to become a fisher of men

"Follow me and I will show you how to fish for people."

Matthew 4:19

What are the characteristics of a disciple of Jesus? If you ask this question among Christians, you'll usually hear a list of very good character qualities and spiritual disciplines. The need for character can never be forgotten or diminished. However, a fundamental practice often has been misunderstood in our expression of Christianity.

When Jesus invited Peter and Andrew to be His disciples and follow Him, what is the first skill He says He will develop in them?



Students hanging out with the bar crowds. After midnight, it's a whole different world - a world many Christians never encounter (unless they backslide.)

In order to recapture the essence of how to fish for people, we must understand this principle: *There is no discipleship without evangelism.* Any student who wants to plant student churches on campus must have a fundamental commitment to effectively, creatively, lovingly, and passionately "catch" people and bring them into following Christ alongside them. Unfortunately, we sometimes tend to repeatedly use methods and strategies that aren't really effective. We use them over and over again, because maybe that's all we know. (Ok, we've all probably done it!) Some of us have learned how to survive within a Christian culture (Christian friends, Christian music, Christian conferences, Christian lingo, etc.) We need to remember how to follow Jesus to the lost again. As we follow Jesus, He will teach us how to fish for people!

"Just as you sent me into the world, I am sending them into the world."

John 17:18

How does Jesus view our relationship to the world?

Where is Jesus sending us?

Jesus was sent into the world. "The world" means not only the entire planet, it also means the people and ethnic groups who don't yet know Jesus or follow Him. Jesus is sending us in the same way. So why are we often so concerned with avoiding the world?

What are some dangers and risks you may face when you are sent to those who don't yet follow Jesus?

There's a beautiful tension to following Jesus we must recapture regarding how to catch people by going *into* the world. We're called to be in the world, but not be like it. Sometimes we tend to think following Jesus means leaving lost people to join with other Christians and wait around to get to heaven. Maybe along the way, we hope to snag a few people to go there with us. We're taught to avoid sinners, worldly music, and worldly hangouts. Instead, we exchange these things for Christian friends, Christian music, and Christian hangouts. For certain, we need wisdom and discernment to know how to engage the world without becoming like them. But a quick look at Jesus' life shows some interesting contrasts with how we often think of Christianity. Jesus spent a lot more time at parties, BBQ's, and eating with sinners than many of us would be comfortable with today. Jesus, and how He made disciples, is the ultimate example for us to follow today!

What if Jesus wanted you to follow Him to lost people on your campus? What if He wanted you to spend more time with sinners and less time with Christians?

Take a moment to pray right now.

This isn't a hard, permanent commitment, but ask God right now:

"What percentage of my time would you want me to try to spend with non-Christians each week?"

Write your impression here:

Many who have walked into the great adventure of following Jesus to catch the lost on their campus have discovered Jesus was *already* there among the group, waiting for a student church planter to join Him in what He was already doing! Going to the lost was an adventure in getting *closer* to Jesus, not further away!

SENDING TEAMS

When Jesus begins to send out teams to “fish for people,” He demonstrates some great principles we can study and apply today.

Luke 10 is a highly prophetic passage of scripture that speaks in detail on how to reach a lost community. You may also find it useful to reference Matthew 9 and 10 as well. In these passages, some instructions may have been unique strategies for the culture and people of the time. However, the principles still apply!



Where might Jesus be sending you?

ACTIVITY: Deconstruct Jesus' instructions to the disciples in Luke 10:1-11 into a step-by-step process. This could look something like:

1. Form a team as God leads...
2. Pray for sent laborers...
3. ???
4. and so forth...

Write in the space below:

ACTIVITY: Use the list of steps to church planting* you just created to now make a contextualized action plan for your own campus. This could look something like:

1. Bob and Steve agree to plant student churches together among bubble tea drinking Koreans at ...
2. Bob and Steve pray together for laborers every day.
3. ???
4. and so forth...

*(*Note: The phrase "church planting" is never used in scripture. We're commanded to preach the gospel and make disciples among the lost. However, in scripture we see new churches forming and being recognized in new areas where the gospel is preached and previously non-believing people are taught to follow Christ. We use the term "church planting" because we believe the normal process of preaching the gospel and making disciples should produce new churches. We believe church planting is the normal, God-ordained process of forming new believers into communities that follow Jesus together.)*

ACTIVITY: Among the steps you outlined above, put an asterisk by the steps that are likely to be most difficult. What step are you currently stuck on? What do you need to do to get past that point?

WHAT IS CHURCH?

Yea! Students are Getting Saved! So, What's Next?

Activity: Answer the following questions in your own words:

What images and words first come to your mind when you hear the word, "Church"?

How might very young churches with new converts differ from more established churches that have been around awhile?

What are the biblical requirements for us to call a new group of disciples a "church"?

Read Matthew 16:15-18 and Matthew 28:18-20. In what ways might a church look differently if it flowed from these scriptures as a guiding model?



I recently read the following scenario to a large group of international campus ministry staff:

A missionary recently went to an unreached people group. Three people among this group came to faith in Christ. The missionary started discipling these new believers. They started telling other friends and family about Jesus. They started meeting together to pray and study the scriptures. Other friends also became Christ followers and were baptized in a local swimming pool. They continued to meet regularly to share meals, celebrate the Lord's Supper, worship and pray, and apply the scriptures to their lives.

I then asked the group, "What do you call a group like this?"

Almost unanimously, they replied, "A church!"

I then said, "What if I told you the previous scenario happened with a group of students? You've just witnessed the birth of a student church."



A gathering of simple, student-led churches at the University of Texas, Austin.

When student churches begin, we have a tremendous opportunity to nurture what God is doing by encouraging and equipping these local student leaders. If we teach them they first need to learn more, attend seminary, or adapt to our cultural forms of church that are not Biblically required, we could unintentionally quench what the Holy Spirit has begun among them. For certain, it is a paradigm shift to begin thinking of how to mobilize a movement of student churches rather than trying to add students to existing churches - but we can do it!

Can ordinary students in partnership with an extraordinary God reach the lost and start churches on their campus? With the help of the Holy Spirit and the power of the gospel, we say, "YES"!

We define a student church pretty simply. A **student church** is *a group of students who follow Jesus together*. They are committed to love God, love each other, and love the lost. Imagine what can happen on college campuses around the world with thousands and thousands of student churches preaching the gospel, and gathering together with other students to worship, pray, reach the lost, love each other, share meals together, practice the gifts of the Holy Spirit, and encourage each other to love and good deeds. Imagine what can happen when students learn that following Jesus means modeling the gospel right where you live. Imagine what can happen when international students learn a model for making disciples and starting churches they can reproduce in any country of the world! We can change the nations by equipping students to do the work of ministry right on their campuses.

For the purposes of reaching the college campus, we really like the idea of simple, reproducible models for multiplying churches among lost students. They can be started by students, led by students, and grow among students who don't go to church.

Activity: Read Acts 15:19-29. What were the basic requirements given to these young churches by the apostles? Why do you think this decision was so controversial and important?

What basic requirements might seem good to you to give to a young church of students who have recently become followers of Christ?

Three Levels of Authority

To further help you understand the Biblical grounds for starting simple expressions of church among non-Christians (that look differently than more conventional, more established forms of church), the following exercise may prove helpful. This will help you create a grid for applying the scriptures to reach the lost and start simple churches that reproduce.

Jesus sent His disciples out to start a movement of people who experience, love, worship, and follow Jesus among every ethnic group on earth. (Matthew 28:18-20). When we focus on His explicit commands, and let the church form among new communities who are learning to follow Jesus together, it helps us keep “the main thing the main thing.”

We make a distinction between three levels of authority in our movement.

Explicit Biblical Commands - These are non-negotiable, clear commands in scripture. (The Ten Commandments, commands of Jesus, etc.) Following the explicit commands of Jesus is where new churches must begin.

Apostolic Practices - These are the particular ways and precedents the apostles set as they taught people to follow Christ in the early growth of the Jesus movement (the early church). They have authority, but our application of these apostolic precedents should never be exalted to the level of explicit commands given in scripture. “All scripture is inspired by God...” The Apostles give us examples for how to reach the lost, follow Christ, and grow churches in different regions. These are important for us to heed, to honor, to learn from, and sometimes to implement exactly. However, we believe the context in which apostolic practices were implemented should be taken into account (for example, most (but not all) Christians would argue that Paul’s directions to the Corinthians (I Corinthians 11) to keep womens’ heads covered are not necessarily to be interpreted as a binding commandment for all cultures everywhere.) The apostles followed Jesus to reach the lost and teach them to obey the commands of Jesus. They were uncompromising in the essentials (the apostles didn’t get thrown in jail and killed for compromising the truth). But they were also creative, adaptive, and followed the Holy Spirit’s leading as the gospel spread to new ethnicities and formerly pagan cities. We should follow their example by doing the same in our generation among those who don’t yet know Christ. We should not exalt Apostolic practices to the same level of authority as the explicit commands of Jesus and the whole of God’s word. We should apply their wisdom, honor their example and scriptural writings, and follow the Holy Spirit’s leading *as they did in their day*. We’re not trying to water down the truth - we’re trying to allow the truth to spread to as many people as possible! Churches that are very young need spiritual milk, not the same food that mature Christians eat.



Current Church Traditions - these are the cultural adaptations we've either inherited or implemented in our modern Christian experience. Examples might be a particular denomination's way of taking communion, gathering together, requiring classes prior to being baptized, holding church services in a particular format, etc. These church traditions are not necessarily bad, and many times they're actually very good. They become bad when they are given the same level of authority as the commands of Jesus, when they inhibit new people from following Jesus, or when they contradict explicit commands of scripture. These church traditions also inhibit the spread of the gospel when they are required among new groups of people who are following Jesus. When we impose our church traditions on people, we require them to have two conversions: 1) A conversion to Christ 2) A conversion to our particular church/Christian culture. When we do this, it slows down the influence and spread of the gospel.



Meghan, a student church planter from UT, baptizes her brother, also a UT student. The gospel can transform entire families!

Activity:

What examples can you find in Scripture of explicit commands of Jesus that are applicable to all people everywhere? (hint: Forgive, Don't look lustfully, Give, Pray, Love God with all your heart...)

What examples can you find in Scripture of Apostolic practices?

What examples can you think of modern church traditions that are neither found in the scriptures or in Apostolic practices?

5 P'S TO MULTIPLYING STUDENT CHURCHES

1. Practice of Prayer:

A. The first step to planting student churches is to start on our knees. We must see what the Father is doing and simply join Him. We believe Acts 13:1-3 shows a good example for how to start sending out teams - it starts in prayer! *"One day as these men were worshipping the Lord and fasting, the Holy Spirit said, 'Dedicate Barnabas and Saul for the special work to which I have called them.'"*

Before we send out any group of student church planters we encourage them to seek the Lord in prayer and fasting for His direction. *Prayer must precede planning.*

B. Practically, pray for God to bring you a team. You can begin to talk to other like-minded believers you know who can join you on or near your campus. (Jesus sent out teams of "2" in Luke 10, and Paul almost always traveled with a team of 2 or more.)

*Note - the initial team is vitally important, however, remember there is a temptation to gather Christians together and dilute your focus of going to the lost. Student church planting works best by sending small teams of student missionaries to reach the lost - not gather already-saved Christians together and call that a new church. Gathering *the wrong kinds of Christians* together and trying to plant student churches can be frustrating and severely weaken your efforts to reach the lost. As a general principle, student church planters need to:

1. Have a heart for the lost.
2. Understand the basic principles of student church planting (not inviting the lost to conventional church, but forming student churches among the lost).
3. Have godly character and a personal commitment to Christ.
4. Are open to coaching and correction.
5. Have a love for other nations and ethnic groups.

C. Shortly after, start a prayer chain or begin prayer walks over an area of students where the Lord is leading your team to start a student church. Begin to ask the Lord for the harvest and to raise up student workers from within it. Ask the Lord, "What are the spiritual strongholds in the different areas of the campus?" Then pray for God to destroy the strongholds. *"For our battle is not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places (Eph 6:12)."*



In a prayer room at the first Student CPx training. The Holy Spirit fell so tangibly, we were on the floor weeping, crying out to God for a new student missions movement.

We must pray it out before we walk it out!

Campus Crusade the world's largest Christian organization was started by a 24-hour prayer vigil on the UCLA campus. Founder Bill Bright decided before he would try to plan, strategize or reach out to the students, he would first pray for them. He formed a 24-hour prayer chain with college students from his local church asking God to open a door at UCLA to preach the Gospel. A short while after this prayer vigil God opened a door for Bill to preach to a sorority house where half the students gave their life to Jesus and in the following weeks 250 students on campus were saved including the Student Body President, Top Athletes, and Yearbook Editor!

ACTIVITY: Many students have benefited from setting up a 24-hour prayer chain (prayer room, etc) before sending out teams to the campus. What practical way can you facilitate prayer for your campus?

2. Pockets of People:

A. The second step is to look for pockets of people who are un-reached with the Gospel. In Luke 10 Jesus sent out the 70 to towns and villages (specifically the lost sheep of Israel). We are to look for the lost sheep - not those who are well, but those who are in need of a physician.

B. FOCUS upon a specific STUDENT group

It is more effective to target one specific un-reached student group per team. The gospel will spread with the least barriers within a student group with common affinity to one another.¹ Different cultures often need different churches.



Outside a sorority during Rush

Kinds of students...

- ❖ Greeks or Social Groups
- ❖ Specific residence halls/freshmen
- ❖ Sports
- ❖ International
- ❖ Specific Majors
- ❖ Commuters
- ❖ Special Interest Groups (Clubs/Orgs)
- ❖ Music (Hip Hop/Grunge/Goth etc)
- ❖ Muslim, Buddhist, Hindu, Religious etc...

ACTIVITY: What are some student groups you can think of on your campus? Write below.

¹ Acts 10

C. If there are other receptive student groups in the area, organize more strategic mission teams to reach them.

Activity: What other students can you think of who could be sent to start a student church among a specific student group? Write below.



Powerful moves of the Holy Spirit can happen when students are sent to demonstrate the gospel on their campus.

D. The aim is a "student church for every student group." We want to influence every un-reached student population's "entire" people group, not just a few individuals.

Note: **Avoid one-by-one extraction!** "Extraction" is what happens when you win a student to Christ, then subtly (or explicitly) encourage him/her to leave their social and cultural group to substitute a new "Christian" culture and set of friendships. Few "Christian" activities hinder the spread of the gospel faster than this practice. For certain, discipleship and relationships with other Christian communities are essential. However, the gospel is able to transform cultures and whole ethnic groups from the inside out - not by pulling people out of their culture and ethnic/social groupings to add them to ours.

ACTIVITY: Where have you seen extraction practiced in Christian activities? Give some examples. From what you've learned so far, in what ways are student church planting principles different than extractive methods? Write below.

E. Seek a segment of the student group -- those who are content with their own culture. (This issue especially comes up for those planting churches in 3rd world countries. As foreigners, we may attract people eager merely for cultural change and material gain.)²

F. Watch to see where God is already at work among the people.

ACTIVITY: What non-Christians do you know of who might be averse to attending campus ministry or conventional church events but might be open to learning about Jesus with their friends? Write below.

² Acts 10:1-2; Acts 8:18-23

G. As a student church planting movement we are specifically targeting pockets of students normally un-reached by other fellowships on campus. Don't try to recruit and win believers, but always focus and start with unbelievers. GO... to target un-reached student areas...

- ❖ Campus hang outs ...(bowling allies, library, outside gathering areas etc)
- ❖ Specific Residence Halls/freshmen
- ❖ Local Cafes ...(Starbucks, local food joints, etc)
- ❖ Fraternities/Sororities...(Greek events, parties, service projects etc)
- ❖ Sports teams...(sporting events)
- ❖ Campus clubs/organizations...(club events/meetings)
- ❖ International student hang outs...(Intl. house)
- ❖ Student Union...(Cafeterias, student store, study rooms, etc)
- ❖ Department building for specific majors ...(Business, Arts, Medical, Engineering, RTF, English, Humanities etc)
- ❖ Local clubs, downtown, movie theaters, parks, shopping malls etc.

Our goal is not to bring the students to the church, but the church to the students!

At Haskell Indian Nations University, a student began to feel God's burden for a particular residence hall where athletes lived. Instead of trying to invite them to a campus fellowship, he acted like a missionary and began hanging out there and started conversations about Jesus. One night, he typed out scriptures on a paper, brought some snacks and gathered people together in the dorm lobby to discuss stories about Jesus. Two weeks later, a student in that dorm with a really dark past had a supernatural dream, pointing him toward God. A day or so after his dream, he discovered this student group discussing Jesus and he sat down with them. That night he gave his life to Jesus. Soon after, he went out to a local lake with three carloads of students and was baptized by another student! The entire dorm and football team was impacted by his story. Bringing the gospel and planting student churches makes space for the Holy Spirit to show up where non-Christians live!



A Native American celebration at Haskell University

3. Power of Presence:

A. As demonstrated in the story above, the third step is to simply show up! Over and over again I have seen God use people powerfully when they were simply willing to go to the lost and start talking with them - even if they didn't understand all the principles and "right" steps!

Jesus commands us to "Go and make disciples," not wait for them to come to a church building. As we pray and are led by the Holy Spirit to pockets of un-reached students, we are then to show up and befriend those lost groups of students, looking for opportunities to minister to them.



Praying for a new follower of Christ who just got baptized.

B. One effective way of befriending a lost group of students is by servicing and caring for their needs. Sometimes we should do this as a way to start demonstrating the Gospel, especially to those who have major offenses toward Christianity. We can find out some of their needs and meet them. (Ex: Free dinners, giving guitar lessons, teach English to Intl. students, etc). Our example for this is Jesus. He almost always addressed people's physical needs simultaneously with addressing their spiritual needs! So we *pray* for them, then we *care* for them, then we *share* with them the Good News of Jesus Christ!

One Korean student named David at UCLA felt God leading him to toward international students. One day he decided to simply show up at the international student center on campus. In an hour or two, he'd started friendships with students from over 10 nations. He also met a director of the center who encouraged him to apply for a position teaching English. The next semester, David taught a weekly English class to these international students. One day, he invited them to come to dinner at his house to eat, hang out, and learn about Jesus together. Almost every one of these students had never read a Bible or prayed to God before. A student church was birthed in his house, with them baptizing their first convert in his bathtub. Every week, they gathered to share a meal together, pray and worship, encourage each other, and read and apply the scriptures to their life.

One exciting thing to observe is that these international students are learning a model for planting churches that is simple and reproducible in their home country!

C. The resources are in the harvest. Jesus sent out the 70 telling them to take nothing with them. We should not be hindered in our student church planting and evangelism because we don't have a facility, staff or finances. The resources are in the harvest field; our job is to show up, preach the Kingdom, pray for the sick, deliver the oppressed and expect God to open a dorm, apartment, classroom, café, home, etc. for us to start a student church.

In Cal State Long Beach a student church planter started praying for students near the school art building. Pretty soon he developed friendships with students in the art department and eventually led them to Christ on the front lawn of the Art Department. They ended up meeting each week on the front lawn for church! That student church ended up planting 8 more churches at Cal State Long Beach University.

4. Person of Peace:

A. A fourth step is to find a person of peace or the student of peace within the pocket of students. This is someone who probably is not yet a Christian, but is open to Jesus and welcoming to you as His messenger. Jesus told his disciples to go into the town and villages looking for the person who would welcome the message of the kingdom and open up their home. The student of peace is often critical, because they will be the indigenous leader to win that community of lost students. Could you imagine if you won an influential person in a fraternity to Christ, the whole frat could follow & come to Christ!

A person of peace is...(student of peace)

- a. Receptive: They are spiritually open (though usually not yet following Christ) and friendly to you.



Going camping - three student church leaders and ten students who didn't yet know Jesus. Fun!

- b. Relational Connections: They know lots of students on campus and in the community.
- c. Reputation: They are people of reputation-- good or bad! (Cornelius/Samaritan Woman)
- d. Reborn: They are normally someone whom you eventually (though not always) win to the Lord.

In San Francisco State University a campus fellowship led a star-wrestler to Christ and very soon the same star wrestler led almost the entire SFSU wrestling team to Christ also! Look for the natural student leaders who already have influence with other students on campus.

Remember, Jesus was indiscriminating in love - but discriminating with time. He was very selective about who He discipled and spent the most time with. He discipled men and women who would carry on the work of the kingdom after He left. We should do the same!

Activity: What other examples of persons of peace can you find in scripture? (Think about people who were highly influential in opening doors for the gospel to new areas.) Write below.

5. People of Purpose:

A. A fifth step usually happens as the student of peace brings his/her friends to Christ and a student church is born. The uniqueness of this birth is the church was born out of the harvest and is found among the harvest and is bent on a mission to continue to reach the lost. The student of peace could have the new church meet in his/her home, apartment, dorm or wherever is convenient on or near campus. The student of peace may even become a new leader in the developing church.

B. The key is once the new church is born on campus it is imperative for the student church planter to begin working his/her way out of leading the new church plant by modeling & training the developing student leaders to serve the new student church. They don't lost the relationships - the church planter expands his/her influence by equipping others to lead. In this way, the new church will not be dependent on the church planter to pastor them, but they will indigenously take responsibility to lead themselves and reproduce leaders of their own kind naturally. PRACTICE M.A.W.L. (Model Assist Watch Leave) - *I DO, YOU WATCH, WE DO WE WATCH, YOU DO I WATCH, YOU DO!*

At Arizona State University, a student church formed and began branching out to plant other simple churches among non-Christian student groups around campus. After about a year, it became evident that five core student leaders were the ones naturally developing as elders of this student church network. A team of older apostolic team leaders traveled to visit this student church and lay hands on these student elders. They recognized the leadership gifts God was giving to this young church through these faithful, responsible student elders.

Activity: Check out the short book of Titus. What principles do you see here for the natural growth process of churches in a previously unreached people group? How would these principles apply in developing student leaders (elders) to serve a church composed of students?

What would be godly characteristics for student elders in a group of students following Jesus together? Write below.

C. The kinds of churches we are discussing are not as hindered by cultural Christianity (where church becomes a social club) or a church that is dependent on a full-time campus pastor/staff, because the students from the start learn how to reach their friends, depend on God and each other, and seek coaching and counsel from older leaders as they need it. They don't know any better than to follow Jesus and expect Him to save their friends, family and ultimately the nations!

In Central America, a major campus ministry realized there was no way full-time campus staff workers could reach the hundreds of universities represented in their nations. They also began to see there was nothing Biblically that should hinder them from planting churches. (This has been a stigma for parachurch ministries in the West). They gathered full-time campus workers from several nations to learn how to send students out to plant student churches. A few weeks later, one campus worker had already found three persons of peace!

If we rely on full-time ministry workers to manage and lead all the different ministries, we'll never have the capacity to reach so many campuses with such effectiveness. We multiply our influence for the gospel when we equip and send students to grow student churches! Nothing changes about our influence in their lives - our influence actually increases!

SIMPLIFY

To make things a bit simpler, below is a brief summary one of our national team elders gives to students. Dr. Pam is the Director of Training for All Nations Family (www.allnations.us). Pam is an incredible church planting coach for students and has started multiplying churches in, let's just say, some not so easy places around the world.

We believe that a successful strategy has to be biblical and simple. We have formulated it in five easy to follow steps: **Pray - Meet - Make - Gather - Multiply**

Do you feel called to go to the nations? One of the best ways to prepare is to start right now - by planting simple churches on your campus like you will in an unreached people group overseas.

Pray. Pray fervently with God's heart for the people you are reaching out to. Pray to meet people by "divine appointments." Pray until you can weep over people. Pray fervently. Fast and pray. Walk and pray. Ask God to let you see what he sees and feel what he feels. It is in the place of prayer that God will reveal the unfulfilled purposes and broken covenants for the people you are reaching. Pray for a man or woman of peace to open the door the hearts and minds of people you are reaching. Pray for understanding and love of the culture. Pray for the word of the Lord to guide you and give you specific strategies to make disciples, train leaders and plant a church planting movement. (Luke 10:2)

Meet. Meet people where they are. Hang out with those who don't know Jesus. Get outside the Christian bubble. Resist the temptation and emotional need to focus on team issues that absorb your time and energy. As you pray, trust God to give you strategies for meeting people. Begin to build a network of relationships; what the Bible calls an *oikos* (literally a household). This network is the beginning of your future church plant. This network of relationships will become the future support system for those who accept Christ if they are disenfranchised by their family and friends. Build this network in faith that it will become a church for God in that place. (Acts 16:11-15)

Make. Make Disciples. Invest in people's lives. Don't wait for them to pray a prayer to accept Jesus or say they want to follow Jesus to invest in them as people. Disciple making is another way of describing evangelism, and of building meaningful relationships. As you build those relationships, seek to discern what God has in his heart for each person. (Matthew 28:18-20)

Jesus commanded us to make disciples. Disciple making is about introducing people to Jesus in such a way that they get to know him personally, and then learn to love and obey him. When it's the right time, teach people the seven commands of Jesus:

1. REPENT AND BELIEVE
2. BE BAPTIZED
3. FORGIVE
4. GIVE
5. PRAY
6. GATHER WITH OTHERS
7. MAKE DISCIPLES OF ALL NATIONS

Do not hesitate to tell new believers the cost of following Jesus. Emphasize the privilege of going to other nations so God's mission is part of their spiritual DNA.

Gather. Gather those you meet who are spiritually open with other seekers for fun, hanging out, enjoying common interests, prayer, and study of God's word. Focus on the words and stories of Jesus. Don't wait for them to say they want to become a follower of Jesus to gather people into a community of friends. Gathering around a meal with others is one of the best ways to build community. Jesus said that where two or three gather in his name, he is with them. This is "church" in its simplest, most essential form. Nothing more is needed to "be church." There is more that can be done to contribute to growing a healthy, vibrant church (see Acts 2:42-47), but gathering people together is the beginning of planting that church. (Acts 10:24)

Multiply. Plan for growth. From the beginning, train new believers to take responsibility for your meetings and outreaches. Stay in the background as much as possible to encourage others to grow and exercise their spiritual gifts. As soon as you reach 15-20 people, multiply. Start a new gathering. Give those you have been investing in assignments that will help you discern their giftings, strengths, and weaknesses. Build the community from the beginning, just like Paul did, by facilitating the development of indigenous leadership. (2 Timothy 2:2)

Q: What models for assembling as a church are most strategic and reproducible for international students who will return to nations that are currently closed to the gospel?

5 P DISCUSSION FOR MULTIPLYING STUDENT CHURCHES

1. Practice of Prayer (PRAY)

- . What are some practical ways you can begin praying for your campus?
- . What are some ways you can grow in your lifestyle of prayer?
- . Do you sense the Lord calling your team to prayer walking, fasting, starting a weekly/daily prayer meeting etc? Which ones & how?
- . Is there a strategic group of students or department on campus you sense God calling you to pray for? How will you commit to praying for them?
- . What does it mean to “see what God is doing through prayer and join Him?” (Read John 5:19)
- . Name at least 5-10 people who can pray for you on a consistent basis for your ministry on campus. Contact them to join your prayer team.



Praying over a student. Often times in our movement, if we can't find a pool of water to baptize a new believer, we will improvise in the nearest dorm shower! Imagine the impact this has when lots of other students around the dorm gather to watch this powerful event!

2. Pockets of Students (MEET)

- . Where can you find the necessary information to identify all the un-reached pockets of students on your campus?
- . Make it a project to compile and list as many student groups on your campus as you can. How will you do this? (Hint: You might just simply start with different dorms on campus or a particular ethnic group!)
- . Where are your immediate “oikos” relationships on campus? (oikos is the word the Bible uses for “people group.” It can be a family or extended social network of relationships.)
- . Which pocket of student(s) do you sense the Holy Spirit burdening you to reach on your campus?
- . What can you do practically to identify and understand the student culture or particular group of students on campus in order to reach them?

3. Power of Presence (MAKE DISCIPLES)

- . What are some practical ways you can build relationships with your un-reached student group?
- . What are some creative ways you can connect and share the Gospel in your pocket of students? What are their felt needs and how can you meet them through service or prayer?
- . Create a strategic game plan on how you will reach your target group by praying, connecting, reaching, to winning them to Christ. (Ex: pray for the leaders, join the club, start hanging out and doing things with your target group, invite them to join a spiritual discussion group, share Christ etc.)

4. Person of Peace (GATHER)

- What are the characteristics of a person of peace? Can you think of some possible persons of peace on your campus?
- What are some ways you can start interacting with non-Christians to find potential persons of peace?
- Once you have identified your person(s) of peace how will you spend your time praying and relating to them?
- What are some practical ways you can start gathering together with a person of peace and some of their friends? (don't just think starting a Bible study, think about how to enter their world.)
- How much time a week do you plan to spend with your person of peace and their friends? Doing what?
- How would you share your testimony in less than 5 minutes? How would you initiate in prayer evangelism?
- Are you confident in being able to lead someone into a prayer of commitment to Jesus, with normal, non-religious language that's easy for non-Christians to understand?

5. People of Purpose

- Once you lead a person of peace to Christ what are your next steps? Plug them into an existing church or start a church?
- What is the difference between a fellowship, Bible study and starting a student church among a group of students?
- How would you follow up a new believer or group of believers on campus?
- What is your role in this new student church start? Explain how you would M.A.W.L.? (Model, Assist, Watch, Leave).
- Would you consider planting one student church a "student planting movement" on a campus or city? When would you consider the church planting movement a "movement" that is spontaneously multiplying on its own?



Activity: Person of Peace Exercise: Break up into teams and simulate a person of peace exercise. Act out the step-by-step process as if it were to happen on your campus with certain pockets of un-reached student groups. Be creative and try making a skit together to illustrate this principle!

Activity: Write out a simple 5 Step plan using the 5 P's and the discussion prompts above on how you will pray and strategize to reach your target group(s).

EVANGELISTIC TOOLS

There are many tools for evangelism that have proven effective in church history. Our philosophy is to not choose any one over another, but to work with what works. We may use a variety of methods to win a person of peace on campus and his/her networks of friends and family.

Possible methods to be used are:

- a. Prayer evangelism: Prayer, Care, Share
- b. Power evangelism: Praying for healings, miracles, etc.
- c. Persuasion evangelism: Handing out tracks, 4 spiritual laws or other creative Gospel materials
- d. Proclamation evangelism: Holding evangelistic rallies, open-air preaching and evangelistic skits during school
- e. Personal evangelism: Befriending them, inviting unbelievers to dinner, coffee, etc.
- f. Pasta evangelism: AKA: Alpha dinners 10-week intro to Christianity, seeker Bible study/forum, etc.
- g. Prophetic evangelism: dream & vision interpretation, word of knowledge or prophetic booths on campus, informal meetings at Starbucks, etc.
- h. Present evangelism: Use whatever present creative means to be culturally relevant in sharing the gospel in a way they can understand.

*Whatever the method, it's important that they are simple - **USE** methods that can be reproduced easily by those we are reaching!*

Be creative! Evangelism can be so much fun! Try to use evangelistic methods that other students can quickly imitate -simple enough for new believers, affordable, appropriate technology, etc.³

Next, we'll show you a very simple evangelistic tool we've used over and over to start evangelistic discussion groups which often naturally grow into simple churches.



Students at UCLA practice an evangelistic skit on campus. Fun and creative skits can be a great way to illustrate simple truths of the Kingdom and meet people who are spiritually open. Jesus told parables - that's what we do with evangelistic skits! Take note of your particular campus culture and decide if this strategy is culturally relevant for you.



The number of creative ways to encounter people is infinite. It can be as simple as playing some music on campus and making new friends!

³ | Cor. 2:2-5, John 4:39

HOW TO LEAD AN EVANGELISTIC BIBLE STUDY

The Seven Signs of Jesus

As you follow the Luke 10 strategy you will begin with prayer, then identify a pocket of people on campus and begin to spend time with them. Neil Cole, author and church planting coach in Long Beach, California, always says, *"If you want to reach this generation, you have to sit in the smoking section."* One time I asked him to give some simple instructions to a group of students being trained to start student churches. His response went something like this:

"Go to parties, ask questions, tell stories, give gifts, drink coffee, and invite people to follow Jesus with you."

Another experienced student church planter says, *"If you want to plant churches, spend 75 percent of your time with the lost."*

It really can be that simple. The harvest is plentiful but the workers are few. We need to pray, go and spend time with lost people doing things we would normally do (watching movies, drinking coffee, playing sports, studying, etc.) - but with them, on their turf.

As we intentionally spend time with the lost, ask the Holy Spirit to open doors for spiritual conversation. Ask those you are reaching out to about their spiritual journey. Be a good listener. Being a good listener is one of the most effective forms of evangelism. People don't want to be preached at; they want to be listened to.

If you have the opportunity, always share your spiritual journey or personal story of how you came to Christ. Your personal story is one of the most effective and powerful ways to share the Gospel. We'll do an exercise for this a bit later in this Student Church Planter's Kit.

When this kind of spiritual conversation springs forth, I take a step of faith and ask them if they would like to simply discuss Jesus stories with me and some friends sometime. Through this simple process, students have started discussion groups that have resulted in students saved and student churches planted. Next, we'll look at "The Seven Signs of Jesus" = a Bible-learning tool we use that often results in salvations and student churches planted. (We learned tool from someone else, though we're not sure who to give the credit to.)

BIBLE LEARNING TOOLS:

THE SEVEN SIGNS OF JESUS

The “Seven Signs of Jesus” is one of the most simple, yet powerful, evangelistic Bible learning methods for reaching non-Christians. “But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name” (John 20:31). In the book of John there are seven miracles or signs Jesus performed:

1. Changing water into wine (John 2:1-11)
2. Healing the royal official's son (John 4:46-54)
3. Healing the paralytic at the pool (John 5:1-18)
4. Feeding over 5,000 with fish and loaves (John 6:1-14)
5. Walking on the water (John 6:15-25)
6. Healing a man born blind (John 9:1-41)
7. Raising Lazarus from the dead (John 11:1-46)

The purpose of these miracles or signs is for those who read them to believe that Jesus is the Christ. Each time I meet with a non-Christian student or a new group of students, we read one of the passages in John where Jesus performs a miracle. I ask four simple questions:

1. What does this tell us about the way people are?
2. What does this tell us about what people need?
3. What does this tell us about what Jesus is like?
4. How can we apply this to our lives?

If I'm meeting with non-Christians, I usually don't pull my Bible out of my backpack or expect them to have one to read along with (non-Christians usually don't have one in their dorm room). I print out the passage of scripture on pieces of paper and hand them out so everyone can read along and get involved.

Each person in the group takes turns reading a few verses until we finish the story. Then we discuss each of the questions above.

So far, every time I have used the Seven Signs in an evangelistic Bible Study, I have led someone to Jesus before we studied the fourth sign. It is that simple. We pray and ask the questions, and let them read and see for themselves the wonderful person of Jesus.

It's important to remember that in these types of meetings, I'm not telling everyone what the stories mean. I'm seldom “preachy” with this brand new group that is forming. I will be involved in the discussion, but I'm trying to get *them* to read the scriptures and let the Holy Spirit give them insights. This method of reading and applying the scriptures together in a group forms a precedent for the group as it grows into a student church.

Time and time again, I'm amazed at how powerfully the Holy Spirit will speak to non-Christians who are reading Jesus' words for the first time.

PAGAN.FREAKY.WHACKED

STUDENT CHURCHES AREN'T FOR RELIGIOUS PEOPLE. THEY ARE FOR THE NON-RELIGIOUS!

"But when the teachers of religious law who were Pharisees saw him eating with tax collectors and other sinners, they asked his disciples, "Why does he eat with such scum?"

When Jesus heard this, he told them, "Healthy people don't need a doctor - sick people do. I have come to call not those who think they are righteous, but those who know they are sinners." (Mark 2:16-17)



I often feel sad when a religious person finds their way into a young student church plant of recently saved students. (By "religious" I mean someone who has a kind of know-it-all attitude and carries a bit of pride about their religious background and experience.) Their reaction is often to dominate conversation or tell everyone exactly what these scriptures mean. Then they sometimes start inviting people in the group to "real" churches. It makes these non-Christians feel stupid and they get reminded about why they aren't Christians in the first place. You have to be tactful and respectfully pull these religious people aside. Share with them that the purpose for this group is not for people who are already in a church or following Christ, but rather for people who don't know Christ to discover the power of His Word.

Below is a testimony about a student church starting in a fraternity, using the **7 Signs of Jesus** tool:

I built a relationship with the president of a local fraternity. (I walked into the house, introduced myself and started to get to know him. I asked him if there were any guys in his fraternity who would want to start a spiritual community (student church) in their house that they led. I would start the initial meetings, then soon back out and help him choose leaders, who I would offer to coach and mentor FOR FREE. ☺) He was really open to this, so we set up a time to try it out for an evening and see who was interested.

On the day I was supposed to go into the fraternity and begin, I battled depression and discouragement all day. An hour before the meeting I got alone with God and prayed. That helped build my confidence a bit.

Finally, I went into the fraternity at 7pm to start the student church. I met with the president of the house. I wanted him to gather people, not me, so I sat out on the patio and waited as he spread the word around the house that anyone curious about God should come. Seven guys came out and we sat on the porch talking.

I had chosen to lead an inductive study on the 7 Signs of Jesus. I wanted to give them a simple model for examining the scriptures that every one of them could reproduce themselves.

We read the story from John 2 - Jesus turning water to wine. (This is a great one for fraternities). Then we discussed the four simple questions.

I was amazed at the insight and revelation these fraternity guys discussed. Maybe the Holy Spirit really can be people's teacher if we give Him space to do so!

Here is a paraphrased version of some of our discussion points:

"I've never read the Bible before, so I'm not sure if this is right, but it seems to me like the Master of Ceremonies really screwed up. But Jesus didn't take the credit or embarrass the MC. He had the servants report to the MC and give him the wine first, so the MC could present it to the rest of the party. That's encouraging to me to think that maybe Jesus doesn't want to embarrass me for my mistakes."

"Wow, these people were really in a jam. They were probably really worried and stressed out. I guess the thing to learn is that maybe Jesus can help us when we're stressed out. That's cool to think that Jesus actually stands ready to help with the problems I have."

"It seems like Jesus' mom believed He could do something to help, so she told Him about the problem. It seems to me like Jesus responds more when we believe in His power first and ask Him to help."

"Jesus is really dependable when we have problems."

"Jesus wasn't just a normal person. He had miracle powers."

"Jesus liked to be where people were - at the party."

I am humbled at how powerfully God moves when we bring His word to where people live and let His word speak!

In the middle of the meeting, one of the guys was so excited about what was happening, he spoke up and said, "Guys, I don't know why I'm saying this, but I suddenly have this feeling that this is going to be the smallest meeting we're going to have all year. This thing's going to explode."

This group continued and eventually started a second group to accommodate more people who wanted to get involved.

You will be amazed how much insight, knowledge, and revelation non-believers will receive in these student church plants as they're given opportunities to examine the words of Jesus. It is simple, yet powerful and life transforming. And anyone with a willing heart can do it!

One key we teach those in these groups is that the best way to learn what has been studied is to immediately teach it to someone else. I will sometimes challenge those in the group who have come to Christ to share with their lost friends immediately, teaching them what they learned with me that week. This instills in them immediate obedience and the value of multiplication from the very beginning. Every time we meet together, I will ask them, "Did you obey the teaching and teach what you learned in the last gathering to others?" Then I will have them practice facilitating new studies to prepare them to teach it to their friends (2 Tim 2:2). This keeps them on the evangelistic edge and a disciple-maker from day one.

HOW TO LEAD SOMEONE TO CHRIST

HOW TO SHARE YOUR FAITH

There are many ways to share your faith. God is never confined by one method to share the message of God's kingdom. You can go out and pray for sick people, as Jesus demonstrated. You can use evangelistic tracts or booklets such as *Four Spiritual Laws* or others. You can share evangelistic movies on DVD or start Student Alpha discussions in a residence hall (www.alphausa.org). You can lead people through an evangelistic Bible discussion such as *The Seven Signs of Jesus*. There are illustrations or outlines you can share such as "The Bridge" illustration or "The Roman Road." (Google either of those terms to get some other basic evangelism tool ideas). In addition to these, I believe the most effective way to share your faith is *to tell your personal story of how Jesus has affected your life*.

Below are tips on how to share your personal story.

PERSONAL STORY

There are many ways to bring up spiritual matters in everyday conversation. One of the best ways is to ask questions! Here are a few we've used that seem to work very well in getting conversations going:

Spiritual Conversation Starters:

"If you could ask Jesus any one question, what would it be?"

"What matters most to you in life?"

"Do you ever think about spiritual things?"

"Can I share with you the most important discovery of my life?"

Once you have turned the conversation to spiritual things you can usually find a way to naturally share an account of how you came to follow the Lord.

Your personal testimony should contain at least four elements. You should be able to share these basics in about three minutes. It is also a good idea to use a couple Scripture verses in your story.

1. Tell what your life was like before you received Christ.
2. Tell how you realized your need for Christ.
3. Tell how you accepted Christ.
4. Tell what difference it has made in your life since you began to follow Him.

Many people in the Bible shared their personal testimonies. Some examples are the Gerasene demoniac (Mark 5:18-20), the Samaritan woman (John 4:28-30, 39), Peter and John (Acts 4:18-21) and Paul (Acts 9:1-22; 22:3-16; 26:9-18). You should read these passages to get some ideas about how to share your faith in this way.

Your testimony should be simple, focused on Christ, and non-religious sounding (non-Christians who've never read the Bible don't understand phrases like "the Bride of Christ", "atonement", "covered in the



Sharing the gospel informally on campus can be fun and natural. It's as easy as making new friends to hang out with and let your life spill out into theirs!

blood”, etc.) Although these concepts are important, you should use words that people who have never read a Bible can understand. Find practical way to share the impact and truth of Jesus with words people can understand.

ACTIVITY: Write out your personal story of how you began following Jesus and how He has affected your life. Try to use the four elements listed above for your story. Write this so you can tell your story in about three minutes.

ACTIVITY: Go out (either right now or later this week) and ask someone one of the spiritual conversation starter questions. You might want to write down their answers. After you listen to them, if it seems appropriate, ask if you can tell them your story about your spiritual journey. How did it go? Was it easier or harder than you expected? Will you plan to talk with this person again?

“If you could ask Jesus any one question, what would it be?”

“What matters most to you in life?”

“Do you ever think about spiritual things?”

“Can I share with you the most important discovery of my life?”

Many times, after I have shared my personal story with someone, I can see something is stirring in their heart (though not always!). If I sense their heart is open, I'll ask them,

“Have you ever had an experience with God like what I talked about?”

Sometimes I'll simply ask them, “Would you like to start your new journey with God right now?”

If they say yes, I simply explain who Jesus is and why He came. Then I lead them in a simple prayer to:

- 1) Repent (be sorry and ask God's forgiveness for the bad stuff you've done that God didn't like)
- 2) Believe that Jesus came to forgive these wrongs (sins), He died, and rose again.
- 3) Receive Jesus by faith - confess that Jesus is Lord and ask Him to take over as the new leader of your life.

I then immediately start a follow up plan with them. We'll look at this on the next page.

HOW TO FOLLOW UP A NEW BELIEVER

I often tell students in our training sessions, “If you catch the fish, you clean the fish!” If you lead a person to Christ, it is not someone else’s job to disciple the new convert. It is your job. The first 48 hours of a new believer’s life are the most crucial. If a mother gives birth to a baby, she doesn’t leave the baby unwashed or uncared for. In the same way, when someone is saved through your evangelistic discussion groups or in any other way, it is your responsibility to follow up thoroughly. If our new converts gain nourishment and strength in their earliest days, it prepares them to grow healthy and strong. In my opinion, small, intimate gatherings are usually more effective places to start this discipleship process than large evangelistic meetings are! “Like newborn babes, desire the pure milk of the word.” (1 Peter 2:2)

“And those who gladly received this word were baptized; and that day about three thousand souls were added to them” (Acts 2:41). On the day of Pentecost three thousand were convicted of their sin, baptized in water, filled with the Holy Spirit and added to the Church. This is the New Testament standard and we can’t settle for anything less. Below is a simple but radical 10-step process on how to follow up a new convert. Many on different campuses practice this process and have witnessed not just salvations, but true conversions. The steps below are not the only follow-up method, and they can be modified and changed to fit into your context. We learned, practiced and adapted these from Pastor Bob Weiner, who pioneered some of the first university churches in the 1980s.

1. Conviction of sin and Repentance - 1 Tim 1:8, Rom 7:7 and Acts 2:38

Make sure they are convicted of their sin (have a godly remorse and desire to change).

They need to know that they need Jesus to forgive them. Lead them in a prayer of repentance. Repentance literally means, “to change your mind”. Repentance is a changing internally that produces a change outwardly as we receive Christ.

2. Water Baptism - Acts 2:38

Baptize them in water immediately if possible.

3. Holy Spirit Baptism - Acts 2:38



Patty survived an unsuccessful abortion attempt when she was in her mom’s womb. She grew to become a beautiful artist and dancer. Last year, Patty met a student from the Arizona student churches and encountered the love of her heavenly father. She told a crowd of onlookers her story at a hotel pool where she was recently baptized.

Pray with them to receive the baptism of the Holy Spirit. Paul says we should, "Eagerly desire spiritual gifts." (I Corinthians 14:1). Gifts from the Holy Spirit are to be sought for, not passively accepted. We do this by simply leading them in a prayer to ask for the Holy Spirit (Luke 11:13). Then we lay hands on them and pray for the Holy Spirit to fill them.

4. Cast out Demons- Mark 16:17

Sometimes people also need deliverance from demonic oppression. This is especially common if someone has been traumatized or has a background in worshiping false gods or spirits, witchcraft, heavy drug use, etc. Casting out demons was a common occurrence in Jesus' ministry. The Holy Spirit will give you discernment if someone needs further deliverance. Have them repent specifically for involvement in any demonic activity. Also have them forgive anyone they may be holding bitterness against. Then command any demons to be cast out in Jesus' name.

Note: Deliverance is a start, but is not necessarily a "cure all" for emotional and psychological trauma they may have faced. If they need further professional help, then by all means encourage them to do so.

5. Pray and speak prophetic blessings over their life. - Deuteronomy 28:1-3

Pray God's blessings over the new convert's life and have others release any prophetic words of destiny, strength and encouragement.

6. Get them a Bible - 2 Timothy 3:16-17

A great place for new believers to start is by reading two books: Genesis and one of the gospels.

7. Immediately begin a 14-day follow-up plan - Acts 2:42

Begin a discipling relationship with them. The first fourteen days of a new believer's life are most crucial. Challenge them to meet every day with you for the next 14 days to pray, read the Word and study Matthew 5-7. There are 21 sections in Matt 5-7 that teach you the Christian basics.

8. Establish their commitment to meet regularly with you for prayer, encouragement and coaching in their new life in Christ. (Matthew 28:18-29)

I tell every new convert, "*Christians go to heaven. Disciples change the world! You're Jesus' disciple now!*" One way we facilitate discipleship is through a D-Group or LTG's (Life Transformation Groups). A D group is a simple group of 2-3 gender specific people meeting once a week for one hour. They hold each other accountable to reading Scripture weekly, confessing known sin, and praying for the lost each time they meet. We'll explain how to do this on the next page.

9. Coach them to give their testimony- Revelations 12:11

Immediately, teach new converts to give their testimony--"before, how, after they came to Christ." - Visit 10 friends where, the coach prays, the new convert shares and wins his friends and repeats steps 1-13 with them.

10. Start a new Student Church! - Acts 2:46

Sometimes a new believer is able to start a brand new evangelistic discussion group (using the 7 Signs of Jesus or other tool), which can mature into a student church with his/her network of friends. Make sure they continue in interdependent relationships with you (as their discipler) and with other friends who are moving toward Jesus. The Biblical pattern is for believers to gather together with other believers (Hebrews 10:23-25) while they continue to reach the lost for Jesus.

D-Groups (Discipleship Groups)

A D-Group is a simple gathering with two or three people for encouragement, accountability, and discipleship. It is easy to do because the only tool used is the Bible.

“You have heard me teach many things that have been confirmed by many reliable witnesses. *Teach these great truths to trustworthy people who are able to pass them on to others*” (2 Timothy 2:2 NLT).

A,B,C Format - It's very important to follow the pattern called “ABC” (call it anything you want to call it). Divide the D-Group meeting into one-thirds and faithfully stick with **the purpose of each one-third**. The D-Groups help lay the foundation for very basic discipleship. The format is easy to learn and easy to follow, and it is also very transferable



D-Groups can meet anywhere!

A - Ask (accountability leading to short verbal worship and praying for each other)

1. Ask, “What is one thing you are thankful for?” Then, “Let’s take time to thank God with short prayers of thanksgiving”.
2. Ask, “Do you have a need to share or a sin you want to confess?” Then, “Let’s pray short prayers for each other”.
3. Ask, “What did you learn from last weeks’ D Group and how are you applying it to your life?”

B - Bible study - Use the discovery Bible approach

1. Read. Ask someone to read the passage of Scripture.
2. Restate. Ask someone else to restate it in their own words. Ask the rest of the group to add anything that was left out - without lots of discussion.
3. Reflect. Take 3-5 minutes to reflect in silence. No discussion first.
4. Relate. Share one thing each person has from the passage. Each one share once before anyone shares twice.

C - Commit - to pray and obey

1. Pray. “Who are three people you can share this truth with?”
 - 1.
 - 2.
 - 3.

“Let’s pray for them now in groups of two”.
2. Obey. “How will my life change as a result of what I learned here today?”
3. Practice - It is crucial to spend a few minutes at the end of each session practicing how the truth that was learned will be shared with the three people you are praying for.

Feel free to adapt this method to your group! Make sure that you keep the three parts there - or else a major function of church life will be left out. However, if the particular method isn't working for you, then change it. This is merely a suggestion on how a group might look - not how it must look.

HOW TO LEAD STUDENT CHURCH GATHERINGS

Throughout history and in different cultures, the style of church gatherings, the way people structure themselves and the models of worship they use vary widely. There is one gospel and one Church. The gospel never changes: our cultural expressions for how we might gather together as churches do. It is vital to present the truth of the gospel - but it's not vital to protect our cultural expressions for how we do church.

You may be wondering, "So what do you actually do in a student church gathering?" It is very simple: we simply try to do what the early church did.

*"And they continued steadfastly in the **apostle's doctrine and fellowship, in the breaking of bread, and in prayers.**" Acts 2:42*

"How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification." 1 Cor 14:26

As seeking students become Christians in an evangelistic discussion group, and are baptized, the group can naturally develop into a new church. As the new church matures and grows, it follows the Biblical New Testament model of a house church. On some campuses, mature believers will first start a student church with other believers who have a vision for planting student churches among the lost. As they experience student church together, each member goes out to share the Gospel and start an evangelistic group among a pocket of unreached students. As these new evangelistic groups are started and become new churches themselves, the process often repeats itself. Everyone is in a student church; everyone starts a student church among the lost! We have seen on other campuses students from conventional churches sent out to share the Gospel, start evangelistic Bible studies from scratch and start new student churches straight from the harvest.

Now what do student church gatherings look like? Student church meetings are simply coming together with brothers and sisters in Christ to love God, love one another and love the lost. This can happen in a variety of ways. The 5 W's on the following page are just one format we use in student churches to facilitate our gathering together on different campuses. *Remember, the key is not the method or format.* Rather, it is following the Biblical pattern, adapting it to your own context and, most of all, listening and following the leading of the Holy Spirit in each gathering.

THE 5 W'S

The 5 Ws is a simple format for spending your time together as a student church:

Welcome: You can start the meeting with some food. In the early church, they called this the "breaking of bread." Eating together produces an informal atmosphere, making it easy for people to share their lives together. (Remember: students love food!) Also, a simple icebreaker is a great way to foster a welcoming environment. For example, have each person talk about a funny or interesting thing that happened to them that day or during the week, and then have them introduce themselves. Regularly, in student church gatherings during our times of eating, we will also take communion to remember the reason of our coming together - it's all about Jesus!



Worship: Worship is expressing our love and appreciation to God for who He is and what He has done. One way we do this is by singing love songs to God or expressing our love in other creative ways such as drawing, dancing, giving testimony, etc., to give Him praise. If you don't have a worship leader it doesn't mean you can't worship. Think creatively. Go around the group and let those who want to give thanks to God. Sing praises *accapella* or sing together accompanied by a worship CD. In a new student church you may sing only a few songs, whereas in a more mature student church, this time for praise and worshipping the Lord may go on for extended times. You don't have to pull out Hillsongs, Misty Edwards, or Jason Upton CD's to have worship (as much as we personally love them). Try to use music that fits the culture of the people you are with. At a student church plant at a Native American university, students are attempting to write their own worship songs using Native drums and traditional music forms.

Also, worship is expressed in our giving. It is appropriate to have a time for giving since giving is also an essential expression of our love for God and a way to support the works of the church and needs in the community. Many student churches on campus use gifts to give to causes of compassion or justice, or to support upcoming missions trips students are going to. At UCLA each student church gives 50 percent of their money to Blood Water ministries, an organization that digs and builds water wells in Africa for those without water. Also, use the gifts of the student church to bless those in need. Other students gave another student who fell on financially difficult times money for tuition. Supporting those in need and carrying each other's burdens whenever feasible is part of our duty. On other campuses, students have taken offerings for students who are experiencing financial difficulty or who are being sent from the student church on a missions trip overseas. Student churches give to needs in their community or for particular areas where they see it is important to give toward.

Waiting: In our busy lives we rarely get the chance to wait on God or be silent. We practice times of silence in order to quiet our soul and grow in intimacy with God. This may be difficult the first few times or even for a long time, but through practice, waiting on God becomes easier. Silence allows God to speak to us and for us to hear His voice together. If you are facilitating the gathering, explain how to wait on God and hear His voice each time so people will know what to expect and how to respond. Sometimes someone will get a word, a prophecy, see a picture, receive a vision, or be inspired with a Scripture and share it with the group or an individual for encouragement and interpretation. Sometimes no one will get anything at all. It is okay! God speaks to us in different ways. In a gathering

you can wait on God in silence for a few minutes or as long as you want; the key is for us to be aware of the Holy Spirit's presence during our meeting time and let the Holy Spirit direct the flow of the meeting. The waiting time usually comes after the time of worship. Once you are finished waiting in silence and hearing God's voice, the facilitator can simply ask, "Does anyone here have a praise report, a prayer request, a word from the Lord or a sin to confess?" Thus, at each student church gathering, each person is expected to hear from the Lord and share what God has put on their heart with the group, whether it is a Biblical teaching, a new song, a prophecy, a word of knowledge, a testimony, a prayer, or something else. This way, everyone is exercising their spiritual gifts and all are edified (1 Cor 14:26)!

Sometimes, the Holy Spirit moves so dynamically during this waiting and sharing time, we just continue waiting on the Lord, share and move with the Holy Spirit. Be open to the Holy Spirit to speak and lead each meeting. Don't be too set on a formula or meeting structure. Anticipate the unexpected!

Word: We hear and learn God's Word in many ways but God speaks mainly through the written Word (Scripture). In each student church gathering, we set aside a time after welcome, worship and waiting to get into the Word of God. This is done in a participative style, rather than a preaching style. Instead of one pastor or teacher carrying the load of preaching a weekly sermon, the Bible is learned in a way where all members can participate, interact, learn and be held accountable to each other to immediately obey what has been studied. In this way, the one leading the time of examining scripture plays more the role of a coach or facilitator, rather than the role of a preacher. The responsibility of the facilitator is to make sure the study keeps moving, that everyone is taking part, no one dominates, and everyone is held accountable for what is learned. In such a community that values obedience to the Word, new believers will often mature rapidly.

A simple example of this would be a small group of students gathering together, jointly reading a story or passage of the Bible and then discussing the truth they find in that story or Bible passage. One simple, participative Bible study method is asking, "**What does it say?** (*Who/what/when/where/why was it said?*) **What does it mean?** (*What did it mean then, and what does it mean now?*) **How do we apply this to our lives immediately?** Finally asking, "**Who will I tell?**" it is crucial that in the DNA of every student church member is an obedience to train others in what they have just learned, resulting in new student churches being planted. As they study the Word together (they can break up into pairs for each question), members of the group are asked how they can apply the Scripture in their lives during the upcoming week. The next time they meet, each member reports to the group his or her experience with this application and if they have taught it to others. (See the Appendix on: Inductive Bible Study Outline)

Another Bible study method we use is question mark, light bulb and arrow. This is a modified Navigator's method. A couple of verses are read, and we look for things that correspond to three different symbols. The first is a question mark, which obviously symbolizes something a person does not understand. The second symbol is a candlestick and is used to represent something that sheds light, either on another passage of Scripture, or else something that is going on in a person's life. The third symbol is an arrow, and stands for where God is piercing a person's heart--they know that they have heard from God and need to do something about it. So a person might say, "I have a candlestick on this verse." This describes a situation that happened to me on campus last week...etc. The main point is "radical obedience to God's Word." God is raising up a generation who will hear, obey and tell others the Truth.

Works: During this time of "works" we remind the gathering that our vision as a student church is to obey the Great Commandment and Great Commission--to love God, love each other and love the lost. Our goal is for us to be a church that expands the gospel and multiplies other churches. We close our

meetings by praying for renewed passion with God, praying for one another and praying for our lost friends on campus. The "works" time is very important because this is where we ask the Holy Spirit to minister to each individual. We encourage those attending to break up into groups, pray and prophesy over one another, ministering in the power of the Holy Spirit. In this time we also pray for those who are sick, need deliverance or a fresh infilling of the Holy Spirit, and encourage those seeking to give their lives to Christ. You never know what might happen. Just be open to the leading of the Holy Spirit! It is also after this time we can make any important announcements of upcoming events or news. After this we can close our gathering and spend more time just hanging out together.

ONE LAST DISTINCTION

One last note: these student churches are not just a Bible study or a small group --a supplement to a Sunday service. Nor are they centered on one eloquent speaker. Student church is a family. It is a real church that empowers all its members to take responsibility and support one another. The focus is on worshipping God, welcoming the Holy Spirit, building relationships and sharing life together as a 24/7 community. Student church is not just a gathering; it is a spiritual family we constantly carry in our hearts. It is a fellowship of the heart where everyone depends on God and one another, and everyone gets to really know each other--the good, the bad and everything in between. It is a small church, but still real church. It is as real as a big church with a building and a thousand people. Both are good and both are church.

A simple distinction between a small group/Bible study and a student church network can be found in the illustration of the differences between an octopus and starfish. An octopus is like a cell church, it has tentacles (which represent cells) if you cut off one tentacle or leg, it can grow back another, but if you cut off the head, the octopus dies. This is a church with a centralized structure and leadership. Whereas a starfish is self sufficient, if you cut the starfish in half, it becomes two starfish. If you cut the starfish into one hundred pieces, each piece grows back and it becomes one hundred starfish! This is a church with a decentralized structure and leadership. Both kinds of churches are good, but like the elephant and rabbit illustrations, one is more quickly able to multiply and reproduce. Bigger is not necessarily better -- small things can make a big difference!

HOW TO LEAD A STUDENT CHURCH NETWORK

Many people ask how a student church network functions. Can conventional churches send students to start student churches? Can campus ministries start student churches? The answer is yes!

We have worked with local churches (mega-churches, community churches, traditional churches) as well as parachurch campus ministry organizations to help them plant networks of student churches with their students on campus.

What has begun to happen on campuses where multiple student churches have been planted is that these small churches regularly gather together for corporate prayer, celebrating stories of what God is doing, and giving space for older mobilizers (campus ministers, older spiritual fathers and mothers, etc.) to encourage and exhort them. These student churches have grown to become a network of student churches on their campus.

The following definition, originally adapted by Jaeson Ma, is a good illustration of what a student church network might look like on many campuses and cities in our ministry network. This definition is based on and adapted from Larry Kreider's book, "House Church Networks":

Student churches are quite different from traditional community and mega-churches. There is no need for a large church building, because each student church is a fully functioning church itself meeting as a small community of 10-20 believers.

Students can meet in a variety of places including dorms, apartments, homes, student union, classrooms, places of business, cafeterias, skate parks, shopping malls, parks, cafes, anywhere that students meet.

A team of student leaders (elders) leads each campus church, while first being mentored by a spiritual father or mother. Their responsibility is to serve the student church (as a team of student elders). Each student church is committed to network together with other student churches on their campus and in the city or region to keep them from pride, exclusiveness, and heresy. These new student churches in their area can meet together once every month or so for corporate celebration, prayer or outreach. But this monthly celebration is not the main focus. The student churches are true churches, not just Bible studies or even cell groups. They have elders, they collect tithes and offerings, and the leadership is responsible before the Lord for the souls of the people in the church (Heb 13:17).

Additionally, these young leaders are intent on the reproduction of these student churches. These student churches will have small cells for training new leaders and to give every believer the opportunity to minister. Each time student leaders are sent out to plant a new student church, they will stay connected by joining a leadership cell for ongoing mentoring. They will have regular "retreats" for all the student churches to come together and encounter God in foundational truths, inner healing and deliverance, etc. Also, instead of constructing a church building, when the student church or place where they are meeting is outgrown, a new student church is planted. These networks of student churches will be governed by apostles, prophets, evangelists, pastors and teachers in the region who will spiritually parent and train the elders of each student church to shepherd the churches and do the work of the ministry (Eph 4:11). Equipping centers will be set up in each region to train leaders with training, as they need it. Also, as these student church networks grow, they multiply from the campus, into the city. Graduated students will start church networks in workplaces, homes,

neighborhoods, among the poor, into every area of society creating multi-generational networks of churches from the campus, to the cities, and to the nations!"

Neil Cole, the well-known church-planting leader, wrote about a vision for what we believe God intends to do with the student-led campus church-planting movement:

- *New songs will be written that express the heart and voice unique to this movement. A book of songs will be published... Prophets and teachers will write the bulk of the songs. Songs will be free to the masses and passed electronically spreading the heart and voice of this unique movement without boundaries...freely you received and freely you will give.*
- *A magazine (printed, electronic or both) will be published and it will carry the stories of what God is doing and also the apostolic/prophetic voice of the movement.*
- *A national conference will meet every year and double each time in size for the next ten years. It will meet in different campuses around the country. Each campus where they meet will see breakthroughs so the conference will be sought by many. The Spirit will tell you each year where you are to meet.*
- *All these works will be easy because the Spirit will hand select those who are to do the work and these people will have been waiting their whole life for the opportunity.*
- *This movement will not form a single organization or denomination, but many, all carrying the same DNA and all working together in interdependence... blessing one another, never in competition, always in unity.*
- *Old wineskin ministries will be blessed by this movement but will not carry the movement.*
- *This movement will be marked by transformed lives and will grow from new life coming from the harvest.*
- *Prayer will continue before the throne of God 24/7 in the same spirit of the Moravians.*
- *A new missionary movement will be birthed sending many missionaries out, but this will be a true Student "Volunteer" Movement, in that these missionaries will be sent into the various domains of society to work there and be the Daniels, Shadrachs' Meshach's and Abednegos of our world. They will work for the Lord of the harvest and they will get their support from him through their work...a laborer is worthy of his wage. These missionaries will not do their work for money but for Jesus.*
- *This movement is not about the campuses, it will start there but it will not stop there. This move of God will not just touch the campuses of our world, but bring the blessing of God's kingdom and His command to all the domains of society. New creative arts will emerge glorifying God; new discoveries in technology and medicine will come from the people of God. There will not just be a rise in spirituality but in understanding and in wisdom of our entire society because of what God is birthing here.*
- *Millions of lives will be saved in seen and unseen ways by the people of this movement. Terrorists will be saved before destruction is afflicted, diseases will be healed and also cured, wars will be ended, abortion will eventually end because the hearts of fathers and mothers will return to their children...this is a movement of doves and peacemakers.*
- *The first breakouts besides UCLA, USC, U of T, and Yale will be seen at CSULB, UCSD, ASU, OSU, Florida State, Princeton, CAL,...and Harvard. Within a few years every campus will be affected by this movement.*

- *The enemy will not know what to do with you. Your only head will be Jesus, your only desire will be Jesus, and your only provider will be Jesus. When the enemy strikes it will multiply the advance for the Kingdom. This new generation of Kingdom agents will show the church and the world what it means to be willing to die for Christ. Satan, out of sheer frustration over what to do, and just because of his own nature, will start killing students, and this will only fan the flame to greater heights.*

A FINAL WORD

This Student Church Planter's Kit was written as an introduction to get you started; it was not written to answer all the questions about student churches. But my prayer is that it has given you enough basic tools and understanding in how to start a student church movement on your campus that will spread from the campus to the nations! For more resources, stories, or to connect with others from the movement, please visit www.studentchurch.org

Reach the world for Jesus!

--Erik Fish

For additional resources and to connect with an online social network for student churches and mobilizers, visit www.studentchurch.org

For more info about upcoming Student Church planters training experiences, visit www.studentcpx.org

APPENDIX

Student Church Values (A few things we're passionate about)

Jesus is alive and awesome.

Jesus is Lord and worthy of worship among all people groups. All people everywhere need the message and power of Jesus to experience transformation in this life and eternal life in the next.

The Scriptures are alive and awesome.

God speaks to us and guides us through these inspired words His followers wrote throughout history, canonized in the books Genesis through Revelation. They are the authoritative, inspired words of God and are applicable in all generations and among all people and ethnicities everywhere.

The church is alive and awesome.

We love the Church. We believe the Church is God's people in the earth who are called to love and transform the planet by demonstrating God's kingdom here. Church, in its simplest form, can start anywhere. We define local expressions of "church" as a group of people of any size who follow Jesus together. Anyone can start a simple form of church. Church is not confined to a meeting - it is a group of people who experience Jesus together and influence the world around them in daily life.

As part of the Church, followers of Christ have permission to obey all the commands of Christ, including baptizing, making disciples, facilitating communion, and starting churches among those who don't know Jesus yet.

Prayer is vital for starting, leading, and growing churches.

We don't make disciples by just following rules and principles. We hang out with Jesus by talking with Him regularly, both in groups and privately. When hang out with God a lot (pray), spiritual momentum around us starts to happen.

The Gifts and Power of the Holy Spirit are vital to our lives and purpose.

The gifts of the Holy Spirit never passed away. We try not to be too weird, but weird things don't scare us as long as they match up with the scriptures. We like the Holy Spirit. We eagerly desire more of Him and His gifts.

Character matters.

The gifts of the Holy Spirit function effectively when matched with a life of growing moral excellence and character. We are passionate about being sexually pure (you know, one man and one woman in marriage, hot for each other). We want to

experience Jesus and develop fully in our potential in Him as we live passionate, wholehearted lives for Him.

All Nations are important.

From the teeniest tribe that might stump a GPS, to the university centers of the industrialized nations of the world, we are passionate about all ethnicities everywhere experiencing Jesus. Jesus isn't white, nor is He an American. We do student churches because we love the nations.

This is not meant to be a comprehensive theological treatise or doctrinal statement - just a short list of some things we find ourselves often talking about, praying about, and trying to live out together.

Recommended Resources

ORGANIC / STUDENT CHURCH PLANTING

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- . Jaeson Ma, *The Blueprint*, Ventura, CA: Regal Books, 2007.
- . Neil Cole, *Cultivating a Life for God*, ChurchSmart Resources, 1999.
- . Larry Kreider, *House Church Networks*, Ephrata, PA: House to House Publications, 2001.
- . Larry Kreider, *The Cry for Spiritual Fathers and Mothers*, Ephrata, PA: House to House Publications, 2000.
- . Larry Kreider and Floyd McClung, *How to Start a House Church*, Ventura, CA: Regal, 2007
- . Felicity Dale, *An Army of Ordinary People*, Austin, TX: Karis Publications, 2005.
- . Felicity Dale, *Getting Started*, Austin, TX: Karis Publications, 2003.
- . Michael Frost & Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21 Century Church*, Hendrickson Publishers, 2003
- . Rolland Allen, *Missionary Methods: St. Paul's or Ours?*, Wm. B. Eerdmans Publishing Company, 1962
- . Rolland Allen, *The Spontaneous Expansion of the Church: And the Causes That Kinder It*, Wipf & Stock Publishers, 1997.
- . Wolfgang Simson, *Houses that Change the World*, Waynesboro, GA: Paternoster Publishing, 2001.
- . James Rutz, *Megashift*, Colorado Springs, CO: Empowerment Press, 2005.
- . Gary Goodel & Graham Cooke, *Permission Granted*, 2006
- . Ryan Bolger & Eddie Gibbs, *Emerging Church*, 2006
- . Ori Brafman & Rod Beckstrom, *The Starfish & the Spider*, Penguin, 2006
- . www.studentchurch.org
- . www.campuschurch.net
- . www.studentcpx.org
- . www.cmaresources.org

For additional resources and to connect with other student church planters and mobilizers around North America, visit www.studentchurch.org

