

# CHURCH GROWTH MODELS AND THE EARLY QUAKERS

by

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## Abstract

This thesis explores numeric church growth generally, and the early Quaker movement specifically, within the paradigm of models. A wide variety of practitioner church-growth models have appeared since the 1890s. The emergence of Quakerism in the mid-1650s, however, has never before been explored as a model of church growth. This thesis argues that models are effective at theoretically conceptualizing church growth. Its results elevate the theoretical above the descriptive, providing generalizability. With this approach, several original contributions are made in developing a construct-based model framework and establishing a theoretical system of comparison to analyze both modern and primary texts. It is argued that the Quaker pattern of church growth, as outlined by George Fox in his journal, presents a uniquely provocative model, not elsewhere documented among church-growth model authors. Additionally, the model approach provides a systemic perspective of prior scholarship on the Quaker growth phenomenon.

# Dedication

To my wife Stephanie.

Twenty-seven times have I been cut on by sharp knives  
Eight times in the face, three in the eyes

Now too short of breath and too many of days  
And a quarter of loss in my field of gaze

But I suffer gladly in my toils for thee  
For your eyes alone are the ones that I see

The one whom I desire, the one whom I embrace  
Love in simplicity, set to only one face

But while the days are warm with safety of light  
The nights are cold and the spirits come to fright

'You are strong enough for the fate that you deserve,  
but what of the one whom your life is to serve?'

'Who are you and what have you made?'  
'Will survive yourself and her will you save?'

'For forty years she has offered her trust,  
Perhaps only by vow with no choice, and she must.'

Hard and clear come the truths and the lies  
'She was best with another but to you she was tied.'

Lo, who may battle while lying on their backs  
So, I rise to my feet to confront the attacks

From my berth I rise in the cold of the night  
Only to suffer the pain that their words may be right

But my youth is gone and age has its price  
I now wearier than Lazarus, forced to die twice

My Love, who can undo the deeds of the past  
And for all my errors I may never atone  
My one final gift is the strength to die last  
So that all of your days may never be alone

## Acknowledgments

I am personally indebted to my advisor, Dr. Ben Pink Dandelion, for his help and support in the performance of this study. In all the world, he was *the* advisor whom I sought out for this endeavor. He was silly enough to accept me, expert in his guidance, quick to correct, slow to anger, and patient with all of my antics.

Although we are oceans apart  
You left and I right  
We both still hold a love of God  
In our sight

But the time has come for me to leave this place  
So may God's grace fall down all around you  
And light upon you face

May He bless you and keep you  
And hold you in his arms  
May His power lay over you  
And keep you from any harm

Our journey together has come to an end  
First master, now colleague  
Yet always a Ffriend

.....

This thesis was copy edited for conventions of language, spelling and grammar by Dr. Sally Osborn who has my thanks for her expedient and expert work.

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# 1 INTRODUCTION

## 1.1 AREA OF STUDY

This thesis explores numeric church growth generally, and the early Quaker movement specifically, within the paradigm of models. Discussion is primarily confined to numeric growth rather than spiritual. This is not to devalue the latter, but rather some capitulation that it is impractical to pursue both.<sup>1</sup> Numeric church growth as a model emerged in the United States during the 1950s with the publication of Donald McGavran's book *The Bridges of God*.<sup>2</sup> McGavran, whose practitioner roots originate in India, claimed to offer a better 'Christianization' process for mission field work.<sup>3</sup> Over time other authors joined the discussion, advancing a collage of models. As a whole, their propositions initially appear widely varying and amorphous.

The collage of models arguably lies in an academically marginalized area between religious studies and management science resulting in no known academic explorations of practitioner church-growth models, an effort that this study undertakes. Effort is initially expended to develop the analytical means to investigate, characterize, and compare church-growth models, and then attention turns to a religious phenomenon in history: the Quakers. As will be discussed, the

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<sup>1</sup> This is further discussed in Delimitations (Section 2.3.18.1)

<sup>2</sup> Donald A. McGavran, *The Bridges of God: A Study in the Strategy of Missions* (Eugene, OR: WIPF & Stock Publishers, 2005).

<sup>3</sup> *Ibid.*, p.3.

early Quakers generated significant growth, yet until now have not been explored as a model of church growth.

This thesis ultimately makes five original contributions to academia. The first is the development of a construct-based model framework to explore and define the models presented by various church-practitioner authors. The second contribution is a detailed comparative exploration of all such models found in the literature, dating back to the 1890s. The third contribution is the first detailed exploration of the early Quaker movement as having church-growth constructs within a working model concept. Thereby, a fourth contribution is made: the identification of a unique growth model not elsewhere documented in the literature. Finally, the fifth contribution is the first systemic explanation for the growth of the Quakers during their early years. These will all be discussed in greater detail in the final 'Discussion'.<sup>4</sup>

## 1.2 APPROACH

The objective of this research is to understand both church-growth models generally and the Quaker model specifically. Therefore, it adopts a deductive approach. The work initially defines the nature of a model, then more specifically

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<sup>4</sup> See Section 7.7.

outlines the nature of a church-growth model, and then finally explores the nature of the early Quaker model by examining *The Journal of George Fox*.<sup>5</sup>

There is an array of theoretical definitions of a 'model'. An early task is to narrow these down to a relevant definition. Furthermore, the works of various contemporary church-growth authors are not accepted uncritically. Some authors purport to have delineated a model when arguably they have not. Others avoid connotations of model creation when evidence indicates otherwise. Therefore, crucially, this thesis establishes definitions of both model and church-growth model prior to examining any primary document. Formulating the inquiry from the theoretical position of models avoids a lower-level threshold associated with descriptive research. Hence, generalizability is achieved, as knowledge is advanced on all church-growth models, not just on one of the Quakers.<sup>6</sup>

### 1.3 THE QUAKERS

Stephen W. Angell and Pink Dandelion state that 'early Quakerism has always attracted a disproportionate degree of scholarly interest in comparison with later periods'.<sup>7</sup> This study similarly focuses on this early period.

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<sup>5</sup> George Fox, *The Works of George Fox*, vol. 1 (New York: Isaac T Harper, 1831). *The Journal of George Fox* is contained within this larger collection.

<sup>6</sup> There is some distinction, or separation, that is achieved from other church-related conversations/propositions, such as parachurch models. Parachurch organizations are discussed in 'Population Texts' (Section 2.3.17), but in short refer to specialized religious entities,

<sup>7</sup> Stephen W. Angell and Pink Dandelion, (eds.), *The Early Quakers and Their Theological Thought* (New York, NY: Cambridge University Press, 2015), p.9.

### 1.3.1 Historical Context

The Quaker movement began in the late 1640s. However, theirs was not an isolated religious movement at the time. This period of history saw a 'hotbed' of emerging religious possibilities couched in an environment of considerable political turmoil,<sup>8</sup> and Quakers were but one of numerous groups that emerged.<sup>9</sup> For instance, 'Ranters' espoused the more liberal creeds of 'continental spiritualists'.<sup>10</sup> Douglas Gwyn indicates that Ranters manifested nihilistic attitudes in combination with antinomian ideals that resulted in diatribes and libertine behavior.<sup>11</sup> The Blasphemy Act of 1650 was passed in reaction to their activities, and their leaders were summarily jailed between 1650 and 1651.<sup>12</sup> To gain their release they readily recanted, swearing oaths of allegiance to the government, only to retake their prior positions upon release. Gwyn says that 'there was no principle or truth they felt compelled to defend, much less suffer for'.<sup>13</sup> 'Levelers' advocated abolishing aristocratic legacies and favored a fully sovereign House of Commons.<sup>14</sup> 'Diggers' embraced communism, considering private land ownership to be a consequence of the Fall from Eden.<sup>15</sup> Digger communes sprung up in

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<sup>8</sup> Ibid., p.1.

<sup>9</sup> Ibid.

<sup>10</sup> Douglas Gwyn, *The Covenant Crucified: Quakers and the Rise of Capitalism* (Quaker Books, 2006), p.88.

<sup>11</sup> Ibid.

<sup>12</sup> Ibid., p.89.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid., p.85.

<sup>15</sup> Ibid., p.86. For the Fall from Eden, see the biblical book of Genesis.

1649 and 1650.<sup>16</sup> Although 'widely publicized', their existence was brief.<sup>17</sup> Their farms were soon dispersed by both legal application and vigilantism.<sup>18</sup> 'Seekers' were antithetically formed: not by common agreement but by common disillusion.<sup>19</sup> They were individuals who had passed from one group to the next, never satiated, only to eventually congeal in their misery around a nucleus of failure.<sup>20</sup> Meeting in silence, they hoped for a 'new revelation from God' and awaited a 'new apostolate' to guide them.<sup>21</sup>

Richard T. Vann indicates that there were some 200 of these nonconformist sects in the era.<sup>22</sup> Each sect vied for adherents, from and in competition with the religious hegemony of the era: the Church of England.<sup>23</sup> Despite their illegal status, such groups burgeoned. Rosemary Moore attributes their spread to a temporary suspension of censorship during the civil war that was underway.<sup>24</sup> Collin Campbell characterizes such an environment as a 'cultic milieu', a religious 'underground' that spawns heterodox sects.<sup>25</sup> It is a contentious landscape: neophyte sects competing against the dominant orthodoxy, while

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<sup>16</sup> Ibid., p.85.

<sup>17</sup> Ibid., p.86.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid., p.89.

<sup>20</sup> Ibid.

<sup>21</sup> Ibid.

<sup>22</sup> Richard T. Vann, *The Social Development of English Quakerism, 1655-1755* (Cambridge, MA: Harvard University Press, 1969), p.7.

<sup>23</sup> The Church of England was not a unified body in this era, hierarchically or theologically. Rosemary Moore indicates that 'the Church of England hierarchy had been abolished, although the English Prayer Book continued in use. Parish ministers might be Presbyterian, Independent, or even Baptist or Anglican in their religious inclination.' See Rosemary Moore, *The Light in Their Consciences: Early Quakers in Britain, 1646-1666*. (University Park, Pa.: Pennsylvania State University Press, 2000). pp.4 and 5.

<sup>24</sup> Ibid., p.3.

<sup>25</sup> Colin C. Campbell, *The Cult, the Cultic Milieu and Secularization.*, A Sociological Yearbook of Religion in Britain. Vol 5. P.119. (London: SCM Press, 1972), p.122.

abrading each other.<sup>26</sup> Hence within such a milieu competition occurs both vertically and laterally, and an upstart's mortal foe may not be the hegemonic orthodoxy.

The proliferation of these sects caused 'great alarm' among the wealthy.<sup>27</sup> More extensive changes were underway, however. Gwyn states that the 'entire social complex of sexual, political, and economic' components was in upheaval.<sup>28</sup> He traces the source of this upheaval back some 100 years to the reign of Henry VIII,<sup>29</sup> when Henry's break with Rome separated England from Catholicism and the Roman Church from its properties.<sup>30</sup> 'Henry and his successors' parceled out properties in succeeding decades to buy loyalty from lesser gentry.<sup>31</sup>

The new leaders invested this fresh capital in new economic ventures in agriculture and industrial enterprise, fueling an economic surge in England. These entrepreneurial elements became a force in Parliament to vie with the feudal politics of the old aristocracy.<sup>32</sup>

The cost of wars in the century to come forced further liquidations.<sup>33</sup> While strengthening the government politically, financially, and militarily, liquidations inexorably tipped the balance of political power.<sup>34</sup> They also altered the underlying economic base. The aspirations of the emerging capitalists grew into conflicts with the traditional feudalism of legacy aristocracy,<sup>35</sup> as well as with the king. A king,

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<sup>26</sup> Ibid.

<sup>27</sup> Moore, *The Light in Their Consciences*, p.4.

<sup>28</sup> Gwyn, *The Covenant Crucified*, p.68. Gwyn views such components as interacting within a covenantal accord. Breaches are cast as heresies.

<sup>29</sup> Ibid., p.69.

<sup>30</sup> Ibid., p.68. Gwyn views such components as interacting within a covenantal accord. Breaches are cast as heresies.

<sup>31</sup> Ibid., p.69.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

although above the law, 'was supposed to rule according to law' and through Parliament.<sup>36</sup> The new capitalists began to exert their power, seeking economic, political, and religious reforms.<sup>37</sup> Netted under the term of 'Puritans', they both 'reflected and stimulated' social changes at the beginning of the 17th century.<sup>38</sup> They were responsible, in part, for the 'revolutionary conflict and transformation' of the era.<sup>39</sup> The Puritan Revolution lasted from 1628 to 1660.<sup>40</sup>

Charles I formed a new military to deal with an uprising in Ireland in 1642, without the blessing of Parliament.<sup>41</sup> Fearing reprisals by the king, Parliament in turn formed its own army, and civil war was underway.<sup>42</sup> The war continued sporadically through most of the decade,<sup>43</sup> culminating in 1649 when Charles was defeated, 'imprisoned, and beheaded'.<sup>44</sup> Parliament had placed Oliver Cromwell in command of its New Model Army.<sup>45</sup> Cromwell organized his military ranks by virtue of ability,<sup>46</sup> producing a far 'more effective force against the Royalists' army.<sup>47</sup> Cromwell also welcomed all recruits regardless of radical affiliation,<sup>48</sup> and his army became a magnet for 'young idealists and charismatic sectarian

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<sup>36</sup> Tim Harris, "Revisiting the Causes of the English Civil War," *Huntington Library Quarterly* 78, no. 4 (2015): p.621. 'People disagreed about what this meant in practice – that is why there was so much trouble.'

<sup>37</sup> Gwyn, *The Covenant Crucified*, p.87.

<sup>38</sup> *Ibid.*, p.65.

<sup>39</sup> *Ibid.*

<sup>40</sup> William C. Braithwaite, *The Beginnings of Quakerism* (London: Macmillan and Co., Limited, 1912), p.1. The Restoration of the monarchy occurred in 1660.

<sup>41</sup> Gwyn, *The Covenant Crucified*, p.82.

<sup>42</sup> *Ibid.*

<sup>43</sup> *Ibid.*, p.83.

<sup>44</sup> *Ibid.*, p.87.

<sup>45</sup> *Ibid.*, p.84. Traditionally, positions were granted based on political or social status.

<sup>46</sup> *Ibid.*, p.85.

<sup>47</sup> *Ibid.*, p.84.

<sup>48</sup> *Ibid.*



preachers'.<sup>49</sup> They saw themselves as fighting against a pharaoh, and embraced Cromwell as their leader.<sup>50</sup>

The New Model Army was created to win a war, but it also reshaped the country. It had 'helped expand the space' within which the emerging sects could flourish.<sup>51</sup> As a major employer, it also boosted wages. As it moved men around the country, women exercised 'greater autonomy of thought and action' at home, resulting in some redefinition of gender roles.<sup>52</sup> The army also stayed in power after the war and Cromwell remained in control. Gwyn argues that the New Model Army constituted a new 'juristic person' in the power structure of the country.<sup>53</sup> Cromwell became known as the Protector and his reign in power as the Protectorate.<sup>54</sup>

Gwyn states that social order was increasingly in a state of 'suspension, confusion, and redefinition'.<sup>55</sup> A feudal kingdom was replaced with a Commonwealth government,<sup>56</sup> only to be usurped by a Protectorate. The ascending capitalist class catalyzed a commercial revolution.<sup>57</sup> Religious sects proliferated. Stephen Crisp describes the conditions thus: 'All was in vain, and great was the Darkness and Sorrow of those dayes ... when all Hearts were ready to faint, and all Hope was almost at an end.'<sup>58</sup> Further griefs were to come,

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<sup>49</sup> Ibid.

<sup>50</sup> Ibid. The 'pharaoh' metaphor symbolized a people seeking freedom from bondage, recalling the biblical tale of the Israelites' struggles in Egypt. The story is contained in the Book of Exodus.

<sup>51</sup> Ibid., p.87.

<sup>52</sup> Ibid., p.85.

<sup>53</sup> Ibid., p.84.

<sup>54</sup> Oliver Cromwell was in power from 1649 until his death in 1659. Rather than 'King', he took the title 'Protector'.

<sup>55</sup> Gwyn, *The Covenant Crucified*, p.87.

<sup>56</sup> Ibid.

<sup>57</sup> Ibid.

<sup>58</sup> Ibid., p.90. Crisp was a Quaker minister.

however. Poor crop yields in the 1650s left people 'starving in the streets of London and elsewhere'.<sup>59</sup>

### 1.3.2 Rise of the Quakers

Out of this milieu arose the Quakers. Significant numbers emerged around 1652.<sup>60</sup> Luella M. Wright indicates that within some ten years Quakers 'had invaded every shire in England'.<sup>61</sup> She places their number at around 60,000,<sup>62</sup> about 1% of the English population.<sup>63</sup> Martha Kate Peters fixes their number upwards of 150,000 for the same time period.<sup>64</sup> Rosemary Moore places their number at between 30,000 and 60,000.<sup>65</sup> William Braithwaite opts for a biblical comparison, likening their growth to the 'day of Pentecost'.<sup>66</sup> Hugh Barbour and Arthur Roberts label Quakers the 'fastest-growing religious community in... England' at the time.<sup>67</sup> By 1654, Quakerism had spread across most of the

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<sup>59</sup> Ibid., p.94.

<sup>60</sup> Ibid., p.133.

<sup>61</sup> Luella M. Wright, *The Literary Life of the Early Friends, 1650-1725* (New York, NY: AMS Press, Inc., 1932; repr., 1966), p.4.

<sup>62</sup> Ibid.

<sup>63</sup> Pink Dandelion, *An Introduction to Quakerism* (Cambridge, UK ; New York: Cambridge University Press, 2007), p.43.

<sup>64</sup> Martha Kate Peters, "Quaker Pamphleteering and the Development of the Quaker Movement, 1652-1656" (PhD Thesis, University of Cambridge, 1996), p.130. This upper figure may be inflated. Peters is quoting a Presbyterian bookseller of the era, Thomas Underhill. Underhill does estimate Quaker strength to be 150,000, but it is likely a sensationalized figure. See Thomas Underhill, *Hell Broke Loose: Or an History of the Quakers Both Old and New. Setting Forth Many of Their Opinions and Practices. Published to Antidote Christians against Formality in Religion and Apostasie. By Thomas Underhill Citizen of London* (London, Printed for Simon Miller at the Starre in St. Paul's Church-yard, 1660), p.14.

<sup>65</sup> Moore, *The Light in Their Consciences*, p.34. Moore's estimate is likely the most accurate of the bunch.

<sup>66</sup> Braithwaite, *The Beginnings of Quakerism*, p.514.

<sup>67</sup> Hugh Barbour and Arthur O Roberts, *Early Quaker Writings, 1650-1700* (Eerdmans, 1973), p.14.

country.<sup>68</sup> Regardless of which value is used, their growth was preeminent among the nonconformist groups of the period who similarly vied for prominence, but of which many fell into obscurity.

### 1.3.3 Core Belief

This study aims to study church growth as opposed to theologies. That said, differentiation of the Quakers from other nonconformist rivals requires some theological involvement. Hugh Barbour argues that Quakers broadly fell under the label of Puritans.<sup>69</sup> Thus for Barbour, Quakers were protestant Christians. Hilary Hinds contends that early Quakers 'were without question seen as social as well as religious delinquents: vagrants, madmen and blasphemers'.<sup>70</sup> These denigrations stem from their itinerant system of traveling ministers, their early charismatic nature, and the ultimate arbiter of their theologies: a 'Light of Christ' rather than the Bible. Gwyn maintains:

The core of Quaker witness is to the light, the presence of Christ, the covenant of God, abiding with every woman, man, and child, wherever they are, within or without the community of faith.<sup>71</sup>

Important here is the appeal to an authority higher than the Bible. Larry Ingle explains:

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<sup>68</sup> Moore, *The Light in Their Consciences*, p.22.

<sup>69</sup> Hugh Barbour, *The Quakers in Puritan England* (Richmond, Ind.: Friends United Press, 1985), p.2. Although Barbour notes episodic persecutions of Quakers by rival Puritans; see p.4.

<sup>70</sup> Hilary Hinds, *George Fox and Early Quaker Culture* (Manchester ; New York: Manchester University Press, 2011), p.150.

<sup>71</sup> Gwyn, *The Covenant Crucified*, p.21.

He [George Fox] explained that he apprehended the light and spirit responsible for the Scriptures in the first place: human beings, if his experience was the guide, could go beyond and behind holy writ to the same spirit that originally produced it.<sup>72</sup>

Ingle summarizes the contention as emphasizing 'the intuitive and mystical over the historic and creedal'.<sup>73</sup> Undermining the authority of the Bible caused friction among the more orthodox reformers.<sup>74</sup> Further, Gwyn portrays the Quakers and the establishment in a clash of the classes, as well as in a contest for control:

In the Reformation groundswell of vernacular Bible reading, the rule of expertise maintained a certain control over Scripture, which any literate person might read and interpret. Hence, university-trained ministers, the first modern professionals, controlled interpretation by standardizing their expertise and maintaining a monopoly over revelation.<sup>75</sup>

In summation, some scholars emphasize the Quaker movement's alignment within broader Christianity, while others emphasize its distinction. Given the sheer volume of scriptural references found in Quaker writings, the Bible arguably figured substantially in their theologies, thus supporting Barbour's contention. That said, the elevation of experiential illumination above credal doctrines accentuates a distinction.<sup>76</sup>

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<sup>72</sup> H. Larry Ingle, *First among Friends : George Fox and the Creation of Quakerism* (New York: Oxford University Press, 1994), p.112.

<sup>73</sup> Ibid. Ingle also attaches a flavor of Gnosticism.

<sup>74</sup> Ibid.

<sup>75</sup> Gwyn, *The Covenant Crucified*, p.81.

<sup>76</sup> Resolution of this tension is not within the scope of this study.

## 1.4 LITERATURE REVIEW

This review is separated into two sections: church growth literature and Quaker Studies literature. This organization parallels the general structure of this thesis which sequentially develops the model framework and then makes a focal application on the Quaker movement.

### 1.4.1 Church Growth

The earliest work is consultative in approach, and is that of C. Peter Wagner in *Your Church Can Grow*.<sup>77</sup> Wagner, a protégé of McGavran, advocates various means of improving church growth. He lists certain ‘qualities’ affecting growth, such as single-minded obedience, clearly defined objectives, reliance on research, and a good attitude.<sup>78</sup> One proposition, for example, is the ‘Homogeneous Unit,’<sup>79</sup> which he defines as like-minded people, culturally, racially, and/or economically. Essentially, church growth is easier if membership is more homogeneous.<sup>80</sup>

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<sup>77</sup> C. Peter Wagner, *Your Church Can Grow* (Glendale, California USA: Regal, 1976).

<sup>78</sup> Ibid., p.31 and 32.

<sup>79</sup> Ibid., p.110.

<sup>80</sup> Wagner credits McGavran with development of the concept. See Donald A. McGavran, *Understanding Church Growth* (Grand Rapids,: Eerdmans, 1970). This later book by McGavran is a domestic reapplication of the missionary discussion originally found in his *Bridges of God*.

George Barna approaches growth likewise.<sup>81</sup> In 1999, he published a consultative guide for improving church growth.<sup>82</sup> Barna views growth more broadly than other authors in this section, often emphasizing the spiritual over the numeric.<sup>83</sup> In this aspect, Barna produced a second work, *Maximum Faith*, in which he explores the qualitative progress of parishioners.<sup>84</sup> Barna argues that there are escalating levels to which spiritual growth will rise before arresting, expressed as 'stops'. The caveat is that failure to reach a next level can cause a complete withdrawal, spiritually and physically, the latter potentially causing numeric loss. Unlike Wagner's work, which more wholly focuses on numeric increase, Barna unites numeric and spiritual growth, resolving that the latter can affect the former. With both of these authors the view is fixed on growth from an internal perspective. Other authors take the conversation outside.

Economist Laurence Iannaccone's article 'Sacrifice and Stigma' pursues an economic analysis of the growth benefits derived from self-sacrificing and behavioral restrictions associated with stricter denominations.<sup>85</sup> In 'Religious Resources and Church Growth', Iannaccone, V. A. Olson Daniel, and Rodney

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<sup>81</sup> Barna formed the Barna Group in 1984, which engages in research on churches and church growth, as well as other topics. See <https://www.barna.com/about/>.

<sup>82</sup> George Barna, *The Habits of Highly Effective Churches : Being Strategic in Your God-Given Ministry* (Ventura, Calif.: Regal Books, 1999).

<sup>83</sup> Significantly, he recognizes 'pillars' of effectiveness, listed as worship, evangelism, Christian education, community, and serving the needy which display some equivalence with constructs in turn presented. See: *ibid.*, p.17.

<sup>84</sup> George Barna, *Maximum Faith: Live Like Jesus* (Austin, TX: Metaformation, Inc; Strategenius Group, LLC; WHC Publishing, 2011).

<sup>85</sup> Laurence R. Iannaccone, "Sacrifice and Stigma: Reducing the Free-Riding in Cults, Communes, and Other Collectives," *Journal of Political Economy* 100, no. 2 (1992). He concludes that such impositions can 'screen out people whose participation otherwise would be marginal, while at the same time increasing participation among those who remain'. Although studying churches specifically, Iannaccone contends that his conclusions also apply to social organizations more generally.

Stark model church growth as an outcome of the resources input, i.e. time and money.<sup>86</sup> In 'Reassessing Church Growth',<sup>87</sup> Iannaccone responds to a book by Dean Kelley, entitled *Why Conservative Churches Are Growing*.<sup>88</sup> Kelley, like others, noticed that general church attendance was in decline from 1965. Smaller, stricter denominations, however, were still 'growing by leaps and bounds'.<sup>89</sup> Kelley concluded that the key variable was doctrine, and strictness became causal of growth. Iannaccone contends that Kelley's study was statistically flawed and therefore inconclusive.

John Hayward also explores church growth environmentally yet through the lens of epidemiology. In *A Dynamic Model of Church Growth and Its Application to Contemporary Revivals*<sup>90</sup> Hayward posits that religious propagation behaves not unlike an epidemic. He models 'spread' based on proximity, number, quality, and duration of contacts. Spread can be affected either linearly or exponentially. Linear growth occurs by adding more evangelizers, exponential growth by adding more talented evangelizers.

While both Iannaccone and Hayward examine church growth environmentally, Harvard Professor Robert Putnam situates church growth, or rather its decline, onto a grander scale. In *Bowling Alone*, he locates churches within a mega-sociological shift resulting in the decline of all non-profit

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<sup>86</sup> Laurence R. Iannaccone, V. A. Olson Daniel, and Rodney Stark, "Religious Resources and Church Growth," *Social Forces* 74, no. 2 (1995).

<sup>87</sup> Laurence R. Iannaccone, "Reassessing Church Growth: Statistical Pitfalls and Their Consequences," *Journal for the Scientific Study of Religion* 35, no. 3 (1996).

<sup>88</sup> Dean M. Kelley, *Why Conservative Churches Are Growing : A Study in Sociology of Religion* (1972).

<sup>89</sup> Iannaccone, "Reassessing Church Growth," p.197.

<sup>90</sup> John Hayward, "A Dynamic Model of Church Growth and Its Application to Contemporary Revivals," *Review of Religious Research* 43, no. 3 (2002).

organization associations.<sup>91</sup> It is an expansive work providing a foundational perspective on the decline in church engagement over four decades. Essentially, Putnam offers macro-growth explanations that preempt micro-growth discussions.<sup>92</sup>

From this height, other analyses return to more manageable levels. The success of David Yonggi Cho's cell church in Seoul arguably attracted the attention of many, and in particular Joel Comiskey. He undertakes an examination of Cho's model in his PhD dissertation, 'Cell-Based Ministry'.<sup>93</sup> Comiskey traces the cell concept to biblical times, examines applications of the model, and compares the cell concept with Carl George's Meta model.<sup>94</sup> Technically, Comiskey's work is descriptive rather than theoretical, with the latter half of his work being a case study of Cho's model as applied in South America.

Two authors engage in comparative analysis. Wesley Handy examines the similarities between two of the twelve church-growth models found in this study:<sup>95</sup> the missionary model of John Livingston Nevius and the church-planting model of David Garrison.<sup>96</sup> Handy focuses substantially on a proposition common between

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<sup>91</sup> Robert D. Putnam, *Bowling Alone : The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000). He segments non-profits into political, civic, and religious, providing discussions about each while also noting their interconnectedness.

<sup>92</sup> Contrary to the title, Putnam does more to provide a context of decline than to provide a path to revival.

<sup>93</sup> Joel Comiskey, "Cell-Based Ministry: A Positive Factor for Church Growth in Latin America" (PhD Thesis, Fuller Theological Seminary, 1997). Note: Comiskey is yet another alumnus of the Institute of Church Growth at the Fuller Theological Seminary, and his mentor was C. Peter Wagner.

<sup>94</sup> Comiskey continued on as a cell-church consultant in the years that followed, and ten years later published a follow-up to his thesis: *The Church That Multiplies: Growing a Healthy Cell Church in North America* (Moreno Valley, CA: CCS Publishing, 2007). Carl George's model is discussed in Section 3.8.

<sup>95</sup> Wesley Handy, "Correlating the Nevius Method with Church Planting Movements: Early Korean Revivals as a Case Study.," *Eleutheria* 2, no. 1 (2012).

<sup>96</sup> Nevius and Garrison are presented in 'Contemporary Models' (Section 2.4).



the two: indigeneity.<sup>97</sup> That said, it was Wayne T. Robbins some years earlier who performed the first known multi-model analysis in 'The Application of Church Growth Models and Their Relationship to an Increase in Church Attendance Rates'.<sup>98</sup> Robbins attempts to correlate the introduction of church-growth models with increases in attendance. He forms a chart (Figure 1).<sup>99</sup>

	Demographics	Targeting an Audience	Goal Setting	Encouraging Deeper Commitment	Leadership	Worship Service as an Outreach	Sunday School as an Outreach	Method and Goal Effectiveness	Clear Purpose	Evangelize through Relationships
Model A	x	x	x		x		x			
Model B							x	x		
Model C		x		x		x	x			
Model D	x		x	x	x			x	x	
Model E	x			x		x		x		x
Model F	x	x	x			x	x	x		
Model G		x	x		x		x			x

**Figure 1 Robbins' Chart of Growth Model Attributes.**

His survey covers 285 existing American Baptist churches, looking for a statistical variation between churches that had instituted a growth model versus those that had not.<sup>100</sup> Summarizing his findings, he concludes that there is no 'clear connection between the application of a growth model and church growth'.<sup>101</sup>

<sup>97</sup> Handy draws from an earlier work from Charles Allen Clark. See Charles Allen Clark, "The National Presbyterian Church of Korea as a Test of the Validity of the Nevius Principles of Missionary Method" (Thesis, University of Chicago., 1929).

<sup>98</sup> Wayne T. Robbins, "The Application of Church Growth Models and Their Relationship to an Increase in Church Attendance Rates" (PhD Thesis, Claremont Graduate University, 2003).

<sup>99</sup> Ibid., p.68.

<sup>100</sup> The survey is limited to the Pacific Southwest region.

<sup>101</sup> Robbins, "The Application of Church Growth Models and Their Relationship to an Increase in Church Attendance Rates," Abstract.

Arguably, Robbins' research contains at least two flaws. First, neither a 'model' nor a 'church-growth model' is defined. He assumed that something was a 'model' if its author called it a model. Consequently, he includes literature that this study would argue contains no models.<sup>102</sup> Second, Robbins's work arguably confuses constructs with construct attributes. For example, the attribute 'Goal Setting' is a reasonable outgrowth of having a 'Clear Purpose', both of which arguably originate from 'Leadership'. This study would argue that Goal Setting and Clear Purpose are attributes of an underlying construct: Leadership. Robbins is in the right area, but his gaze is set too close. By focusing on specific processes, the overarching constructs go unnoticed. That said, Robbins' work had a different objective: model effectiveness as opposed to model formulation.

Robbins was looking for statistical correlations, but his grid approach is visible in other works. Mark Hopkins examines church growth in his thesis 'Toward Holistic Congregational Assessment of Church Health'.<sup>103</sup> His approach follows in

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<sup>102</sup> Robbins' study identifies four 'minor' models (Church and Community Planning Model, Membership Goals Models, Sunday School Growth Model, and Spiritual Needs Growth Model) and three 'major' models (Wagner's Church Growth Model, the Saddleback Church Growth Model, and the Willow Creek Church Growth Model). He determines 'minor' and 'major' by popularity. This study indicates that his list contains only three models, labeled by Robbins as the Sunday School Model (see Andy Anderson in Section 3.4), Saddleback Church Growth Model (see Rick Warren in Section 3.9), and the Willow Creek Church Growth Model (see Lynne and Bill Hybels in Appendix Section 8.1.3). The remainder are either theologies or better characterized as project management. Anderson's and Warren's models are in turn discussed later in this thesis. Hybels, however, is not the originator of his model – it is a model conceived by Carl George, who is discussed instead (Section 3.8).

<sup>103</sup> Mark Hopkins, II, "Toward Holistic Congregational Assessment of Church Health" (Ph.D., Fuller Theological Seminary, School of Intercultural Studies, 2006).

the diagnostic vein of such predecessors such Wagner and Barna, advancing an 'Ecclesiological Grid' as a 'tool'<sup>104</sup> to assess church health (Figure 2).<sup>105</sup>

The Ecclesiological Grid		The Ecclesiological "How"					
		Leadership	Vision	Structures	Initiative	Facilities	Resources
The Ecclesiological "What"	UPWARD	Worship					
		Disciplines					
	INWARD	Fellowship					
		Discipleship					
	OUTWARD	Proclamation					
		Service					

**Figure 2 Hopkin's Ecclesiological Grid.**

Hopkins' Grid is a matrix designed to record the relative impact of each 'How' on an X-axis onto each 'What' on a Y-axis.<sup>106</sup> The outcome is intended to convey a collective assessment of the overall health of a church. Hopkins positions church health causally with church growth. He posits that the Grid will enhance leadership's ability to identify weaknesses, which when acted upon would improve the overall health of the church,<sup>107</sup> and in turn stimulate growth.<sup>108</sup> Hopkins does not provide an example to demonstrate the operation of the Grid,

<sup>104</sup> Ibid., p.162. Hopkins also uses the terms 'construct' (p.2.) and 'model' (p.96) to describe the Grid. Hopkins does not formulate a model in his thesis, and the term 'construct' more closely aligns with the variables of the Grid. Therefore, the most appropriate of these terms is 'tool' and thus is chosen for use here.

<sup>105</sup> Ibid., p.3.

<sup>106</sup> Ibid., p.137.

<sup>107</sup> Ibid., p.149.

<sup>108</sup> Ibid., p.30. The statement referenced here made by another author yet one that Hopkins appears to ratify, with some qualification. See *ibid.*, p.163.

nor does he delineate the process(es) for the collection of the data to populate it. The matters are left for speculation.

While Hopkins speaks in turns of 'health', W. Christopher Daniels uses the term 'revitalization'. In his thesis 'A Convergent Model of Hope',<sup>109</sup> he argues that 'revitalization' is achievable by 'remixing' church traditions with changing cultural norms. Daniels incorporates his argument within a growth conversation on Quakers<sup>110</sup> while not specifically equating 'revitalization' with either health or growth. Nor does he use the term 'hybridity'. Nevertheless, Daniels *de facto* argues for the liberalization of doctrine as a mechanism of growth, in opposition to Dean Kelley. While Iannaccone's work concludes that Kelley's work was flawed (i.e., conservative doctrine could be correlated with growth), Iannaccone does not correlate liberal doctrine with growth either. Arguably, Daniels' work appears as an attempt to legitimize a theology.

Adam Sweatman sees Daniels' form of 'revitalization' as erosive of church traditions. Sweatman discusses the Emerging Church Movement of recent times, a budding, counter-denominational variant offering an alternative religious experience.<sup>111</sup> Sweatman draws some of his thoughts from Campbell's discussion of cults, cultic phenomena, and cultic milieu.<sup>112</sup> Campbell characterizes cultic milieus as stable generators of unstable cults (arguably with some resemblance to

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<sup>109</sup> W. Christopher Daniels, "A Convergent Model of Hope, Remixing the Quaker Tradition in a Participatory Culture" (PhD Thesis, Fuller Theological Seminary, 2013). Note that this is the same institution attended by Donald McGavran, C. Peter Wagner, and Mark Hopkins.

<sup>110</sup> Daniels advances his argument using a specific Quaker church in the Pacific northwest region of the US.

<sup>111</sup> Adam Sweatman, "A Generous Heterodoxy: Emergent Village and the Emerging Milieu," (Atlanta: American Academy of Religion Conference 2015).

<sup>112</sup> See Section 1.3.1 of the Introduction.

the early Quaker environment). Nonetheless, amending doctrine in exchange for growth is an issue prevalent in most of the practitioner models in turn discussed.

Andrew Davies also uses the term ‘revitalization’ yet with a different connotation. In his book chapter ‘The Evangelisation of the Nation, the Revitalisation of the Church and the Transformation of Society’, Davies presents revitalization as a refocusing of church objectives onto evangelism and ‘human flourishing’.<sup>113</sup> He positions the latter as a consequence of the former, yet ultimately argues for their inseparability. His work enumerates the benefits outflowing from churches to members and society in general. In doing so, he arguably ratifies two of the constructs found within the model framework of this thesis.<sup>114</sup>

In a final work of interest, Thomas Ehrmann, Katja Rost, and Emil Inauen introduce the notion of franchising in church growth. Their article, ‘Location of Decision Rights in Catholic Church Franchise Systems’, focuses more narrowly on decision making in a franchisor–franchisee relationship.<sup>115</sup> That said, they introduce the notion of specialized arrangement for proliferating satellite churches borrowed from business thought. Hence, it is a structural consideration in the church growth conversation.

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<sup>113</sup> Andrew Davies, "The Evangelisation of the Nation, the Revitalisation of the Church and the Transformation of Society": Megachurches and Social Engagement," in *Handbook of Megachurches*, ed. Hunt, Stephen, Brill Handbooks on Contemporary Religion (Leiden, Netherlands: Brill, 2020), p.216.

<sup>114</sup> The identification and discussion of the model framework and its constructs are located in ‘Research Methodology and Design’ (Section 2.3.2).

<sup>115</sup> Thomas Ehrmann, Katja Rost, and Emil Inauen, "Location of Decision Rights in Catholic Church Franchise Systems," *Academy of Management Proceedings* 2012, no. 1 (2012).

#### 1.4.1.1 Church Growth Summary

These works provide some foundational understanding of the church growth dialogue. As the foundation emerges a gap becomes apparent. Most works are descriptive endeavors rather than theoretical formulations. Barna uses the term 'model' some twenty-one times yet not once to convey a theoretical formulation. In all instances his use of the term connotes an ideal standard or exemplary behavior.<sup>116</sup> As with Wagner, Barna's works are consultative guides to achieving better results. Meanwhile, Putnam provides a sobering realization of a sociological mega-shift working against achieving any results. Iannaccone and Hayward take theoretical approaches. Iannaccone employs economic theory to develop growth analyses while Hayward employs crowd theory. These theoretical analyses however are not model formulations. Rather, they are attempts to mathematically predict the behavior data in an X/Y axis. Hopkins and Robbins compose grids. Hopkins' grid organizes information as a tool to assess church health and a resource for more effective decision making. Robbins' grid organizes information for statistical analyses. The works of Daniels, Sweatman, Ehrmann, and Davies are discussions within a church-growth conversation but not developments of growth models.

In conclusion, the literature is void of theoretical models of church growth, a gap that this thesis fills.

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<sup>116</sup> For example: 'Good leaders know that they cannot expect people to do that which they will not do, therefore, modeling change is critical.' Barna, *The Habits of Highly Effective Churches*, p.39.

#### 1.4.2 Quaker Studies

An early, seminal work comes from William Braithwaite, who chronicles George Fox from his birth in 1624 to his death in 1691.<sup>117</sup> Providing historical and cultural contexts from the mid to late 16th century, he follows the movement through the early 18th century. His work is divided into two publications: *The Beginnings of Quakerism*<sup>118</sup> and *The Second Period of Quakerism*.<sup>119</sup> His coverage is wide ranging, discussing the Puritan Revolution, geographical spread of Quakerism, significant persons of the movement, internal controversies, interactions with the state, persecution and tolerance, theologies, colonization in America, and transitions in leadership with the deaths of the inceptors. Braithwaite's work is well respected for its far-reaching coverage.<sup>120</sup> Richard Allen and Rosemary Moore call his work the 'first and only comprehensive study of Quaker history'.<sup>121</sup> Indeed, all other literature encountered is less expansive, dissecting off smaller, somewhat categorical, pieces of the Quaker story for closer scrutiny.<sup>122</sup>

Braithwaite introduces the notion of 'periods' in Quakerism, a first and second. The demarcation stems from the Quaker movement evolving beyond the

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<sup>117</sup> Quaker Studies literature was largely read after both the development of the model framework and its application all practitioner model literature. The intent was to reduce the likelihood of biasing the focal model. Efforts to reduce bias are more fully discussed in 'Methodology and Design' (Chapter 2).

<sup>118</sup> Braithwaite, *The Beginnings of Quakerism*. Published in 1912.

<sup>119</sup> *The Second Period of Quakerism* (London: Macmillan and Co., Limited, 1919).

<sup>120</sup> Barbour, *The Quakers in Puritan England*, p.ix.

<sup>121</sup> Richard C. Allen and Rosemary Moore, (eds.), *The Quakers, 1656-1723: The Evolution of an Alternative Community* (University Park, Pennsylvania: Pennsylvania State University Press, 2018).

<sup>122</sup> The categories are not neatly confined, and considerable overlap does occur.

efforts of one man, George Fox, and into an entity operated by many. Braithwaite sets the division at 1660, which is at odds with Rosemary Moore. Moore's work in the early Quaker period, and beyond, is extensive. In her book *The Light in Their Consciences*,<sup>123</sup> she traces the movement from its beginnings, following individuals and events and providing contextual intelligence. She also explores the Quakers' geographic origins, evolving theologies, nature of their worship, internal controversies, persecution, and efforts to abate persecution. It is in 'Towards a Revision of the Second Period of Quakerism'<sup>124</sup> that she argues for a later demarcation of 1666. Both authors, however, recognize that the Quaker entity was evolving. This discussion arguably corroborates that model changes largely occurred after the study period.<sup>125</sup>

The work of Robynne Rogers Healey supports a contention of ongoing model changes. She discusses the 'Quietist Period' that developed after Fox's death in 1691, and lasting throughout the 1700s.<sup>126</sup> This period of Quakerism assumes a substantially different character than the earlier one. The earliest Quakerism was 'primitive', 'aggressive', and 'enthusiastic'.<sup>127</sup> Quietist Quakerism is 'inoffensive, industrious, [and] frugal'.<sup>128</sup> Healey calls it a period when 'sectarianism took precedence over zealous expansion', appending other adjectives such as 'lifeless' and 'uninspiring'.<sup>129</sup> Healey's work further explores the

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<sup>123</sup> Moore, *The Light in Their Consciences*.

<sup>124</sup> "Towards a Revision of the Second Period of Quakerism," *Journal of the Quaker Studies Research Association* Vol 17.1 (2012).

<sup>125</sup> The study period ends in 1656.

<sup>126</sup> Robynne Rogers Healey, "Quietist Quakerism, 1692-C.1805," in *Oxford Handbook of Quaker Studies*, ed. Angell, Stephen W. and Dandelion, Ben Pink (Oxford UK: Oxford University Press, 2013).

<sup>127</sup> *Ibid.*, p.47.

<sup>128</sup> *Ibid.*

<sup>129</sup> *Ibid.*



origins of the transition, feminist perspectives, and the emergence of competing theologies within the Quietist period, these being 'Quietism, rationalism, and evangelicalism'.<sup>130</sup> More on topic here, Healey contends that the period was not one of 'stagnation', and that the Quakers' geographic influence continued to expand.<sup>131</sup> In all, her text serves to substantiate the existence of sequential models.<sup>132</sup> In doing so, she often draws distinctions between the earlier and the later periods, thus helping to define more fully the earlier one.

Braithwaite and Moore follow the Quakers through their first two periods. Healey locates yet another period following Fox's death. Douglas Gwyn provides substantial context of the era leading up to the Quakers in *The Covenant Crucified*.<sup>133</sup> While seemingly far from his main topic initially, delving into characterizations of capitalism as one of a number of 'alienated forms of consciousness' (in alignment with Marxist ideologies), along with a wealth of commentaries on capitalism's 'rapacious economics and soul-killing social dynamics',<sup>134</sup> Gwyn argues the advent of a Quaker covenantal perspective. He assigns the term 'covenant' to describe a lost utopian relationship between humans and God.<sup>135</sup> He asserts that this covenant was revived by the Quakers.<sup>136</sup> Of greater utility here is Chapter Two,<sup>137</sup> where Gwyn traces the rise of Puritans back to the time of Henry VIII's appropriation of Catholic properties. The

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<sup>130</sup> Ibid.

<sup>131</sup> Ibid. She does not however necessarily equate this with a numeric increase.

<sup>132</sup> Healey does not speak in terms of a 'model' when addressing either period.

<sup>133</sup> Gwyn, *The Covenant Crucified*. First published in 1995.

<sup>134</sup> Ibid., p.15.

<sup>135</sup> Ibid., p.x.

<sup>136</sup> Ibid.

<sup>137</sup> Ibid. Chapter Two starts on page 65.

enormous inventory was doled out over time in return for political support, finding its way into increasingly sub-aristocratic levels. These assets, put to use, drove economic development. With wealth came influence and a desire to reform feudalism.<sup>138</sup> Arguably, understanding the period preceding the Quakers is of considerable use in understanding the period of the Quakers.

Quakerism inherently involved theology. A topic taken up by a number of authors. Pink Dandelion, one of the most recognizable names in Quaker studies over the last two decades, produced several works, including *A Sociological Analysis of the Theology of Quakers* (1996),<sup>139</sup> *The Liturgies of Quakerism* (2005),<sup>140</sup> *An Introduction to Quakerism* (2007),<sup>141</sup> *Open for Transformation* (2014),<sup>142</sup> and *The Cultivation of Conformity* (2019).<sup>143</sup> Dandelion also jointly edited, along with Stephen W. Angell, several collected editions: *The Oxford Handbook of Quaker Studies* (2013),<sup>144</sup> *The Early Quakers and Their Theological Thought* (2015),<sup>145</sup> and *The Cambridge Companion to Quakerism* (2018).<sup>146</sup> The bulk of these works focus on Quaker theology, which is not the focus of this study. That said, theology cannot be entirely ignore either.

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<sup>138</sup> As presented in the Introduction section (1.3.1).

<sup>139</sup> Pink Dandelion, *A Sociological Analysis of the Theology of Quakers: The Silent Revolution* (1996).

<sup>140</sup> *The Liturgies of Quakerism*, Liturgy, Worship and Society (2005).

<sup>141</sup> *An Introduction to Quakerism*.

<sup>142</sup> *Open for Transformation: Being Quaker*, Swarthmore Lectures (2014).

<sup>143</sup> *The Cultivation of Conformity: Towards a General Theory of Internal Secularization* (2019).

<sup>144</sup> Stephen W. Angell and Pink Dandelion, (eds.), *The Oxford Handbook of Quaker Studies*, Oxford Handbooks in Religion and Theology (New York, NY: Oxford University Press, 2013).

<sup>145</sup> *The Early Quakers and Their Theological Thought*.

<sup>146</sup> *The Cambridge Companion to Quakerism*, Cambridge Companions to Religion (Cambridge: Cambridge University Press, 2018).

One issue, for example, is Christology. Maurice Creasey published an examination of early Quaker Christology in 1956.<sup>147</sup> Given that Quakerism originated with experiential involvement (rather than credal confessions), Scriptural authority could come into question. Creasey concludes that Quakers held a 'high' Christology rather than a 'low' one. Essentially, Quakers held Christ to be a Divine entity rather than merely a historical person, in preservation of Divine authority. Geoffrey F. Nuttall published a number of works, but is best known for *The Holy Spirit in Puritan Faith and Experience*.<sup>148</sup> Within this volume, he traces and examines theological commonalities between the Quakers and other nonconformists of the era. Ultimately, Nuttall argues that the Quaker movement was a logical consequence of the greater Puritan movement,<sup>149</sup> but otherwise affirms a more credal Christianity. Michael Birkel, in *Immediate Revelation, Kabbalah, and Magic*, provides insight into early Quaker theology by exploring the works of Quakerism's 'Great Apostate' – George Keith.<sup>150</sup> Keith's early congruence turned into later dissent.<sup>151</sup> His sense of 'immediate revelation' in silent worship is compared by Birkel to Kabbalah, a Jewish mystical tradition.<sup>152</sup> Birkel's discussion highlights the experiential involvement of early Quaker

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<sup>147</sup> Maurice Creasey, "Early Quaker Christology, with Special Reference to the Teaching and Significance of Isaac Penington." (PhD Thesis, University of Leeds, 1956).

<sup>148</sup> Geoffrey F. Nuttall and Peter Lake, *The Holy Spirit in Puritan Faith and Experience* (1992). First edition published in 1946.

<sup>149</sup> It should be noted that Nuttall studied at Woodbrooke in Selly Oak, before going on to Oxford to complete his doctorate.

<sup>150</sup> Michael Birkel, "Immediate Revelation, Kabbalah, and Magic: The Primacy of Experience in the Theology of George Keith," in *The Early Quakers and Their Theological Thought*, ed. Angell, Stephen W. and Dandelion, Pink (New York, NY: Cambridge University Press, 2015).

<sup>151</sup> *Ibid.*, p.256. 'As Quakers moved into a less combative mode of existence, Keith turned his disputatious spirit against other Quakers, first forming a schismatic group and, after being disowned by yearly meetings on both sides of the Atlantic, eventually obtaining ordination in the Anglican church and serving as a missionary to convert Quakers to the Church of England.'

<sup>152</sup> *Ibid.*, p.260.

worship, mounting non-credal distinctions from other sects and the prevailing hegemony. While theologies are not focal to this study, such studies help distinguish and differentiate the Quakers from other nonconformist groups of the era.

Cadbury and Ingle offer portraits of George Fox. Henry Cadbury happened upon a catalogue entry while at Friends Library (London, 1932) referring to a 'Book of Miracles'. The book was lost by that time but the catalogue contained extracts of accounts of miracles, credited to George Fox. Cadbury collected the accounts, added an extended Introduction section, and published the whole as *George Fox's 'Book of Miracles'*.<sup>153</sup> Rufus Jones, who writes the Foreword, contends that the *Book* serves to rightfully reestablish Fox as a 'miracle worker'.<sup>154</sup> Miracles are discussed in this study as part of the Quaker model. Cadbury's text promotes a fuller understanding of the individual but is a far more apostolic rendition than that offered by H. Larry Ingle. Ingle in *First among Friends* (1994) offers a humanizing biography of Fox.<sup>155</sup> Ingle renders a portrayal of Fox the person, rather than Fox 'the Father of Quakerism'. The work is less aggrandizing and somewhat detracting, compared to works of other authors. It is not, however, wholly destabilizing; more a warts-and-all portrait that balances Jones' portrayal of a miracle worker.<sup>156</sup>

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<sup>153</sup> George Fox, Henry J. Cadbury, and Rufus M. Jones, *George Fox's 'Book of Miracles' Edited with an Introduction and Notes by Henry J. Cadbury; with a Foreword by Rufus M. Jones* (New York: Cambridge University Press, 2012). The first edition was published in 1948.

<sup>154</sup> *Ibid.*, p.ix.

<sup>155</sup> Ingle, *First among Friends*.

<sup>156</sup> Fox, Cadbury, and Jones, *George Fox's 'Book of Miracles'*.

Ingle winds his portrait of Fox into the context of the era visually rather than solely historically. Reading only the *Journal*, one would be largely unaware of the civil war that was underway. Ingle injects such commentary as ‘if he was not close enough to hear musket shots, then Fox certainly could not miss the smoke from burning houses as the armies passed’.<sup>157</sup>

Other others take up the issue of context. Hugh Barbour, in *The Quakers in Puritan England*, contends that ongoing scholarship has changed our perception concerning Puritan England and the environment that birthed the Quakers.<sup>158</sup> Thus, the understanding of both has changed. Specific to Quakers, he notes that rank and file adherents have generally been lifted out of a class of proletariat and into that of ‘farmers, craftsmen and tradesmen’.<sup>159</sup> This is an elevation in both economic and social class.

Richard Vann studies the Quaker social structure in depth, in *The Social Development of English Quakerism 1655–1755*. The initial impression is that his work is entirely sociological.<sup>160</sup> His coverage, however, broadens as the work unfolds. Topically, he discusses personal conviction experiences in Quakerism,<sup>161</sup> the position of Quakerism within the social order, organizational interactions with persecutors, and concepts of membership.<sup>162</sup> His work helps

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<sup>157</sup> Ingle, *First among Friends*, p.27.

<sup>158</sup> Barbour, *The Quakers in Puritan England*, p.ix. His first edition was published in 1964.

<sup>159</sup> Ibid. The second edition, published in 1985, notes continuing developments. (See p.vi).

<sup>160</sup> Vann, *The Social Development of English Quakerism, 1655-1755*.

<sup>161</sup> ‘Convincement’ is the chosen expression of the early Quakers to indicate acceptance of their theologies and further affiliation with the group. A tempting equivalent is ‘conversion’, though without the same meaning. The term is discussed further within the Quaker model section (5.4.1).

<sup>162</sup> Vann, *The Social Development of English Quakerism, 1655-1755*, p.vii.

characterize the budding organization socially, yet also identifies channels of propagation along which Quakerism spread.

Martha Kate Peters discusses the spread Quakerism achieved by pamphleteering.<sup>163</sup> She contends that early Quakers employed pamphlets (or 'broadsides') in a well-orchestrated and 'zealous' national campaign. She argues that pamphleteering aided their formation of a national (social) identity and differentiated themselves from other nonconformists.

Howard Brinton in *Quaker Journals* also discusses the Quaker journal as a literary form.<sup>164</sup> Brinton delineates its distinctive characteristics and thematic content, and provides a fuller understanding of the nature of Fox's *Journal*.<sup>165</sup> The work of Hilary Hinds however is more expansive. In *George Fox and Early Quaker Culture*,<sup>166</sup> she explores the nature of Fox's *Journal* itself, noting the assignment of several genres such as diary, annal, history, and spiritual memoir. Hinds delves into the temporality of the text, ultimately concluding that it has an atemporal, timeless presence. This latter quality aligns with the eschatological perspective of early Quakerism, heralding an impending 'end of time'. This study argues that Hinds' work substantiates the *Journal* as a text of similar nature to those of contemporary church-growth authors, wherein Fox recounts events and actions

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<sup>163</sup> Peters, "Quaker Pamphleteering."

<sup>164</sup> Howard H. Brinton, *Quaker Journals : Varieties of Religious Experience among Friends* (Wallingford, Pa.: Pendle Hill Publications, 1972).

<sup>165</sup> As will be presented later, Brinton strays off his main topic and onto Quaker growth. His perspective on their primary mechanism for growth is somewhat at odds with the conclusions of this study.

<sup>166</sup> Hinds, *George Fox and Early Quaker Culture*. Hinds additionally touches on early Quaker culture, its embodied rhetoric, and explication of early itineracy.

producing the Quaker movement. It is therefore suitable for similar examination for an embedded model.

Other areas of scholarship may be categorized as 'voices'. In *Early Quaker Writings*, Barbour and Roberts endeavor to publicize lesser-known voices from within the Quaker movement.<sup>167</sup> They contend that the four 'classics' are Fox's and Woolman's Journals,<sup>168</sup> Robert Barclay's *Apology*,<sup>169</sup> and writings by William Penn.<sup>170</sup> To this end, Barbour and Roberts select works from Edward Burrough, William Dewsbury, James Nayler, and Francis Howgill, among others, to feature in their collection. Their stated intent is to provide a more rounded understanding of Quaker thought.

Mary Van Vleck Garman notes the absence of female voices. In *Quaker Women's Lives and Spiritualities*,<sup>171</sup> Garman focuses on their travails, and their organizational and theological contributions. She contends that Quaker women 'played crucial roles in every stage of Quaker history'.<sup>172</sup> Her work picks up at about the end of the study period, following the lives and accounts of several

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<sup>167</sup> Barbour and Roberts, *Early Quaker Writings, 1650-1700*, p.5. Barbour and Roberts also attempt to classify Quaker texts, such as A for autobiography, D for dispute, S for suffering, P for proclamation, and so on. See p.567.

<sup>168</sup> A rigorous discussion of John Woolman's theology and social concerns comes from Jonathan Ryan Kershner, "The Government of Christ: John Woolman's (1720-1772) Apocalyptic Theology" (PhD Thesis, University of Birmingham, 2013).

<sup>169</sup> Robert Barclay, *An Apology for the True Christian Divinity, as the Same Is Held Forth, and Preached by the People, Called, in Scorn, Quakers Being a Full Explanation and Vindication of Their Principles and Doctrines, by Many Arguments, Deduced from Scripture and Right Reason, and the Testimony of Famous Authors, Both Ancient and Modern, with a Full Answer to the Strongest Objections Usually Made against Them, Presented to the King / Written and Published in Latine, for the Information of Strangers, by Robert Barclay ; and Now Put into Our Own Language, for the Benefit of His Country-Men* [Theologiae verè Christianae apologia.] (London,; s.n.), 1678).

<sup>170</sup> Barbour and Roberts, *Early Quaker Writings, 1650-1700*, p.13.

<sup>171</sup> Mary Van Vleck Garman, "Quaker Women's Lives and Spiritualities," in *The Oxford Handbook of Quaker Studies*, ed. Angell, Stephen W. and Dandelion, Ben Pink (New York, NY: Oxford University Press, 2013).

<sup>172</sup> *Ibid.*, p.232.

individuals, describing their activities, suffering, and contributions. Garman notes scholarship's 'much-admired Quaker tradition of "equality"'.<sup>173</sup> She does, however, distinguish 'equality' from 'empowerment',<sup>174</sup> indicating a perceived discrepancy between organizational platitudes and personal experiences.

Michele Tarter takes the discussion of censorship further. In *Go North!* she alleges that historical revisioning and interpolation were internally wrought upon primary documents.<sup>175</sup> She contends that elements of Quakerism, in its earliest charismatic form, underwent systematic sanitation by male leadership. She alleges a loss of the original nature of the movement, as well as an eradication of women's participation in, and contributions to, Quaker formation and growth.

Tarter widens her charges of interpolation. She alleges that Fox's *Book of Miracles* was 'suspiciously lost',<sup>176</sup> a conspiracy presumably intended lessen apostolic characterizations of Fox and facilitate greater alignment with more traditional, credal Christianity. Tarter's work serves to caution against an overreliance on primary documents, yet also provides greater information than primary documents alone are presently able to supply. Her work helps reassemble the original appeal of early Quakerism, thereby offering contributory explanations for its growth.

A number of authors thus far have noted persecution. Seemingly, any conversation on early Quakerism cannot proceed without some recognition of the

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<sup>173</sup> Ibid.

<sup>174</sup> Ibid., p.244.

<sup>175</sup> Michele L. Tarter, "'Go North!' The Journey Towards First-Generation Friends and Their Prophecy of Celestial Flesh," in *The Creation of Quaker Theory: Insider Perspectives*, ed. Dandelion, Pink (Aldershot, Hants, England ; Burlington, VT: Ashgate Publishing Limited, 2004).

<sup>176</sup> Ibid., p.93.



matter. That said, Adrian Davies contends that earlier scholars, such as Braithwaite, embellish the extent, severity, and duration of Quaker persecutions. In *The Quakers in English Society, 1655–1725*,<sup>177</sup> he examines the extent of persecution that Quakers endured. He argues that previous scholarship over-relied on documents internally generated by the Quaker entity, who had some motivations for exaggeration. As such, he sought out sources external to the Quaker entity to arrive at his findings.

#### 1.4.2.1 Quaker Studies Summary

As may now be stated, Quaker scholarship examines a diversity of topics from several vantage points. Missing from the literature however is any model development of the early Quaker movement. Of the whole, Rosemary Moore does come the closest. In 'The Inevitability of Quaker Success?',<sup>178</sup> she explores factors contributing to early Quaker proliferation. She presents 'four main factors'.<sup>179</sup> 'First and foremost' is George Fox, providing strong and sustained leadership.<sup>180</sup> The second is an extension of the first: the overall quality of leadership in the growing entity. Third, his 'message resonated with the wants and

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<sup>177</sup> Adrian Davies, *The Quakers in English Society, 1655-1725*, Oxford Historical Monographs (Oxford, New York: Clarendon Press; Oxford University Press, 2000).

<sup>178</sup> Rosemary Moore, "The Inevitability of Quaker Success?," in *The Creation of Quaker Theory : Insider Perspectives*, ed. Dandelion, Pink (Aldershot, Hants, England ; Burlington, VT: Ashgate Publishing Limited, 2004).

<sup>179</sup> Ibid., p.49.

<sup>180</sup> Ibid.

feelings' with many.<sup>181</sup> Fox decried the system of tithes that resembled taxation, and a society system that produced both extreme poverty and wealth alongside one another. Fourth, their 'first growth spurt took place in the north', well away from the power center of London.<sup>182</sup> They were able to achieve some amass some synergy before persecution intensified. As may be seen, Moore is assembling 'factors' for numeric increase. The value in this particular work is Moore's recognition that a systemic answer to early Quaker success is missing in the literature. Thus, while falling substantially short of model development, she does take a few steps down the model path. This study undertakes this task, offering the identification and characterization of a church-growth model of early Quakerism.

## 1.5 THESIS OUTLINE

This section offers a general outline of the rest of the thesis. Chapter 2, Research Methodology and Design, discusses methodology and the selection of methodology. It explores types of models generally, before progressing onto a definition of a church-growth model specifically. Model constructs and population texts are identified. Study limitations are identified, delimitations listed, and the study period is defined. Chapter 3, Modern Models, contains detailed explorations of the church-growth models found in the literature, twelve in all, arranged chronologically. The procession is repetitive, systematic, and narrowly confined to

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<sup>181</sup> Ibid., p.50.

<sup>182</sup> Ibid.

a presentation of models rather than their discussion. The chapter reveals the range of model propositions, while producing a growing knowledge of church-growth models in general. Chapter 4, Discussion of the Models, engages in a robust discussion of the models' assertions, observations, principles, characteristics, conflicts, and commonalities. Chapter 5, Fox, presents and explores *The Journal of George Fox*, following the same process as with the modern models yet in more detail. The chapter is generally limited to presentation.<sup>183</sup> Chapter 6, Discussion of the Foxian Model, engages in a robust discussion of the model presented in Chapter 5, along with the voices of external scholarship. Chapter 7, Conclusion, provides an overview of prior chapters accompanied by further analyses. It discusses the original contributions made and the implications of the findings.

## 1.6 CHAPTER SUMMARY

This chapter introduced the focus of the research and its value, placed it in its historical context, and offered an overview of the relevant academic literature. It also outlined the shape of the thesis. The next chapter discusses the research design and methodology.

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<sup>183</sup> In keeping with the pattern developed in Chapter 3, to present first and discuss later. The intent is to present a model as presented by its author.

## 2 METHODOLOGY AND DESIGN

This chapter outlines the methodology and research design in turn.

### 2.1 METHODOLOGY

Methodology has been termed the 'logic of scientific procedure'.<sup>1</sup> It is divisible into two domains: quantitative and qualitative. Quantitative approaches are fundamentally mathematical inquiries. Qualitative approaches, which are designed to examine non-numeric data, such as texts, are better suited here. Six different qualitative approaches were considered: Case Study, Grounded Theory, Ethnography, Phenomenology, Narrative Inquiry, and Content Analysis. A discussion of each follows, culminating in the selection of Content Analysis. There is some conceptual and procedural overlap between these methods.<sup>2</sup> Further, research literature does not always sufficiently disambiguate differences between certain competing methodologies.<sup>3</sup> That all said, Content Analysis emerges as the most applicable, provides the greatest utility, and permits one approach for all texts, modern or historical.

P. Baxter and S. Jack describe the Case Study approach as an 'exploration

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<sup>1</sup> Robert Merton, "Sociological Theory," *American Journal of Sociology* 50, no. 6 (1945): p.463.

<sup>2</sup> Mojtaba Vaismoradi, Hannele Turunen, and Terese Bondas, "Content Analysis and Thematic Analysis: Implications for Conducting a Qualitative Descriptive Study," *Nursing & Health Sciences* 15, no. 3 (2013): p.398.

<sup>3</sup> Lynlee Howard-Payne, "Glaser or Strauss? Considerations for Selecting a Grounded Theory Study," *South African Journal of Psychology* 46, no. 1 (2016): p.51.

of a phenomenon within its context'.<sup>4</sup> It is an intensive, but limiting, approach to a comprehensive understanding of a demarcated target (such as an individual, subpopulation, or event).<sup>5</sup> This approach might have been suitable had the research intended to confine itself to a singular phenomenon. However, this study seeks generalizability. Therefore, Case Study is not a suitable approach.

Grounded Theory, a methodology advanced by Barney Glaser and Anselm Strauss, was considered.<sup>6</sup> This methodology is designed to understand, categorize, and produce a substantive theory of experiences in transferable contexts.<sup>7</sup> Its goal is to 'enable prediction and explanation of behavior'<sup>8</sup> and its originators advance a strategy of 'comparative analysis'.<sup>9</sup> The methodology is more pragmatically understood as iterative interplays between data and theory: data analyses giving rise to theory and theory verification requiring data sampling.<sup>10</sup> As purely conceived, according to Roy Suddaby, the iterations occur concurrently.<sup>11</sup> The method is more appropriately used when one is interested in 'knowledge claims about how individuals interpret reality'.<sup>12</sup> The originators of the method later parted ways over divergent perspectives regarding ontology and

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<sup>4</sup> P. Baxter and S. Jack, "Qualitative Case Study Methodology: Study Design and Implementation for Novice Researchers," *The Qualitative Report*, 13(4) (2008): p. 544-59. See <https://nsuworks.nova.edu/tqr/vol13/iss4/2>.

<sup>5</sup> Kjell Erik Rudestam, *Surviving Your Dissertation* (Thousand Oaks, CA: Sage Publications, 2007), p.49.

<sup>6</sup> Howard-Payne, "Glaser or Strauss? Considerations for Selecting a Grounded Theory Study," p.50.

<sup>7</sup> An example helps to illustrate the intended meaning of 'transferable contexts'. People in end-of-life situations may have similar considerations and emotions when entering a hospice. Such considerations and emotions are thus possibly transferable to other individuals in similar contexts.

<sup>8</sup> Barney G. Glaser and Anselm L. Strauss, *The Discovery of Grounded Theory : Strategies for Qualitative Research* (Aldine Transaction, 2004), p.3.

<sup>9</sup> *Ibid.*, p.1.

<sup>10</sup> Roy Suddaby, "From the Editors: What Grounded Theory Is Not," *Academy of Management Journal* 49, no. 4 (2006): p.634.

<sup>11</sup> *Ibid.*

<sup>12</sup> *Ibid.*

epistemology.<sup>13</sup> This research, however, is not focused on generating knowledge of human experiences.

Christina Goulding defines Ethnographic Inquiry as ‘cultural anthropology’, which has its focus on the culture of small-scale societies.<sup>14</sup> She argues that ethnography attempts to ‘capture and understand specific aspects of the life of a particular group by observing their patterns of behavior, customs, and lifestyles’.<sup>15</sup> As such, it lacks specific applicability. Quaker culture is tangential but not focal. Further, such cultural interaction is not possible posthumously, making it impossible to use across time.

Phenomenological Research is concerned with personal experiences in reaction to or with a ‘particular situation or phenomenon’.<sup>16</sup> This is a perspective of ‘conscious experience’ as opposed to ‘subconscious motivation’.<sup>17</sup> The approach is not pertinent to this study, and also not possible posthumously.

Narrative Inquiry similarly was found to have little applicability. It is a qualitative approach that, Jean Clandinin claims, studies stories (e.g., narratives) to elicit information about human experiences.<sup>18</sup> The primary Quaker material, Fox’s *Journal*, is narrative in nature; however, the information to be elicited by this

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<sup>13</sup> Howard-Payne, "Glaser or Strauss? Considerations for Selecting a Grounded Theory Study," p.52.

<sup>14</sup> Christina Goulding, "Grounded Theory, Ethnography and Phenomenology: A Comparative Analysis of Three Qualitative Strategies for Marketing Research," *European Journal of Marketing* 39, no. 3/4 (2005).

<sup>15</sup> Rudestam, *Surviving Your Dissertation*, p.41.

<sup>16</sup> "Phenomenology Research Overview," Center for Innovation in Research and Teaching, Grand Canyon University, [https://cirt.gcu.edu/research/developmentresources/research\\_ready/phenomenology/phen\\_overview](https://cirt.gcu.edu/research/developmentresources/research_ready/phenomenology/phen_overview).

<sup>17</sup> Goulding, "Grounded Theory, Ethnography and Phenomenology: A Comparative Analysis of Three Qualitative Strategies for Marketing Research."

<sup>18</sup> D. Jean Clandinin, *Handbook of Narrative Inquiry : Mapping a Methodology* (Thousand Oaks: Sage Publications, 2007).

study is not the human experience but a theoretical model.

Content Analysis is a method of analyzing communications, oral, written, and visual.<sup>19</sup> It is an established methodology, commonly used in consumer communications<sup>20</sup> and health studies.<sup>21</sup> Kolbe and Burnett argue that Content Analysis provides a systematic process for the evaluation of 'symbolic content of all forms of recorded communications'.<sup>22</sup> While this study is limited to the use of printed texts, the approach is applicable at differing levels of communication, i.e. word, phrase, sentence, and concept.<sup>23</sup> Kolbe and Burnett further contend that Content Analysis is suitable for generating original evidence.<sup>24</sup> Additionally, the methodology can produce theory.<sup>25</sup> Concerns with this methodology generally surround issues of reliability and validity,<sup>26</sup> which can be mitigated with proper design and execution.<sup>27</sup> Content Analysis provides the best overall utility and is the chosen methodology for this research.

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<sup>19</sup> Satu Elo and Helvi Kyngäs, "The Qualitative Content Analysis Process," *J Adv Nurs* 62, no. 1 (2008): p.107.

<sup>20</sup> Richard H. Kolbe and Melissa S. Burnett, "Content-Analysis Research: An Examination of Applications with Directives for Improving Research Reliability and Objectivity," *Journal of Consumer Research* 18, no. 2 (1991): p.243.

<sup>21</sup> Hsiu-Fang Hsieh and Sarah E. Shannon, "Three Approaches to Qualitative Content Analysis," *Qualitative Health Research* 15, no. 9 (2005): p.1277.

<sup>22</sup> Kolbe and Burnett, "Content-Analysis Research: An Examination of Applications with Directives for Improving Research Reliability and Objectivity," p.243.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid., p.244.

<sup>25</sup> Elo and Kyngäs, "The Qualitative Content Analysis Process," p.108.

<sup>26</sup> The methodology can produce errant conclusions when improperly designed. For example, studying the specific meaning of individual words such as 'off', 'you', and 'go' will not capture the meaning of the phrase 'off you go'. Essentially, this is a reliable procedure producing invalid results.

<sup>27</sup> A detailed discussion of the concerns is found in Methodological Concerns (Section 2.3.16).

## 2.2 CONTENT ANALYSIS

Content Analysis is a research methodology that traces its roots to the seventeenth century, according to Klaus Krippendorff.<sup>28</sup> It is used to ‘determine the presence of certain words or concepts within texts.’<sup>29</sup> Researchers then analysis the ‘meanings and relationships’ to make inferences.<sup>30</sup> The inferences can be about the ‘messages within the texts, the writer(s), the audience, and even the culture and time’ in which the text(s) reside.<sup>31</sup>

### 2.2.1 Applicable Texts

The term ‘text’ is broadly inclusive of virtually ‘any occurrence of communicative language’, such as but not limited to ‘books, book chapters, essays, interviews, discussions, newspaper headlines and articles, historical documents, speeches, conversations, advertising, theater, and informal conversation’.<sup>32</sup> This list is extensive yet only suffices with examples. The

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<sup>28</sup> Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (Sage publications, 2018), p.10. He says that ‘religions have always been captivated by the written word, so it is not surprising that the first known dissertations about newspapers were defended in 1690, 1695, and 1699 by individuals pursuing academic degrees in theology.’

<sup>29</sup> "Content Analysis," WAC Clearinghouse, <https://wac.colostate.edu/resources/writing/guides/content-analysis/>. ‘The WAC Clearinghouse is an open-access, educational website supported by more than 150 contributors, institutional sponsors, and roughly 180 volunteer editors, editorial staff members, reviewers, and editorial board members’. One of the institutional supporters is Colorado State University.

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

<sup>32</sup> Ibid.



methodology can 'examine *any* piece of writing or occurrence of recorded communication'.<sup>33</sup>

This study uses Content Analysis to make a focal examination of the concepts found in a seventeenth century text (the *Journal*). According to Krippendorff, historians have for some time 'embraced Content Analysis as a suitable technique' to 'analyze historical documents'.<sup>34</sup> In one example, Emma Theresa Bergin researched the 'pamphlet literature published in the Dutch Republic during the period surrounding the Glorious Revolution of 1688'.<sup>35</sup> Using Content Analysis, she analyzed the concepts and issues present in the pamphlets which she argues ultimately influenced William III to intervene in England.<sup>36</sup> Bergin examines all population texts, rather than engage random samples, to increase the reliability of her results.<sup>37</sup>

Eric Hall uses Content Analysis to examine the brand recognition value of the term 'Great Britain' (or 'British') during the period from 1603 to 1625, the reign of James VI of Scotland.<sup>38</sup> James VI of Scotland becomes James I of England, and introduces the term Great Britain in an 'attempt to unite the two kingdoms'. Hall applies a modern business concept to determine if the term had any measurable success. To do so, he establishes categories and then categorizes

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<sup>33</sup> Ibid. The emphasis on 'any' is that of its author. Further, 'content analysis is currently used in a dizzying array of fields, ranging from marketing and media studies, to literature and rhetoric, ethnography and cultural studies, gender and age issues, sociology and political science, psychology and cognitive science, and many other fields of inquiry'.

<sup>34</sup> Krippendorff, *Content Analysis: An Introduction to Its Methodology*, p.18.

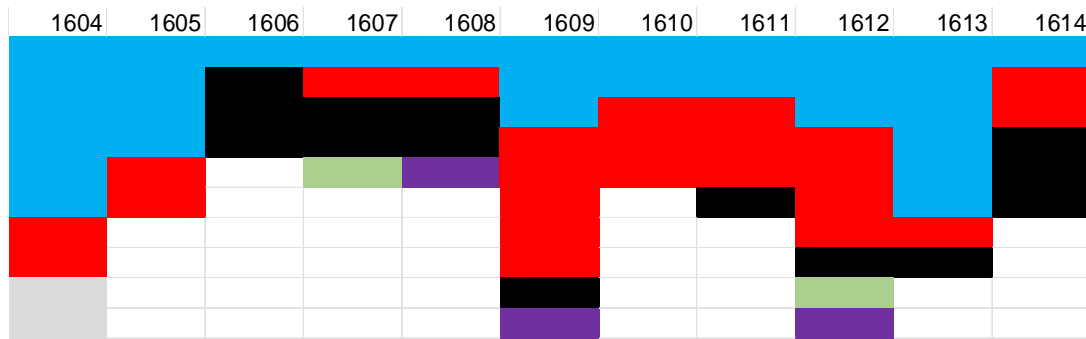
<sup>35</sup> Emma Theresa Bergin, "The Revolution of 1688 in Dutch Pamphlet Literature: A Study in the Dutch Public Sphere in the Late Seventeenth Century" (PhD, University of Hull, 2006).

<sup>36</sup> Ibid.

<sup>37</sup> Ibid., p.10.

<sup>38</sup> Eric Paterson Hall, "An Analysis of the Performance of the Term 'Great Britain/British' from a Brand Perspective, 1603 to 1625" (University of Hertfordshire, 2013).

phrases as encountered. Results are arranged chronologically and portrayed graphically, color-coded by relative quantity.<sup>39</sup> Figure 3 displays a partial reproduction.



**Figure 3 Hall's Frequency of Occurrence.**

There are some similarities in approaches and visualizations between his study and this study,<sup>40</sup> which indicate a degree of like-kind application.

### 2.2.2 Process, Requirements, and Outcomes

The process of Content Analysis is essentially reduction: reducing a full text into 'manageable categories on a variety of levels - word, word sense, phrase, sentence, or theme' for detailed examination.<sup>41</sup> B. Devi Prasad indicates the

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<sup>39</sup> Ibid. Hall's categories are (1) No clear predominance of a specific term (British, English, Scottish), (2) Predominantly Britain/British, (3) Predominantly England/English, (4) Precise use of Great Britain in combination with France, Ireland, Scotland, (5) Precise use of England in combination with France, Ireland, Scotland, (7) Predominantly Scotland/Scottish, and (8) Unclassified. The discussion begins in Chapter 6.

<sup>40</sup> See Procedures (Section 2.3.15).

<sup>41</sup> "Content Analysis".

method, 'like any other research method', must conform some basic principles, which he lists as:

**Objectivity:** Which means that the analysis is pursued on the basis of explicit rules, which enable different researchers to obtain the same results from the same documents or messages.

**Systematic:** The inclusion or exclusion of content is done according to some consistently applied rules whereby the possibility of including only materials which support the researcher's ideas is eliminated.<sup>42</sup>

One sought after outcome of the method is generalizability. It is defined as an 'extension of research findings and conclusions from a study conducted on a sample population to the population at large'.<sup>43</sup> A given population of texts can be large, into the thousands. As such, subsamples can be collected to draw inferences about the entire population. Generalizability is achieved when subsample results can be considered equally valid and reliable on the entire population. The larger the subsample is of the whole, the more one can 'generalize the results'.<sup>44</sup> R.L. Brennan also adds that generalizability requires the use of a 'conceptual framework' in the research design.<sup>45</sup>

For clarity, generalization is performed by a researcher on a given population of texts, moving from a subset to a whole. This research examines the entire population of church-growth texts found in the literature. Therefore, generalizability is inherently achieved. Further generalization would only occur if

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<sup>42</sup> B Devi Prasad, "Content Analysis," *Research methods for social work* 5 (2008).

<sup>43</sup> "Generalizability and Transferability," WAC Clearinghouse, <https://wac.colostate.edu/resources/writing/guides/gen/trans/>.

<sup>44</sup> Ibid.

<sup>45</sup> Robert L. Brennan, "Generalizability Theory," *Educational Measurement: Issues and Practice* 11, no. 4 (1992).

new texts, which reasonably match the research population, were to appear at some time in the future.

Generalizability is not to be confused with transferability, which occurs when readers compare research results to the ‘specifics of an environment or situation with which they are familiar’.<sup>46</sup> Essentially, readers “transfer” the results of a study to another context’.<sup>47</sup> This is an application or contextualization of research results. This study achieves generalizability but generally eschews application. A specific exception is the identification of a Crux for each model discussed. It is a recognition that model application likely involves a myriad of difficulties and complexities.

### 2.2.3 Intent

Content Analysis focuses on identification and analysis of the concepts present. Guidelines and requirements of the method do not include intent of the communication as a consideration. Authorial intent is nonetheless discussed in this thesis, if for no other reason than to dispel it as a consideration. For example, Hilary Hinds discusses the intent of the *Journal* as potentially an annal, memoir, historical record, or autobiography, among others. She notes that other researchers see its intent to be a ‘narrative tracing the genesis and development

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<sup>46</sup> "Generalizability and Transferability".

<sup>47</sup> Ibid.

of the Quaker movement'.<sup>48</sup> This latter description arguably supports a likelihood that Fox intended to embed a growth model.

Regardless, authorial statements regarding intent are unreliable. Rick Warren states that 'nothing in this book is theory',<sup>49</sup> yet arguably provides the most thorough and well-defined church-growth model of all of the authors. By comparison, John L. Nevius' articles were written over a period of time, to be collected into a publication after his death. Any expression of authorial intent is understandably absent, yet a growth-model is present in the text. Furthermore, Content Analysis has been employed in the detection of propaganda, where intent is likely intention obscured.<sup>50</sup>

Statements of intent therefore are both unnecessary and unreliable. Discussion in the Research Design section regarding Strategy has relevance here. The statement is made that 'patterns substantiate a realized strategy regardless of the existence of intention'.<sup>51</sup> By the same argument, the presence of model constructs substantiate a realized model regardless of the existence of intention.

#### 2.2.4 Summary

In summary, support exists for the use of Content Analysis in this study. The method is suitable for all forms of communication, and in particular historical

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<sup>48</sup> Hinds, *George Fox and Early Quaker Culture*, p.83.

<sup>49</sup> Richard Warren, *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand Rapids, MI: Zondervan, 1995), p.18.

<sup>50</sup> "Content Analysis".

<sup>51</sup> Referring to Henry Mintzberg. See Section 2.3.5.

texts of the era under study. The method offers generalization of results which are valid irrespective to authorial intent.

## 2.3 PLAN OF INQUIRY

### 2.3.1 Research Design

Content Analysis is more accurately viewed as a methodological category. There are variant approaches. What all variants have in common is a process of coding (classifying) textual elements. Coding can occur at differing hierarchical levels of text.<sup>52</sup> It serves to condense texts into organized (and more succinct) representations that facilitate more thorough analyses.<sup>53</sup>

Hsiu-Fang Hsieh and Sarah E. Shannon identify the variants as 'Conventional', 'Directed', and 'Summative'.<sup>54</sup> Conventional and Directed differ by timing, codes being determined either before or after the text is examined.<sup>55</sup> With Conventional, codes are determined after an initial read of a text, an inductive procedure. With Directed, codes are determined in advance, a deductive procedure. Summative involves an initial quantification of subject terms (i.e.,

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<sup>52</sup> Hierarchical levels are, for example, a specific word, a phrase, or a paragraph. This study also uses the term 'tagged' or 'tagging'. Tagging is the act of applying a code to a specific word or, more normally, a section of text.

<sup>53</sup> Hsieh and Shannon, "Three Approaches to Qualitative Content Analysis," p.1285.

<sup>54</sup> Ibid., p.1277.

<sup>55</sup> Other terminology in the literature uses the terms 'inductive' and 'deductive', respectively. See Vaismoradi, Turunen, and Bondas, "Content Analysis and Thematic Analysis: Implications for Conducting a Qualitative Descriptive Study," p.401.

counting how many times a word or variant of a word appears), followed by a qualitative examination of, for instance, the context of variant-term usage.<sup>56</sup>

These sub-groups are somewhat mechanical distinctions, yet are significant. This study does not employ the Summative variant, as it does not specifically need to count terms (or concepts). The Conventional approach can be used to produce information in situations where existing theory or research literature is limited or non-existent.<sup>57</sup> The Directed approach is useful for validating a theoretical framework.<sup>58</sup> Both of these latter approaches are used in this study. A Conventional approach is used in an initial read of some of the contemporary practitioner accounts.<sup>59</sup> Codes representing constructs are developed from these initial reads. A conceptual framework is then theorized.<sup>60</sup> The codes are then applied in a Directed approach to all contemporary growth-model texts, including the initial texts. The second pass with the Directed approach is used to identify the growth-model constructs of various authors, define their models, and validate the theorized framework. Having tested the performance of the framework on the contemporary models, the framework is then applied in a Directed approach to the focal Quaker text.<sup>61</sup>

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<sup>56</sup> Hsieh and Shannon, "Three Approaches to Qualitative Content Analysis," p.1284.

<sup>57</sup> Ibid., p.1279.

<sup>58</sup> Ibid., p.1281.

<sup>59</sup> The initial texts are, in order examined, Garrison's Church Planting Movement, Warren's Purpose Driven Church, and Cho's Cell Church. See the Contemporary Models (Section 3). Note: the models in that section appear in chronological (date of publication) order.

<sup>60</sup> 'There are no systematic rules for analysing data; the key feature of all content analysis is that the many words of the text are classified into much smaller content categories.' See Elo and Kyngäs, "The Qualitative Content Analysis Process," p.109.

<sup>61</sup> The methodology permits both approaches within a given study. See Ji Young Cho and Eun-Hee Lee, "Reducing Confusion About Grounded Theory and Qualitative Content Analysis: Similarities and Differences," *The Qualitative Report* 19, no. 32 (2014): p.4.

The conceptual framework comprises (1) the definition of a model, (2) identification of model constructs, and (3) a representation of the model, linguistically and pictographically.<sup>62</sup>

### 2.3.2 Models

The term ‘model’ in this thesis refers to those approaches, efforts, organizations, strategies, and processes espoused by the various church-growth authors. The term likewise applies to the primary text. It is applicable whether or not a particular text includes the term. The distinction between a ‘model’ and a ‘theory’ is at times nebulous, and the two terms are often used synonymously. The term ‘theory’, however, will be avoided and preference given to the term ‘model’, because this research is more focused on the ‘what’ and less so on the ‘why’. On balance, ‘model’ is thought to convey this more pragmatic characterization better than ‘theory’ does.<sup>63</sup>

The term model itself is a generalized expression that needs elucidation. Roman Frigg and Stephan Hartmann list a variety of types of models: ‘probing’, ‘phenomenological’, ‘computational’, ‘developmental’, ‘explanatory’, ‘impoverished’, ‘testing’, ‘idealized’, and ‘theoretical’, each with somewhat differing

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<sup>62</sup> The conceptual framework is alternatively called the ‘analytical framework’, without any intended difference in meaning.

<sup>63</sup> For example, one may have a physical model of an airplane, it being the result of a theory of flight.



meanings and purposes.<sup>64</sup> Models within this research are 'representational' models, ones that conceptually represent the propositions of the subject texts.<sup>65</sup> Essentially, the models are idealized, simplifications of realities into more tractable forms.<sup>66</sup> Models provide vehicles for acquiring knowledge about target systems. Epistemologically, 'knowledge about the model' is translated into 'knowledge about the target system'.<sup>67</sup>

### 2.3.2.1 Model Formation

Robert Merton held that a theory is composed of concepts, although only nominally so.<sup>68</sup> Specification and clarification of the concepts represent an 'indispensable phase of theoretic work', yet the concepts themselves do not constitute theory.<sup>69</sup> The concepts must be 'interrelated in the form of a scheme'.<sup>70</sup> He posits that the concepts are definitions of what is observed; propositions stating their interrelations institute a theory.<sup>71</sup> The term 'model' is interchangeable with the term 'theory'. Additionally, the term 'construct' is interchangeable with the term concept.<sup>72</sup> Therefore, a model is formed when a scheme is produced characterizing the interrelation of constructs.

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<sup>64</sup> Roman Frigg and Stephan Hartmann, "Models in Science," *The Stanford Encyclopedia of Philosophy* Edward N. Zalta (ed.), (Fall 2012 Edition). This is not an exhaustive list of all the models discussed by the author. See <https://plato.stanford.edu/archives/fall2012/entries/models-science/>.

<sup>65</sup> Ibid.

<sup>66</sup> Ibid.

<sup>67</sup> Ibid.

<sup>68</sup> Merton, "Sociological Theory," p.465.

<sup>69</sup> Ibid.

<sup>70</sup> Ibid.

<sup>71</sup> Ibid.

<sup>72</sup> These synonymous substitutions are not considered to alter Merton's positions; rather, they are more germane to the research context.

Raymond Miles asserts that an 'organization' is composed of mechanisms in pursuit of an 'articulated purpose'.<sup>73</sup> Organizations 'constantly modify and refine' themselves to achieve their purposes by 'rearranging their structure of roles and relationships and their managerial processes'.<sup>74</sup> A church is defined as an organization, albeit one particular to Christianity.<sup>75</sup> Nothing in Miles' discussion precludes his characterizations from applying to churches. Therefore, a church is an entity to which Miles' characterizations apply. Phrased more succinctly, Miles identifies these mechanisms as the working arrangement of structure, personnel, and processes, embodied by the term organization (entity), which has a stated purpose. All three mechanisms are viewed as model constructs. A detailed discussion of the natures, roles, and relationships of these constructs follows.

#### 2.3.2.2 Model Constructs

The constructs of structure, personnel, and processes require some distinction and embodiment. Process is the most expansive, and likely nebulous, of the constructs. Potentially, all activity within an entity can be construed as some sort of process. Acquisition of personnel can be viewed as a process. Personnel

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<sup>73</sup> Raymond E. Miles et al., "Organizational Strategy, Structure, and Process," *The Academy of Management Review* 3, no. 3 (1978): p.547. Note: the term 'organization' can ambiguously refer to either an entity or an arrangement. Miles' use of the term organization here refers to an entity. For this study, (1) the term 'structure' will be used when referring to organizational arrangements, (2) 'entity' will be used when referring to a collective operation, and (3) 'organization' is generally not used to avoid ambiguity.

<sup>74</sup> Ibid.

<sup>75</sup> Definition found at [http://www.oxforddictionaries.com/us/definition/american\\_english/church](http://www.oxforddictionaries.com/us/definition/american_english/church).

arrangements and interactions within an organizational structure can likewise be viewed as processes. These arguments are not herein refuted, yet they are also not analytically constructive. Arguably, if all activity within an entity is viewed homogeneously, then knowledge of the functioning system is cloaked or constrained. Therefore, within this study, processes in texts most directly related to organizational structure are considered 'Structural' (or 'Structure') constructs. Processes in texts most directly related to personnel are considered 'Talent' constructs.<sup>76</sup> Intrinsically, there are other processes within an organizational entity, other than Talent and Structure, which need to be distinguished as well.

Identification of other such processes occurred during the Conventional coding procedure on the initial modern-model texts, notably Rick Warren's *Purpose Driven Church*.<sup>77</sup> He asserts that there are five functional processes operating within a church:<sup>78</sup> 'discipleship', 'fellowship', 'outreach', 'worship', and 'service'.<sup>79</sup> A review of two initial texts revealed the presence of these functions as well. David Garrison, in *Church Planting Movements*, specifically ratifies these functions, crediting Warren's observations.<sup>80</sup> Further, Garrison indicates unanimous corroboration of all five functions in a survey of missionaries.<sup>81</sup> George Barna in *The Habits of Highly Effective Churches* similarly offers corroboration of

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<sup>76</sup> The term 'Talent' is used to rather than the less descriptive term 'personnel'. A discussion of this is found in Section 2.3.3.

<sup>77</sup> Warren, *The Purpose Driven Church*, (referring to the entire text here).

<sup>78</sup> Ibid., p.119. This is the page that most unambiguously and definitively presents the functions.

<sup>79</sup> Some disambiguation is needed at this juncture. Warren refers to Functional constructs within his book as 'purposes'. Thus, he indicates that there are five purposes of a church, whereas this study indicates that there are five functions or constructs geared towards a delimited purpose.

<sup>80</sup> V. David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World* (Midlothian, VA: WIGTake Resources, 2004), p.197.

<sup>81</sup> Ibid. Garrison qualifies this 'unanimous' agreement: it is only among missionaries who had exposure to *Church Planting Movements*, yet without any further details of the survey. See Garrison's model (Section 3.10).

these functions.<sup>82</sup> Therefore, processes in texts most directly related to these five functions are respectively considered Discipleship, Fellowship, Outreach, Worship, and Service constructs. Additionally, two of the three initial texts also indicated another process at work: 'strategy'.<sup>83</sup> Warren devotes an entire chapter to the construct.<sup>84</sup> Garrison references use of a Strategic Coordinator, hence indicating a strategy.<sup>85</sup> As such, processes in texts most directly related to a strategy are considered Strategy constructs. Lastly, Warren articulates the presence of a posture on growth that permeates church thought that herein is labeled the Egocentric-Theocentric Posture.<sup>86</sup> A Posture is evident in all of the modern growth-model texts examined.

Definition and detailed discussions of each of these constructs are presented in the following section.

### 2.3.3 Structure

The term 'Structure' refers to a church's internal configuration of personnel, lines of communication and authority, and working arrangements. Other

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<sup>82</sup> Bama, *The Habits of Highly Effective Churches*, p.17. Barna's terminology is somewhat different, yet conveys the same meaning. He asserts that there are 'pillars': worship, evangelism, Christian education [discipleship], community [fellowship], and serving the needy [service]. Rick Warren's book was published in 1995, and his church is located in the Los Angeles basin of California. Bama published his book four years later in 1999, and his firm is located in Ventura, California. As a researcher of churches and in close proximity to Warren's Saddleback church in the Los Angeles basin, it is highly unlikely that Barna would have been unaware of Warren's church or publication. Therefore, Barna's work is viewed as corroborative rather than original. Barna additionally lists a sixth pillar, that of stewardship. This final function is not evident in the population of contemporary model texts and is therefore not considered further.

<sup>83</sup> Both Warren and Garrison specifically use the term 'strategy'.

<sup>84</sup> Warren, *The Purpose Driven Church*, p.185. Chapter entitled: Developing Your Strategy.

<sup>85</sup> Garrison, *Church Planting Movements*, p.17.

<sup>86</sup> Warren, *The Purpose Driven Church*, p.58.

descriptions found in the literature employ phrases such as ‘hierarchies’ or ‘authority structures’.<sup>87</sup> Alfred D. Chandler defines structure as the ‘organization devised to administer activities and resources’.<sup>88</sup> A broadly conceptual, if not impersonal, definition from Grossi et al. is ‘rationally ordered instruments for the achievement of stated goals’.<sup>89</sup> Henry Mintzberg discusses structure typologically as operational configurations.<sup>90</sup> This study’s definition of Structure has substantial agreement with all these meanings. Text encountered in words, phrases, or meanings that fall within the above definition is coded as Structure.

#### 2.3.4 Talent

For Miles, personnel may be inclusive of all organizational personnel. However, to emphasize the importance of skilled, capable, and effective personnel, the term ‘Talent’ is used. It refers to church managerial personnel, such as leaders, ministers, lay leaders, elders, deacons, or similar, but specifically not clerical personnel or general congregational members. Text encountered in words, phrases, or meanings that falls within the above definition is coded as Talent.

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<sup>87</sup> Davide Grossi et al., "Foundations of Organizational Structures in Multiagent Systems" (paper presented at the Proceedings of the fourth international joint conference on Autonomous agents and multiagent systems, Utrecht, Netherlands, 2005), p.690.

<sup>88</sup> Alfred D. Chandler, *Strategy and Structure : Chapters in the History of the Industrial Enterprise* (Cambridge, Mass.: M.I.T. Press, 1990), p.13.

<sup>89</sup> Grossi et al., "Foundations of Organizational Structures in Multiagent Systems," p.691.

<sup>90</sup> Henry Mintzberg, "Structure in 5's: A Synthesis of the Research on Organization Design," *Management Science* 26, no. 3 (1980): p.323.

### 2.3.5 Strategy

Henry Mintzberg discusses three general types of strategies: Plan, Ploy, and Pattern. Of Pattern, he deliberates on two specific types (position and perspective).<sup>91</sup> He defines a Plan as a 'consciously intended course of action'.<sup>92</sup> Ploy is essentially a Plan yet within the scope of adversarial interactions. It adds maneuvers intended to outwit opponents or competitors.<sup>93</sup> Thus, it tends to be more specific in nature and related to specific instances. A Pattern is defined as a 'pattern in a stream of actions' that establishes a 'consistency in behavior, whether or not intended'.<sup>94</sup> Position is the means of locating an 'organization in... an "environment"'.<sup>95</sup> Mintzberg elaborates that an entity appears in an environment relative to its adversaries. Positioning within that environment constitutes a strategy. Perspective is an 'ingrained way of perceiving the world'.<sup>96</sup> Concepts such as corporate culture, paradigm, and ideology all fall within this ontological application.

For discussions herein, two of Mintzberg's labels are insufficiently specific.<sup>97</sup> Therefore, a Position strategy is hereafter called a Niche, and Perspective an Ingenium. In general, observations or events that approximate to

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<sup>91</sup> "The Strategy Concept I: Five Ps for Strategy," *California Management Review* 30, no. 1 (1987): p.11. The term 'perspective' as used by Mintzberg is for a type of strategy. It should not be confused with a perspective as presented by Warren.

<sup>92</sup> Ibid.

<sup>93</sup> Ibid., p.12.

<sup>94</sup> Ibid.

<sup>95</sup> Ibid., p.15.

<sup>96</sup> Ibid., p.16.

<sup>97</sup> Position and Perspective, as commonly present in the literature, may infer concepts other than what Mintzberg intends.

the definition indicate the presence of that strategy. Mintzberg's strategies are summarized in Table 1.

Plan	A consciously intended course of action.
Ploy	A Plan yet within a paradigm of adversarial interactions. It is a maneuver intended to outwit an opponent(s).
Pattern	Pattern in a stream of actions which establishes a consistency in behavior, whether or not intended.
Niche	The mediating force which locates an entity in its environment, that is, between the internal and the external context.
Ingenium	An ingrained way of perceiving the world. Concepts such as corporate culture, paradigm, and ideology all fall within this ontological definition of strategy.

**Table 1 Mintzberg's Types of Strategies.**

Plan and Ploy are similar. Mintzberg indicates that a Ploy may be an action or only the threat of an action.<sup>98</sup> Thus, while Plan assumes ensuing action(s), Ploy does not. His definitions are otherwise the same, with the latter being a more specific version of the former.<sup>99</sup> Both definitions notably dwell on conscious intentionality. The articulation of a Plan would most readily infer its intentionality, yet the absence of an articulation does not infer its absence. Intention is not an observable event and is difficult to infer with any one event. It is tempting, however, to infer intentionality when multiple events of a similar nature are observed, as with the next strategy.

Repetition is the essence of a Pattern. Mintzberg provides an example:

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<sup>98</sup> Mintzberg, "The Strategy Concept I: Five Ps for Strategy," p.12.

<sup>99</sup> Therefore, the two may be grouped together under the common label of a Plan in further discussions.

Every time a manager does the same thing to a competitor or even to the senior management of his own firm, they are implicitly defining strategy as pattern in action – that is, inferring consistency in behavior and labelling it strategy.<sup>100</sup>

Kenneth R. Andrews contends that such patterns evidence intentionality. He define strategy as ‘the pattern of decisions... that determines and reveals its objectives, purposes, or goals, produces the principal policies and plans for achieving those goals’.<sup>101</sup> Mintzberg, however, maintains that imputing intentionality to observable events is still unreliable.<sup>102</sup> Rather, he asserts an operational independency between Plans and Patterns: ‘plans may go unrealized, while patterns may appear without preconception’.<sup>103</sup> Thus, the appearance of a Pattern does not necessitate the preconception of a Plan, or vice versa. Mintzberg summarizes the interaction:

We can distinguish deliberate strategies, where intentions that existed previously were realized, from emergent strategies, where patterns developed in the absence of intentions, or despite them (which went unrealized).<sup>104</sup>

Essentially, Plans may become realized or unrealized, whereas Patterns are inherently realized by virtue of their emergence. Mintzberg effectively bypasses any necessity for a forensic reconstruction of intention by predicating strategies based on outcomes. Therefore, patterns substantiate a realized strategy regardless of the existence of intention.

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<sup>100</sup> Mintzberg, "The Strategy Concept I: Five Ps for Strategy," p.13.

<sup>101</sup> Kenneth R Andrews, "The Concept of Corporate Strategy," in *Resources, Firms, and Strategies: A Reader in the Resource-Based Perspective*, ed. Foss, Nicolai J. (Oxford UK: Oxford University Press, 1997), p.52.

<sup>102</sup> Mintzberg, "The Strategy Concept I: Five Ps for Strategy," p.13.

<sup>103</sup> Ibid.

<sup>104</sup> Ibid.



Plan and Pattern refer to types of strategy yet not to objectives. In other words, 'A strategy about what?' The matter of 'what' brings in an issue of relative importance. Mintzberg relates that less important objectives have tended to be labeled as 'tactical' matters and more important ones as 'strategic' matters.<sup>105</sup> Hindsight nevertheless may conclude differently than foresight.<sup>106</sup> He states:

There are times when it pays to manage the details and let the strategies emerge for themselves. Thus there is good reason to drop the word 'tactics' altogether and simply refer to issues as more or less 'strategic,' in other words, more or less 'important.'<sup>107</sup>

Therefore, one matter may emerge as more important than another, and the importance of each respective strategy will vary accordingly. Further, an emerged strategy may be a better indicator of importance than that assigned by a preconceived Plan.

A 'matter' is evidenced in a text by its 'events'. As for matters, Mintzberg maintains that they can be 'potentially about anything': 'products and processes', 'customers and citizens', 'social responsibilities and self interests', or 'control and color'.<sup>108</sup> He states, however, that two matters are of 'particular importance': 'Niche' and 'Ingenium'.<sup>109</sup>

Mintzberg presents Niche as a mediating force that locates an entity in its environment.<sup>110</sup> Chandler discusses Niche as a concentration of resources within an environment.<sup>111</sup> Mintzberg indicates that the environment is the context at

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<sup>105</sup> Ibid., p.14.

<sup>106</sup> Ibid.

<sup>107</sup> Ibid.

<sup>108</sup> Ibid.

<sup>109</sup> Ibid., p.14 and into p.15. His actual terminology of 'position' and 'perspective' has been replaced herein with Niche and Ingenium, respectively.

<sup>110</sup> Ibid., p.15.

<sup>111</sup> Chandler, *Strategy and Structure : Chapters in the History of the Industrial Enterprise*, p.13.

large: social, cultural, an entity's array of competitors and political powers.<sup>112</sup> He visualizes a niche as an entity's relative location in its environment or a point of viability relative to other interactants.<sup>113</sup> To Mintzberg, locating a niche is a means of protection against competitors specifically, and the environment generally, in a 'world of hostility'.<sup>114</sup> He states: 'Indeed, what is the meaning of the word "niche" but a position that is occupied to avoid competition.'<sup>115</sup> In summary, 'Niche' is the strategy whereas 'niche' is the location.

Niche establishes the entity in the world around it, while Ingenium characterizes the entity within.<sup>116</sup> Mintzberg discusses Ingenium as 'commitments to ways of acting and responding' based on shared 'norms and values' that 'become deeply ingrained in the group'.<sup>117</sup> He deliberates on the 'shared' nature of this strategy: 'The realm of the collective mind – individuals united by common thinking and/or behavior.'<sup>118</sup> To wit, he offers an analogous term of 'corporate culture'.<sup>119</sup>

Mintzberg contends that Ingenium may give 'rise to plans' and/or 'mold streams of decisions into patterns'.<sup>120</sup> He offers several possible developmental sequences, as shown in Table 2.<sup>121</sup>

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<sup>112</sup> Mintzberg, "The Strategy Concept I: Five Ps for Strategy," p.15.

<sup>113</sup> Ibid.

<sup>114</sup> Ibid., p.21.

<sup>115</sup> Ibid., p.15.

<sup>116</sup> Ibid., p.16.

<sup>117</sup> Ibid., p.20.

<sup>118</sup> Ibid., p.17.

<sup>119</sup> Ibid., p.16.

<sup>120</sup> Ibid., p.17.

<sup>121</sup> Ibid., p.18.

Number	Process	Sequence
1	Conventional hierarchy	Ingenium > Plan > Niche > Pattern
2	Formalizing an emergent strategy within an Ingenium	Ingenium > Pattern or Niche > Plan
3	Pattern or Niche producing an Ingenium	Pattern or Niche > Ingenium
4	Ingenium constraining the limits of Position	Ingenium > Niche 'A' to 'B' but not 'X'

**Table 2 Mintzberg's Sequences of Strategy Formation.**

Table 2 indicates that an Ingenium may give rise to a Pattern, Niche, or Plan. In no sequence does a Plan give rise to an Ingenium. An Ingenium, however, may be the result of a Pattern or a Niche. That said, Mintzberg maintains that by whatever process Ingenium arises, once established it tends to be immutable.<sup>122</sup> Thus, Ingenium will constrain acceptable Niches (as in Process 4) and affect Patterns, Niches, and Plans (as in Processes 1 and 2).<sup>123</sup> Further, Ingeniums, Patterns, and Niches can all arise without precursor Plans.<sup>124</sup>

Mintzberg summarizes that no one strategy takes precedence over another.<sup>125</sup> While an interaction is apparent, ultimately each strategy complements one another in understanding *the* interaction.<sup>126</sup> Mintzberg places no limiting constraints on strategies, but Robert Grant does. His article explores the relationship between strategies and resources, in a 'resource-based' theory of

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<sup>122</sup> Ibid., p.19.

<sup>123</sup> Ibid.

<sup>124</sup> Ibid., p.17.

<sup>125</sup> Ibid., p.20.

<sup>126</sup> Ibid.

strategy generation.<sup>127</sup> Essentially, available resources of capital and talent will limit the range of available strategies.<sup>128</sup>

In application, given issues of intention, coding for a Plan is neither pursued nor necessary. Emergent events are more reliable indicators of a realized strategy than what a preconceived Plan can offer, and are sufficient to substantiate a strategy and evidence the construct's presence. Therefore, Design procedure codes events meeting the definition of a Pattern in words, phrases, or meaning. Coded events are grouped under the generalized construct of Strategy, where afterwards they may be reanalyzed for more specific indications of an Ingenium and/or Niche.

### 2.3.6 Discipleship

A succinct definition of Discipleship is 'spiritual-formation practices'.<sup>129</sup> The English word 'disciple' is a derivative of the Latin word 'discipulus', meaning 'learner or pupil'.<sup>130</sup> As such, the concept of education is evident, involving both a teacher and a student. These definitions do not appear either conflicting or mutually exclusive, but rather complementary. The combined concepts infer

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<sup>127</sup> Robert M. Grant, "The Resource-Based Theory of Competitive Advantage: Implications for Strategy Formulation," *ibid.* 33, no. 3 (1991): p.114.

<sup>128</sup> *Ibid.*, p.115. Among other available forms of resources.

<sup>129</sup> Christopher Beard, "Missional Discipleship: Discerning Spiritual-Formation Practices and Goals within the Missional Movement," *Missiology* 43, no. 2 (2015): p.176.

<sup>130</sup> A Boyd Luter, "Discipleship and the Church," (Liberty Baptist Theological Seminary and Graduate School. Faculty Publications and Presentations. Paper 251. , 1980). Found at [http://digitalcommons.liberty.edu/lts\\_fac\\_pubs/251](http://digitalcommons.liberty.edu/lts_fac_pubs/251).

practices of teaching, to an individual, for spiritual formation. This study uses this combined concept, yet with a qualification: the teacher–pupil interaction concerns doctrine. Text encountered, in words, phrases, or meaning, that falls within the above definition is coded as Discipleship.

### 2.3.7 Fellowship

Definitions of fellowship span a range of meanings. J. Y. Campbell argues that while the Greek term KOINΩNIA is commonly translated as ‘fellowship’, a more exact translation is ‘sharing’.<sup>131</sup> Nevertheless, the closeness of meaning is established. Some authors discuss fellowship as companionship with the Holy Spirit.<sup>132</sup> Dictionary definitions refer to companionship or an association within a community of interest.<sup>133</sup> While not dismissing any of the legitimacy of these first two meanings, this study utilizes that latter sense of fellowship: a corporeal, social meaning. As herein approached, fellowship refers to camaraderie, sociability, friendship, and mutual support and benefit, within the context of a religious community. Text encountered, in words, phrases, or meaning, that falls within the above definition is coded as Fellowship.

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<sup>131</sup> J. Y. Campbell, "Κοινωνία and Its Cognates in the New Testament," *Journal of Biblical Literature* 51, no. 4 (1932): p.371. The specific instance cited here is for Philippians 3:10 KJV - That I may know him, and the power of his resurrection, and the fellowship of his sufferings.

<sup>132</sup> J. Moltmann and Margaret Kohl, "The Fellowship of the Holy Spirit: Trinitarian Pneumatology," *Scottish Journal of Theology* 37, no. 3 (2009): p.287.

<sup>133</sup> Definition found at <https://www.merriam-webster.com/dictionary/fellowship>.

### 2.3.8 Outreach

Definitions of evangelism vary as well. One definition indicates the 'spreading of the Christian gospel' either publicly or privately, yet within a context of oral transmission.<sup>134</sup> Another definition of evangelism is the 'teaching of Christianity'.<sup>135</sup> This latter definition is a substantial crossover into Discipleship, and therefore is not considered here. A more academic discussion defines evangelism as the 'announcement of the Good News' (gospel) in 'word and deed'.<sup>136</sup> This definition has some potential overreach into the Service construct and hence is somewhat too inclusive. In lieu of the term 'evangelism', this study prefers the use of the term 'outreach' to identify this construct. Outreach refers to the function of spreading the Christian gospel, planting churches, or encouraging or securing church attendance. This standard is somewhat less limiting than notions that evangelism needs to occur by personal transmission, disambiguates it from discipleship, recognizes a multiplication paradigm, yet remains distinct from the Service construct.<sup>137</sup> Text encountered, in words, phrases, or meaning, that falls within the above definition is coded as Outreach.

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<sup>134</sup> Definition found at <https://en.oxforddictionaries.com/definition/evangelism>.

<sup>135</sup> Definition found at <https://www.collinsdictionary.com/dictionary/english/evangelism>.

<sup>136</sup> Ronald J. Sider, "Evangelism, Salvation, and Social Justice," *International Review of Mission* 64, no. 255 (1975): p.259.

<sup>137</sup> That said, the terms evangelism and outreach are used interchangeably within this study.

### 2.3.9 Worship

Wayne Grudem defines worship as an activity ‘glorifying God’.<sup>138</sup> While adding the limitation that not everything can be considered worship, he does specifically include words, music, and attitudes. ‘Attitude’ does not necessarily require outward communication. To a substantial extent, A. W. Tozer legitimizes internal expressions of ‘religious awe’ and ‘adoring silence’ as forms of worship. He also advocates elevating the stature of God as a priority for prayer.<sup>139</sup> Oxford Dictionaries defines worship as a ‘feeling or expression of reverence and adoration for a deity’,<sup>140</sup> thus extending consideration to non-Christian contexts. Worship within this study embraces all the above concepts, yet within a Christian context. Worship is herein defined as expressions of reverence, dependency, majesty, veneration, adoration, glorification, faith, prayer, and love – all when directed toward or for God.<sup>141</sup> Occurrence may be by any means of communication. Text encountered, in words, phrases, or meaning, that falls within the above definition is coded as Worship.

### 2.3.10 Service

Service is a concept not limited to churches. Other entities can provide service to others, whether corporate, non-profit, or governmental. Hence, some

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<sup>138</sup> Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Zondervan, 1994), p.1003.

<sup>139</sup> A. W. Tozer, *The Knowledge of the Holy : The Attributes of God : Their Meaning in the Christian Life*, 1st HarperCollins gift ed. (New York: HarperSanFrancisco, 1992), p.6.

<sup>140</sup> Definition found at <https://en.oxforddictionaries.com/definition/worship>.

<sup>141</sup> A trinitarian view of God is used.

assumption is made that service activities are more universally recognizable, and with a greater degree of consensus, than other Functions. The *Oxford English Dictionary* defines service as an ‘action of helping or doing work for someone’.<sup>142</sup> This study uses this definition, yet within a charitable context and with some distinctions. Service may be a consequence of love. Love as a construct, however, is considered when directed toward God and therefore falls within Worship. For categorization as an act of Service, the act needs to be for the benefit of individuals unaffiliated with a subject church. Service provided for or directed toward church members falls within the boundaries of Fellowship as acts of sharing and mutual support. Service herein refers to help, assistance, work projects, acts of material kindness (avoiding consideration for politeness), and the giving of one’s time to unaffiliated persons. Text encountered, in words, phrases, or meaning, that falls within the above definition is coded as Service.

### 2.3.11 Posture

Warren introduces the concepts of ‘practical humanism’ and ‘pious irresponsibility’ as polar ends in a continuum of responsibility.<sup>143</sup> The first extreme is an ideology that all growth is the result of a human effort, and thus assumes all responsibility accordingly. The latter extreme is a theology that assumes church growth is confined to Divine prerogative, thus abdicating all responsibility to

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<sup>142</sup> Definition found at <https://en.oxforddictionaries.com/definition/service>.

<sup>143</sup> Warren, *The Purpose Driven Church*, p.59. Warren (p.58) credits his understanding of this concept to Dr. Joe Ellis, Cincinnati Bible Seminary (Graduate School of Cincinnati Christian University), Dean of Graduate School and Professor of Church Growth, (1978-1990).



God.<sup>144</sup> Warren asserts that 'both are fatal to a church'.<sup>145</sup> He advocates reliance on both, with a balance being optimal. This study refers to this continuum as the Egocentric-Theocentric Posture (ETP or Posture for short). Conceptually, Posture indicates the relative importance attributed to human effort versus supernatural involvement in obtaining growth. Definitions that this study uses are (1) remarks that indicate a dependence on, guidance from, or otherwise attribute growth to humans are considered Egocentric; and (2) remarks that indicate a dependence on, guidance from, or otherwise attribute growth to God are considered Theocentric. That said, the procedure for coding Posture varies from other constructs. Church-growth texts are inherently advice-type literature. Their content is inherently Egocentric. Therefore, an Egocentric Posture is assumed by default. Technically phrased, the absence of Theocentric events is a form of latent content, whereby its absence constitutes an Egocentric outcome.<sup>146</sup> The text may also have Balanced events. As such, this study codes for Theocentric or Balanced events. The presence of Theocentric and/or Balanced events results in the designation of a Balanced Posture.

### 2.3.12 Purpose

Returning to Raymond Miles' assertion that an entity engages in an 'articulated purpose', for churches this is assumed to be the numeric addition of

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<sup>144</sup> Ibid., p.58.

<sup>145</sup> Ibid., p.59.

<sup>146</sup> Elo and Kyngäs, "The Qualitative Content Analysis Process," p.109.

members.<sup>147</sup> This statement acknowledges that numeric growth is unlikely to be the sole purpose of a church.<sup>148</sup> This study, however, focuses on church growth. Church models not purposed for growth are not herein considered.<sup>149</sup>

### 2.3.13 Construct Review

At this juncture, it is constructive to provide a brief review. Models are comprised of constructs, beginning with Structure, Talent, and Process. Structure and Talent are called Components, to emphasize their non-Functional characteristic. Two other constructs are Strategy and Posture. Functions are a specific type of Process. In this study, the Functions of interest are those specific to churches: Discipleship, Fellowship, Outreach, Worship, and Service.<sup>150</sup>

There is a distinction between 'processes' (activities) in general and Functions specifically. The Functions herein identified are limited and specific to church-growth models, whereas organizational processes are potentially innumerable and applicable to all entities. By way of example, survival is an outcome generally desirous by organizational entities.<sup>151</sup> They wish to perpetuate their existence. Conceptually, survival falls under the model objective of Growth. Threatened survival however may cause a church to engage in processes not

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<sup>147</sup> Miles et al., "Organizational Strategy, Structure, and Process," p.547. Members here is used in a broad sense, wishing to avoid argumentative distinctions between members, attendees, and visitors.

<sup>148</sup> As in turn discussed in Delimitations and Limitations (Section 2.3.18).

<sup>149</sup> For clarity, purpose is not a construct of a model, but rather an objective of the model.

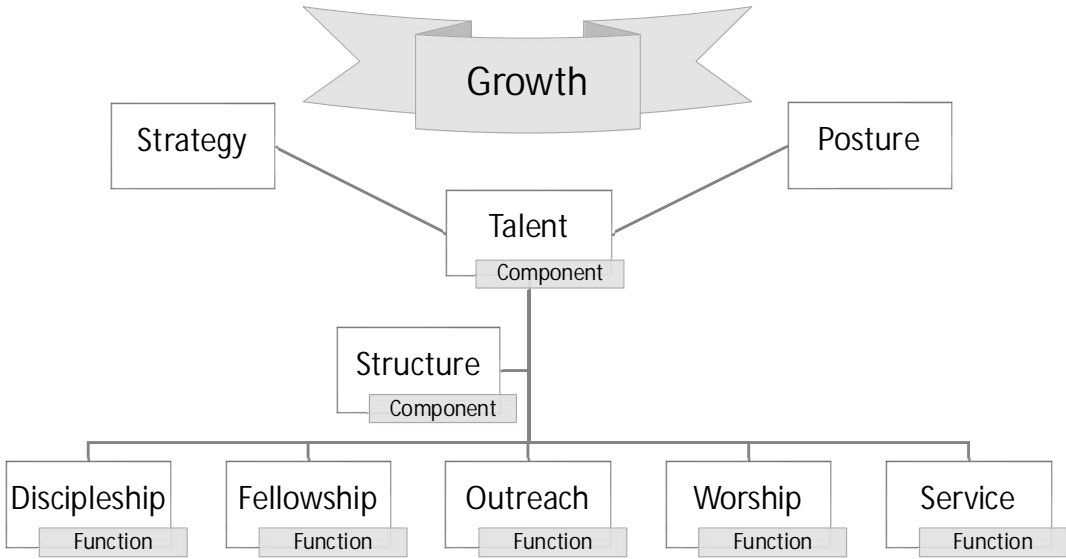
<sup>150</sup> Service being less specific to churches.

<sup>151</sup> Arie De Geus, "Companies: What Are They?," *RSA Journal* 143, no. 5460 (1995): p.30. He characterizes companies as living beings.

falling directly within the five functions of Discipleship, Fellowship, Outreach, Worship, and Service, such as the lobbying of government officials. Such other processes do not impact the five Functions of a church. Rather, they arguably point to the existence of another ‘function’ common to all organizational entities, such as administration. This study generally does not pursue Functions, nor any of their associated processes (activities), not specific to church growth.

2.3.14 Model Representation

Components consist of Structure and Talent. Functions consist of Discipleship, Fellowship, Outreach, Worship, and Service. The distinction is due to their relationship: Components affect Functions. Framed within an organizational paradigm, the relationships can be arranged as in Figure 4.



**Figure 4 Morrison’s Conceptual Church-Growth Model.**

Talent utilizes Structure to enact Functions. Talent adopts a Strategy to propel the entity toward achievement of its purpose: Growth. Posture indicates the degree to which Talent relies on human enterprise or Divine intervention.

The above is suitable for generalized model conceptualization, but not for individual model depiction. Individual growth models are depicted both linguistically and non-linguistically. A discussion of these depictions follows.

#### 2.3.14.1 Linguistic

The description of each model begins with a foreword to provide some general characterizations. The content varies, but contains such information as the author's background, timeframe in which published, and contextual circumstances surrounding its formation. No guidelines are imposed on the foreword, other than holistically characterizing the model and being purposed to provide a more comprehensive representation than could be obtained by a strict examination of the constructs. It is an additive overview, but not a summation.

The foreword is followed by subsections that present model constructs. The order of presentation is Structure, Talent, Discipleship, Outreach, Worship, Service, Posture, and Strategy. Strategy is last, on the presumption that a strategy will likely be more discernable given advance knowledge of the other constructs.<sup>152</sup> Discussion of the constructs has several objectives. The first is to characterize the construct and its attributes as the author envisions them. This

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<sup>152</sup> This will be the order of construct presentation for all the modern models, but not for presentation of the Quaker model, as will be discussed in Chapter 5.

latter aspect is significant. It is the author's recognition or perception of the construct that is conveyed, regardless of reader conjecture or what otherwise may be known from other sources. The objective is an unbiased presentation of authorial concepts and propositions.

Both Components (Structure and Talent) and Functions (Discipleship, Fellowship, Outreach, Worship, and Service) are viewed as model tenets. Tenets characteristically display an emphasis or prominence within a model, herein called 'status'. Status for each tenet is expressed as 'Major', 'Moderate', 'Minor', or 'Inactive'. Strategy and Posture are non-tenet constructs lacking emphasis or status.

Tenet status is ranked, largely based upon the relative volume of material presented by the author. A tenet that consumes a significant amount of attention results in a Major Tenet. A Tenet that receives brief or cursory attention is designated Minor. A Tenet not presented is Inactive. In all other instances, the status of a tenet is designated as Moderate. Alternatively, if the author specifically conveys a status then that status is accepted. For example, if an author states that a tenet is very important, then it is designated a Major Tenet, regardless of a lack of volume otherwise. This procedure is consistent with the stated objective of accepting authorial characterizations over study analyses. The Posture is Egocentric by default. An author needs to indicate a general dependency on God to alter the default Posture.<sup>153</sup> Lastly, a Literary representation concludes with a

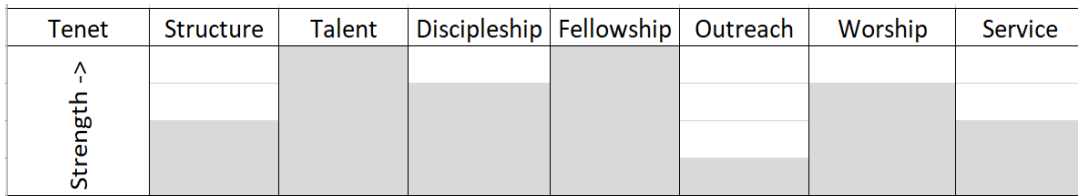
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<sup>153</sup> The term 'God' is used in its Trinitarian form: God, Jesus, or Holy Spirit.

discussion of the model's Strategy. A word or descriptive phrase is applied to provide identification and distinction.

### 2.3.14.2 Nonlinguistic

Model conceptualization (Figure 4) is intended for a general orientation, but not for individual model depiction. The growth models are presented as pictographs, which are more compact. Church-growth models in their final pictographic form are termed 'Profiles'. In their earliest form, Profiles were conceived as bar graphs (Figure 5).



**Figure 5 Early Bar Graph Profile.**

The greater the Tenet's importance, the higher the bar appears in a four-position graph. Thought was given to assigning bar locations with numbers, in a quantification scheme. This idea was abandoned due to a lack of defensible calibration. Subsequently, rather than strict numeric values, relative quantification labels (such as 'more' or 'less') were adopted, as suggested by Kassarian.<sup>154</sup> The four locations correspond with tenet status: Major, Moderate, Minor, and Inactive.

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<sup>154</sup> Harold H. Kassarian, "Content Analysis in Consumer Research," *Journal of Consumer Research* 4, no. 1 (1977): p.10.

Bar graphs, although adequate for individual Profiles, proved unwieldy for aggregation. At that point, multiple bar locations were condensed into a single horizontal line, with strength indicated by color. The result is illustrated in Figure 6.

Tenet	Structure	Talent	Discipleship	Fellowship	Outreach	Worship	Service
Strength							
Strength	Color						
Major							
Moderate							
Minor							
Inactive							

**Figure 6 Bar Graph with Color Codes.**

This latter-stage form nonetheless retains its underpinning bar graph, which is quantitative in nature, albeit non-numeric. Strength is by relative comparison rather than absolute quantification.

The pictograph was expanded to carry more information: (1) model name, (2) author, (3) Strategy, (4) date of model, (5) Egocentric-Theocentric Posture, as well as (6) a key. The final form is shown in Figure 7.

Model	Author	Strategy	Year	P	Comp.		Functions				
					S	T	D	F	O	W	S
Indicator Key:											
P	ETP	S	Structure	D	Discipleship						
◀	Egocentric Posture	T	Talent	F	Fellowship						
▶	Theocentric Posture			O	Outreach						
⇒	Balanced Posture	X	Crux	W	Worship						
				S	Service						
	Inactive		Minor Tenet		Moderate Tenet			Major Tenet			

**Figure 7 Pictographic Profile.**

Model, Author, Strategy, and Date appear in the upper, left-hand half. An Indicator Key is provided for the right-hand section of the header. Structure (S) and Talent (T) are located under Components (Comp.). Discipleship (D), Fellowship (F), Outreach (O), Worship (W), and Service (S) are located under Functions. Model tenets are colored according to their status: red for Inactive, blue for Minor, yellow for Moderate, and green for Major. The Egocentric-Theocentric Posture (P) indicator is set just right of the model date.<sup>155</sup> A hypothetical Profile appears in Figure 8.

Model	Author	Strategy	Year	P	Comp.		Functions				
					S	T	D	F	O	W	S
Dynamic	Morrison	Universal	2020	⇌	Yellow	Green	Yellow	Blue	Green	Green	Red
Indicator Key:											
P	ETP		S	Structure	D	Discipleship					
◀	Egocentric Posture		T	Talent	F	Fellowship					
▶	Theocentric Posture				O	Outreach					
⇌	Balanced Posture		X	Crux	W	Worship					
					S	Service					
Red	Inactive		Blue	Minor Tenet	Yellow	Moderate Tenet		Green	Major Tenet		

**Figure 8 Hypothetic Profile.**

An example interpretation would be that this model has a Balanced Posture. It has a substantial emphasis on Talent, Discipleship, and Outreach. There is a moderate emphasis on Structure and Worship. It does not discuss Service and therefore places no value on the construct in generating growth.<sup>156</sup> The Profile is complementary to, rather than substitutional for, the linguistic representation.

The form of the Profile was developed for individual depiction and collective comparison. Individual Profiles can be amalgamated into a combined pictographic

<sup>155</sup> The equilibrium symbol (⇌) is borrowed from the discipline of chemistry.

<sup>156</sup> The Crux is discussed later in Section 2.3.18.





coding procedure.<sup>158</sup> There are no specific rules for the coding procedure in Content Analysis.<sup>159</sup> However, there are general procedures.<sup>160</sup> These are (1) selecting the texts to be studied, (2) determining the unit of measure, (3) training personnel, and (4) analyzing the data.<sup>161</sup> Item 1 (Selection of the texts) appears in 'Population Texts' (Section 2.3.17). Item 4 (Analyzing Data) appears in 'Modern Models' (Section 3) and 'Fox' (Section 5).<sup>162</sup> Determining the 'unit of measure' (Item 2) means the level of communication, that being word, phrase, sentence, sentences, or meaning.<sup>163</sup> Kassarian further includes the 'non-existence' of an event as well.<sup>164</sup> For this study, any of these levels qualifies as a coding event ('Event').<sup>165</sup> For Posture, however, non-existence of Pious events is an analyzable outcome. An Event can have more than one meaning, in which case the Event carries multiple codes.<sup>166</sup> Training personnel is concerned with the proper education and instruction of coders with necessary definitions and rules of application. The goal is systematic work with consistent results.<sup>167</sup>

All texts, if not already available as PDFs,<sup>168</sup> were scanned and digitized with optical character recognition (OCR) software. The outputs were transferred

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<sup>158</sup> Elo and Kyngäs, "The Qualitative Content Analysis Process," p.109.

<sup>159</sup> Ibid.

<sup>160</sup> Kassarian, "Content Analysis in Consumer Research," p.11.

<sup>161</sup> Ibid.

<sup>162</sup> Analysis of the Quaker text is found in Section 5.

<sup>163</sup> Elo and Kyngäs, "The Qualitative Content Analysis Process," p.109.

<sup>164</sup> Kassarian, "Content Analysis in Consumer Research," p.11.










<sup>165</sup> The construct Events are Structure, Talent, Strategy, Discipleship, Fellowship, Outreach, Worship, and Service. The term 'Event' is used to differentiate a coded Event from the common usage of the term 'event'.

<sup>166</sup> Elo and Kyngäs, "The Qualitative Content Analysis Process," p.109.

<sup>167</sup> Kassarian, "Content Analysis in Consumer Research," p.9.

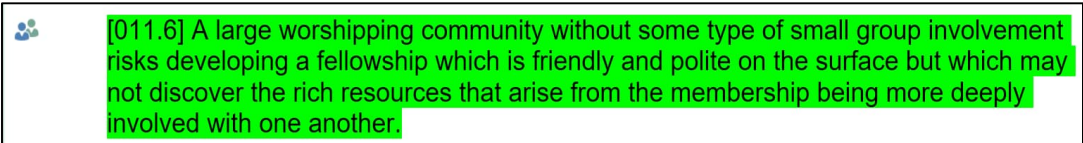
<sup>168</sup> Portable Document File (PDF).

into OneNote.<sup>169</sup> PDF images were retained for verifying OCR accuracy for later referral, if needed.<sup>170</sup> Open coding was used during the initial conventional procedure, whereby both codes and notes on codes were developed concurrently.<sup>171</sup> Codes consisted of three components: construct name, number, and icon. Table 3 presents the codes.

Codes		
Discipleship	13	
Fellowship	14	
Outreach	15	
Posture	20	
Service	17	
Strategy	21	
Structure	10	
Talent	11	
Worship	16	

**Table 3 Event Codes and Symbols.**

Within an Event a numeric marker was embedded to identify its location. A sample Event and Marker appear in Figure 10.



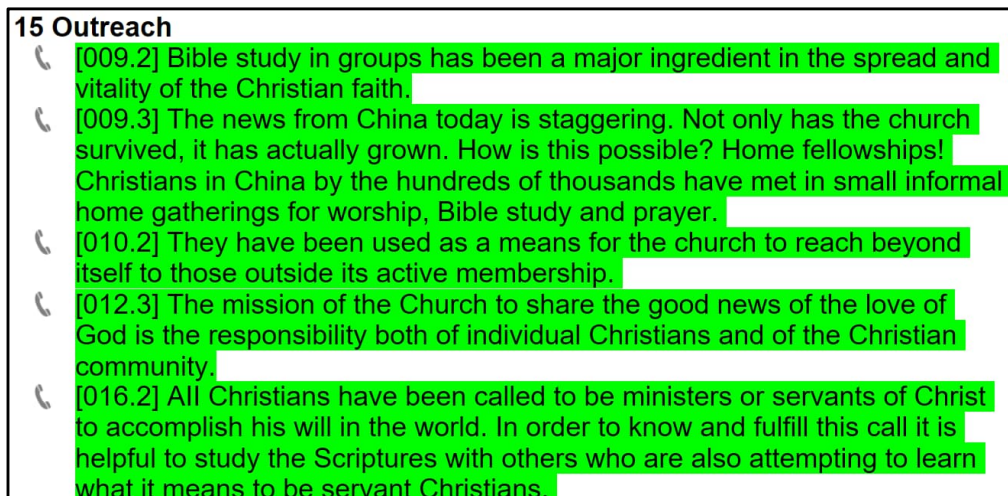
**Figure 10 Example of an Event and Marker.**

<sup>169</sup> OneNote is a Microsoft program that lends itself well to research. It is essentially a cross between a word processor and a database.

<sup>170</sup> All scanned images are kept strictly for research purposes and otherwise not disseminated, distributed, or publicized.

<sup>171</sup> Elo and Kyngäs, "The Qualitative Content Analysis Process," p.109.

The code appears as an icon signifying the corresponding construct.<sup>172</sup> The marker [011.6] indicates that this is the sixth such Event appearing on page eleven of this text.<sup>173</sup> For each text, a summary report (Event Report) was generated, grouped by construct. The markers cause the Events to emerge in sequence, as encountered within the text. A sample Event Report appears in Figure 11.



**Figure 11 Sample Event Report.**

For an Event with multiple meanings (i.e., considered under more than one construct), that Event appears in the Event Report of each construct.

During the coding procedure, remarks were encountered that were not immediately categorizable yet appeared significant. Such remarks were coded with either '01 Important' or '02 Viewpoint' codes for later reexamination.<sup>174</sup> They may or may not have been categorized eventually.<sup>175</sup> Such Events might remain

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<sup>172</sup> The code color here is for visual convenience only, and has no significance otherwise.

<sup>173</sup> In other words, there are five other preceding Events on the same page.

<sup>174</sup> 01 Important codes tend to be large-scale or axiomatic concepts. 02 codes tend to be more model pertinent. The difference between the two codes can be somewhat indistinct. They are generally just holding pens for later review.

<sup>175</sup> Often the model, or existence of a model, is not apparent until well into the author's presentation.

uncategorized and undiscussed, or contribute to the discussion of a text, yet not necessarily as model constructs.

### 2.3.16 Methodological Concerns

There are some concerns with this methodology, which generally surround issues of reliability and validity. A discussion of those concerns follows, along with mitigating measures and conclusions on their impact.

#### 2.3.16.1 Reliability

Reliability is concerned with the accuracy of coding. Reliability improves with increases in objectivity and consistency.<sup>176</sup> Objectivity is the extent to which the results are independent of the research or researcher(s), i.e., bias reduction.<sup>177</sup> Consistency is the precision with which similar events are similarly categorized, considered on both an intra- and inter-coder basis.<sup>178</sup> Both objectivity and consistency are improved by the definitional clarity of the code categories, and with adequate training.<sup>179</sup>

Training measures are appropriate where large amounts of material require multiple coders.<sup>180</sup> Coders are trained with criteria to objectively guide the series

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<sup>176</sup> Kassarjian, "Content Analysis in Consumer Research," p.9.

<sup>177</sup> Ibid., p.13.

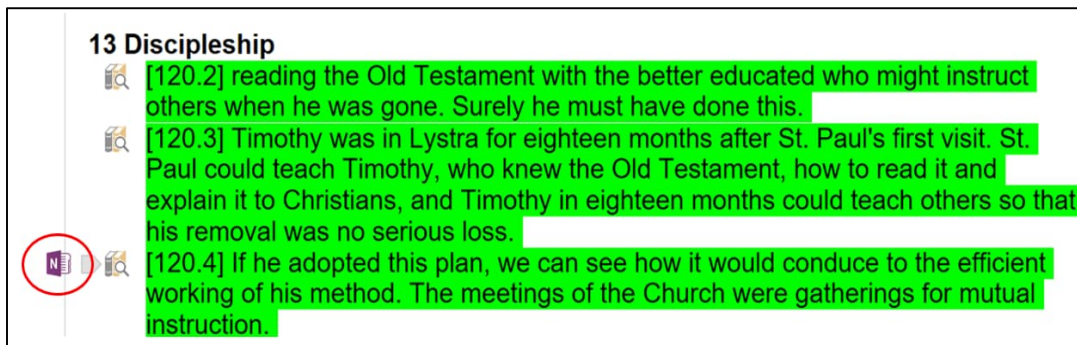
<sup>178</sup> Ibid., p.14.

<sup>179</sup> Ibid., p.9.

<sup>180</sup> Ibid., p.11.

of judgments and decisions that ensue.<sup>181</sup> Coders are provided with category (code) definitions as well as example Events of each to verify comprehension and conformity.<sup>182</sup> That said, Kassarian's guidelines do not invalidate one person doing all the coding, should volume permit.<sup>183</sup> This study consists of thirteen texts, twelve modern and one historical.<sup>184</sup> Multiple coders were unnecessary, and training measures not needed.

The research design nonetheless embedded a review mechanism to help reduce bias and improve consistency. Events are viewable both within the body of the text and in the Event Report. The report contains hyperlinks attached to each Event. Hovering a cursor over an Event produces an icon. When this is clicked, the view returns to the specific location within the text where the code was placed. Note the red circle shown in Figure 12.



**Figure 12 Event Report Link to Text.**

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<sup>181</sup> Ibid., p.9.

<sup>182</sup> Ibid., p.14.

<sup>183</sup> Ibid., p.11.

<sup>184</sup> For clarity, the final count of models is thirteen. More texts were considered, as will be discussed in the Contemporary Models section.

This design allowed examination of events both prospectively and retrospectively. Events were coded directly in the texts during initial reads. The Event Report collected Events together categorically and in page sequence. Events were inspected intra-categorically for similarities, and inter-categorically for distinction and comparison with other constructs. Further, hyperlinks returned to the entry point of the text for reexamining an Event, as needed, within its context. As appropriate, Events could remain coded, or be recoded or uncoded, depending upon the assessment. This design arguably increased reliability significantly.

#### 2.3.16.2 Validity

Validity is the extent to which representations, as applicable to this study, accurately portray the models.<sup>185</sup> Generally, increasing reliability increases validity.<sup>186</sup> The two can be inversely associated, however, whereby increased reliability results in decreased validity. This dynamic can develop when the unit of measure is too small.<sup>187</sup> For example, this study defines the Worship construct as an expression of love.<sup>188</sup> If the chosen level of meaning were to code strictly for the word 'love', the result would be a high degree of consistency, arguably 100%. Validity could suffer, nevertheless, given some likelihood that 'love' could occur as an amorous expression rather than as a worship expression. For this reason, differing levels of meaning are permitted for Event determination (i.e., word,

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<sup>185</sup> Kassirjian, "Content Analysis in Consumer Research," p.15.

<sup>186</sup> Ibid.

<sup>187</sup> Ibid., p.14.

<sup>188</sup> The Worship construct is more inclusive than this single word (love).

phrase, meaning). The result may be a decrease in consistency, yet arguably produces an increase in validity.

Validity is considered along two dimensions: internal and external. Internal validity is concerned with representations made about a specific system, in this instance a church-growth model.<sup>189</sup> In essence, the concern is for fidelity to truth. Elo and Kyngäs argue that fidelity begins with extensive familiarity, which they call 'data immersion'.<sup>190</sup> Data is read multiple times and from differing perspectives. The inference is a positive correlation between increasing validity and duration of contact. External validity addresses the extent to which representations can be generalized or transferred to similar phenomena.<sup>191</sup> External validity is commonly asserted with representative sampling.<sup>192</sup> Unrepresentative samples limit characterization solely to the sample. Representative sampling permits characterizations about the specific instance as well as like phenomena.

### 2.3.16.3 Anachronism

One concern is not so specific to the Content Analysis as it is to its application. T.G Ashplant and Adrian Wilson refer to it as 'anachronistic error' or 'present-centredness'.<sup>193</sup> Ashplant and Wilson state that 'the historian, in seeking

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<sup>189</sup> Bobby J Calder, Lynn W Phillips, and Alice M Tybout, "The Concept of External Validity," *Journal of Consumer Research* 9, no. 3 (Dec., 1982): p.240.

<sup>190</sup> Elo and Kyngäs, "The Qualitative Content Analysis Process," p.109.

<sup>191</sup> Calder, Phillips, and Tybout, "The Concept of External Validity," p.240.

<sup>192</sup> Kassarian, "Content Analysis in Consumer Research," p.11.

<sup>193</sup> T. G. Ashplant and Adrian Wilson, "Present-Centred History and the Problem of Historical Knowledge," *The Historical Journal* 31, no. 2 (1988): p.253.



to study, reconstruct and write about the past, is constrained by necessarily starting from the perceptual and conceptual categories of the present'.<sup>194</sup> They attribute the potential for error to 'social changes associated with the distance of time',<sup>195</sup> possibly producing misinterpretations or mischaracterizations. Essentially, errors can occur with differing contexts.

#### 2.3.16.4 Assessment of Concerns

Kassarjian argues that the results of the research should be objective, systematic, and quantitative.<sup>196</sup> These characteristics overlap definitions of reliability and validity, and are somewhat additive. Kassarjian contends that objectivity requires distinct clarity on categories.<sup>197</sup> He defines systematic as processes that render data of theoretical relevance, in contrast to purely narrative summations.<sup>198</sup> As for quantitative, Kassarjian moves away from entirely mathematical analyses, yet stops short of entirely qualitative outputs, embracing a middle ground.<sup>199</sup>

The design of this study arguably produces these results, conforming with their intent, rendering outcomes suited to model formations (theory), and

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<sup>194</sup> Ibid.

<sup>195</sup> Ibid., p.254.

<sup>196</sup> Kassarjian, "Content Analysis in Consumer Research," p.9.

<sup>197</sup> Ibid. 'The requirement of objectivity stipulates that the categories of analysis be defined so precisely that different analysts may apply them to the same body of content and secure the same result.'

<sup>198</sup> Ibid.

<sup>199</sup> In other words, such determinations as more, less, and greater than, as examples.

incorporating quantitative evaluations. Therefore, substantial conformity exists. That said, conclusions on any concerns surrounding the methodology need to consider the nature of Content Analysis: Elo and Kyngäs argue that there is no one 'right' way.<sup>200</sup> The methodology provides the guidelines. It is the research design that translates an abstract pursuit into a specific and unique set of procedures, within those guidelines.<sup>201</sup> This is the situation here. It is not known whether Content Analysis has been previously used to extract church-growth model definitions – an assertion easily argued given that *no* study of this nature has yet been found. Therefore, the research design is likely a unique application of the methodology.

One departure exists from a presumed norm, as this study does not use multiple coders. Multiple coders are presumed to yield more objective results, not relying on a single opinion. As such, there is some potential for an increase in bias. Potential and actual are not equivalent, however. Trained coders would arguably have less insight and experience than their would-be trainer. Therefore, use of third-party coders may reduce bias, yet be offset to some degree by decreased experience. Hence, there is an inherent trade-off.

Objectivity is arguably positively affected by the Event Report. It provides a comprehensive examination and review process that helps ensure appropriate consideration of each Event and its categorization. Each Event can be examined individually, intra-categorically, inter-categorically, and within its context. This

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<sup>200</sup> Elo and Kyngäs, "The Qualitative Content Analysis Process," p.113.

<sup>201</sup> John W. Creswell, *Qualitative Inquiry and Research Design : Choosing among Five Traditions*, Second ed. (Thousand Oaks, California: Sage Publications, 2007), p.5.

multi-perspective examination arguably reduces potential bias, as well as increases consistency. This type of bias is a categorical bias: bias associated with the categorization of an Event.<sup>202</sup> Bias can also occur with sampling (sample bias). Unrepresentative samples can bias conclusions, as well as compromise generalizability.<sup>203</sup> This study, however, does not sample. It considers and analyzes all known church-growth models found in the anglophone literature since 1899.<sup>204</sup> Therefore, sample bias does not exist.

Anachronistic error is most likely a concern when past events are being subjected to interpretation, such as the meaning of a statement or the perception of impact. The application of Content Analysis in this study operates at a more basic level: the categorization of events where such interpretation is not required. Some challenges however may yet still arise. Not all events may fall so cleanly into a specific category, and some interpretation may be required in order to assign a category. That said, the procedures of this study permit an event to be considered in more than one category rather than force fit into a single category. Thus, interpretive needs are minimal.

In conclusion, concerns surrounding methodological reliability have been considered and addressed. Procedures are embedded in the research design to mitigate their potential effects. Therefore, the potentially adverse effects of bias and inconsistency are considered to be insubstantial.

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<sup>202</sup> Kassarian, "Content Analysis in Consumer Research," p.9.

<sup>203</sup> *Ibid.*, p.11.

<sup>204</sup> No published models are known to exist prior to this date, as will be discussed in Delimitations and Limitations (Section 2.3.18).

As substantiated earlier, increasing reliability generally increases validity.<sup>205</sup> Foundational to this relationship is the concept of data immersion, heightened validity premised on sheer familiarity with the subject data.<sup>206</sup> Phrased conversely, conclusions are suspect if the data is baffling. To apply this here, all known church-growth models are examined in this research. Therefore, an arguably complete immersion is undertaken.

Concern for validity foundationally influenced the methodology selected and the research design. Had a Case Study methodology been chosen, the results would have been limited to narrative discourse, confined to the Quaker phenomenon, and only to the period of study. The Content Analysis methodology is designed for theoretical outcomes, thus elevating conclusions above a narrative-level discussion.<sup>207</sup> As such, this study can and does offer model definitions.

A Content Analysis approach is applicable to any one growth-model text. The study arguably could have concluded a single effort with any one such text. As such, the research might have attained internal validity yet not necessarily external generalizability. To this end, the research design envelops all such growth-model texts found in the literature, within a final permutation on the Quaker model.

The study defines church-growth models and then characterizes the Quaker phenomenon within that paradigm. As a necessary element, the research

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<sup>205</sup> Kassarjian, "Content Analysis in Consumer Research," p.15.

<sup>206</sup> Elo and Kyngäs, "The Qualitative Content Analysis Process," p.109.

<sup>207</sup> Kassarjian, "Content Analysis in Consumer Research," p.9.

design constructs a model framework. The framework presents and organizes the constructs theoretically. Application of the framework identifies models within texts, if present. In this fashion, the framework validates the existence of a model. The performance of the framework across a range of texts and propositions in turn validates the framework. As such, it is a valid and tested framework that is used to examine the Quaker text.

All methodological concerns have been considered. The research design has procedures and mechanisms to address these concerns and arguably to yield objective and systematic results that enhance reliability. Further, sampling bias is eliminated by examining the full population of church-growth models. Therefore, general validity is attained for all categorically similar models.

### 2.3.17 Population Texts

Population texts comprise literature from relatively modern authors advancing church-growth models and one primary text: the *Journal of George Fox*. A discussion of these texts follows.

#### 2.3.17.1 Modern Texts

Modern model texts are advice-type literature, essentially a body of work (a book) that propositionally advances how to create numeric growth. The texts are

typically written by practitioners.<sup>208</sup> Locating these texts began with internet searches, using terms like ‘church growth’, ‘church growth models’, and ‘church growth theories’, with varying syntax. The first text located was David Garrison’s *Church Planting Movements*.<sup>209</sup> Within this text is a reference to Rick Warren and his text, *The Purpose Driven Church*.<sup>210</sup> Within Warren’s book, other authors are mentioned.<sup>211</sup> Following these internal leads yielded most of the population of contemporary models. The earliest of these is John Nevius in 1899.<sup>212</sup> This process eventually exhausted itself. However, these texts contained jargon, such as cell church, small groups, meta-church, and missional. More rounds of internet searches using these terms yielded more texts for examination.

As the volume of texts grew, guidelines were developed for inclusion in this study. They are:

1. The text must be advancing a model for an operational church entity. One outcome is the exclusion of any supposed model contending that church growth is predicated entirely upon prayer (Worship).<sup>213</sup>
2. Texts must be advancing a model for numeric church growth. Texts advancing other forms of growth are not herein considered, unless the

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<sup>208</sup> This is not a delimitation of the study, but rather an observation.

<sup>209</sup> Garrison, *Church Planting Movements*.

<sup>210</sup> Warren, *The Purpose Driven Church*.

<sup>211</sup> Indicating the awareness of the church-growth conversation referenced in the Introduction (Section 1.1).

<sup>212</sup> John Livingston Nevius, *The Planting and Development of Missionary Churches* (New York, NY: Foreign Mission Library, 1899). Nevius’ material initially appeared as a series of commentaries in the *Chinese Recorder*, a publication of the American Presbyterian Mission Press located in Shanghai, starting in 1885. His thoughts were first published in collected form in 1886. The copy obtained by this study was printed in 1899, a third edition.

<sup>213</sup> A reasonable assumption is that a church cannot realistically be operated in its entirety solely by any one construct.

author demonstrates that such other growth also produces numeric growth.<sup>214</sup>

3. Books focused on theology are not herein considered. Theology may accompany a model for growth. However, theologies without accompanying propositions for numeric growth are not considered.
4. Texts focused on church administrative operations are not considered. For example, a text advising best procedures for operating small groups would not be considered unless such groups were purposed as a causal mechanism of numeric growth.
5. No contemporary church-growth model dating prior to Nevius' model of 1899 is herein considered. This study examines contemporary church-growth models, and Nevius' model is accepted as a dividing date, albeit somewhat arbitrarily. That said, it is not known whether any published church-growth models exist prior to this date. Searches did not encounter any earlier models.
6. Models that involve church-related entities, such as parachurches, religious-based entities that have specialized mandates, are not included.<sup>215</sup> An example is the Billy Graham Evangelistic Association.<sup>216</sup> It engages in mass evangelistic events, but is not a church nor endeavors to establish churches.<sup>217</sup>

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<sup>214</sup> Other forms of growth could be personal growth or spiritual growth.

<sup>215</sup> The term 'parachurch' appears to be sector jargon without an established definition. Rick Warren defines a parachurch as an organization that focuses on a single church purpose. See Warren, *The Purpose Driven Church*, p.126.

<sup>216</sup> See the Billy Graham Evangelistic Association at <https://billygraham.org/>.

<sup>217</sup> Nor is the organization the evangelistic arm of a church or denomination.

### 2.3.17.2 Quaker Text

The 17th-century Quaker text examined for an embedded church-growth model is *The Journal of George Fox*.<sup>218</sup> Luella Wright argues that Quaker journals are an outgrowth of a group mind intent upon religious confession, autobiographical expression, and the advancement of Quaker ideals.<sup>219</sup> They are written with an expectation of posthumous publication.<sup>220</sup> Other such journals both precede and succeed that of Fox.<sup>221</sup> Hence, *The Journal of George Fox* is neither uniquely Foxian nor a literary concept originated by Fox.<sup>222</sup> When viewed comprehensively, such journals appear within a genre of Quaker literary expressions that includes sermons, essays, history, poems, and proverbs.<sup>223</sup> Arguably, most of the genre is didactic or otherwise advice-type literature. Wright maintains that the journals in particular were published for the benefit of posterity and articulated didactic aims.<sup>224</sup>

Wright argues that the collective value of these journals 'lies in their contribution to the motivating forces of nonconformity'.<sup>225</sup> Her study, however, specifically examines literary forms resulting within, and due to, the Quaker context. Incorporating Fox's *Journal* with the generality of other Quaker journals

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<sup>218</sup> Fox, *The Works of George Fox*, 1.

<sup>219</sup> Wright, *The Literary Life of the Early Friends, 1650-1725*, p.193.

<sup>220</sup> *Ibid.*, p.164.

<sup>221</sup> *Ibid.*, p.162.

<sup>222</sup> *Ibid.*, p.195.

<sup>223</sup> *Ibid.*, p.142. Occurring in various chapters.

<sup>224</sup> *Ibid.*, p.160.

<sup>225</sup> *Ibid.*, p.164. 'Nonconforming' used in the context of nonconformist groups of the era. This context is more fully discussed in the chapter on Fox (Section 5).



may be accurate, yet belies its uniqueness. The Quaker group mind of the era is dominated by Fox and his ideals.<sup>226</sup> Wright argues that his journal 'towers far above' all other journals in terms of revelations, 'spiritual strength, power of leadership and self-analysis'.<sup>227</sup> Fox is the inceptor, and emerged as the *de facto* leader of the early Quakers.<sup>228</sup> Therefore, while other journal writers express their participation in the Quaker movement, Fox's *Journal* is written from the vantage point of being its architect.

Therefore, Fox's *Journal* is constructively considered as the work of a practitioner-author, not unlike the works of practitioner-authors of modern texts. Both Fox's *Journal* and modern texts constitute advice-type literature. The style is different. The style, however, does not negate its valuation as a practitioner-author text for examination, given one stipulation. A text, modern or historical, must contain model constructs, as established in 'Construct Definitions'.<sup>229</sup> As will be argued, *The Journal of George Fox* does contain these constructs.<sup>230</sup>

## CRITICISMS OF THE *JOURNAL*

Criticisms of the *Journal* detract from its reliability. Questions surround how and when it was written. Norman Penney indicates that the *Journal* could not have been completed any sooner than 1675.<sup>231</sup> Pink Dandelion fixes its completion in

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<sup>226</sup> *Ibid.*, p.195.

<sup>227</sup> *Ibid.*, p.166.

<sup>228</sup> As will be presented and discussed (see Section 5).

<sup>229</sup> See Section 2.2.1.2.

<sup>230</sup> See Section 5.

<sup>231</sup> George Fox and Norman Penney, *The Journal of George Fox*, 2 vols. (Cambridge,: The University press, 1911), p.xxxv.

1676.<sup>232</sup> The Spence manuscript collection used to produce the first published *Journal* is presently missing its first sixteen pages.<sup>233</sup> Further, the manuscripts bear some fifty distinct handwritings, not all of whom are known.<sup>234</sup>

The *Journal* is hardly contemporaneous with actual events. It relates conversations, statements, events, and outcomes that occur some two to three decades earlier. The research period is 1643–1656. The published version did not appear until 1694.<sup>235</sup> Further, routine censorship within the Quaker entity formally began with the institution of the Second Day Morning Meeting in 1672.<sup>236</sup> Both the reliability of Fox's memory and the effects of censorship are arguably legitimate concerns.

In reading the *Journal*, the overall impression is that it is subjectively idealized. Throughout the narrative, Fox is always right and never once loses an argument. God consistently intervenes on his behalf, sustains him through difficulties, and appears to routinely punish his adversaries.<sup>237</sup> Hence, embellishments likely exist. Characterizations within the *Journal* appear manipulated to render parallels with biblical passages. One narrative has Fox identifying a woman as a harlot at first glance,<sup>238</sup> reminiscent of the woman-at-the-well passage found in John 4:17–19.<sup>239</sup> Another is the Pauline-like Damascene-

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<sup>232</sup> Dandelion, *An Introduction to Quakerism*, p.14.

<sup>233</sup> Fox and Penney, *The Journal of George Fox*, p.xxxiii. Penney speculates that the earliest printed version of Fox's journal was obtained from a source or sources other than the Spence manuscript collection.

<sup>234</sup> *Ibid.*, p.xxxvii. Different handwritings occur throughout both Vol. 1 and Vol. 2.

<sup>235</sup> Wright, *The Literary Life of the Early Friends, 1650-1725*, p.162.

<sup>236</sup> *Ibid.*, p.97.

<sup>237</sup> All these aspects are discussed in the Quaker Model section (Section 5).

<sup>238</sup> Fox, *The Works of George Fox*, 1, p.178.

<sup>239</sup> John 4:17–19 (KJV): 'The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou

road episode,<sup>240</sup> in which Fox is similarly struck blind.<sup>241</sup> However, some parallels may have been too striking at times even for the Quakers. The *Journal* states that 'above sixty ministers' were 'raised up' and sent out to broadcast the Quaker message.<sup>242</sup> Braithwaite contends that the number was closer to seventy.<sup>243</sup> The sending out of seventy ministers is reminiscent of the seventy sent out in the biblical passage of Luke 10.<sup>244</sup> Braithwaite speculates that the *Journal* rounded down to sixty in order to avoid the suspicion of mimicry. Hence, there are concerns surrounding the *Journal* that impinge on its reliability.

## DEFENSES OF THE *JOURNAL*

All the foregoing criticisms are valid. The *Journal* is an imperfect document. There are defenses, however. Norman Penney indicates that the manuscripts were well preserved.<sup>245</sup> He questions the exact time frame in which the *Journal* manuscripts were written, but not their authorial authenticity. The bulk of the

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now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet.'

<sup>240</sup> Acts 9:8–9 (KJV): 'And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.'

<sup>241</sup> Fox, *The Works of George Fox*, 1, p.84.

<sup>242</sup> *Ibid.*, p.194. In the year 1654.

<sup>243</sup> Braithwaite, *The Beginnings of Quakerism*, p.155. The actual number may have been seventy-three.

<sup>244</sup> Luke 10:1 (KJV): 'After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.' Note: This research uses the King James Version (KJV) of the Bible in quoting all scriptural passages, because that is the version that would have been in use in the 1600s. By contrast, the New International Version (NIV), of common use in the present day, states the same passage of Luke as: 'After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go.'

<sup>245</sup> Fox and Penney, *The Journal of George Fox*, p.xxxii. The indication here is that the manuscripts were reasonably legible.

handwriting has been identified as that of Thomas Lower, to whom the *Journal* was originally dictated by Fox.<sup>246</sup> Some of Fox's handwriting is present,<sup>247</sup> and the remaining handwritings appear as edits.<sup>248</sup> Further, Penney notes that Lower was present in pre-publication meetings of the *Journal* in late 1693.<sup>249</sup> Authorship therefore is generally not contested.

The fact that the *Journal* was written some twenty years later is not materially significant. Church-growth models are normally written reflectively, as recollections of the past transmuted into future propositions.<sup>250</sup> Warren similarly waited twenty years before writing his book.<sup>251</sup> Therefore, it is arguably normal that church-growth models are written post-factually, and at times much removed from actual events.

Moore indicates that variations in Fox's terminology pose difficulties in determining precise meanings, which can lead to differing conclusions.<sup>252</sup> Given the likelihood of interpolation, the *Journal* is problematic for accurately characterizing Quaker theology. By contrast, this research examines speech, activities, and events more generally to discern constructs and patterns.

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<sup>246</sup> Ibid., p.x. Lower was Fox's 'son-in-law and fellow prisoner in Lancaster prison from 1673 to 1674 [and] acted as Fox's scribe'. Penny, however, contends that the *Journal* was compiled afterwards while at Swarthmore Hall, thus his indication of 1675. Dandelion notes that 'Fox had lexical agraphia and could not write easily or sensibly'. Hence his dictation to Lower. See Dandelion, *An Introduction to Quakerism*, p.14.

<sup>247</sup> Fox and Penney, *The Journal of George Fox*, p.xxxvii.

<sup>248</sup> Ibid. Penney writes, 'Among the writers identified are Sarah Fell, Bridget Fell, Ellis Hookes, Gervase Benson, John Stubbs, Richard Richardson, Mark Swanner. There is no appearance of modern handwriting on any of The Journal MSS.'

<sup>249</sup> Ibid., p.xiv.

<sup>250</sup> The gap between actual events and resulting books does vary. Nevius wrote articles for the *Chinese Recorder* that were later collected into a published account on his behalf. Nonetheless, he still wrote reflectively, and his model was similarly published after his death. White (Circle) and Kimball (Vintage), both of more modern times, likely had the shortest gaps.

<sup>251</sup> Warren, *The Purpose Driven Church*, p.18.

<sup>252</sup> Moore, *The Light in Their Consciences*, p.76.

Technically, the pattern of Events is more deterministic than specific Events. Plainly, what Fox did or said at any one time is less important than what he generally did or said over time.

Within this study, the nature and context of a given statement are often more important than the terminology. For example, the *Journal* indicates that Fox argues with priests during their sermons. Theological studies might be highly interested in his specific arguments. This study derives greater utility from the Event: contentious one-on-one engagements directly in the presence of congregations. Further, repetition of these engagements establishes a significant pattern.

Authors of every modern model in this study drew their bases from history, yet none is offered as a historical-factual chronology. Each author draws from their experiences to issue forth idealized propositions. These are inherently biased and opinionated. They are 'should' propositions, not 'did' accounts. For example, it is unnecessary to fact-check what Warren actually 'did do' in order to comprehend his model proposition of what churches 'should do'. Similarly, it is not necessary to determine the factual accuracy of all of Fox's historical activities in order to comprehend and delineate his embodied model.

## DEFENSE SUMMATION

The factual accuracy displayed by the *Journal* is suspect, which imposes limitations that are more significant for some forms of research than others. This research endeavors to define a Quaker church-growth model among other models

that are inherently not factual propositions. While normally based on historical experiences, these are subjective, opinionated propositions. Therefore, just as the writings of contemporary writers are relied upon to define their church-growth models, so too this research relies upon the *Journal* to define an early Quaker church-growth model.

### 2.3.18 Delimitations & Limitations

#### 2.3.18.1 Delimitations

Delimitations are self-imposed parameters that arguably no research would be manageable without. Delimitations function to narrow the scope, yet also provide a clearer understanding of research intent. They are listed below.

##### 1. Doctrine

This study focuses on church-growth models, not church doctrine. Doctrine at times enters model discussions, but only to the extent needed to characterize and/or differentiate models. Further, the methodology used is not purposed for doctrinal explorations.

##### 2. Context

This study is purposed to conceptualize models in abstraction from their environments, rather than to analyze contextual interactions with a model.

Stated otherwise, the model is the focus of interest rather than the context within which the model is formulated. This is not to devalue contextual influence. Such variables as era, location, culture, and politics may all directly contribute to model development. This study, however, is generally interested in the result (model) and not its crucible. That said, context may still be engaged, yet only where needed in characterizing a model and/or its constructs.

### 3. Application and Crux

The objective of this research is to discuss models, but not applications of models. There is an exception, nevertheless. Contemporary-text authors intrinsically engage in touting their models' virtues with little if any attention paid to weaknesses. Weaknesses may be characterized by different nouns (difficulty or problem), yet similarly refer to an issue involving model application. While not desiring to digress into a myriad of potential application issues, it would be perhaps remiss to ignore the matter entirely. Therefore, in discussing each model, a brief acknowledgment of at least one significant issue will be presented. This is herein referred to as a 'Crux'. Discussion is presented after the Strategy. It is symbolized within the Profile with an 'X' placed in the construct that it affects.

### 4. Valuation

No attempt is made to evaluate a model's merits. The goal of this research is not to pass judgment or ultimately define a supreme or most effective model.

## 5. Presentation of Modern Models

Modern models will not be discussed with the same breadth and depth as the Quaker model. The Quaker model is a focal application of the framework and thereby warrants more discussion. Modern models are presented only to the extent necessary to give a reasonable appreciation of them. Two considerations influence this delimitation. First, presentation of the modern models demonstrates application of the framework across a variety of models and model propositions, thus substantiating its validity. Second, presentation of all published models serves to substantiate the claimed uniqueness of the Quaker model. Presentation should not be confused with other procedures within the study. Formation of the framework was achieved by virtue of an intense examination of several of the modern models. This delimitation applies solely to modern-model presentation.

## 6. Movements

The search for and examination of modern models are delimited to their publication. The model must be in a published text. No effort is herein made to provide case studies of religious movements in an attempt to elicit potentially embedded models.

## 7. Growth

Analysis of church growth is limited to numeric growth as opposed to spiritual growth, as stated in the Introduction (Section 1.1). There are several reasons



for this delimitation. The two forms of growth are quite different. Analyzing spiritual growth would necessitate a different population texts, research design, and skill set than that possessed by this researcher. Essentially, pursuing too many objectives would make the study unwieldy if not impossible.<sup>253</sup>

### 2.3.18.2 Limitations

All studies have limitations, whether acknowledged or not. Such variables as bias and imperfect or incomplete information can influence interpretations and findings.<sup>254</sup> Arguably, not all limitations may even be realized. That stated, several limitations are recognized in the discussion that follows.

#### 1. Model Definition

The definition of a model is an approximation. In absolute terms, philosophical disagreements exist, and lacunae are present.<sup>255</sup> In relative terms, the threshold for model establishment in this research is somewhat imprecise. Additionally, model representations are, by their nature, simplifications of realities. Delineated constructs may or may not constitute all constructs of a given model.

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<sup>253</sup> One may however argue that more people may experience spiritual growth if there are more people.

<sup>254</sup> "University of Southern California Research Guides," (2016), <http://libguides.usc.edu/writingguide/limitations>.

<sup>255</sup> Frigg and Hartmann, "Models in Science."

## 2. Perspective and Bias

Qualitative methods are usually linked to constructivism, knowledge being constructed rather than found.<sup>256</sup> Construction has embedded the perspective of the researcher who possesses biases, realized and unrealized. Realized biases include formal training, a business background, and a Christian upbringing on the part of the researcher.<sup>257</sup> Research design attempts to mitigate such biases, which are discussed in Research Design (Section 2.3.1). It is unlikely that this study has attained fully objective results.

## 3. Incomplete Search

The search for modern church-growth models was extensive and sustained, yet is confined to the anglophone language and not certain to be exhaustive. Despite confidence that all were located, it is possible that at least one was missed. Therefore, in those instances in which this study refers to 'all' models, the interpretation should not be interpreted as 'exhaustively all'.

## 4. Primary Documents

This research relies fully on published and electronic copies of the primary Quaker text. Transcription of 17th-century manuscripts requires an expertise not possessed by this researcher. No verification of the accuracy of these transcribed documents has been made by this study.

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<sup>256</sup> Rudestam, *Surviving Your Dissertation*, p.35.

<sup>257</sup> Formal business training was for a Master's in Business Administration (MBA). A Protestant Christian upbringing was most closely aligned with the Baptist denomination.

## EVALUATION OF LIMITATIONS

Limitations potentially impact the validity of research. However, the term 'potential' should not be considered synonymous with actual, nor actual with significant. In the instance of model definition, the lack of consensus agreement in absolute terms does not interfere with the progress of this research. Arguably, a relative understanding of the concept of a model is arguably sufficient to enable valid discussion.

Perspective should automatically be assumed to produce bias. Bias can never assuredly be eradicated. It can, however, be minimized to such a degree that its effect is insubstantial, as is asserted herein by virtue of the research design. Arguably, perspective and research design work cooperatively, with perspective serving to construct knowledge and research design serving to ensure accuracy.

Assembly of George Fox's manuscripts into a publishable text was performed by Thomas Ellwood.<sup>258</sup> All published versions of *The Journal of George Fox* for decades used Ellwood's handiwork, reprinting the first edition virtually verbatim. This includes the 1835 version used by this study.<sup>259</sup> It was not until 1911 when Norman Penney undertook his published version of the *Journal* that a

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<sup>258</sup> Wright, *The Literary Life of the Early Friends, 1650-1725*, p.102.

<sup>259</sup> Fox and Penney, *The Journal of George Fox*, p.v.

detailed reexamination of the historical manuscripts occurred.<sup>260</sup> In comparing his completed version with that of Ellwood, Penney assessed the variations thusly:

In comparing, as we are now able to do, the largest section of the original MS. with the first printed edition, it is possible for us to realise how difficult and responsible the task was that fell to Ellwood's pen. Compression and abbreviation were a necessary part of that task, and on the whole well carried out: the portrait which the manuscript *Journal* gives us is essentially the same as that of the printed edition, yet, in comparing the two, one is sensible that here and there the cautious care of the editor has removed some rough vigorous touch: the whole is quieter, a shade less naif, a shade nearer the conventional.<sup>261</sup>

As such, this study's reliance on the printed version of the *Journal* is arguably well founded. To wit, use of the original manuscripts rather than the published text is unlikely to produce differing results.

A failure to locate exhaustively all church-growth models in the literature would have an impact on some results, yet marginally at most. It would not invalidate either the methodology or the design. A sufficient number of modern texts were located to construct and validate the analytical framework. Identification of an additional text could potentially limit conclusions as to the uniqueness of any one model yet would be unlikely to affect the analyses or other conclusions. Therefore, an inexhaustive population of texts presents no substantial limitations. In conclusion, all known limitations do not impede this research from reaching substantially reliable and valid results.

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<sup>260</sup> Ibid. Using the Spence manuscripts.

<sup>261</sup> Ibid., p.xv.

### 2.3.19 Study Period

The time period of the *Journal* starts well before the Quaker movement began and extends some two decades thereafter. During this time, Rosemary Moore indicates that the movement underwent a series of metamorphoses in roughly decadal intervals, from 1650 to 1670.<sup>262</sup> By 1689, the early 'charismatic' movement was gone.<sup>263</sup> Therefore, as the entity changed, so too did the model. Arguably, examinations at differing intervals would yield differing models. An examination over a prolonged period would yield an averaged model, composed of less distinct if not conflicting observations. Support for this argument is found with Richard Allen and Rosemary Moore. They maintain that major changes occurred following Fox's release from prison in 1666, when 'within a few years the Quakers acquired a new organization, a new headquarters, and several of its most important exponents, notably William Penn and Robert Barclay'.<sup>264</sup> Thus, a specific period must be selected. This study is interested in the model as inceptioned. This is the period that contains the model as created by Fox, in its most aggressive and successful form.<sup>265</sup>

William Braithwaite recognized two general periods, a 'First Period of Quakerism', from approximately 1643 to 1660,<sup>266</sup> followed by a 'Second Period', extending to approximately 1723.<sup>267</sup> Within this time span, he characterizes the

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<sup>262</sup> Moore, "Towards a Revision of the Second Period of Quakerism," p.8.

<sup>263</sup> *The Light in Their Consciences*, p.228. The charismatic character of the movement arguably had waned well before 1689.

<sup>264</sup> Allen and Moore, *The Quakers, 1656-1723*, p.2.

<sup>265</sup> Wright, *The Literary Life of the Early Friends, 1650-1725*, p.1.

<sup>266</sup> Braithwaite, *The Beginnings of Quakerism*.

<sup>267</sup> *The Second Period of Quakerism*.

years prior to 1649 as Fox's 'years of wandering'.<sup>268</sup> He notes that Fox did not become aware of his 'apostolic commission' until 1649.<sup>269</sup> In 2012, Moore argued for a division between the first and second periods to be set at 1666.<sup>270</sup> Regardless, their respective arguments for differing demarcation are not based on model development.

Fox's *Journal* starts with his birth in 1624, yet substantially begins in the year 1643 when he leaves home at the age of nineteen.<sup>271</sup> As such, the year 1643 forms a potential early boundary of the study, these years having a bearing on the model's formation. The later boundary is selected based on Foxian assertions of a milestone in 1656. Fox makes two such assertions in that year:

In this year the Lord's truth was finely planted over the nation, and many thousands were turned to the Lord.<sup>272</sup>

A blessed heavenly meeting we had, and the Lord's everlasting power came over all; in which I saw and said, 'that the Lord's power had surrounded this nation round about as with a wall and bulwark, and his seed reached from sea to sea.'<sup>273</sup>

Therefore, the early Quaker church-growth model was already formed, working, and productive. In 2018, Allen and Moore combined to argue for a 'second period' starting in the late 1650s.<sup>274</sup> As such, this study is confined to the years from 1643 through to 1656.<sup>275</sup>

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<sup>268</sup> *The Beginnings of Quakerism*, p.31.

<sup>269</sup> *Ibid.*, p.46.

<sup>270</sup> Moore, "Towards a Revision of the Second Period of Quakerism," p.8.

<sup>271</sup> Fox, *The Works of George Fox*, 1, p.67.

<sup>272</sup> *Ibid.*, p.309.

<sup>273</sup> *Ibid.*, p.323.

<sup>274</sup> Allen and Moore, *The Quakers, 1656-1723*, p.2. The 'first ... signs of shifting' appear 'in the late 1650s'.

<sup>275</sup> Some clarifying remarks in the *Journal* made in 1657–59 are briefly considered.

### 2.3.20 Five Church Functions

Rich Warren identifies five church functions. He refers to them as purposes, in harmony with the title of his book, the *Purpose Driven Church*.<sup>276</sup> Within this thesis, they are viewed as Functions, a specific type of model Construct. He was not the only author to do identify these Functions, David Garrison and George Barna did so as well. Warren however was the first (as encountered) of the authors to do so, and provides a direct reference to Scripture for justification. He refers to Acts 2:42-47 (NIV):

They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. 43 Everyone was filled with awe at the many wonders and signs performed by the apostles. 44 All the believers were together and had everything in common. 45 They sold property and possessions to give to anyone who had need. 46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

For clarity, the relevant phrases of Acts 2:42-47 (NIV) are parsed and associated with their Function as follows (Table 4):

Phrase:	Function:
Teaching	Discipleship
Fellowship Continued to meet together Broke bread in their homes and ate together	Fellowship
Signs and wonders performed	Outreach
Prayer Praising God	Worship
Give to anyone in need	Service

**Table 4 Acts 2:42-47 Functions.**

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<sup>276</sup> Warren, *The Purpose Driven Church*.

Warren looks to the last line of verse 47 to conclude a causal relationship: 'God added the growth (his part) when the church did its part (fulfill the five purposes).'<sup>277</sup>

Up until this point, these five Functions have largely been approached academically and theoretically. A scriptural discussion is undertaken here due their presence in the Bible yet also to address a potential concern of proof texting.<sup>278</sup> Acts 2:42-47 is not the only Scripture containing these church functions. While they may appear throughout the Bible, Warren more specifically assigns them to a 'New Testament' church.<sup>279</sup> Therefore, offered here are some additional passages from the New Testament that contain references to these Functions.<sup>280</sup>

## DISCIPLESHIP

Matthew 4:23 (NIV) has Jesus going throughout 'Galilee, teaching in their synagogues, proclaiming the good news.' In Matthew 9:35 (NIV), 'Jesus went through all the towns and villages, teaching in their synagogues.' The essence of Discipleship is education or teaching. These passages exemplify that Jesus himself engaged in discipleship, setting the example for others. Of interest, other passages indicate that disciplers are the result of Divine involvement. 1 Corinthians 12:28 (NIV) states that God 'placed in the church first of all apostles,

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<sup>277</sup> Ibid., p.49.

<sup>278</sup> Taking a passage in isolation and therefore potentially out of context.

<sup>279</sup> Warren, *The Purpose Driven Church*, p.49.

<sup>280</sup> This listing is not exhaustive. It is only intended to show that the Functions are not confined solely to Acts 2:42-47.



second prophets, third teachers.’ Ephesians 4:11 (NIV) states that ‘Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers’. These passages indicate a substantial emphasis being placed on Discipleship.

## FELLOWSHIP

The Methodology and Design section discusses Fellowship along two principle lines: (1) camaraderie and sociability and (2) mutual support and benefit. Scriptural passages reference both of these aspects. 1 Corinthians 1:9 (NIV) refers to comradery in stating ‘God is faithful, who has called you into fellowship with his Son, Jesus Christ’. 2 Corinthians 13:14 (NIV) follows suit in stating ‘May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all’. 1 John 1:3 (NIV) also indicates a comradery in stating ‘We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ’. Further, 1 John 1:7 (NIV) indicates a comradery with ‘But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.’

Other passages found emphasize mutual benefit and sharing. Acts 4:32 (NIV) contains ‘All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had’. 1 Corinthians 10:16-18 (NIV) states ‘Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a

participation in the body of Christ? 17 Because there is one loaf, we, who are many, are one body, for we all share the one loaf'. This latter passage attaches a weightier consideration on the sharing of possessions, associating it with the 'body of Christ'.

## OUTREACH

Matthew 28:18-20 (NIV) contains arguably one of the more recognizable passages in the New Testament:

Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.'

Matthew 4:18-19 (NIV) presents Jesus at the Sea of Galilee where he finds Simon (Peter) and his brother Andrew. Jesus calls to them 'Come, follow me... and I will send you out to fish for people'. The Apostle Paul engaged in several missionary journeys, all referenced in Acts. His first journey is found in Chapters 13:4 - 15:35 along with Barnabas, his travelling companion. Paul's second journey is captured in Chapters 15:36 - 18:22, this time traveling with Silas. His third journey is found in Chapters 18:23 - 21:17.<sup>281</sup> In all, these journeys arguably contain the most sustain missionary effort in the New testament. Luke 10:1-2 (NIV) contains the

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<sup>281</sup> There three missionary journeys found in Acts. Some scholars argue for a fourth, pointing to Acts 27:1 - 28:16. These passage indicate that Paul was shipwrecked in route to Roman, where he became in prisoned. These scholars express the belief that Paul, somewhere in this journey, made it to Spain. If so, record of his presence there is not recorded in the Bible.

'sending of the seventy-two'.<sup>282</sup> It states 'After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. 2 He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.'"

Some of the above examples found in Scripture are the more widely known. A less obvious example is the Gerasene demoniac. Luke 8:26-39 (NIV) has Jesus in the Gerasene region near Decapolis. Approached by a demon-possessed man, Jesus casts out the demon(s) to free the man.<sup>283</sup> The demon(s) enter a nearby herd of pigs, who promptly perish over a cliff. Residents become upset with their loss and ask Jesus to leave. It is at this point that 'The man from whom the demons had gone out begged to go with him, but Jesus sent him away, saying, 39 "Return home and tell how much God has done for you." So the man went away and told all over town how much Jesus had done for him.' On Jesus' return to the area scripture records that over 4,000 people came out to listen.<sup>284</sup> This marked difference is arguably the result of the outreach effort of the former demoniac.

## WORSHIP

Worship is presented at least along several lines in Scripture. Hebrews 12:28 (NIV) states 'Therefore, since we are receiving a kingdom that cannot be

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<sup>282</sup> The NIV states that the number sent out was seventy-two. Other versions of the Bible, such as the King James used in the *Journal*, say the number was seventy.

<sup>283</sup> Indications are that there likely were more than one.

<sup>284</sup> Mark 8:6-9.

shaken, let us be thankful, and so worship God acceptably with reverence and awe'. In passage identifies several aspects all in one passage: gratitude, reverence, and awe. Other passages emphasis the glorification of God. Luke 11:1-2 (NIV) states that one of the apostles asked Jesus to teach them to pray. Jesus in turn starts with glorification: 'When you pray, say: 'Father, hallowed be your name'. Romans 4:20 (NIV) refers to Abraham who 'gave glory to God'. 1 Corinthians 10:31 (NIV) says 'So whether you eat or drink or whatever you do, do it all for the glory of God'. Philippians 2:11 (NIV) says to let 'every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father'. Worship is a persistent topic in the New Testament.

## SERVICE

Service among model authors is a somewhat of an intermittent Function. It is however readily apparent in Scripture. Luke 10:27 (NIV) arguably sets the tone in stating 'Love your neighbor as yourself'. The passage is found in the extended parable of the Good Samaritan. A man attacked and left by the wayside is passed by all except for a Samaritan, who took him to town, paying for his care and lodging. There are many facets that could be discussed in this parable. This interest here however is that care is provided for another – not being a fellow member of a church. Matthew 19:21 (NIV) has Jesus stating "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me." Matthew 26:9 (NIV) says "This perfume could have been sold at a high price and the money given to the poor." Luke 11:41

(NIV) says to 'be generous to the poor'. Acts 9:36 (NIV) points to Tabitha saying that 'she was always doing good and helping the poor.' Luke 3:11 (NIV) has John stating "Anyone who has two shirts should share with the one who has none."

Wimber is unique among model authors for his positioning of miracles as Service. This position is not without scriptural support. Luke 9:42 (NIV) refers to a boy attacked by a demon which 'threw him to the ground in a convulsion. But Jesus rebuked the impure spirit, healed the boy and gave him back to his father'. Verse 43 continues that 'they were all amazed at the greatness of God'. Present, as Wimber would argue, is Service to the parent yet Power Evangelism (Outreach) to spectators.<sup>285</sup> Luke 17:12-14 (NIV) reinforces Wimber contention: 'As he was going into a village, ten men who had leprosy met him. They stood at a distance 13 and called out in a loud voice, "Jesus, Master, have pity on us!" 14 When he saw them, he said, "Go, show yourselves to the priests." And as they went, they were cleansed'. Again, Service to the afflicted with Power Evangelism (Outreach) to the priests.

## SUMMARY

Rick Warren's argument for five purposes (i.e., Functions) of a church is not limited to a single passage in Scripture. There are a number of other passages that support his argument, only some of which are presented here.

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<sup>285</sup> See Wimber (section 3.7.7).

Further, the definitions of Functions used in this study align reasonably, if not entirely, well with Scripture.

## 2.4 CHAPTER SUMMARY

This chapter selected a methodology and delineated the procedures to implement it. Population texts were identified, limitations discussed, and the study period delimited. The next chapter explores the individual texts of modern church-growth authors.

### 3 MODERN MODELS

A dozen practitioner church-growth models were found in the literature, appearing since the late 1890s. The models are presented and analyzed in chronological order of publication, using the model framework.

#### 3.1 NEVIUS (1899)

John L. Nevius was an American Presbyterian missionary who served in China from 1854 to 1893, the year that he died.<sup>1</sup> During his tenure, he published a series of articles in the *Chinese Recorder* that were later reprinted in a book, *The Planting and Development of Missionary Churches*, by the Presbyterian Press, Shanghai, in 1886.<sup>2</sup> Nevius primarily advocated a missiological change favoring indigeneity.<sup>3</sup> The text contains only one unrelated use of the term 'model'.<sup>4</sup> Rather than model, he writes in terms of systems, referring to the 'Old' one in contrast to his 'New' one.<sup>5</sup> He acknowledges both systems as desirous of the same outcome, that of 'independent, self-reliant, and aggressive native churches'.<sup>6</sup> The difference lies in the means. He admonishes the Old system for its reliance on foreign funds

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<sup>1</sup> Everett N. Hunt, Jr., "The Legacy of John Livingston Nevius," *International Bulletin of Missionary Research* 15, no. 3 (1991): p.120.

<sup>2</sup> Nevius, *The Planting and Development of Missionary Churches*, p.3.

<sup>3</sup> *Ibid.*, p.7.

<sup>4</sup> In this instance, he was referring to mentoring, such as being a 'model' for another.

<sup>5</sup> Nevius, *The Planting and Development of Missionary Churches*, p.7.

<sup>6</sup> *Ibid.*, p.8.

to artificially promote growth,<sup>7</sup> a system that injects relatively large amounts of capital early in a mission that reduce over time.<sup>8</sup> The New system he advocates argues for 'independence and self-reliance from the beginning'.<sup>9</sup> Nevius experientially bases his New system on many 'difficulties and discouragements' with the Old.<sup>10</sup>

The term 'self' appears repeatedly in his articles: (1) 'self-reliant',<sup>11</sup> (2) 'self-dependence',<sup>12</sup> (3) 'self-propagating',<sup>13</sup> (4) 'self-supporting',<sup>14</sup> (5) 'self-respect',<sup>15</sup> (6) 'self-culture',<sup>16</sup> (7) 'self-deceived',<sup>17</sup> (8) 'self-sustaining',<sup>18</sup> and (9) 'self-denial'.<sup>19</sup> Posterity has conflated Nevius' model<sup>20</sup> with the Three-Self principles of Rufus Anderson.<sup>21</sup> Anderson advocated indigeneity of foreign missions, the attributes of which were to be self-governing, self-supporting, and self-propagating entities.<sup>22</sup>

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<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid., p.7.

<sup>11</sup> Ibid., p.8.

<sup>12</sup> Ibid., p.10.

<sup>13</sup> Ibid., p.15.

<sup>14</sup> Ibid., p.35.

<sup>15</sup> Ibid., p.65.

<sup>16</sup> Ibid., p.26.

<sup>17</sup> Ibid., p.14.

<sup>18</sup> Ibid., p.66.

<sup>19</sup> Ibid., p.91.

<sup>20</sup> Paul S. Cha, "Unequal Partners, Contested Relations: Protestant Missionaries and Korean Christians, 1884—1907," *The Journal of Korean Studies* 17, no. 1 (2012). Note how Cha characterizes Nevius' model: 'Although only having been officially adopted in full by the four Presbyterian mission boards that came to the country, the Nevius Method was unofficially adopted by the Southern Methodists, and the Northern Methodists drew elements from it. As commonly understood, this policy strove to create a strong, independent, native church through an emphasis on the Three Self Principle.'

<sup>21</sup> "Anderson, Rufus (1796-1880) : American Congregational Administrator and Theorist of Foreign Missions," Boston University, [www.bu.edu/missiology/missionary-biography/a-c/anderson-rufus-1796-1880/](http://www.bu.edu/missiology/missionary-biography/a-c/anderson-rufus-1796-1880/).

<sup>22</sup> Robert A. Schneider, review of *Nothing but Christ: Rufus Anderson and the Ideology of Protestant Foreign Missions*, Paul William Harris, *Church History* 70, no. 3 (2001): p.584.



The same principles were separately developed and advanced by Henry Venn.<sup>23</sup> As contemporaries of a younger Nevius, their writings may have influenced his thoughts.<sup>24</sup>

Wesley Handy references nine elements found in Nevius' model: (1) Itinerant evangelism by the missionary, (2) every believer as an evangelist, (3) self-government, (4) self-support, (5) biblical education, (6) strict church discipline, (7) cooperation and union with other bodies, (8) non-interference in lawsuits, and (9) general helpfulness to people.<sup>25</sup> The elements are a list of observations that lack systemic characterization. Of the nine elements, seven are identified within the model constructs discussed below. 'Cooperation and union' are not found to exist within a model construct. Rather, this element appears to be a contextual application among an island of expatriates. 'General helpfulness' may relate to Nevius' nature, yet otherwise appears to have little bearing on the model.

Nevius left his mission in 1889 for a three-year furlough. He returned to China in 1892 and died there the following year.<sup>26</sup> His earlier departure from China had included a stop in Korea,<sup>27</sup> where he shared his views with notable

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<sup>23</sup> "Venn, Henry (1796-1873) : Anglican Missions Administrator and Theorist," Boston University, <http://www.bu.edu/missiology/missionary-biography/t-u-v/venn-henry-1796-1873/>. 'A church was judged to be indigenous when it was self-propagating, self-financing, and self-governing. Venn developed his theory of mission in a series of pamphlets and policy statements written in the years 1846 to 1865.' This is approximately 25-50 years prior to Nevius' publication(s).

<sup>24</sup> Hunt, "The Legacy of John Livingston Nevius," p.120.

<sup>25</sup> Handy, "Correlating the Nevius Method with Church Planting Movements," p.7. Handy drew the elements from the work of Charles Allen Clark. See Clark, "The National Presbyterian Church of Korea as a Test of the Validity of the Nevius Principles of Missionary Method."

<sup>26</sup> Hunt, "The Legacy of John Livingston Nevius," p.122.

<sup>27</sup> Ibid.

effect.<sup>28</sup> Everett Hunt contends that the 'Nevius Plan' is the most commonly cited factor for the early success of Christianity in Korea.<sup>29</sup>

### 3.1.1 Structure

Nevius advocates a traditional hierarchy of authority, with delegation of duties down through an established chain of command.<sup>30</sup> The structure is decentralized into semi-autonomous, 'self-propagating centres'.<sup>31</sup> Worship meetings typically occur within ordinary dwellings, and less commonly in separate buildings especially erected for that purpose.<sup>32</sup> Structure is a flat tier, comprising the missionary, two indigenous assistants, and local leaders.<sup>33</sup>

Station/churches are grouped into regions, regions into geographic districts, and districts then divided among the assistants.<sup>34</sup> It is an itinerant operation. Assistants visit each station on a regular rotation, usually every sixty days, for about a week.<sup>35</sup> Their objective is to model a behavior and process that local leaders may mimic in the assistant's absence.<sup>36</sup> Nevius endeavors to visit each station twice annually, on a regular basis.<sup>37</sup>

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<sup>28</sup> Nevius, *The Planting and Development of Missionary Churches*, p.3.

<sup>29</sup> Hunt, "The Legacy of John Livingston Nevius," p.124.

<sup>30</sup> Nevius, *The Planting and Development of Missionary Churches*, p.32.

<sup>31</sup> *Ibid.*, p.42.

<sup>32</sup> *Ibid.*, p.34.

<sup>33</sup> *Ibid.*, p.33.

<sup>34</sup> *Ibid.*

<sup>35</sup> *Ibid.* Nevius often uses the terms 'centres' or 'stations', which are used synonymously with 'churches'.

<sup>36</sup> *Ibid.*

<sup>37</sup> *Ibid.*

What is apparent is that formal contact by either missionary or assistant occurs some seven to eight weeks apart. In the interim leaders are left alone, yet not entirely to their own devices. Nevius developed a corpus of rules and regulations, assembled in a 'Manual for Inquirers'.<sup>38</sup> The Manual contains selections from scripture to be memorized, rules of organization and guidance, and instructions for baptism and communion.<sup>39</sup>

Nonetheless, Nevius expends some effort in the fourth chapter advocating against impositions of Western-style structures.<sup>40</sup> He argues against developing a structure that is erected too hastily. Rather, he recommends flexibility guided by 'personal proclivities and local circumstances',<sup>41</sup> and as suitable personnel can be developed.<sup>42</sup> In the interim, Nevius' model suffices, with 'unofficial religious teachers and native evangelists'.<sup>43</sup>

In summation, Nevius' discussion of Structure is substantial. It is simple, yet that is not to be equated with insignificant. The simple structure portrayed is fundamentally necessary to Nevius' context. He argues against complexity. Such simplicity is thereby fundamental to the model's operation. Structure is thus a Major Tenet.<sup>44</sup>

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<sup>38</sup> Ibid., p.38.

<sup>39</sup> Ibid.

<sup>40</sup> Ibid., p.55. Chapter entitled: Organization of Stations, Present and Prospective.

<sup>41</sup> Ibid., p.56.

<sup>42</sup> Ibid., p.60.

<sup>43</sup> Ibid., p.55.

<sup>44</sup> Of Handy's nine elements, three are found to relate to Structure: (1) itinerancy, (3) self-government, and (4) self-support.

### 3.1.2 Talent

Nevius' hierarchy consists of a single foreigner: the missionary.

Subordinate positions are filled with indigenous people, who carry out the bulk of the work.<sup>45</sup> The missionary's duties are largely to organize and direct.<sup>46</sup> Hence, Nevius places a substantial emphasis on limiting the appearance and actuality of foreign involvement.

He stresses the use of unpaid agency, staffing the operation with volunteers.<sup>47</sup> Nevius' arguments for unpaid agency are threaded throughout his presentation. Assembled, they are composed of both the negative outcomes of compensation and the ultimate benefits of volunteerism. Negative outcomes include the inhibition or suppression of volunteerism.<sup>48</sup> He also cites encouragement of a 'mercenary spirit',<sup>49</sup> one motivated by greed rather than 'religious awakening'.<sup>50</sup> Lastly, paid agency tends to develop envy and jealousy in the community.<sup>51</sup> Altogether, effectiveness suffers with paid advocacy.<sup>52</sup>

Nevius cites 1 Corinthians 7:20, 'Let each man abide in that calling wherein he was called.'<sup>53</sup> He thereby justifies not recasting a person's vocation and social

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<sup>45</sup> Nevius, *The Planting and Development of Missionary Churches*, p.86.

<sup>46</sup> Ibid.

<sup>47</sup> Ibid., p.8.

<sup>48</sup> Ibid., p.16.

<sup>49</sup> Ibid., p.15.

<sup>50</sup> Ibid.

<sup>51</sup> Ibid., p.13.

<sup>52</sup> Ibid., p.22. Nevius' arguments could in turn be applied to himself or other missionaries. As will be presented when exploring the Quaker text, Fox is highly critical of paid clergy. The contexts of the two authors were considerably different. Regardless of Nevius' standard of living in England, he arguably was considered rich by the standards of Chinese peasants. Paying subordinate emissaries aroused suspicions and created animosities. That said, the potential adverse effects of paid agency may be universally applicable.

<sup>53</sup> Ibid., p.19. American Standard Version (ASV).

setting. Nevius also relates a Chinese adage that one cannot be 'diligent and successful' in both temporal and religious matters simultaneously.<sup>54</sup> Essentially, one must choose. Nevius characterizes such an ultimatum as an excuse, best combated by 'living examples' of prosperous, yet faithful, Christians.<sup>55</sup> Ultimately, he contends that lay leaders are most useful when 'left in their original homes and employments'.<sup>56</sup>

Nearly unnoticed in Nevius' presentation is the issue of his assistants. Itinerant duties appear to dominate their schedules and consume considerable portions of their time. As such, their positions are probably compensated, and local leaders, and lower, are unpaid. Reviewing the text reveals embedded conditionals, such as 'minimize' unpaid agency and unpaid 'at first'.<sup>57</sup> Therefore, volunteerism has its limits. Those rising within the entity at some point become compensated.

Budding subordinates must also be 'proven'.<sup>58</sup> By this Nevius emphasizes the necessity for testing a person's character.<sup>59</sup> Testing is characterized as a process separate from training, occurring simultaneously, yet 'largely by the same means'.<sup>60</sup> His syllabus includes study, work, trial, and suffering.<sup>61</sup> The result is a 'good soldier of Jesus Christ'.<sup>62</sup> Thus, the syllabus constitutes countermeasures for both impure intents and inexperience.<sup>63</sup> Nevius acknowledges that a sense of

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<sup>54</sup> Ibid., p.24.

<sup>55</sup> Ibid.

<sup>56</sup> Ibid., p.8.

<sup>57</sup> Ibid., p.8 and p.24, respectively.

<sup>58</sup> Ibid., p.26.

<sup>59</sup> Ibid., p.27.

<sup>60</sup> Ibid.

<sup>61</sup> Ibid.

<sup>62</sup> Ibid.

<sup>63</sup> Ibid., p.16. and p.21., respectively.

urgency can lead to premature deployment of protégés.<sup>64</sup> His recommendation is patience for however long as may be required.<sup>65</sup>

In summation, Nevius' exhortations for personnel who are indigenous, unpaid, and well trained consume a substantial portion of his presentation. His arguments surrounding Talent are signature elements of his model. Talent is thus a Major Tenet.

### 3.1.3 Discipleship

Discipleship is well entangled with processes recognized within Talent: proving and training. It is reflective of the systemic approach, and indicative of a high degree of procedure in Nevius' model.<sup>66</sup> He specifically states that discipleship is given 'great prominence' at all stations/churches.<sup>67</sup> Stations perform traditional Sunday school sessions.<sup>68</sup> Further, he articulates a serial, tutor-tutee discipleship system. Each person is a 'learner from some one more advanced, and a teacher of some one less advanced'.<sup>69</sup> By this process, Nevius secures the largest possible number of teachers.<sup>70</sup> He acknowledges that one aspect of the system results in tutors who are, to varying extents, both inexperienced and ignorant.<sup>71</sup> Yet what might be considered deficient he touts as

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<sup>64</sup> Ibid., p.28.

<sup>65</sup> Ibid., p.60.

<sup>66</sup> To help keep the two tenets disambiguated, training for administrative development falls within Talent, whereas training for spiritual development falls within Discipleship.

<sup>67</sup> Nevius, *The Planting and Development of Missionary Churches*, p.31.

<sup>68</sup> Ibid., p.33.

<sup>69</sup> Ibid., p.32.

<sup>70</sup> Ibid., p.36.

<sup>71</sup> Ibid.

advantageous. First, what a given tutor knows 'is just what the others need first to learn'.<sup>72</sup> Second, tutors and tutees are not 'widely separated in intelligence and sympathy'.<sup>73</sup> Thus, he portrays the system as practical and effective, while retaining its indigeneity.

In summation, Nevius indicates that discipline consumes a significant percentage of time.<sup>74</sup> He characterizes the matter as healthy for the Christianization enterprise.<sup>75</sup> The effort also includes the use of a 'Record Book' of transgressions.<sup>76</sup> More importantly from a model perspective, discipline is specifically characterized as 'indispensable' to numeric growth.<sup>77</sup> Nevius places considerable importance on discipleship. Discipleship is thus a Major Tenet.<sup>78</sup>

#### 3.1.4 Fellowship

No evidence exists that fellowship is a tenet in this model. A singular instance of the term fellowship is found: 'God, who has called a man to the fellowship of His Church'.<sup>79</sup> This reference has little, if any, bearing on the model. The bulk of Nevius' presentation advocates against disturbing any preexisting relationships in the indigenous population.<sup>80</sup> One instance does suggest financial

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<sup>72</sup> Ibid.

<sup>73</sup> Ibid. The suggestion made by Nevius is essentially compatibility.

<sup>74</sup> Ibid., p.48.

<sup>75</sup> Ibid.

<sup>76</sup> Ibid.

<sup>77</sup> Ibid.

<sup>78</sup> This construct contains two of Handy's elements: (5) biblical education and (6) strict church discipline.

<sup>79</sup> Nevius, *The Planting and Development of Missionary Churches*, p.28.

<sup>80</sup> Ibid., p.19.

assistance to poorer church members.<sup>81</sup> However, the statement is made within a context of willingness to tithe. Neither instance is within a context of Fellowship affecting growth. Fellowship is thus Inactive.

### 3.1.5 Outreach

Within this model, outreach is propagated relationally along communal and familial lines.<sup>82</sup> Proselytes may experience some initial ostracism, yet Nevius contends that the curious or sympathetic are soon drawn into conversations.<sup>83</sup> Effectiveness is dependent upon several perceptions. First, and foundationally, Christian witness must come from locals, not foreigners.<sup>84</sup> Thereby, the religion is perceived as universal rather than foreign.<sup>85</sup> Second, the evangelizer must otherwise appear normal, i.e., the same person and vocation but with a new perspective.<sup>86</sup> Over an extended period, however, Nevius emphasizes the importance of prosperity.<sup>87</sup> Proselytes need to be successful. This is not Christianity as a pathway to prosperity. Rather, his concern is that Christianity not be subject to superstitions of misfortune, a perception that would hamper outreach.<sup>88</sup>

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<sup>81</sup> Ibid., p.51.

<sup>82</sup> Ibid., p.43.

<sup>83</sup> Ibid.

<sup>84</sup> Ibid.

<sup>85</sup> Ibid.

<sup>86</sup> Ibid.

<sup>87</sup> Ibid., p.24.

<sup>88</sup> Ibid.



Outreach efforts adjust somewhat in areas with 'neither stations nor inquirers'.<sup>89</sup> One tactic is spontaneous preaching in crowded locations. 'Moved by curiosity', people will gather 'to see the foreigner'.<sup>90</sup> Nevius also suggests visiting fairs,<sup>91</sup> schools,<sup>92</sup> and engaging other guests at lodges.<sup>93</sup> Certain subpopulations are also targeted. For example, he identifies one group as 'seekers after the truth'.<sup>94</sup> Other potential targets are literati and public officials.<sup>95</sup> Once a foothold is achieved, however, self-propagation is again the rule. Nevius describes evangelistic growth as biologically analogous to a sarmentaceous plant: 'runners striking root and producing new plants in the vicinity of the parent stock'.<sup>96</sup> New plants tend to be less than one to two days distant,<sup>97</sup> each to be organized under a chosen leader.<sup>98</sup>

In summation, it is apparent that the whole of Nevius' presentation is geared toward Outreach. The outlook, however, is tempered with a recommendation to concentrate on process rather than result: 'Only in eternity will every man's work be fully made manifest.'<sup>99</sup> Outreach is thus a Major Tenet.<sup>100</sup>

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<sup>89</sup> Ibid., p.8.

<sup>90</sup> Ibid., p.81.

<sup>91</sup> Ibid.

<sup>92</sup> Ibid., p.82.

<sup>93</sup> Ibid.

<sup>94</sup> Ibid. Apparently 'a class which is found in greater or less numbers almost everywhere in China.'

<sup>95</sup> Ibid.

<sup>96</sup> Ibid., p.42.

<sup>97</sup> Ibid., p.43.

<sup>98</sup> Ibid., p.42.

<sup>99</sup> Ibid., p.83.

<sup>100</sup> Found within this construct is the second item on Handy's list: (2) every believer as an evangelist.

### 3.1.6 Worship

Nevius devotes limited attention to Worship. Some generalized references are noted. For example, page 37 holds general praise of 'true God their Heavenly Father'.<sup>101</sup> Page 85 contains a general glorification statement of 'ascribe all the glory to Him'.<sup>102</sup> Such general references provide little indication of a working relationship between Worship and growth.

There are, however, several specific references with more relevance. Nevius emphasizes prayer to God for additional laborers to assist in the 'great harvest'.<sup>103</sup> During evangelistic events, he prays for an 'outpouring of the Spirit' upon the preacher.<sup>104</sup> Further, he prays for receptivity among the listeners.<sup>105</sup> Such statements provide direct indications that Worship has a role in producing growth. A quote offers an example:

Our hope is in the continued presence and blessing of our Divine Master. We rejoice that this vine of God's planting is striking its roots into the native soil, and we believe that with God's blessing it will continue to grow and spread wide its branches and bring forth fruit to His glory.<sup>106</sup>

Nevius contends that God's ways, although inscrutable, are nonetheless superior to those of humans, being possessed of infinite wisdom.<sup>107</sup> By inscrutable, Nevius implies both mysterious and actively engaged. He advocates a

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<sup>101</sup> Nevius, *The Planting and Development of Missionary Churches*, p.37.

<sup>102</sup> *Ibid.*, p.85.

<sup>103</sup> *Ibid.*, p.20.

<sup>104</sup> *Ibid.*, p.91.

<sup>105</sup> *Ibid.*, p.81.

<sup>106</sup> *Ibid.*, p.54.

<sup>107</sup> *Ibid.*, p.87.

necessity to pray, both that 'His' lead is followed yet also to keep from marring it.<sup>108</sup>

In summation, references to Worship are present yet not in abundance. Characterization as a Major Tenet is not possible, yet neither is it a Minor. Nevius' references, although limited, do adequately position Worship as a constructive contributor to growth. Worship is thus a Moderate Tenet.

### 3.1.7 Service

References to service are relatively sparse. Nevius mentions some assistance in famine relief,<sup>109</sup> the result of which provided some evangelistic receptivity.<sup>110</sup> Such positive benefit, however, also had some negative consequence. According to Nevius, it 'left the impression that foreigners have money in abundance'.<sup>111</sup> He generally expresses a preference for non-involvement in personal and local matters. He professes minimal support for schools, preferring informal settings over formal ones.<sup>112</sup> Similarly, Nevius expresses a *laissez-faire* attitude concerning involvement in local legal matters and member persecutions. The best results, he says, are obtained with 'Christian patience and forbearance'.<sup>113</sup>

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<sup>108</sup> Ibid.

<sup>109</sup> Ibid., p.30.

<sup>110</sup> Ibid., p.31.

<sup>111</sup> Ibid., p.11.

<sup>112</sup> Ibid., p.52.

<sup>113</sup> Ibid., p.46.

In summation, the impression is that Service is Inactive. This may not be Nevius' personal preference, rather an indication that professional experience takes precedence. Within the context of a foreign missionary, the weight of his concern tips to the long term. Nevius consistently defaults to the long-term best interests of the mission, its followers, and even the population at large. Those interests are best served by minimally disrupting and/or intervening in short-term matters. That all said, the presence of any legitimate remarks on Service prohibits an Inactive designation. Service is therefore a Minor Tenet.<sup>114</sup>

### 3.1.8 Posture

Nevius proposes two tests for any missiological system: adaptation and scriptural authority.<sup>115</sup> He defends model assertions based on 'long and painful experience'.<sup>116</sup> Hence, he legitimizes human ability, adaptability, and resourcefulness. However, Nevius acknowledges that 'God's designs... are wiser than ours'.<sup>117</sup> As such, divine guidance is characterized as an imperative.<sup>118</sup> Presented conversely, mission efforts without Divine involvement are characterized as futile.<sup>119</sup> Divine guidance is sought out via prayer<sup>120</sup> and Scripture.<sup>121</sup>

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<sup>114</sup> Within this construct is found Handy's element (8) non-interference in local lawsuits.

<sup>115</sup> Nevius, *The Planting and Development of Missionary Churches*, p.8. The term 'system' being used here in consistency with Nevius' chosen nomenclature.

<sup>116</sup> *Ibid.*, p.9.

<sup>117</sup> *Ibid.*, p.21.

<sup>118</sup> *Ibid.*, p.71.

<sup>119</sup> *Ibid.*, p.10.

<sup>120</sup> *Ibid.*, p.71.

<sup>121</sup> *Ibid.*, p.58.

In summation, Nevius' contentions support earlier arguments that contemporary church-model texts are categorically advice-type literature. Their nature is to provide practical advice for church growth. Nevius offers several instances that balance this prospective, indicating human ingenuity working in concert with Divine providence. Nevius' Posture is thus Balanced.

### 3.1.9 Strategy

Nevius consistently advocates self-reliance: 'The advantages of the stations being left to themselves far outweigh the disadvantages.'<sup>122</sup> Talent and Discipleship efforts are directed to the local leader level.<sup>123</sup> Personnel are left in their original vocations, and volunteers affect the mission.<sup>124</sup> In short, Nevius argues that indigenous locals are more effective than foreigners, and volunteers better than employees. Intercessions, even with good intentions, only serve to retard long-term progress toward independence and self-support.<sup>125</sup> These are reactive missiological adaptations to a cultural environment that favors local evangelists. The Strategy of this model is Indigeneity.

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<sup>122</sup> Ibid., p.50.

<sup>123</sup> Ibid., p.31.

<sup>124</sup> Ibid., p.19.

<sup>125</sup> Ibid., p.35.

### 3.1.10 Crux

The Old system relied on paid indigenous agency.<sup>126</sup> Therefore, Talent resources were in as much abundance as funds would permit. Nevius' New system seeks to minimize paid agency, preferring instead to rely on volunteers.<sup>127</sup> He personally renounced all worldly pursuits and wealth in service to Christ.<sup>128</sup> His expectation of others followed suit.<sup>129</sup> A reliance on such volunteerism arguably reduces the pool of available personnel. Further, Nevius emphasizes extended deliberation for all personnel decisions.<sup>130</sup>

A reduction in the pool of candidates and deliberation in placement combine to create a constriction in the entity's operation: potentially a shortage of personnel. These propositions may be practically difficult to implement, which forms a Crux that occurs in the Talent construct.

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<sup>126</sup> *Ibid.*, p.8.

<sup>127</sup> *Ibid.*

<sup>128</sup> *Ibid.*, p.20.

<sup>129</sup> *Ibid.*

<sup>130</sup> *Ibid.*, p.28.

### 3.1.11 Profile

Model	Author	Strategy	Year	P	Comp.		Functions				
					S	T	D	F	O	W	S
Nevius	Nevius	Indigeneity	1899	⇒		X					
Indicator Key:											
P	ETP	S	Structure	D	Discipleship						
◀	Egocentric Posture	T	Talent	F	Fellowship						
▶	Theocentric Posture			O	Outreach						
⇒	Balanced Posture	X	Crux	W	Worship						
				S	Service						
	Inactive		Minor Tenet		Moderate Tenet		Major Tenet				

**Figure 13 Nevius Model Profile.**

### 3.2 ALLEN (1912)

Roland Allen incorporates his perceptions of the apostle Paul's methodology into a model of church growth.<sup>131</sup> Analyzing the Epistles of Paul and Acts, his model appears in the 1912 publication of *Missionary Methods: St. Paul's or Ours?*<sup>132</sup> He summarily dismisses criticisms that a model from ancient times would lack applicability in modern ones.<sup>133</sup> Somewhat subtly, Allen transitions his arguments into constructs. As he characterizes actions and events in scripture, he gradually forms his model. By the end of the book the model is complete, and the text concludes with a chapter on specific applications.<sup>134</sup>

<sup>131</sup> 'Roland Allen (1868–1947) was an Anglican priest and a missionary to China.' See Ed Stetzer, *Planting Missional Churches* (Nashville, TN: B&H Publishing Group, 2006), p.30.

<sup>132</sup> Roland Allen, *Missionary Methods: St. Paul's or Ours?* (London,: Robert Scott, 1912). Some of Allen's analyses come from other New Testament books as well, such as Corinthians.

<sup>133</sup> *Ibid.*, See p.38, p.48, p.57 respectively.

<sup>134</sup> *Ibid.*, p.200. Chapter 13 - Application.

One principal argument is that Paul started churches, not missions.<sup>135</sup> A mission, Allen says, is an entity that ‘consists of a missionary’ and paid staff, and which is ‘supported by a foreign Society’,<sup>136</sup> a system that Allen criticizes throughout his text. He contends that this system creates dual entities: the mission and the inhabitants.<sup>137</sup> He argues that the duality produces conflicts and difficulties as each entity seeks to prosecute its respective future.

Some of Allen’s arguments are conjecture, filling in gaps to form his model where Pauline scripture is silent. For example: ‘But if he did not do that, then he must have...’<sup>138</sup> and ‘Surely he must have done this.’<sup>139</sup> That said, the accuracy of Allen’s analyses or conjectures is not within the scope of this study, which is only concerned with the model that an author proposes.

Like Nevius, Allen was also a missionary to China and with some similarity of perspective. Both criticize a status quo paradigm and argue for improvements, with Allen being the more vocal. Allen contends that Westerners ‘assume an attitude of superiority towards all Eastern peoples’, offering ‘material progress’ as presumed justification.<sup>140</sup> As such, there are similarities in conclusions between the two missionaries, yet with somewhat differing model outcomes.

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<sup>135</sup> *Ibid.*, p.112.

<sup>136</sup> *Ibid.*

<sup>137</sup> *Ibid.*

<sup>138</sup> *Ibid.*, p.120.

<sup>139</sup> *Ibid.*

<sup>140</sup> *Ibid.*, p.7.



### 3.2.1 Structure

Allen contends that Paul planted churches in strategic locations within the Roman administration.<sup>141</sup> The apostle's Roman citizenship afforded him both some liberty and some protection.<sup>142</sup> Plants were placed in active population centers, increasing the likelihood that Christianity would thereby be disseminated.<sup>143</sup> Allen states that 'Ephesus was of more importance than Philippi or Thessalonica'.<sup>144</sup> Hence, he contends that locations were intentional and prioritized. Allen also maintains that Paul did not 'deliberately aim at any [particular] class' of society.<sup>145</sup> Therefore, location is specific, yet target audience is not.

Allen asserts that Paul established a plant within a fairly short period, usually about five to six months.<sup>146</sup> Once it had been formed, he left. Paul is able to leave quickly because he formed churches rather than missions.<sup>147</sup> 'Indeed [not] free from the need of guidance, but capable of growth and expansion.'<sup>148</sup> The short cycle from entrance to exit is facilitated by baptism.<sup>149</sup> Paul's requirements for baptism were few: repentance and faith.<sup>150</sup> Baptism in turn invokes paternal care and guidance from the Holy Spirit.<sup>151</sup> Paul, as the missionary, is thereby

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<sup>141</sup> Ibid., p.18.

<sup>142</sup> Ibid., p.20.

<sup>143</sup> Ibid., p.18.

<sup>144</sup> Ibid.

<sup>145</sup> Ibid., p.35. However, Allen does conclude 'that the majority of St. Paul's converts were of the lower commercial and working classes, labourers, freed men, and slaves.'

<sup>146</sup> Ibid., p.113.

<sup>147</sup> Ibid., p.112.

<sup>148</sup> Ibid., p.113.

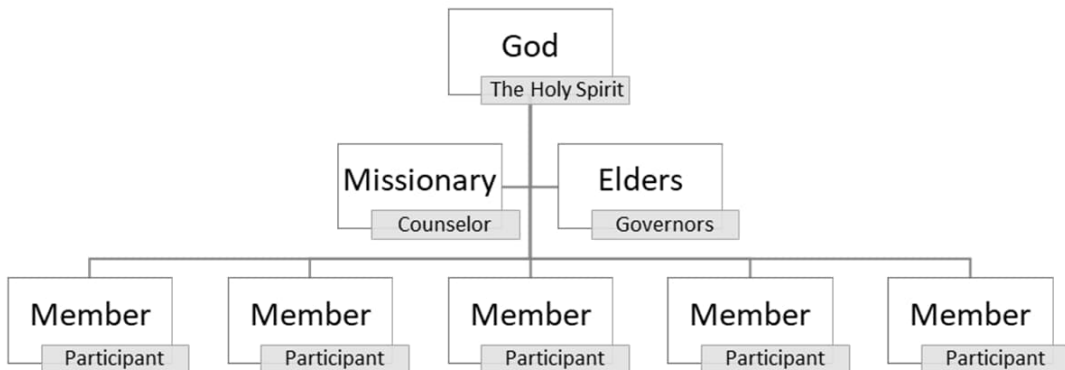
<sup>149</sup> Ibid., p.127.

<sup>150</sup> Ibid., p.130.

<sup>151</sup> Ibid.

relieved of the need for continued, close involvement.<sup>152</sup> As indicated, the neophyte churches remain dependent on some human guidance. Internally, governance is by elders, appointed by Paul (as the missionary).<sup>153</sup> Externally, Allen argues that a measure of management can be accomplished via occasional visits and letters.<sup>154</sup> Such management, however, is assumed an advisory capacity.<sup>155</sup> Allen argues against a central entity exerting a controlling authority.<sup>156</sup> Thus, each church plant possesses an extended degree of autonomy. Lastly, Allen argues for structural simplicity. His axiom is to introduce no structure that 'the people cannot understand and maintain'.<sup>157</sup>

Allen's structural organization is depicted in Figure 14.<sup>158</sup>



**Figure 14 Allen's Structural Organization.**

<sup>152</sup> Ibid., p.109.

<sup>153</sup> Ibid., p.113.

<sup>154</sup> Ibid., p.117.

<sup>155</sup> Ibid., p.152.

<sup>156</sup> Ibid., p.175.

<sup>157</sup> Ibid., p.213.

<sup>158</sup> Notably, the position of pastor (or priest) is not present at the time of Paul's departure.

The Structure is flat, with few hierarchal levels. There is no admonition against increasing complexity given time and maturation. Thus, Allen prescriptively advocates simplicity with infancy, yet allows for complexity with age. In this latter aspect, he argues against cloning the structures of the missionary entity.<sup>159</sup> Embedded in this structure is Allen's distinction between 'missions' and 'churches'. Missions are entities that are dependent on a paternal entity. They possess different identities and destinies yet are awkwardly comingled in ongoing operations.<sup>160</sup>

The natives tend to live upon [the mission parent] and expect it to supply all their needs. Finally, it becomes a rival, and the native Christians feel its presence as an annoyance, and they envy its powers; it becomes an incubus, and they groan under the weight of its domination.<sup>161</sup>

In summation, Allen argues for a highly decentralized collection of church plants. Plants are placed strategically in active population centers, providing an elevated opportunity for organic propagation. Plants are autonomous and self-governing churches, subject to ongoing yet external counsel. Allen expends some effort to reinforce the importance of Structure, albeit that it is simple. It is a significant aspect of his model. Structure is thus a Major Tenet.

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<sup>159</sup> Allen, *Missionary Methods: St. Paul's or Ours?*, p.180.

<sup>160</sup> *Ibid.*, p.112.

<sup>161</sup> *Ibid.*, p.113.

### 3.2.2 Talent

Allen asserts that the ‘presence of a great teacher’ can inhibit the development of subordinates.<sup>162</sup> A prolonged engagement by a missionary can retard the development of indigenous leadership. Essentially, the former must decrease so that the latter may increase.<sup>163</sup> Hence, Allen is advocating against prolonged engagements by missionaries while simultaneously advocating for both the development and independence of local leadership, congruent with a rapid entry and exit approach.

Given the brevity of the missionary presence, Allen advocates the teaching of teachers, concentrating on instructing a few promising individuals.<sup>164</sup> Therefore, local leadership emerges as relatively more found rather than developed. Substantial development, Allen argues, is provided by the Holy Spirit.<sup>165</sup>

He sees several developmental advantages with the briefness of missionary engagement. When present, authority is concentrated with the missionary. Once the missionary has departed, locals are able to develop sooner and exercise their authority.<sup>166</sup> It is a liberating process of accelerated maturation.<sup>167</sup> Further, individual development gives rise to organizational

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<sup>162</sup> Ibid., p.125.

<sup>163</sup> This phrase is derived from Scripture, however the application and context are both different. See John 3:30 (KJV): ‘He must increase, but I must decrease.’

<sup>164</sup> Allen, *Missionary Methods: St. Paul's or Ours?*, p.120.

<sup>165</sup> As presented in Structure (Section 3.2.1) and to be discussed further in Discipleship (Section 3.2.3).

<sup>166</sup> Allen, *Missionary Methods: St. Paul's or Ours?*, p.110.

<sup>167</sup> Ibid., p.111.

development, producing elders, priests, and bishops. Thereby, Allen emphasizes initiating these processes as early as possible.<sup>168</sup>

He argues that establishing the duality of a parent–child mission plant forms the seed of a dependency, one that is increasingly difficult to sever with time.<sup>169</sup> ‘Our converts, often display great virtues, but they remain ... dependent upon us’, often for generations.<sup>170</sup> Thus, he contends that the brevity of missionary dominance obstructs developmental dependency.<sup>171</sup>

In summation, Allen advances a parent–child paradigm that embraces the long-term benefits of early independence. Long-engaged parental oversight creates dependencies and retards development. Brevity of close human supervision is the prescription. Long-term development is based on individual initiative, outside counsel, and guidance from the Holy Spirit. These concepts appear substantially throughout Allen’s text, and manifestly influence other constructs. Talent is thus a Major Tenet.

### 3.2.3 Discipleship

Allen contends that Paul’s success lay in the discipleship of his ‘first converts’.<sup>172</sup> Paul taught the ‘simplest elements in the simplest form’.<sup>173</sup> Such

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<sup>168</sup> Ibid.

<sup>169</sup> Ibid.

<sup>170</sup> Ibid.

<sup>171</sup> Ibid.

<sup>172</sup> Ibid., p.109.

<sup>173</sup> Ibid., p.122.

simplicity was a strength rather than a compromise.<sup>174</sup> Simplicity permits brevity,<sup>175</sup> a needed attribute given the short length of the engagement. Simplicity also permits concentration on doctrinal fundamentals.<sup>176</sup> Thus, mastery of 'fundamental truths' is achieved in the interim while allowing for greater discovery later.<sup>177</sup>

Conversely, Allen argues against extended, formal discipleship systems: 'It is too complete. It contains too much.'<sup>178</sup> He considers such systems too time-consuming and likely beyond the existing capacities of neophyte Christians to securely absorb.<sup>179</sup> Allen fundamentally questions the fruits of extended, formal discipleship, which is said to institute knowledge and confirm sincerity before formal admittance into the faith.<sup>180</sup> Allen contends an irony:

In other words, we have taught them that the one great need of men is Christ, and that without Christ men cannot attain to righteousness, and then that they must attain to righteousness by themselves, in order to receive Christ.<sup>181</sup>

He notes other issues with extended discipleship. He observes that such programs tend to restrict the number of converts, yet without resulting in an 'exceptionally high standard' of morality or education.<sup>182</sup> Hence, he considers extended programs suppressive of numeric growth, but not exemplary in the production of spiritual growth. As with Talent, he contends that extended

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<sup>174</sup> Ibid.

<sup>175</sup> Ibid.

<sup>176</sup> Ibid., p.143.

<sup>177</sup> Ibid., p.122.

<sup>178</sup> Ibid.

<sup>179</sup> Ibid.

<sup>180</sup> Ibid., p.129. Formal admittance being conferred with baptism.

<sup>181</sup> Ibid.

<sup>182</sup> Ibid.

discipleship by the planting missionary conduces dependency and postpones an indwelling of the Holy Spirit.<sup>183</sup>

Allen's discipleship consists of an 'elementary Creed, the Sacraments of Baptism and the Holy Communion, Orders, and the Holy Scriptures'.<sup>184</sup>

Concerning doctrine, he advocates full disclosure of Scripture, whether pleasant or unpleasant.<sup>185</sup> It is an admonishment against presenting the former and avoiding the latter. Additionally, baptism precedes rather than follows discipleship.<sup>186</sup> Allen contends that baptism should only require a confession of sin and recognition of 'Jesus as Lord'.<sup>187</sup> Finally, he establishes the ultimate organizational purpose of discipleship: turning converts into missionaries.<sup>188</sup>

In summation, Allen's discipleship is antithetical to the institutionalized discipleship of his era. He beckons to an even earlier time and advocates a better approach: less is more – less time spent on one plant; less engagement of the missionary; less dependency on the parent entity. In return, the Holy Spirit is more involved, sooner. Individuals within plants are more self-reliant. Further, more missions can be planted by a missionary. It is a paradigm of simplicity and brevity that Allen touts as superior to complexity and persistence. This concept manifests itself throughout the first three constructs. Discipleship is thus a Major Tenet.

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<sup>183</sup> Ibid., p.109.

<sup>184</sup> Ibid., p.143. It is evident that 'Orders' refers to ordination authority.

<sup>185</sup> Ibid., p.98.

<sup>186</sup> Ibid., p.127.

<sup>187</sup> Ibid., p.128.

<sup>188</sup> Ibid., p.125.

### 3.2.4 Fellowship

Allen holds that conversion to Christianity is both individualistic and socialistic.<sup>189</sup> There is a conscious reassessment and realignment of personal convictions,<sup>190</sup> as well as entry into a social community.<sup>191</sup> Within this community, Allen advances a concept termed 'mutual responsibility'.<sup>192</sup> The word 'mutual' appears as an adjective some eighteen times in his text, appended with varying nouns: mutual charity,<sup>193</sup> mutual benefit,<sup>194</sup> mutual responsibility,<sup>195</sup> mutual instruction,<sup>196</sup> mutual assistance,<sup>197</sup> and finally mutual dependence.<sup>198</sup> All appear as manifestations of the one concept, collectively grouped under the phrase 'mutual responsibility'.<sup>199</sup> Allen's concept is condensed here as mutual support and benefit. A passage illustrates:

He did not teach them that they would find salvation by themselves alone, but that they would find it in the perfecting of the Body of Christ. Souls were not invited to enter into an isolated solitary religious life of communion with Christ: they were invited to enter the society in which the Spirit manifested Himself and in which they would share in the communication of His life.<sup>200</sup>

Hence, conversion has participatory implications. Members are to collectively share in group-significant responsibilities.

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<sup>189</sup> Ibid., p.106.

<sup>190</sup> Ibid.

<sup>191</sup> Ibid.

<sup>192</sup> Ibid., p.6.

<sup>193</sup> Ibid., p.81.

<sup>194</sup> Ibid., p.85.

<sup>195</sup> Ibid.

<sup>196</sup> Ibid., p.120.

<sup>197</sup> Ibid., p.166.

<sup>198</sup> Ibid., p.206.

<sup>199</sup> Ibid., p.131.

<sup>200</sup> Ibid., p.105.



Mutual responsibility is the concept Allen uses when referring to individuals within a given plant. When referring to interactions between plants, the term is 'unity', a discussion of which he devotes an entire chapter.<sup>201</sup> Individuals are baptized into a plant, yet each plant is not a solitary entity.<sup>202</sup> Plants are part of a greater body forming a regional collective.<sup>203</sup> The greater body Allen indicates is the body of Christ and the regional collective is the unit.<sup>204</sup>

Characterizing unity, Allen enumerates commonality in baptism, spiritual ties, common rites, same sacraments, and common hopes.<sup>205</sup> Charity occurs between a more affluent plant and those less affluent.<sup>206</sup> As such, the instances and applications that Allen develops around unity appear largely the same as those of mutual responsibility. Therefore, the concepts are essentially the same, yet occurring at differing structural levels: intra-church with the former and inter-church with the latter. Both variants, however, fall within the established definition of Fellowship.

In summation, the notable aspect of Fellowship is autonomy. Missionary control lingers only briefly, at which point the plant becomes self-enacting and self-determining, autonomous yet not fully independent by virtue of regional unity. As such, Allen is advocating a form of congregationalism; an implication he accepts with some trepidation.<sup>207</sup> He expresses some aversion to the concept in

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<sup>201</sup> Ibid., p.166. Chapter XI.

<sup>202</sup> Ibid., p.166.

<sup>203</sup> Ibid.

<sup>204</sup> Ibid. In Paul's instance the unit is the province.

<sup>205</sup> Ibid.

<sup>206</sup> Ibid., p.167.

<sup>207</sup> Ibid., p.85.

his native England<sup>208</sup> and positions a 'fear of congregationalism' with a 'fear of independence':<sup>209</sup> 'We think it quite impossible that a native Church should be able to exist without the paternal care of an English overseer.'<sup>210</sup> Allen justifies his stance by asserting that Paul 'was more afraid of a suspicion of false-dealing than he was of congregationalism'.<sup>211</sup> Hence, Allen remains committed to his stance.

He characterizes Fellowship as 'one of the most important' contributors to Paul's success.<sup>212</sup> That said, the term 'fellowship' is found in his text a total of four times.<sup>213</sup> 'Most important' and 'four times' may seem conflicting. Repeated use of a term, however, does not necessarily conduce emphasis. There is ample material in Allen's text to suggest the significance of the construct. Further, by rules of the research design, a tenet is important if the author says it is important regardless of the volume of text devoted. Fellowship is thus a Major Tenet.

### 3.2.5 Outreach

Allen contends that Paul's aim was the conversion of 'men and women to faith in Christ':<sup>214</sup> 'We never find him simply preparing the ground for future conversions.'<sup>215</sup> Allen thus establishes a perspective of immediacy in evangelism.

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<sup>208</sup> Ibid.

<sup>209</sup> Ibid.

<sup>210</sup> Ibid.

<sup>211</sup> Ibid., p.86.

<sup>212</sup> Ibid., p.131.

<sup>213</sup> There are approximately 200 pages in the text.

<sup>214</sup> Allen, *Missionary Methods: St. Paul's or Ours?*, p.vii.

<sup>215</sup> Ibid.

Several other Events suggest the same. He discounts the perceived advantages of Paul's apostolic authority.<sup>216</sup> He contends that 'we have powers sufficient to assure inquirers of the superiority of Christianity'.<sup>217</sup> As provided by the Holy Spirit, such powers include an ability to attract prospects, answer inquiries, and demonstrate character and love.<sup>218</sup> Another power is the conviction of the evangelizer.<sup>219</sup> Further, Allen contends that God prepares the audience.<sup>220</sup> Therefore, a response should be expected.<sup>221</sup> Allen indicates that most of Paul's converts were of the 'commercial and working classes'.<sup>222</sup> They were laborers.<sup>223</sup> Moreover, they were God's elect, according to Allen.<sup>224</sup>

Allen's Outreach is theologically predicated upon predestination. He advocates 'salvation of the Saints'.<sup>225</sup> In this respect, Allen argues against the Christianization of all of humanity.<sup>226</sup> He warns against fixating on the Great Commission that says to *go*.<sup>227</sup> Doing so ignores other passages that say to

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<sup>216</sup> *Ibid.*, p.69.

<sup>217</sup> *Ibid.*

<sup>218</sup> *Ibid.*

<sup>219</sup> *Ibid.*, p.103.

<sup>220</sup> *Ibid.*

<sup>221</sup> *Ibid.*

<sup>222</sup> *Ibid.*, p.35.

<sup>223</sup> *Ibid.* By the term 'laborers' Allen includes free and freed persons, as well as slaves.

<sup>224</sup> *Ibid.*, p.98.

<sup>225</sup> *Ibid.*

<sup>226</sup> *Ibid.*

<sup>227</sup> *Ibid.*, p.105. The passage of Scripture that commands evangelism is termed the Great Commission. See Matthew 28:18–20 (NIV): 'Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.'

leave.<sup>228</sup> Concisely, Allen advocates forsaking the resistant, discontinuing efforts in persistently unresponsive locations.<sup>229</sup>

He identifies actions that can impair growth, or what can be termed barriers. Of such, he identifies the 'supreme importance' of properly handling church finances.<sup>230</sup> By the term 'proper' he means separation of funds.<sup>231</sup> The missionary's support is to be maintained separately by the parent entity. The plant's funds are to be separated and self-managed.<sup>232</sup> Mismanagement can 'very seriously' damage relationships and cause alienation.<sup>233</sup> Acquisition and development of real estate create distractions, draining efforts and energies away from 'spiritual work'.<sup>234</sup> Further, such developments misrepresent the mission's purpose to locals.<sup>235</sup> It can also arouse opposition from 'local authorities' against perceived domination by a foreign power.<sup>236</sup> Allen contends that conversion to Christianity can signify 'submission to foreign domination'.<sup>237</sup> Such a perception can have a 'most powerful effect in deterring the people'.<sup>238</sup> Allen summarizes:

All men everywhere judge the inward spirit by the external form, and are attracted or repelled by it. They are apt to be much influenced by the first glance. If, then, the material form really does not express the true spirit, we cannot be surprised if they are hindered.<sup>239</sup>

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<sup>228</sup> Ibid. See Luke 9:5 (NIV): 'If people do not welcome you, leave their town and shake the dust off your feet as a testimony against them.'

<sup>229</sup> Ibid.

<sup>230</sup> Ibid., p.70.

<sup>231</sup> Ibid.

<sup>232</sup> Ibid.

<sup>233</sup> Ibid.

<sup>234</sup> Ibid., p.76.

<sup>235</sup> Ibid.

<sup>236</sup> Ibid., p.78.

<sup>237</sup> Ibid., p.79.

<sup>238</sup> Ibid.

<sup>239</sup> Ibid., p.78.

The common denominator of these blunders is money: its management, use, and perceptions of use. Therefore, such barriers are the ill-effects of mammon.

In summation, Outreach in this model is focused on church planting as a form of church growth. Growth of a church is assumed, conditional upon its proper establishment. Therefore, model growth is achieved primarily by new plants, and secondarily by plant development. Throughout the text, Allen combines his experience with his interpretation of Scripture. In Scripture, he notes that Paul establishes a church comparatively quickly, and then leaves to plant another. By experience, Allen contends that missionaries who are in one place too long tend to morph into pastors.<sup>240</sup> Thus, his model equates longevity with sedentary pastoral work and brevity with active evangelistic endeavors. A preference exists for evangelism over paternalism, a perspective that is results oriented. Outreach is thus a Major Tenet.

### 3.2.6 Worship

Allen generally advocates meaningful engagement as opposed to a liturgical exercise.<sup>241</sup> He differentiates between an act of prayer and attendance at a 'place of prayer'.<sup>242</sup> The act of worship is the act of contacting the 'Divine source of life'.<sup>243</sup> He considers worship a duty.<sup>244</sup> The nature of God he characterizes as

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<sup>240</sup> Ibid., p.81.

<sup>241</sup> Ibid., p.75.

<sup>242</sup> Ibid., p.79.

<sup>243</sup> Ibid., p.99.

<sup>244</sup> Ibid., p.79.

personal and loving.<sup>245</sup> In all instances, Allen is advancing a substantial form of worship while discounting superficial surrogates. Other statements reveal his valuation of worship: it is a 'vital union',<sup>246</sup> one worthy of the cost of persecution<sup>247</sup> and an 'essential condition of life'.<sup>248</sup>

In summation, Allen establishes a substantial form of worship. Further, he converts worship into actions, such as preaching of repentance and faith.<sup>249</sup> He advocates surrender to the Holy Spirit.<sup>250</sup> However, he does not well establish worship's function within his model. While it is a substantial form of worship, it is not integral as a growth-model construct. The model's operation is not highly dependent on worship. Neither is worship ignored. The volume of Worship Events is moderate in comparison to other tenets, with no assertions indicating otherwise. Worship is thus a Moderate Tenet.

### 3.2.7 Service

A search for the term 'service' yielded multiple instances with a variety of meanings. Several instances of service connote a sermon,<sup>251</sup> some instances refer to administrative involvement;<sup>252</sup> a few examples refer to discipleship.<sup>253</sup> None of these align with the definition of Service.<sup>254</sup> Allen frequently employs the

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<sup>245</sup> Ibid.

<sup>246</sup> Ibid., p.99.

<sup>247</sup> Ibid., p.98.

<sup>248</sup> Ibid., p.99.

<sup>249</sup> Ibid., p.106.

<sup>250</sup> Ibid., p.150.

<sup>251</sup> Ibid., p.121.

<sup>252</sup> Ibid., p.139.

<sup>253</sup> Ibid., p.143.

<sup>254</sup> Referring to the construct.

term 'charity' with some latitude of meaning as well. In one Event he refers to 'mutual acts' of kindness among church members,<sup>255</sup> which falls within Fellowship.

In summation, Allen refers to 'pity for the weak and the oppressed'<sup>256</sup> and indicates that early Christianity was of 'renown' for its service to widows, slaves, and prisoners.<sup>257</sup> That said, he also contends that there are no scriptural references suggesting that 'Christians desired to win' adherents via service.<sup>258</sup> Thus, a tension exists in Allen's perception of service. He contrasts 'gifts freely made' with 'gifts and subsidies' intended to manipulate behavior.<sup>259</sup> He states:

We still sometimes offer secular education, or medical treatment, as an inducement to people to submit themselves, or to place their children under our religious instruction or influence... I cannot help thinking that the day is not far distant when we shall consider the offering of any material inducement as contrary to sound doctrine.<sup>260</sup>

Therefore, Allen advocates service in principle, yet not as a construct in a growth model. It is a distinction of conscience: good for the sake of good yet not for ulterior motives, i.e., conversion and growth. As such, Service is Inactive.

### 3.2.8 Posture

Allen recommends seeking out guidance from the Holy Spirit.<sup>261</sup> When sought, it is provided.<sup>262</sup> The Holy Spirit 'in-dwells' petitioners and operates

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<sup>255</sup> Allen, *Missionary Methods: St. Paul's or Ours?*, p.179.

<sup>256</sup> *Ibid.*, p.66.

<sup>257</sup> *Ibid.*, p.67.

<sup>258</sup> *Ibid.*, p.60.

<sup>259</sup> *Ibid.*, p.81.

<sup>260</sup> *Ibid.*, p.60.

<sup>261</sup> *Ibid.*, p.156.

<sup>262</sup> *Ibid.*, p.26.

through them,<sup>263</sup> and facilitates opportunities for evangelism.<sup>264</sup> Further, the Spirit imparts both boldness and power to recipients.<sup>265</sup> Allen also calls for faith as a prerequisite for effective evangelism,<sup>266</sup> a valuation of which he asserts is 'absolutely' necessary<sup>267</sup> and an absence of which he describes as futility.<sup>268</sup>

In summation, theocentric Events are located throughout Allen's text. An Egocentric Posture is moderated with a realized dependency on Divine cooperation. The Posture is thus Balanced.

### 3.2.9 Strategy

Events present in Allen's text initially seem to indicate an Indigeneity strategy. He asserts that all appearances of 'foreign' are to be eschewed.<sup>269</sup> Plants are to administer their own funds<sup>270</sup> and they should be self-governing.<sup>271</sup> Discipleship is an internal group responsibility.<sup>272</sup> Baptism and ordination are also internal decisions.<sup>273</sup> Allen's motives for embedding authority in the plant are twofold. He seeks to prevent parent-child dualities, which foundationally affect ownership issues.<sup>274</sup> Second, he wishes to avoid dependence: 'Dependence does

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<sup>263</sup> Ibid., p.77.

<sup>264</sup> Ibid., p.27.

<sup>265</sup> Ibid., p.201.

<sup>266</sup> Ibid.

<sup>267</sup> Ibid.

<sup>268</sup> Ibid.

<sup>269</sup> Ibid., p.80.

<sup>270</sup> Ibid., p.84.

<sup>271</sup> Ibid., p.162.

<sup>272</sup> Ibid., p.161.

<sup>273</sup> Ibid., p.201.

<sup>274</sup> Ibid., p.112.



not train for independence.<sup>275</sup> Hence, some evidence suggests Indigeneity as a strategy.

Both Nevius and Allen seek indigenous outcomes yet differ in approach. Nevius advocates planting missions, while Allen argues for planting churches.<sup>276</sup> Nevius advocates an extended mentorship between mission and plant, while Allen argues for planting and leaving. The occurrence and management of growth also differ. Nevius may plant a mission and thereafter also attend any sarmentaceous offspring that result thereafter. Allen would plant the initial church only, with no (or little) involvement thereafter in either the initial plant or its offspring. The missionary's efforts concentrate on producing plants.<sup>277</sup> As such, the strategy of this model is Planting.

### 3.2.10 Crux

The possibility that neophyte plants could fail as quickly as they are planted is not lost upon Allen,<sup>278</sup> a potential consequence he attributes to inattentiveness to model constructs.<sup>279</sup> He reduces success to fidelity to four elements: simple discipleship; sacraments of baptism and communion; a tradition of Christ's life, death and resurrection; and use of the Old Testament.<sup>280</sup> That said, he further insists that baptism precedes a full understanding of Christianity in concert with

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<sup>275</sup> Ibid., p.165.

<sup>276</sup> Ibid., p.112.

<sup>277</sup> Ibid., p.26.

<sup>278</sup> Ibid., p.6.

<sup>279</sup> Ibid.

<sup>280</sup> Ibid., p.121. The fourth element may be circumstantial – the New Testament did not exist in Paul's lifetime.

mutually accountable discipleship.<sup>281</sup> Early baptism invokes early involvement of the Holy Spirit.<sup>282</sup> Thereafter, faith in the Holy Spirit becomes instrumental: faith of the converts,<sup>283</sup> and faith by the missionary.<sup>284</sup> This dependency on faith places the Crux in Worship.

### 3.2.11 Profile

Model	Author	Strategy	Year	P	Comp.		Functions					
					S	T	D	F	O	W	S	
St. Paul	Allen	Planting	1912	⇒							X	
Indicator Key:												
P	ETP	S	Structure	D	Discipleship							
◀	Egocentric Posture	T	Talent	F	Fellowship							
▶	Theocentric Posture			O	Outreach							
⇒	Balanced Posture	X	Crux	W	Worship							
				S	Service							
	Inactive		Minor Tenet			Moderate Tenet		Major Tenet				

Figure 15 St. Paul Model Profile.

### 3.3 MCGAVRAN (1955)

Donald McGavran was 'a third-generation missionary' who was born in India and subsequently served there.<sup>285</sup> In *Bridges of God*, he asserts that many missionary entities have 'hazy or even erroneous views' concerning the

<sup>281</sup> Ibid., p.6.

<sup>282</sup> Ibid., p.109.

<sup>283</sup> Ibid., p.201.

<sup>284</sup> Ibid., p.202.

<sup>285</sup> Gary L. McIntosh, "The Life and Ministry of Donald A. McGavran: A Short Overview," (2005), <http://static1.squarespace.com/static/54f1531be4b0f6df27b3bc24/t/55072b80e4b04de93b7505da/1426533248496/1274845316McGavranHistory.pdf>.

Christianization process,<sup>286</sup> a *modus operandi* that stagnated into a *status quo* over the prior century.<sup>287</sup> This incumbent approach he terms the 'Mission Station' and labels it outmoded.<sup>288</sup>

Mission Stations, McGavran argues, are products of the 'Great Century', the period of time between '1800 and 1914' when Christianity was propagated 'around the world'.<sup>289</sup> He perceives them to be the reactionary consequence of missionaries facing cultural, sociological, and economic gulfs between themselves and foreign populations.<sup>290</sup> Stations were nexuses for communication, tours into the surrounding countryside, and habitations for staff.<sup>291</sup> Into these stations, 'missionaries gathered converts' forced from their own homes by ostracism.<sup>292</sup>

McGavran asserts that Mission Stations no longer effectively produce conversions in large numbers,<sup>293</sup> demonstrating an 'uncontrollable tendency' to veer away from outreach.<sup>294</sup> They diverge to other activities, such as 'medicine, educations, and social services', and into the service of the 'gathered church community' itself,<sup>295</sup> of which he alleges over-staffing.<sup>296</sup> Further, he asserts that missionaries defend their misdirected efforts to themselves, supporters, and

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<sup>286</sup> McGavran, *Bridges of God*, p.8.

<sup>287</sup> *Ibid.*, p.42.

<sup>288</sup> *Ibid.*, p.105. He uses the terms 'Mission Station' and 'Gathered Colony' synonymously.

<sup>289</sup> *Ibid.*, p.42.

<sup>290</sup> *Ibid.*, p.45.

<sup>291</sup> *Ibid.*

<sup>292</sup> *Ibid.*, p.45-46. McGavran once served in one such Mission Station (see p.vi).

<sup>293</sup> *Ibid.*, p.60.

<sup>294</sup> *Ibid.*, p.118.

<sup>295</sup> *Ibid.*

<sup>296</sup> *Ibid.*, p.58.

mission boards.<sup>297</sup> Missionary boards, so convinced, in turn indiscriminately  
'support of all kinds of mission work'.<sup>298</sup> He summarizes the paradigm:

Christian leaders tend to think of missions as a conglomerate mass of mixed chicken-raising, evangelism, medicine, loving service, educational illumination and better farming, out of which, some time and somehow, a Christian civilization will arise! The treatment for all such splendid and self-sacrificing mission work is the same: pray for it and support it.<sup>299</sup>

McGavran contends that 'the sleeping nations are now awake'<sup>300</sup> and 'impatient with foreign tutelage'.<sup>301</sup> They resent anything foreign, especially religion.<sup>302</sup> The result is a reduction in the effectiveness of the Mission Station approach.<sup>303</sup> That said, he concedes that Mission Stations may still be conditionally warranted.<sup>304</sup> The justifications for such locations, however, are increasingly diminishing.<sup>305</sup>

From a Western perspective, McGavran contends that Christianization is seen as an 'extremely individualistic process'.<sup>306</sup> Peoples are presumed to be 'aggregates of individuals' whose conversion is achieved individually.<sup>307</sup> This perspective impairs the recognition that much of society in 'Latin America, Russia and Asia' exists in non-individualistic forms.<sup>308</sup> Religious change entails community change, not just individual change.<sup>309</sup> McGavran stresses that

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<sup>297</sup> Ibid., p.119.

<sup>298</sup> Ibid., p.113.

<sup>299</sup> Ibid.

<sup>300</sup> Ibid., p.64.

<sup>301</sup> Ibid., p.66.

<sup>302</sup> Ibid., p.vii.

<sup>303</sup> Ibid., p.88-89.

<sup>304</sup> Ibid., p.105. 'Where there are no indigenous churches' or the environment is hostile.

<sup>305</sup> Ibid.

<sup>306</sup> Ibid., p.8.

<sup>307</sup> Ibid., p.9. McGavran uses 'peoples' as a more universal term than 'tribe', 'caste', or 'clan'.

<sup>308</sup> Ibid., p.98.

<sup>309</sup> Ibid., p.12.

conversions occur in a 'wave of decision', a 'chain reaction' of individual decisions within a people.<sup>310</sup> He terms this phenomenon a People Movement (PM).<sup>311</sup> It is a macro-external viewpoint operating largely outside of individual churches.

### 3.3.1 Structure

McGavran states that PMs initiate spontaneously.<sup>312</sup> Recognition may not occur until they are well underway.<sup>313</sup> The result is an amorphous mass of indigenous house churches.<sup>314</sup> Church pastors typically have some seven years of education, with limited seminary training.<sup>315</sup> Member illiteracy rates are typically high, occasionally surpassing 80 percent.<sup>316</sup> Individual churches can be scattered over sizable geographies, ranging upwards of 20,000 square miles.<sup>317</sup> In this state, PMs are vulnerable to cessation.<sup>318</sup> Assistance is needed to maximize their potential impact.<sup>319</sup>

Structure is a symbiosis between the missionary entity and PM churches. Little other structural information is given. McGavran does however characterize the integration as some operational configuration of each. The structure is

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<sup>310</sup> Ibid.

<sup>311</sup> Ibid., p.13.

<sup>312</sup> Ibid., p.88. McGavran credits the phrase 'spontaneous expansion' to Roland Allan. It is not however a term found in Allen's Missionary Methods text.

<sup>313</sup> Ibid., p.150.

<sup>314</sup> Ibid., p.88 House or house-like churches.

<sup>315</sup> Ibid., p.76.

<sup>316</sup> Ibid.

<sup>317</sup> Ibid., p.82.

<sup>318</sup> Ibid., p.85.

<sup>319</sup> Ibid., p.84.

somewhat fluid, with the missionary entity assuming a temporary management role.<sup>320</sup> Resources are brought to bear to provide ordination, discipleship, training, and economic assistance.<sup>321</sup> Such economic assistance however is neither uncritical nor unending.<sup>322</sup>

As the PM churches mature organizationally, full control transitions to the indigenous entity. The missionary entity diminishes to a 'useful foreign servant' of 'self-directing and self-governing' churches.<sup>323</sup> He conjectures that the final structural form retains some characteristics of each, although McGavran provides no description of the outcome.

In summation, his discussion characterizes Structure as a fluidic amalgam between separate entities yet without further definition. Demographic characterizations and geographic distributions provide visualizations, but not operating hierarchies. Therefore, Structure is Inactive.

### 3.3.2 Talent

McGavran contends that Christianization of the developing world will largely be prosecuted by local leadership.<sup>324</sup> For the time being, such leadership is 'woefully under-manned' and 'under-taught'.<sup>325</sup> He indicates that there are

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<sup>320</sup> Ibid., p.76.

<sup>321</sup> Ibid., p.82. See also pp.106, 112, and 139.

<sup>322</sup> Ibid., p.138.

<sup>323</sup> Ibid., p.136.

<sup>324</sup> Ibid., p.139.

<sup>325</sup> Ibid., p.84. As of the date of publication, 1955.

'natural leaders' with superior energy:<sup>326</sup> 'Such situations' being 'not rare.'<sup>327</sup>

However, competition at the top of the movement can develop between emergent leaders and an old guard.<sup>328</sup> If the old guard prevail, they may produce 'sub-Christian practices' or even revert to paganism.<sup>329</sup> Either outcome proves fatal.<sup>330</sup>

McGavran contends that very few people know how to nurture PM phenomena.<sup>331</sup> Hence, he proposes some guidelines. Echoing some sentiments of Nevius, training of talent should retain its indigeneity and produce indigenous leaders.<sup>332</sup> Further, McGavran proposes deploying resources in support.<sup>333</sup> More precisely, he advocates a reallocation of resources from regional Mission Stations to PMs in progress.<sup>334</sup> It is taking from the stagnate and giving to the vibrant.

Externally, McGavran lobbies missionary entities in favor of the new paradigm.<sup>335</sup> He contends that the move will catalyze the development of a new expertise:

Once it is granted that backing Christward movements of peoples is from now on the major function of foreign missions, specialists in growth will be trained and used as a regular part of the staff of Christian missions.<sup>336</sup>

He envisions specialized personnel whose specific duties are to search for PMs, study their needs, and mobilize resources in response.<sup>337</sup>

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<sup>326</sup> Ibid., p.111.

<sup>327</sup> Ibid.

<sup>328</sup> Ibid., p.86.

<sup>329</sup> Ibid.

<sup>330</sup> Ibid.

<sup>331</sup> Ibid., p.87.

<sup>332</sup> Ibid., p.88.

<sup>333</sup> Ibid., p.114.

<sup>334</sup> Ibid., p.130.

<sup>335</sup> Ibid.

<sup>336</sup> Ibid., p.154.

<sup>337</sup> Ibid., p.132.

In summation, McGavran's emphasis on talent development is strong, both in general context and by specific statement.<sup>338</sup> Talent development is characterized as significant at all levels: lay leaders, pastors, field missionaries, and parent missionary personnel. Without talent, PMs are vulnerable to cessation. Therefore, Talent and growth are causally connected. Talent is thus a Major Tenet.

### 3.3.3 Discipleship

Discipleship is presented in finer distinction than with earlier authors. Christianization is viewed as a two-stage process involving discipleship and perfection. McGavran considers a people disciplined when they first disavow paganism and recognize Christ as God.<sup>339</sup> Perfection is a subsequent transformational process occurring over time and involving 'ethical change'.<sup>340</sup> He contends that expectations of early perfection retard this evolution with 'grievous burdens', constituting a deterrent to conversion.<sup>341</sup> His contentions are pedagogically intended to change attitudes that hinder Christianization by harboring premature expectations of perfection.<sup>342</sup>

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<sup>338</sup> Ibid., p.135. 'The training of the pastorate is highly desirable.'

<sup>339</sup> Ibid., p.14.

<sup>340</sup> Ibid., p.15.

<sup>341</sup> Ibid., p.86.

<sup>342</sup> Ibid., p.15.



The distinction appears integral to financial allocations. McGavran states 'emphatically' that perfection should not constitute a prerequisite for funding.<sup>343</sup> He argues for funding of unperfected Christians of greater need versus perfected (or reasonably well-perfected) Christians of lesser need. He elaborates:

There is danger that men and money will be allotted, not on the basis of the growth of the churches, but on the familiar basis of 'fairness to all stations'. Thus in the midst of tremendous opportunities for discipling, a church headquarters serving an arrested movement of 10,000 souls might get just as much foreign assistance as one serving a greatly growing movement of 40,000.<sup>344</sup>

Essentially, he argues for an allocation of resources on a per capita opportunity basis. McGavran laments the inadequacy of discipleship instruction caused by resource shortages.<sup>345</sup> He offers some consolation: 'They early learn that discipling does not include getting them land, making them loans, giving them jobs and getting them out of scrapes.'<sup>346</sup> Essentially, financial shortages avoid the creation of dependencies.

In summation, McGavran advocates for indigeneity of discipleship.<sup>347</sup> He expresses Christianization, in both discipling and perfecting, as a foundational goal.<sup>348</sup> Further, he specifically elevates the importance of the Discipleship function over that of Service.<sup>349</sup> He makes a direct connection between Discipleship and growth.<sup>350</sup> He pauses to distinguish method from message: 'The

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<sup>343</sup> Ibid.

<sup>344</sup> Ibid., p.80.

<sup>345</sup> Ibid., p.82.

<sup>346</sup> Ibid., p.78.

<sup>347</sup> Ibid., p.110.

<sup>348</sup> Ibid., p.16.

<sup>349</sup> Ibid., p.54.

<sup>350</sup> Ibid., p.98.

method we advocate does not and cannot ever replace the message.<sup>351</sup> This is a valuation statement that indicates a hierarchical fidelity to doctrine over numeric growth. Discipleship is thus a Major Tenet.

#### 3.3.4 Fellowship

McGavran advocates maintaining 'social cohesion' in the Christianization process:<sup>352</sup> no disruption of relationships;<sup>353</sup> no change in diet or dress,<sup>354</sup> 'Conversion without social dislocation'.<sup>355</sup> He positions Christianization as a process involving a change in religion without a change in culture.<sup>356</sup> There is a distinct contrast between the People Movement and Mission Station approaches, the latter of which he associates with denationalization.<sup>357</sup>

In summation, this is as close as McGavran comes to a discussion of Fellowship. No other statements bear on the Function. That said, those statements that are found present some reversal regarding Fellowship. Rather than bringing converts into a Christian fellowship *per se*, McGavran advocates introducing Christianity into whatever social relationships and bonds that are already present.<sup>358</sup> Hence, accept and embrace rather than supplement or supplant existing social structures. This concept is one step removed from a

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<sup>351</sup> *Ibid.*, p.92.

<sup>352</sup> *Ibid.*, p.72.

<sup>353</sup> *Ibid.*

<sup>354</sup> *Ibid.*, p.88.

<sup>355</sup> *Ibid.*, p.109.

<sup>356</sup> *Ibid.*, p.88.

<sup>357</sup> *Ibid.*, p.87.

<sup>358</sup> *Ibid.*, p.192.

Fellowship Function operating within a church; a Function that McGavran does not discuss. Fellowship is thus Inactive.

### 3.3.5 Outreach

Outreach in McGavran's model proceeds along two lines. The first is sociological. He asserts the existence of people groups,<sup>359</sup> individuals bound together by interactive compositions of marriage, social intercourse, religious belief, and genealogy.<sup>360</sup> He characterizes a 'true people' as a distinct 'social organism'.<sup>361</sup> Changes within a group occur collectively rather than individually.<sup>362</sup> Missionaries should approach the group collectively, seeking conversion of all rather singling out individuals.<sup>363</sup>

Christianization can also propagate between groups along what McGavran calls 'bridges', links between different people groups.<sup>364</sup> Although this is never formally defined, he defers to a string of suggestive phrases: organic linkage,<sup>365</sup> bonds of relationship,<sup>366</sup> connections,<sup>367</sup> and organic connections.<sup>368</sup> To qualify, a bridge must have sufficient capacity to facilitate rapid conversions, thus initiating a PM.<sup>369</sup>

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<sup>359</sup> Ibid., p.10. Specifically referring to eastern countries.

<sup>360</sup> Ibid., p.9.

<sup>361</sup> Ibid.

<sup>362</sup> Ibid., p.12. Within these people groups, McGavran contends that group decisions are 'not the sum of separate individual decisions'. This contention is not well developed in his text.

<sup>363</sup> Ibid., p.10.

<sup>364</sup> Ibid., p.24.

<sup>365</sup> Ibid.

<sup>366</sup> Ibid.

<sup>367</sup> Ibid., p.29.

<sup>368</sup> Ibid., p.34.

<sup>369</sup> Ibid., p.91-92.

A statement from McGavran's text elucidates a second line of outreach:

If the myriads crying out to be disciplined are to be reached in this generation, then all mission work must be rigorously related from the beginning to the growth of People Movement churches.<sup>370</sup>

Thus, he asserts an unmet need, or demand, best met by his PM approach. He argues for reallocations of resources for his approach and thereby away from others.<sup>371</sup> This second line of thought is economic: demand, supply, and the allocation of scarce resources.<sup>372</sup> He intensifies this argument in asserting that all missionary endeavors should be evaluated based upon their productivity, or their ability to financially self-support.<sup>373</sup> Not doing so, he contends, is 'indiscriminate' management.<sup>374</sup>

In summation, Outreach is approached holistically based on historical context,<sup>375</sup> sociological acumen,<sup>376</sup> and insights gained from experience.<sup>377</sup> From that, McGavran contends that the primary objective of missions is the 'establishment of churches'.<sup>378</sup> He considers any 'disparagement' of numeric motivations to be 'ridiculous'.<sup>379</sup> To this end, he proposes his PM approach, with reallocations of resources accordingly. Such reallocations would curtail or eliminate what he characterizes as 'secondary aims'.<sup>380</sup> It should not be overlooked that McGavran's propositions are racially based, given that his people

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<sup>370</sup> Ibid., p.106.

<sup>371</sup> Ibid., p.104.

<sup>372</sup> See Laurence Iannaccone's discussion in the Introduction (Section 1.4.1).

<sup>373</sup> McGavran, *Bridges of God*, p.126.

<sup>374</sup> Ibid., p.104.

<sup>375</sup> Ibid., p.36. Chapter four.

<sup>376</sup> Ibid., p.9.

<sup>377</sup> Ibid., p.125.

<sup>378</sup> Ibid., p.55.

<sup>379</sup> Ibid., p.97.

<sup>380</sup> Ibid., p.85.

groups may be, and apparently often are, racially demarcated.<sup>381</sup> The model stems from Eastern countries, and hence is not intended for individualistic Western societies. These aspects arguably limit its transportability.<sup>382</sup> Regardless, Outreach appears central to the model, with sustained Events throughout. Further, McGavran leaves little doubt as to the objective with such statements as the 'Christward movements of peoples' being the 'supreme goal',<sup>383</sup> and that mission is the 'business of planting self-propagating churches'.<sup>384</sup> Outreach is thus a Major Tenet.

### 3.3.6 Worship

Worship Events appear throughout McGavran's presentation. A sample of such statements includes Christ as the 'sole spiritual Sovereign'<sup>385</sup> and that a personal relationship with Him is vital.<sup>386</sup> There are indications of awe,<sup>387</sup> a recognition of Divine power,<sup>388</sup> and a need for prayer.<sup>389</sup> Further, McGavran emphasizes worship over materialism.<sup>390</sup> All of these indicates a high valuation of Worship.

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<sup>381</sup> Ibid., p.10. Secondary aims are service enterprises.

<sup>382</sup> Ibid., p.1. At the outset of his text, McGavran indicates that he does not intend his model to be for worldwide use: 'This book asks how clans, tribes, castes, in short how Peoples become Christian.' This is not a reference to Western societies.

<sup>383</sup> Ibid., p.81.

<sup>384</sup> Ibid., p.134.

<sup>385</sup> Ibid., p.14.

<sup>386</sup> Ibid., p.15.

<sup>387</sup> Ibid., p.68.

<sup>388</sup> Ibid., p.81.

<sup>389</sup> Ibid., p.92.

<sup>390</sup> Ibid.

In summation, Worship Events found in this text are often generalized. They do not promote a direct connection with growth and lack model specificity. General glorifications do not position Worship as a causal factor of growth. As such, it is unreasonable to conclude that Worship is Major Tenet. A conclusion of Minor (or less) would negate McGavran's valuation statements of Worship. Therefore, Worship is significant yet not Major. Worship is thus a Moderate Tenet.

### 3.3.7 Service

McGavran acknowledges Service endeavors as 'great work'.<sup>391</sup> During famines, Mission Stations would care for orphans.<sup>392</sup> Sometimes they were pressed into 'educational work';<sup>393</sup> in other instances it was medicine.<sup>394</sup> At issue for McGavran is whether such enterprises are appropriate for missions. At best, he considers Service enterprises as 'secondary aims'<sup>395</sup> and diversionary.<sup>396</sup> He clearly sets Outreach as a primary objective for missions and contends that Service has no causal connection with Christianization: 'Where great populations have not turned to Christ, there are great hospitals; and where great populations have turned to Christ, there are few great hospitals.'<sup>397</sup> This lack of a perceived causal association results in a deep dissatisfaction with Service. McGavran is arguably anti-Service. Service is thus Inactive.

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<sup>391</sup> Ibid., p.51.

<sup>392</sup> Ibid., p.50.

<sup>393</sup> Ibid., p.51.

<sup>394</sup> Ibid., p.52.

<sup>395</sup> Ibid., p.53.

<sup>396</sup> Ibid., p.52.

<sup>397</sup> Ibid., p.53.

### 3.3.8 Posture

McGavran's sociological methodology and macro-external perspective permeate his text. There is, however, also recognition of Divine involvement: 'The vast stirrings of the Spirit which occur in People Movements are God-given.'<sup>398</sup> A sense of gratitude is not necessarily a Theocentric-balancing Event. The 'vast stirrings' phrase, however, does indicate a phenomenon of such magnitude that human effort alone cannot be responsible for its occurrence. McGavran contends that PMs are not 'merely social phenomena'.<sup>399</sup> Some sociological factors can be identified, yet he credits primarily Divine involvement.<sup>400</sup> Therefore, the Holy Spirit is at work and is credited accordingly.

A better appreciation of McGavran's Posture is to be had with his views about the Mission Stations. He associates years of arduous effort with comparatively little result<sup>401</sup> as the fruit of human effort that is indifferent to or ignorant of the ways of God.<sup>402</sup> Hence, it is evident that McGavran seeks to work with the Divine. That said, he is also critical of overly Theocentric attitudes.<sup>403</sup>

In summation, McGavran's text is steeped in Egocentric Events that are offset by Theocentric Events. The Posture is thus Balanced.

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<sup>398</sup> Ibid., p.81.

<sup>399</sup> Ibid.

<sup>400</sup> Ibid. He does not identify the sociological factors.

<sup>401</sup> Ibid., p.47.

<sup>402</sup> Ibid., p.107.

<sup>403</sup> Ibid.

### 3.3.9 Strategy

McGavran posits that growth in the early church proceeded ‘tribe-wise’,<sup>404</sup> propagating along what he terms ‘bridges’.<sup>405</sup> These are interpersonal relations between families, peoples, and socially interacting peoples.<sup>406</sup> McGavran’s model seeks to replicate this pattern in lieu of an incumbent Mission Station approach based on a Western/individualist paradigm.<sup>407</sup> That established, a fair portion of his text is devoted to justifications for the change. Comments indicate frustrations with lost opportunities that were either underserved or ignored altogether.<sup>408</sup>

In summation, Mission Stations are seen as a static<sup>409</sup> and outmoded approach for modern times.<sup>410</sup> He proposes proactive responses to PM phenomena,<sup>411</sup> capitalizing on the ‘enormous possibilities of growth’.<sup>412</sup> His strategy calls for responsive deployments of personnel<sup>413</sup> and concentration of ‘resources on growing points’.<sup>414</sup> The impression is a sense of urgency, as well as a recognition of competition. He is specifically concerned with losses to Islam<sup>415</sup> and Communism.<sup>416</sup> Such recognitions further corroborate the strategy: capitalize on the opportunity to win souls for Christ or lose out to someone else. The

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<sup>404</sup> Ibid., p.74.

<sup>405</sup> Ibid., p.32.

<sup>406</sup> Ibid., p.34.

<sup>407</sup> Ibid., p.46.

<sup>408</sup> Ibid., p.111.

<sup>409</sup> Ibid., p.109.

<sup>410</sup> Ibid., p.67.

<sup>411</sup> Ibid., p.35.

<sup>412</sup> Ibid., p.90.

<sup>413</sup> Ibid., p.111.

<sup>414</sup> Ibid., p.112.

<sup>415</sup> Ibid., p.116.

<sup>416</sup> Ibid., p.141.



strategy seeks to take advantage of future opportunities. The Strategy is thus Opportunism.

### 3.3.10 Crux

McGavran’s strategy is to opportunistically capitalize on PM phenomena. However, he does not explain their seemingly spontaneous eruption beyond the hand of Providence. While he can ‘account for some of the contributing factors’, ultimately he concedes that ‘People Movements are God-given’.<sup>417</sup> Therefore, the phenomena must first exist before the model can be employed. As such, this model is highly dependent upon factors beyond human involvement other than prayer. The Crux is placed in Worship.

### 3.3.11 Profile

Model	Author	Strategy	Year	P	Comp.		Functions				
					S	T	D	F	O	W	S
People Movement	McGavran	Opportunism	1955	⇒						X	
Indicator Key:											
P	ETP		S	Structure	D	Discipleship					
◀	Egocentric Posture		T	Talent	F	Fellowship					
▶	Theocentric Posture				O	Outreach					
⇒	Balanced Posture		X	Crux	W	Worship					
					S	Service					
	Inactive			Minor Tenet		Moderate Tenet			Major Tenet		

**Figure 16 People Movement Model Profile.**

<sup>417</sup> Ibid., p.81.

### 3.4 ANDERSON (1960)

Andy Anderson presents a model revolving entirely around Sunday school operations.<sup>418</sup> *Effective Methods of Church Growth* teems with pragmatic advice and procedural recommendations. It reads like a 'how-to' book, complete with checklists and diagrams. His model is experientially derived from direct participation with the churches in which he served.<sup>419</sup> Anderson also worked as a 'church growth specialist' for the Southern Baptist denomination.<sup>420</sup> He asserts that 'more churches have been established through Sunday Schools' than by any other means.<sup>421</sup> He posits that a Sunday school can be a bigger draw on Sunday than the sermon.<sup>422</sup>

Anderson recognizes 'four types of church growth'.<sup>423</sup> The first is 'internal growth'.<sup>424</sup> This is the developmental, spiritual maturation of members, closely aligned with McGavran's concept of perfecting. The second is numeric growth of members at a singular church.<sup>425</sup> The third he terms 'new work growth', that of starting new churches.<sup>426</sup> The fourth is 'interlocking growth', defined as church

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<sup>418</sup> Anderson was affiliated with the Southern Baptist Convention. Andy Anderson, *Effective Methods of Church Growth : Growing the Church by Growing Sunday School* (Nashville, Tenn.: Broadman Press, 1985), p.11.

<sup>419</sup> *Ibid.*, p.11.

<sup>420</sup> *Ibid.*

<sup>421</sup> *Ibid.*, p.12.

<sup>422</sup> *Ibid.*, p.13.

<sup>423</sup> *Ibid.*, p.15.

<sup>424</sup> This is understood to be what McGavran would term the 'perfecting' part of a 'Christianization' process. *Ibid.*; McGavran, *Bridges of God*. p.16.

<sup>425</sup> Anderson, *Effective Methods of Church Growth*, p.15.

<sup>426</sup> *Ibid.*

growth occurring across cultural barriers.<sup>427</sup> In the ensuing presentation, it is evident that his model targets the first two types of growth, is less evident for the third, and is not evident for the fourth.<sup>428</sup>

Anderson asserts that any church can grow.<sup>429</sup> The prerequisite is desire, or as he states it being 'growth-minded'.<sup>430</sup> This is a simple yet significant comment. The implication is that some churches neither expect nor wish to grow. He contends that 'God is under no obligation to support a Christian club.'<sup>431</sup>

Anderson makes little operational distinction between Discipleship, Fellowship, and Outreach. Thus, it is difficult to fully separate their individual presentations. Anderson's concepts form precursors to later models. He describes the mitotic nature of classes that must divide into smaller portions, only to grow and divide again.<sup>432</sup> He specifically mentions 'small groups' and notes their power in affecting growth.<sup>433</sup> These concepts reappear as 'Cell groups' and 'Small groups' in texts by later authors.<sup>434</sup> Anderson is the first author encountered to recognize the power of sub-entities operating within a church to affect growth.

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<sup>427</sup> Ibid. Interlocking grows does not mandate a different setting, 'the new congregation may meet in the same church building but function as a separate church in order to reach and minister to a particular group.'

<sup>428</sup> His model may target all four forms of growth, but his regular discussion seems to revolve around the first two.

<sup>429</sup> Anderson, *Effective Methods of Church Growth*, p.16.

<sup>430</sup> Ibid., p.45.

<sup>431</sup> Ibid., p.86. 'A Christian club is a church that is not growing.'

<sup>432</sup> Ibid., p.68.

<sup>433</sup> Ibid., p.37.

<sup>434</sup> 'Cell groups' appear in Cho's model (Section 3.5). 'Small groups' appear with a number of later authors. Cell and Small group concepts are not fully interchangeable.

### 3.4.1 Structure

Anderson's discussion of Structure is limited, being focused on Sunday School operations rather than the church as a whole. Hence, only a partial characterization of structure is possible. That said, delegation appears to be central: 'A church is not likely to grow' if left to the efforts of the pastor alone.<sup>435</sup> Efforts are 'multiplied' by 'enlisting and training' others to prosecute the effort.<sup>436</sup> Any further characterizations would be speculative.

Anderson does, however, expound on pedagogic ratios. He advocates a relatively close teacher-to-pupil ratio at or under 1:8,<sup>437</sup> especially linking the upper boundary with growth: any higher ratio will impair growth.<sup>438</sup> A further attribute is class specialization: different classes for different groups. For example, Anderson advocates a special 'pastor's class'<sup>439</sup> to appeal to persons difficult to attract, such as intellectuals, or desirable to attract, such as the affluent.<sup>440</sup>

In summation, Structure in this model is apparent but clouded. Delegation appears to be important, but little more is securely discernable other than instructor/student ratios. It is an unanticipated outcome: a highly structured paradigm with little organizational structure. As such, Structure emerges

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<sup>435</sup> Anderson, *Effective Methods of Church Growth*, p.45.

<sup>436</sup> *Ibid.*, p.52.

<sup>437</sup> *Ibid.*, p.47.

<sup>438</sup> Justifications for Anderson's convictions here involve aspects of Discipleship and Fellowship, which are discussed in the respective sections that follow.

<sup>439</sup> Anderson, *Effective Methods of Church Growth*, p.67.

<sup>440</sup> *Ibid.*, p.66.

analytically problematic, with tenet determination as somewhat of a capitulation between Minor and Major. Structure is thus a Moderate Tenet.<sup>441</sup>

### 3.4.2 Talent

Anderson states that 'leadership is the key to church growth'.<sup>442</sup> Thus, the pastor is central, although not solo: 'The support and commitment of key leaders is a necessity.'<sup>443</sup> Anderson recognizes the importance of lay leaders, seeing the pastor as their 'equipper'.<sup>444</sup> Equipping includes recruiting, training, and motivating.<sup>445</sup> Discussing recruitment, Anderson reiterates that growth is unlikely in a solo pastoral effort. He asserts that most churches lack sufficient help.<sup>446</sup> 'The number of workers', he says, 'is the bottom line of church work that produces growth.'<sup>447</sup> Essentially, numbers matter in producing numbers. Further, he assigns recruitment responsibility directly to the pastor.<sup>448</sup> Training is characterized as a must,<sup>449</sup> to include discipleship and evangelism,<sup>450</sup> which underscores his perception that Outreach and Discipleship are operationally comingled. Anderson sees lay leaders as 'visitation specialists'.<sup>451</sup> As may be anticipated, the pastor is

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<sup>441</sup> Yet not with a high degree of confidence.

<sup>442</sup> Anderson, *Effective Methods of Church Growth*, p.16.

<sup>443</sup> Ibid.

<sup>444</sup> Ibid., p.46.

<sup>445</sup> Ibid., p.45. A fourth function presented as more to do with the prioritization of events than with Talent *per se*.

<sup>446</sup> Ibid., p.46.

<sup>447</sup> Ibid., p.47.

<sup>448</sup> Ibid., p.46.

<sup>449</sup> Ibid., p.27.

<sup>450</sup> Ibid. A fourth regimen is also listed: methodology. Its meaning is not defined in the text, yet can reasonably be assumed from the context to mean teaching skills.

<sup>451</sup> Ibid.

positioned as the leader of any visitation program.<sup>452</sup> Discussion of motivation is limited, coming in the form of appreciation which he recommends be public.<sup>453</sup>

Much of Anderson's discussion of Talent centers around the numbers needed in a growth effort. He injects a qualitative aspect: training personnel how to 'love, care, and listen'.<sup>454</sup> Therefore, numbers are important, yet so too are some empathetic skills. Anderson, however, downplays expertise: 'Talent is not what a person needs.'<sup>455</sup> He places willingness above talent.<sup>456</sup> Ultimately, he contends that effectiveness hinges on the pastor's direct involvement in training<sup>457</sup> and training continuity.<sup>458</sup>

In summation, Anderson's discussion of Talent emerges prominently. His message is clear: the pastor must personally engage in the acquisition, education, and motivation of subordinates. Acquiring adequate personnel (quantitative) is primary. Developing personnel (qualitative) is secondary. The ordering is more of a prioritization than a preference. Talent is thus a Major Tenet.

### 3.4.3 Discipleship

Anderson contends that some pastors are unaccustomed to growth conditions.<sup>459</sup> As such, they fail to assimilate newcomers,<sup>460</sup> resulting in losses.<sup>461</sup>

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<sup>452</sup> Ibid., p.96.

<sup>453</sup> Ibid., p.15.

<sup>454</sup> Ibid., p.48.

<sup>455</sup> Ibid., p.27.

<sup>456</sup> Ibid.

<sup>457</sup> Ibid., p.47.

<sup>458</sup> Ibid., p.79.

<sup>459</sup> Ibid., p.103.

<sup>460</sup> Ibid.

<sup>461</sup> Ibid., p.112.

He quips that 'winning ... is only the beginning'.<sup>462</sup> He argues that discipleship must engage new arrivals.<sup>463</sup> A church 'does not have the right', he says, to 'lead people to Christ' without an intent to disciple.<sup>464</sup> A step that he calls 'vital'.<sup>465</sup>

Anderson positions discipleship as the mechanism that produces 'more mature practitioner[s]',<sup>466</sup> and the recommended vehicle is Sunday school.<sup>467</sup> Discipleship emerges as an important element for the working operation of this model, and is hence a motivating factor for his close teacher-to-pupil ratio, discussed in Talent. Higher ratios are insufficient for effective discipleship.<sup>468</sup>

Anderson's text serves as an implementation guide for practitioners. He routinely transitions from abstractions into actions, usually toward the end of a chapter. At one point he provides a list of '50 WAYS TO FIND PEOPLE'.<sup>469</sup> The enumeration provides ways and means to target prospects for Sunday school as the dominant vehicle of discipleship. In his paradigm, sermons are supplemental. Anderson does dwell momentarily to advocate expository, verse-by-verse preaching.<sup>470</sup> Significantly, sermons emerge as an extension of classrooms, rather than classrooms being an extension of sermons; a reversal not noted among the other modern authors.

In summation, Discipleship figures prominently. Talent is trained for the purpose of Discipleship. Discipled individuals in turn become motivated to disciple

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<sup>462</sup> Ibid.

<sup>463</sup> Ibid., p.30. Or for that matter even considering joining a church.

<sup>464</sup> Ibid., p.79.

<sup>465</sup> Ibid., p.15.

<sup>466</sup> Ibid., p.29.

<sup>467</sup> Ibid., p.25.

<sup>468</sup> Ibid., p.79.

<sup>469</sup> Ibid., p.71.

<sup>470</sup> Ibid., p.32.

others.<sup>471</sup> Anderson asserts that prioritizing Discipleship ultimately prioritizes numeric growth<sup>472</sup> – an inseparable duality.<sup>473</sup> Discipleship is thus a Major Tenet.

#### 3.4.4 Fellowship

Sunday school is not purposed solely for discipleship.<sup>474</sup> Anderson positions classrooms as ‘small groups of people meeting’ to study and to ‘minister to one another’.<sup>475</sup> Hence, Sunday school is also a mechanism of Fellowship. This does not preclude Fellowship from occurring elsewhere, but Anderson is wary of separate Fellowship functions. His concern is for prioritization. Purely social functions can consume a church’s calendar along with its focus and resources.<sup>476</sup>

In summation, Fellowship emerges as well entwined with Discipleship. Anderson conveys no operational distinction between the two. To an extent, he intentionally blurs their boundaries: ‘The Sunday School is a ministering organization.’<sup>477</sup> Coded Events suggest a recognition that all group gatherings are inherently social encounters:

It is through Sunday School classes and departments that most of the personal visits and contacts are made as people build relationships with others dealing with similar needs and concerns.<sup>478</sup>

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<sup>471</sup> Ibid., p.30.

<sup>472</sup> Ibid., p.12.

<sup>473</sup> Ibid., p.40.

<sup>474</sup> Ibid., p.75.

<sup>475</sup> Ibid., p.13.

<sup>476</sup> Ibid., p.14.

<sup>477</sup> Ibid., p.56.

<sup>478</sup> Ibid., p.26.



If so, Discipleship is predicated upon Fellowship. If not, Fellowship remains no less prominent in this model. Fellowship is thus a Major Tenet.

### 3.4.5 Outreach

Anderson asserts early on that ‘the objective of a church’ is to reach the ‘lost’.<sup>479</sup> The assertion positions Outreach prominently from the outset, with similar Events appearing throughout:

We are to reach and win people.<sup>480</sup>

The first ingredient in a quality church is reaching the lost.<sup>481</sup>

[Churches must] carry out the Great Commission.<sup>482</sup>

Every Christian is called to be involved in evangelism.<sup>483</sup>

Anderson positions Outreach as a significant ‘obligation’ of all churches generally, rather than a mandate confined to his model specifically.<sup>484</sup> In other words, he asserts that Outreach is both a substantial and universal construct.

The term ‘school’ is somewhat of a misnomer for Anderson. While still aligning with an educational definition, he also melds in Outreach.<sup>485</sup> His model characterizes teachers primarily as evangelizers.<sup>486</sup> Teachers are encouraged, if not expected, to contact and enroll students proactively, procuring their own

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<sup>479</sup> Ibid., p.13.

<sup>480</sup> Ibid.

<sup>481</sup> Ibid., p.17.

<sup>482</sup> Ibid., p.25.

<sup>483</sup> Ibid., p.29.

<sup>484</sup> Ibid., p.86.

<sup>485</sup> Ibid., p.13.

<sup>486</sup> Ibid., p.25.

enrollees.<sup>487</sup> That said, Anderson does encourage churches to advertise.<sup>488</sup>

Support also comes from other church activities, such as sermons, church bulletins, and newsletters.<sup>489</sup> From there, visitations are the rule.<sup>490</sup>

Anderson associates financial health with a dedication to evangelism. He states that 'God's plan of finance' is people, 'not tithes and offerings' *per se*.<sup>491</sup> Essentially, financial needs are met by raising the number of members, rather than raising the numbers from members.<sup>492</sup>

In summation, Anderson establishes the importance of Outreach early in his text.<sup>493</sup> Statements and assertions from there on only further substantiate its prominence. He makes clear that 'the supreme mission of the church is to win souls to Jesus Christ'.<sup>494</sup> Outreach is thus a Major Tenet.

### 3.4.6 Worship

Anderson initially positions prayer as beneficial for member needs,<sup>495</sup> a consideration that he characterizes as 'vital'.<sup>496</sup> This objective of prayer is nevertheless a passing acknowledgment. Thereafter, prayer is oriented toward

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<sup>487</sup> Ibid., p.27.

<sup>488</sup> Ibid., p.85.

<sup>489</sup> Ibid., p.38.

<sup>490</sup> Ibid., p.32.

<sup>491</sup> Ibid., p.86.

<sup>492</sup> Ibid., p.87.

<sup>493</sup> Ibid., p.14. 'Members must be constantly kept aware of the priority of growth and of reaching people.'

<sup>494</sup> Ibid., p.38.

<sup>495</sup> Ibid., p.15. The 'crisis needs of members'.

<sup>496</sup> Ibid.

growth.<sup>497</sup> His recommendation is to 'ask for and expect God's blessings on growth activities',<sup>498</sup> such supplications to be coupled with faith.<sup>499</sup>

In summation, Anderson expends a considerable effort in outlining mechanisms: systems and procedures necessary to implement his growth model. The impression, however, is that he is aware of a potential overreliance on processes, overshadowing a need for prayer.<sup>500</sup> To this end, he contends that prayer should remain a 'vital element' in all growth activities.<sup>501</sup> Some Worship remarks resonate as rhetoric, such as prayer 'can literally move a nation toward God'.<sup>502</sup> Rhetorical or not, these remarks should not bias an understanding of his perspective. The text is largely a practitioner's how-to manual with Worship as a working mechanism. Worship is also seldom presented in isolation; rather, it is integrated with other constructs:

Prayer that creates a positive atmosphere for growth in a church does not happen accidentally. It must begin with the leadership, for praying leaders produce praying followers.<sup>503</sup>

Within a breath, Anderson weaves together elements of Worship, Outreach, and Talent. Outreach and Talent are both Major tenets. Thus, Worship in such close symbiosis can be no less important. Worship is therefore a Major Tenet.

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<sup>497</sup> Ibid.

<sup>498</sup> Ibid.

<sup>499</sup> Ibid., p.27.

<sup>500</sup> Ibid., p.41.

<sup>501</sup> Ibid.

<sup>502</sup> Ibid., p.43.

<sup>503</sup> Ibid., p.41.

### 3.4.7 Service

Anderson uses the terms ‘service’ and ‘ministry’ somewhat indiscriminately. The term ‘service’ is most frequently employed to indicate a Sunday-morning sermon.<sup>504</sup> It otherwise usually refers to the administration or maintenance of the church.<sup>505</sup> Further, the term ‘ministry’ appears at times to be interchangeable with ‘service’, as in the following statement:

Through the Sunday School, workers and members enroll unsaved people, pray for them, minister to their needs, and encourage their attendance in the classroom where the Bible is read, studied, and applied.<sup>506</sup>

‘Ministry’ this quotation could arguably align with the definition of Fellowship. Still another instance uses the term ‘ministry’ as indicative of Divine activity: ‘One of the ministries of the Holy Spirit is to convict a person of his sin.’<sup>507</sup>

In summation, Anderson’s indiscriminate use of the term ‘service’ does not permit a confident determination of Tenet prominence. Regardless, there are no uses of ‘service’ (or ministry) that imply a benefit to unaffiliated people. Therefore, the Service construct is not present in this text. Service is Inactive.

### 3.4.8 Posture

The most noticeable aspect of Anderson’s text is its abundance of how-to lists, including (1) a list for monitoring spiritual health,<sup>508</sup> (2) a list of seven bases

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<sup>504</sup> Ibid., p.24.

<sup>505</sup> Ibid., p.13.

<sup>506</sup> Ibid.

<sup>507</sup> Ibid., p.36.

<sup>508</sup> Ibid., p.17.

for growth,<sup>509</sup> (3) a list of three advantages of Sunday School evangelization,<sup>510</sup> and (4) a list of ten ways to create an atmosphere of growth.<sup>511</sup> Such pragmatism is, however, coupled with Divine dependence. Anderson asserts that the ‘Holy Spirit is the dynamic of church growth’.<sup>512</sup> Prayer, he contends, invokes supernatural power and feats beyond human endeavor alone.<sup>513</sup>

In summation, while the text is highly pragmatic, counterbalance is present. Anderson counsels all practitioners to ‘seek the leadership of the Holy Spirit in making decisions’.<sup>514</sup> This is not a conditional statement. Anderson therefore presents a Balanced Posture.

#### 3.4.9 Strategy

Anderson states that ‘churches are grown on a continuing basis through process, not programs’.<sup>515</sup> His ‘process’ emerges as fractional increments of an overall strategy. He presents three variations. The first he calls the ‘ACTION Sunday School Enrollment Plan’.<sup>516</sup> It combines enrollment goals along with opportunistic enrollment efforts.<sup>517</sup> The second he calls the ‘Growth Spiral’.<sup>518</sup> This

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<sup>509</sup> Ibid., p.19.

<sup>510</sup> Ibid., p.28.

<sup>511</sup> Ibid., p.31. There are more lists than these.

<sup>512</sup> Ibid., p.13.

<sup>513</sup> Ibid., p.43.

<sup>514</sup> Ibid., p.83.

<sup>515</sup> Ibid., p.105.

<sup>516</sup> Ibid., p.11. The strategy ‘combines the concept of enrolling people in Sunday School whenever and wherever they are encountered and agree to be enrolled, along with aggressive church strategies in setting enrollment goals and working to achieve them’.

<sup>517</sup> Ibid.

<sup>518</sup> Ibid.

variant promotes 'balanced growth',<sup>519</sup> which calls for the involvement other departments so that necessary resources (teacher, classrooms, materials, etc.) are able to accommodate increasing demands.<sup>520</sup> The third is the 'Super Spiral',<sup>521</sup> which is a synthesis of the first two.<sup>522</sup> Although Anderson is able to convey some distinctions between the three strategies, the impression is that there is but one strategy, albeit of greater or lesser complexity with the Super Spiral as the evolved result.

The strategy is characteristically cyclical. Classroom teachers are expected to find and enroll students.<sup>523</sup> Discipleship becomes paired with evangelism.<sup>524</sup> Anderson states: 'The objective ... is reaching lost people for Jesus Christ and meaningful church membership.'<sup>525</sup> Meaningful membership is fulfilling the 'overarching purpose of a New Testament church', which is the Great Commission.<sup>526</sup> Essentially, new enrollees are discipled, who in turn become disciplers, who in turn become evangelizers, and who bring in new enrollees. Thereby, cycle is complete in an ongoing cyclical process.

With each cycle there are more people. Conceptually, the result is an ever-increasing geometric progression, not unlike a Fibonacci spiral (Figure 17).<sup>527</sup>

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<sup>519</sup> Ibid., p.104.

<sup>520</sup> Ibid.

<sup>521</sup> Ibid., p.11.

<sup>522</sup> Ibid., p.12.

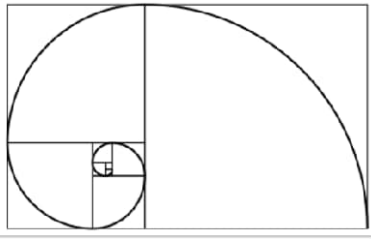
<sup>523</sup> Ibid., p.38.

<sup>524</sup> Ibid., p.40.

<sup>525</sup> Ibid., p.13.

<sup>526</sup> Ibid., p.25. Matthew 28:19–20.

<sup>527</sup> Fibonacci numbers, which produce an ever-widening arch, were introduced by Leonardo of Pisa in his book *Liber Abaci*, written in 1202. Leonardo 'wrote under the name of Fibonacci, a contraction of "filius Bonacci" (son of Bonacci)'. See Fredric Howard, "Fibonacci Numbers," *The Mathematical Intelligencer* 26, no. 1 (2004).



**Figure 17 Fibonacci Spiral**

Into this equation, Anderson adds Fellowship. Classrooms are to be close-ratio affairs, conducive to personal interactions and bonding.<sup>528</sup> He visualizes classrooms with an 'atmosphere of warmth'<sup>529</sup> and promotes interactions as 'nurturing'.<sup>530</sup> Discipleship, Outreach, and Fellowship form an interactive emulsion of codependent constructs. Theoretically, a change in any one function will simultaneously affect the other two. An increase in one causes an overall increase, a decrease just the opposite. In keeping with the term most used by Anderson, the name of this Strategy is Spiral.

#### 3.4.10 Crux

Anderson asserts that prayer empowers evangelism,<sup>531</sup> as an invocation of supernatural assistance. He contends that sinners 'cannot turn to God' without Divine invitation.<sup>532</sup> People can come to 'God only when the Holy Spirit' draws

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<sup>528</sup> Anderson, *Effective Methods of Church Growth*, p.76.

<sup>529</sup> *Ibid.*, p.31.

<sup>530</sup> *Ibid.*, p.26.

<sup>531</sup> *Ibid.*, p.43.

<sup>532</sup> *Ibid.*, p.36.

them in.<sup>533</sup> Therefore, 'Church growth comes from God.'<sup>534</sup> These assertions place the Crux in Worship.

### 3.4.11 Profile

Model	Author	Strategy	Year	P	Comp.		Functions					
					S	T	D	F	O	W	S	
Sunday School	Anderson	Spiral	1960	⇒	Yellow	Green	Green	Green	Green	Green	X	Red
Indicator Key:												
P	ETP	S	Structure	D	Discipleship							
◀	Egocentric Posture	T	Talent	F	Fellowship							
▶	Theocentric Posture			O	Outreach							
⇒	Balanced Posture	X	Crux	W	Worship							
				S	Service							
Red	Inactive	Blue	Minor Tenet	Yellow	Moderate Tenet	Green	Major Tenet					

**Figure 18 Sunday School Model Profile.**

## 3.5 CHO (1981)

In *Successful Home Cell Groups*, David Yonggi Cho presents a model based on the organizational propagation of 'cell groups': small clusters of members meeting separately from the corporate Sunday-morning services.<sup>535</sup> This was not his initial methodology. Starting in 1958 in Seoul, Cho's church grew to 150 in the first year, 300 in the second year, and 600 by the end of the third,<sup>536</sup>

<sup>533</sup> Ibid.

<sup>534</sup> Ibid.

<sup>535</sup> David Yonggi Cho, *Successful Home Cell Groups* (U.S.: Accessible Publishing Systems PTY, Ltd, 2010), p.iii.

<sup>536</sup> Ibid., p.2.



an annualized growth rate of 200 percent. It was in 1961 that Cho then resolved 'to build the largest church in Korea'.<sup>537</sup> By 1964, there were 2,400 members.<sup>538</sup> Although expansion slowed mathematically, the annualized growth rate was still some 160 percent. Cho offers few details for these early periods. The only ingredients provided are (1) ambition,<sup>539</sup> (2) supplication to God,<sup>540</sup> (3) hard work,<sup>541</sup> and (4) a distinct lack of delegation.<sup>542</sup>

Although initially successful, this expansion was not sustainable. In succeeding years, growth was still occurring but fell increasingly short of expectations. Further, health anomalies set in. Cho was in 'big trouble':<sup>543</sup> 'For the next ten years, from 1964 to 1974, I felt as though I were dying at every moment.'<sup>544</sup> He suffered from a 'weak heart' and 'nervous exhaustion'.<sup>545</sup> He was forced to either find another means or 'find another profession'.<sup>546</sup>

It is at this stage that Cho relates receiving guidance from Scripture. He cites passages from Exodus 18,<sup>547</sup> in which Jethro counsels Moses to delegate

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<sup>537</sup> *Ibid.*, p.1.

<sup>538</sup> *Ibid.*, p.4.

<sup>539</sup> *Ibid.*, p.2.

<sup>540</sup> *Ibid.*

<sup>541</sup> *Ibid.*, p.3.

<sup>542</sup> *Ibid.*

<sup>543</sup> *Ibid.*, p.4.

<sup>544</sup> *Ibid.*, p.11.

<sup>545</sup> *Ibid.*, p.19.

<sup>546</sup> *Ibid.*, p.20.

<sup>547</sup> *Ibid.*, p.18.

into mathematical sub-divisions.<sup>548</sup> Cho found similar counsel in Ephesians,<sup>549</sup> in a passage suggesting delegation along the lines of talent.<sup>550</sup> From Acts 2:46 Cho interprets as an alternative to the Sunday-only format.<sup>551</sup> In biblical times, members met in temples and in homes.<sup>552</sup> For Cho, it is an epiphany, and he expresses some oversight in stressing only 'temple ministry' in prior efforts.<sup>553</sup> Cho merges these concepts, dispersing authority down through the entity and out into homes. The concept of a 'cell church' was born.

The model consists of members dividing into groups (cells) to meet weekly in their homes, in addition to their normal Sunday service. Characterized as analogically biological, cell groups create growth as they divide and multiply.<sup>554</sup> Conceivably, growth is geometric in progression.<sup>555</sup> Cho expresses the allusion that cell groups are entirely self-perpetuating.<sup>556</sup> Despite this, he does state that

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<sup>548</sup> Exodus 18:17–21 (NIV): '17 Moses' father-in-law replied, "What you are doing is not good. 18 You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone. 19 Listen now to me and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him. 20 Teach them his decrees and instructions, and show them the way they are to live and how they are to behave. 21 But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens.'"

<sup>549</sup> Cho, *Successful Home Cell Groups*, p.16.

<sup>550</sup> Eph 4:11–13 (NIV): '11 So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, 12 to equip his people for works of service, so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.'

<sup>551</sup> Cho, *Successful Home Cell Groups*, p.16.

<sup>552</sup> Acts 2:46–47 (NIV): 'Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.'

<sup>553</sup> Cho, *Successful Home Cell Groups*, p.17.

<sup>554</sup> *Ibid.*, p.63.

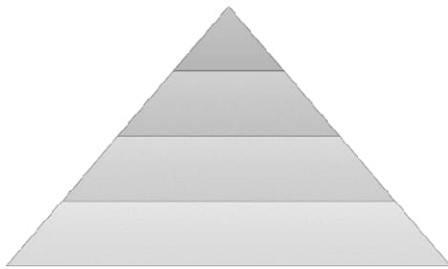
<sup>555</sup> *Ibid.*, p.64.

<sup>556</sup> *Ibid.*, p.42. Cho states, 'And so after ten years of suffering I had become nothing more than dust. I was helpless.... It was only then that I finally discovered just how many people we had.' Cho's Full Gospel Church had attained '18,000 members' by that time. However unlikely it may be, Cho does not credit subordinates during his period of delirium.

church growth is not 'automatic'.<sup>557</sup> The details of his model are discussed as follows.

### 3.5.1 Structure

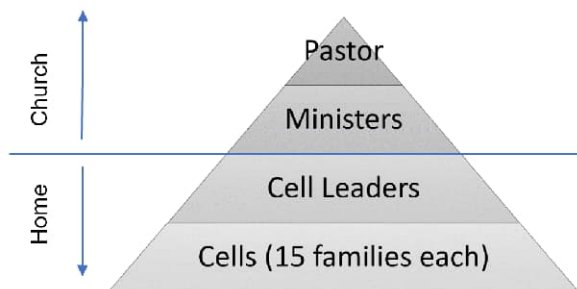
Cho contends that his structure was inspired by Scripture. The result, however, is a classic pyramidal structure (Figure 19).



**Figure 19 Pyramidal Structure**

The structure was not necessarily novel in Cho's time. His inspiration, however, was to extend the structure of the church entity into members' homes.

Conceptually, the result appears as in Figure 20.



**Figure 20 Extension of Church Structure**

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<sup>557</sup> Ibid., p.iii.

It is a collection of staff and members, buildings and homes, all merged into a single organizational structure.<sup>558</sup>

Cho emphasizes the rigidity of the structure, employing terms such as 'strict' and 'tight'.<sup>559</sup> There is a ratio of one minister for about every fifty cell groups.<sup>560</sup> Each cell comprises about fifteen families.<sup>561</sup> Not all cells meet in homes; some are 'specialized', meeting in 'offices and factories' during work hours.<sup>562</sup> Nevertheless, each cell will have at least one leader, a registrar, and a treasurer.<sup>563</sup>

In summation, the quintessential feature of this model is the direct line structure of personnel from pastor down through cell leaders, extending beyond the walls of a church and into members' homes. It is this structure that allows Cho to grow his church from the bottom up. Significant portions of all other constructs occur within cells, orchestrated from the top. Structure is thus a Major Tenet.

### 3.5.2 Talent

Cho expounds on the importance and development of cell leaders throughout. Selection is 'essential'.<sup>564</sup> Training is emphasized.<sup>565</sup> Motivation is a

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<sup>558</sup> Ibid., p.49.

<sup>559</sup> Ibid., p.38. and 89, respectively.

<sup>560</sup> Ibid.

<sup>561</sup> Ibid., p.37.

<sup>562</sup> Ibid., p.52.

<sup>563</sup> Ibid., p.38. Cell meetings do collect offerings, and in the formative stages some monies were embezzled.

<sup>564</sup> Ibid., p.105.

<sup>565</sup> Ibid., p.107.

must,<sup>566</sup> an undertaking that he personally performs weekly.<sup>567</sup> Cho devotes an entire chapter exclusively to the motivation of cell leaders.<sup>568</sup> He espouses three vehicles for motivation: recognition, praise, and love.<sup>569</sup> Additionally, leaders enjoy a biannual convention.<sup>570</sup>

Novel to the Korean culture of the day was Cho's decision to commission women as cell leaders.<sup>571</sup> His culture placed women decidedly in a 'subordinate role'.<sup>572</sup> His initial fears were disintegration internally and societal ostracism externally.<sup>573</sup> Therefore, at the start, women were a reluctant consideration. With time, however, Cho expresses a complete reversal. He characterizes women as (1) compassionate,<sup>574</sup> (2) loyal,<sup>575</sup> (3) helpful,<sup>576</sup> (4) empathetic,<sup>577</sup> and (4) generally having more investible time than men.<sup>578</sup>

In summation, operation of a cell model structure depends significantly upon finding, developing, and motivating cell leaders, in no small quantities. Even early on, Cho indicates the presence of some 150 cells, each requiring a leader.<sup>579</sup> Recent accounts place the weekly attendance in Seoul alone in the proximity of 480,000.<sup>580</sup> If so, this would require thousands of cell leaders.

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<sup>566</sup> Ibid., p.131.

<sup>567</sup> Ibid., p.133. The undertaking is not necessarily in person, more often with the assistance of audio-visual.

<sup>568</sup> Ibid., p.130. Chapter 13.

<sup>569</sup> Ibid., p.131. through p.135.

<sup>570</sup> Ibid., p.132.

<sup>571</sup> Ibid., p.23. Novel at that time.

<sup>572</sup> Ibid.

<sup>573</sup> Ibid., p.25.

<sup>574</sup> Ibid., p.28.

<sup>575</sup> Ibid., p.44.

<sup>576</sup> Ibid., p.51.

<sup>577</sup> Ibid., p.58.

<sup>578</sup> Ibid., p.51.

<sup>579</sup> Ibid., p.38.

<sup>580</sup> Davies, "The Evangelisation of the Nation, the Revitalisation of the Church and the Transformation of Society", p.220. Davies' text was published in 2020.

Arguably, this model is highly dependent upon trained lay leaders for both its operation and its growth. It is an observation not missed by Cho, who devotes an entire chapter to the issue.<sup>581</sup> Chapter Four, Satan's Counterattack, contains seven categories of woes that plagued the operation, all related to poorly trained leaders.<sup>582</sup> 'Success', Cho states, 'depends on ... trained lay leadership.'<sup>583</sup> Talent is thus a Major Tenet.

### 3.5.3 Discipleship

Cho presents two lines of thought on discipleship: the act and the substance. The first is essentially the mechanics of delivery. He disciplines at the cell level. He personally and regularly instructs cell leaders,<sup>584</sup> develops the materials used,<sup>585</sup> and limits his contact to the cell leaders.<sup>586</sup> That said, Cho's stated goal is to ensure that every member is disciplined.<sup>587</sup> Thus, member discipleship is delegated to cell leaders.

The substance of discipleship is doctrine. Cell leaders are restricted exclusively to the materials provided to them.<sup>588</sup> Materials are normally extensions of the previous Sunday's sermon.<sup>589</sup> Cho says that the substance of his sermons

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<sup>581</sup> Cho, *Successful Home Cell Groups*, p.30.

<sup>582</sup> Ibid., p.30-44. They are chaos, lack of discipline, outside speakers, conduct of business, burgeoning attendance, embezzlement, and fragmentation. Fragmentation is splintering of the church, whereby factions cleave and leave.

<sup>583</sup> Ibid., p.130.

<sup>584</sup> Ibid., p.33.

<sup>585</sup> Ibid.

<sup>586</sup> Ibid., p.36.

<sup>587</sup> Ibid., p.69.

<sup>588</sup> Ibid., p.36.

<sup>589</sup> Ibid., p.107. Which arguably is direct discipleship of members.

changed with time. Initially, he was more philosophical.<sup>590</sup> With time, his sermons became more personal, preaching a relationship with Jesus,<sup>591</sup> reliance on the Holy Spirit,<sup>592</sup> and God's love of humankind.<sup>593</sup> He encourages developing a 'life of faith'.<sup>594</sup> Further, sermons transitioned from spiritual into physical and financial:<sup>595</sup> 'When you go to work for the Lord ... God is going to supply all your needs.'<sup>596</sup> Cho criticizes sermons that do not comprehensively address all needs<sup>597</sup> and more generally recommends against sermons over-involving 'theology, history and politics'.<sup>598</sup>

In summation, Cho exhibits the same willingness to present his difficulties with Discipleship as he did with Talent. He often presents his miscalculations en route to his contentions.<sup>599</sup> Such discussion promotes a genuine, full-disclosure quality to his presentation. Application difficulties are presented alongside abstract concepts. One result is pedagogical; another result is an elevation of the construct. Further, he specifically links discipleship with growth.<sup>600</sup> Discipleship is thus a Major Tenet.

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<sup>590</sup> Ibid., p.141. He states that during this phase that he made 'very few converts'. Everything is presumably relative.

<sup>591</sup> Ibid.

<sup>592</sup> Ibid., p.30.

<sup>593</sup> Ibid., p.144.

<sup>594</sup> Ibid., p.90.

<sup>595</sup> Ibid., p.141.

<sup>596</sup> Ibid., p.107.

<sup>597</sup> Ibid., p.150.

<sup>598</sup> Ibid.

<sup>599</sup> Ibid., p.32.

<sup>600</sup> Ibid., p.151.

### 3.5.4 Fellowship

Initially, Cho advances his concept of cell groups somewhat impersonally, his presentation centering on need and perceived oversight.<sup>601</sup> His recognition of the fellowship aspects of cell groups appears secondarily. As cell groups got underway, Cho seems surprised by the volume of social engagement:

The cell meetings were growing, and the leaders were carrying out my program, teaching the Word, praying for needs and providing real fellowship, but they did not know when to stop.<sup>602</sup>

Serendipity or not, fellowship concerns are not lost upon Cho:

One of the major problems of society today is the depersonalization of human beings. With the increases in population, everyone becomes just a face in the crowd.<sup>603</sup>

Cell groups become a solution. Members reportedly experience security.<sup>604</sup> They are 'loved and cared for',<sup>605</sup> and become members of a 'family'.<sup>606</sup> 'It's a wonderful communal life,' Cho says, 'each one is helping the other.'<sup>607</sup>

In summation, fellowship within cell groups appears significant. This significance, however, is best understood in light of the purpose: growth. Cho states that 'the meetings are required to be evangelistic'.<sup>608</sup> Therefore, fellowship is not an end in itself. Cho relates an instance of misapplication of his model: 'Although there are cell meetings in that church, they are not used as a tool of

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<sup>601</sup> Ibid., p.17.

<sup>602</sup> Ibid., p.34.

<sup>603</sup> Ibid., p.47.

<sup>604</sup> Ibid., p.50.

<sup>605</sup> Ibid., p.51.

<sup>606</sup> Ibid., p.50.

<sup>607</sup> Ibid., p.51.

<sup>608</sup> Ibid., p.108.



evangelism. The congregation, meanwhile, has dwindled to 2,000 members.<sup>609</sup>

Fellowship is causally associated with growth. Therefore, Fellowship supplies this model with the needed personnel to implement Outreach. Fellowship is thus a Major Tenet.

### 3.5.5 Outreach

Outreach is central to cell groups. Cho envisions each cell as a ‘nucleus of revival’, bringing life to church members and a community.<sup>610</sup> The induction process is highly relational. Cho calls one such process ‘holy eavesdropping’, whereby cell members listen for acquaintances ‘having troubles’.<sup>611</sup> Such instances provide opportunities for Christian witness and attract new members.<sup>612</sup> Door-to-door tactics are not used, however.<sup>613</sup>

Cho indicates that at times the sense of fellowship and camaraderie inhibits the growth process. Members become attached to one another and their leaders.<sup>614</sup> The ranks of some cells can burgeon to an unwieldy size, exceeding the capacity of members’ homes.<sup>615</sup> Evangelism was occurring without the commitment to divide. Thereafter, division became a mandate.<sup>616</sup>

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<sup>609</sup> Ibid., p.112.

<sup>610</sup> Ibid., p.56.

<sup>611</sup> Ibid., p.57.

<sup>612</sup> Ibid.

<sup>613</sup> Ibid., p.56.

<sup>614</sup> Ibid., p.37.

<sup>615</sup> Ibid., p.36.

<sup>616</sup> Ibid., p.37.

In summation, Cho states his objective as church growth.<sup>617</sup> Growth is accomplished via cell groups, propelled to evangelize, grow, and divide. Although the cells have a significant element of fellowship, their primary purpose remains outreach. Cho states: 'Our members have to go out looking for prospective converts.'<sup>618</sup> The 'church depends on constant cell division'.<sup>619</sup> He provides his perspective on Outreach:

Too many churches grow to 500 or 1,000 members and then settle down and begin to mark time. It isn't that there are no more people to be won to Christ in their area; the minister simply becomes satisfied and loses the vision for evangelism.<sup>620</sup>

Cho doubts the motivations of churches not engaged in 'serious evangelism'<sup>621</sup> and questions the respectability of 'sheep-stealing'.<sup>622</sup> 'It's unethical,' he says, a statement indicating his desire to reach the unreached, not just expand his congregation. Outreach is thus a Major Tenet.

### 3.5.6 Worship

Cho's discussion of Worship is sustained throughout his text. The sheer number of Worship Events is significant. Worship is defined as expressions of reverence, dependency, majesty, veneration, adoration, glorification, faith, prayer, and love. Considering only the last three terms, faith is found 62 times, prayer 129 times, and love 72 times. In a 171-page book, one of these terms would, on

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<sup>617</sup> Ibid., p.iii.

<sup>618</sup> Ibid., p.57.

<sup>619</sup> Ibid., p.64.

<sup>620</sup> Ibid., p.81.

<sup>621</sup> Ibid., p.55.

<sup>622</sup> Ibid., p.88. Growth by robbing other churches of their members.

average, appear once or twice on every page.<sup>623</sup> Inclusion of other Worship terms would increase Event counts even more.<sup>624</sup> Quantity is significant, yet so too is the substance. Cho writes, ‘together with the Holy Spirit I sit down and praise God, I worship Jesus and I read the Scriptures. I love the Holy Spirit, and I praise Him.’<sup>625</sup> Other statements help extend the perspective:

Dear Holy Spirit, I welcome you, I recognize you and I love you. I depend upon you.<sup>626</sup>

I treat the Holy Spirit as the most important Person in my life. I praise Him and I tell Him that I love Him.<sup>627</sup>

Such statements exude a feeling of relationship with the Divine. To Cho, the Holy Spirit is a ‘definite person’,<sup>628</sup> a person whom Cho aligns with, bounds to, and relationally engages:

I will say, ‘let’s have a session together. Let’s read the Bible together.’ And so together with the Holy Spirit I sit down and praise God, I worship Jesus and I read the Scriptures.<sup>629</sup>

In summation, Cho advances Worship from the conceptual and abstract to the personal and relational. His statements render Worship an interactive, temporal relationship with the Divine. It is marked by intimacy, if not to a degree of inseparability.<sup>630</sup> It is this type of relationship that Cho desires for all the members

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<sup>623</sup> It should be clarified that specific use of these Worship terms is not always directed towards God, as required by the established definition. Thus, the numbers of actual Worship events are lower for these three terms.

<sup>624</sup> The intent here is only to provide reasonably exact, quantitative appreciation.

<sup>625</sup> Cho, *Successful Home Cell Groups*, p.125. This statement is generally representative of the whole of Worship Events.

<sup>626</sup> *Ibid.*, p.119.

<sup>627</sup> *Ibid.*, p.124.

<sup>628</sup> *Ibid.*, p.125.

<sup>629</sup> *Ibid.*

<sup>630</sup> *Ibid.*, p.115. ‘He’s a person – but a person who lives inside me. To live with a person means to have fellowship with that person. It means recognition of each other. It means intimate fellowship and communication.’

of his church.<sup>631</sup> Further, Cho positions Worship causally with growth.<sup>632</sup> Worship is thus a Major Tenet.

### 3.5.7 Service

By contrast, the term 'service' is found sparingly. Where present, they typically refer to support of other members, or prospective members. Such Events fall within the definition of Fellowship. There is but a single instance in which Cho's statement could be applied to persons at large:

In all of my sermons, whether in Korea, Japan, the United States or Europe, I always have three goals: to introduce people to Jesus Christ, to make them successful and to motivate them to serve God and their fellow man.<sup>633</sup>

This statement is isolated and generalized. As such, there is no indication that it is model specific. Further, there are no other Events that exemplify Service activities, regardless of the specific terminology. Service is thus Inactive.

### 3.5.8 Posture

Cho's discussion has multiple references to worship, such as 'praise God',<sup>634</sup> 'worship Jesus',<sup>635</sup> and the 'goodness of God'.<sup>636</sup> Closer scrutiny,

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<sup>631</sup> Ibid., p.90. 'Each member must be encouraged and taught to depend upon the Holy Spirit himself and to develop a life of faith.'

<sup>632</sup> Ibid., p.98.

<sup>633</sup> Ibid., p.142.

<sup>634</sup> Ibid., p.125.

<sup>635</sup> Ibid.

<sup>636</sup> Ibid., p.143.

however, reveals that there are far more references to the Holy Spirit. Cho writes that if a preacher 'doesn't have definite cooperation from the Holy Spirit' their sermons 'will be only theory'.<sup>637</sup> He contends that the Holy Spirit is the primary interactive entity of the Trinity. He states that God 'finished His work in Old Testament times'.<sup>638</sup> Subsequently, Jesus was sent, who finished His work, and then ascended back to heaven. God and Jesus alike conduct their earthly work, in the present dispensation, through the Holy Spirit.<sup>639</sup> Cho writes: 'The Holy Spirit is the administrator of the love of God and the grace of Jesus Christ.'<sup>640</sup> He sets out his Posture:

The Holy Spirit is the Senior Partner, and we are the junior partners. The trouble nowadays is that the junior partners are trying to overrule the Senior Partner by doing the work on their own.<sup>641</sup>

Partnership is the essence of teamwork. The Posture is thus Balanced.

### 3.5.9 Strategy

Cho's model is based on the organizational operation of cell groups. Growth is actuated via cell group evangelism promoting assimilation through the bottom level. Induction into cells is highly relational and appears to exclusively involve interpersonal contacts. Existing members invite prospective members. As the cell approaches and exceeds a predetermined threshold, it then divides, creating two cells, in a process that is biologically analogous to mitosis. The cycle

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<sup>637</sup> Ibid., p.117.

<sup>638</sup> Ibid.

<sup>639</sup> Ibid.

<sup>640</sup> Ibid.

<sup>641</sup> Ibid., p.118.

of growth and division is motivated by the cell leaders.<sup>642</sup> Cho characterizes cell evangelism as having a high net gain.<sup>643</sup> Further, the cost to sustain it is reasonable, if not inexpensive, in his estimation.<sup>644</sup> He does not engage in advertising campaigns.<sup>645</sup>

Growth is induced at the bottom of the organization by stimulation down from the top. It is a strategy that is highly organizational in nature. The entity's organizational structure is pyramidal. Therefore, the Strategy is Pyramid.

### 3.5.10 Crux

The cell model has a substantial dependency on cell leaders. An abundant supply of cell leaders needs to be either found, recruited, or developed. The first two sources may be sufficient in the early stages of growth, but are unlikely to be so with increasing size. Therefore, a substantial reliance exists on systemic development to supply the ever-increasing need for more cell leaders. This substantial reliance on cell personnel places the Crux in Talent.

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<sup>642</sup> Ibid., p.80.

<sup>643</sup> Ibid., p.65. The proportion of newcomers joining versus losses from those who leave.

<sup>644</sup> Ibid., p.79.

<sup>645</sup> Ibid.

### 3.5.11 Profile

Model	Author	Strategy	Year	P	Comp.		Functions					
					S	T	D	F	O	W	S	
Cell	Cho	Pyramid	1981	⇒		X						
Indicator Key:												
P	ETP	S	Structure	D	Discipleship							
◀	Egocentric Posture	T	Talent	F	Fellowship							
▶	Theocentric Posture			O	Outreach							
⇒	Balanced Posture	X	Crux	W	Worship							
				S	Service							
	Inactive		Minor Tenet		Moderate Tenet							Major Tenet

**Figure 21 Cell Model Profile.**

### 3.6 HESTENES (1983)

Roberta Hestenes, in *Using the Bible in Small Groups*, discusses small groups operations.<sup>646</sup> Small groups are forums for regular meetings of Christians.<sup>647</sup> Typically, the venue is not the church. Preference is for the 'warm' and 'friendly environment' of members' homes.<sup>648</sup> She suggests the presence of small groups in biblical times, quoting passages from Acts.<sup>649</sup> Further, she draws substantiation from Genesis: 'it is not good for man to be alone'.<sup>650</sup> Hestenes

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<sup>646</sup> Roberta Hestenes, *Using the Bible in Groups* (Philadelphia: The Westminster Press, 1983). Hestenes has been affiliated with the Presbyterian denomination. See "Biola University Visiting Scholar: Roberta Hestenes," <http://cct.biola.edu/about/roberta-hestenes/>.

<sup>647</sup> *Using the Bible in Groups*, p.11.

<sup>648</sup> *Ibid.*, p.24.

<sup>649</sup> *Ibid.*, p.11.

<sup>650</sup> Genesis 2:18.

posits that 'to be fully human' requires a relationship with God as well as with other people.<sup>651</sup> Small groups are the result.

The small-group concept was not novel by Hestenes' time.<sup>652</sup> However, she uniquely introduces a covenantal element, binding members together.<sup>653</sup> She asserts that it is a covenant that 'moves' members from 'vague intention' to commitment.<sup>654</sup> Groups assemble for varied purposes, but all members must covenant to bind together.<sup>655</sup> Hestenes lists eight types of covenants: affirmation, availability, prayer, openness, honesty, sensitivity, confidentiality, and accountability. In effect, these covenants are terms of engagement, intended to provide interaction in an environment of 'security and safety'.<sup>656</sup>

Like Cho, Hestenes expresses concerns about dehumanization in modern economies.<sup>657</sup> Her small groups are positioned as mitigating agents. Hence, her propositions are highly relational. What is not discernible is whether Hestenes intentionally fashions a church-growth model. The book's title is a reliable guide to its contents. However, her text does discuss all constructs of a growth model, to varying degrees.

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<sup>651</sup> Hestenes, *Using the Bible in Groups*, p.11.

<sup>652</sup> Small groups had already been advanced by Anderson (Sunday School) and Cho (Cell).

<sup>653</sup> Hestenes, *Using the Bible in Groups*, p.19.

<sup>654</sup> Ibid. She draws an analogy with the covenants God made between Abraham and Israel.

<sup>655</sup> Ibid.

<sup>656</sup> Ibid., p.14.

<sup>657</sup> Ibid., p.13.



### 3.6.1 Structure

Hestenes envisions small groups as complementary counterparts to congregational gatherings.<sup>658</sup> She considers both as 'necessary' to the 'healthy functioning' of a church.<sup>659</sup> Thus, the groups are not organizationally autonomous. Further, their formation requires church authorization.<sup>660</sup> Therefore, small groups fall within the hierarchical order of the greater church entity. Groups are typically of three to twelve people.<sup>661</sup> Members may be 'all male, all female or mixed'.<sup>662</sup> The group must have a designated leader.<sup>663</sup> That said, Hestenes recommends a 'shared leadership' to distribute the burden.<sup>664</sup> Group purposes can vary widely.<sup>665</sup> She recognizes four types: study, sharing, ministry, and discipleship.<sup>666</sup> None of these groups is well defined. She states that study groups study scripture.<sup>667</sup> Seemingly, this group would lie in discipleship. Sharing groups are purposed to translate scriptural knowledge into personal practice,<sup>668</sup> a description that is not well disambiguated from the perceived intent of discipleship. Ministry groups are 'action-oriented' groups.<sup>669</sup> By action, Hestenes indicates an 'emphasis on

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<sup>658</sup> Ibid., p.11.

<sup>659</sup> Ibid.

<sup>660</sup> Ibid., p.31.

<sup>661</sup> Ibid., p.20.

<sup>662</sup> Ibid., p.25.

<sup>663</sup> Ibid., p.42.

<sup>664</sup> Ibid., p.30. Hestenes indicates that leaders may be male or female. Equally viable are husband/wife co-leadership teams. p.40.

<sup>665</sup> Ibid., p.21.

<sup>666</sup> Ibid., p.25.

<sup>667</sup> Ibid.

<sup>668</sup> Ibid.

<sup>669</sup> Ibid.

applying personally and practically what is learned from Scripture'.<sup>670</sup> Hence, all four groups indistinctly coalesce around discipleship.

Regardless of their distinctions, or lack thereof, all groups 'contract' to meet for a specified period.<sup>671</sup> The initial contract period is typically eight to ten weeks.<sup>672</sup> Thereafter, the group must renegotiate the next term, if it survives past the initial period. Those that survive typically last about two years.<sup>673</sup> Frequency is democratically determined, with both time and location a matter of convenience.<sup>674</sup> Meetings typically last about an hour and a half.<sup>675</sup> Regular attendance is quasi-compulsory.<sup>676</sup>

In summation, Hestenes' discussion of Structure is limited to the group level. Little is said concerning the greater church structure. Within the groups, structure consists of leadership, a purpose, an allotment of time, a predetermined term, and a venue. To an extent, all of these appear variable. Leadership can be one or more persons. Purpose can vary considerably. An optimal meeting time is recommended yet not uniform. Groups apparently last typically from two to twenty-four months. The only consistent element is the contracting requirement, which emerges as an imperative, yet is of questionable durability. The foregoing raises the significance of the Structure tenet above that of Minor, yet never to the degree of Major. Structure is thus a Moderate Tenet.

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<sup>670</sup> Ibid.

<sup>671</sup> Ibid., p.23.

<sup>672</sup> Ibid.

<sup>673</sup> Ibid., p.34. Hestenes cites the rare occurrence of a group that met for over twenty years. p.34.

<sup>674</sup> Ibid., p.24.

<sup>675</sup> Ibid.

<sup>676</sup> Ibid., p.28.

### 3.6.2 Talent

Hestenes contends that the locating of talent is a vital first step in initiating small groups,<sup>677</sup> an aspect not to be left to happenstance. 'Good leaders make for good groups,' she says.<sup>678</sup> Good group leaders have spillover effects, they tend to graduate into other lay leadership positions in the church.<sup>679</sup> Further, group members tend to develop into 'strong and enthusiastic' church supporters.<sup>680</sup> These are effects that arguably benefit the church as a whole.

Hestenes' development of group leaders assumes training. Talent is neither found nor recruited.<sup>681</sup> Training in the earlier sections of her text centers on scriptural knowledge.<sup>682</sup> The concern is preventive: avoiding the dissemination of 'ignorance'.<sup>683</sup> Later sections develop the group leader as a facilitator: 'Good leadership will work to help people feel comfortable.'<sup>684</sup> The objective is to manufacture a relaxed and safe environment conducive to open interaction.<sup>685</sup> At this point, Hestenes downplays talent somewhat. She writes, 'leaders are not teachers'.<sup>686</sup> The expressed intent is to deemphasize any pretense of a classroom, her designs being more participatory than instructional. She prefers to

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<sup>677</sup> Ibid., p.42.

<sup>678</sup> Ibid.

<sup>679</sup> Ibid., p.10.

<sup>680</sup> Ibid., p.17.

<sup>681</sup> Hestenes asserts no prohibition against finding or recruiting talent. There is, however, an absence of discussion on this.

<sup>682</sup> Hestenes, *Using the Bible in Groups*, p.17.

<sup>683</sup> Ibid.

<sup>684</sup> Ibid., p.32.

<sup>685</sup> Ibid., p.14.

<sup>686</sup> Ibid., p.36.

stress 'helpers and guides' rather than 'teachers or experts'.<sup>687</sup> Expertise, she contends, is not a necessity.<sup>688</sup>

In summation, Hestenes views Talent with a bottom-up rather than a top-down perspective. Comments focus on the development of group leaders toward defined qualities, correlating group leaders' development with the overall strength of a church.<sup>689</sup> Absent is any leadership discussion at the top. Statements that elevate the stature of Talent are occasionally offset by others that diminish it. Talent as a construct is left in some middle ground. Talent is thus a Moderate Tenet.

### 3.6.3 Discipleship

Hestenes positions small groups as primarily a vehicle for discipleship.<sup>690</sup> Her definition substantially involves discipleship: 'exploring together some aspect of Christian faith'.<sup>691</sup> She asserts that the small-group format provides greater contact with and comprehension of the Bible.<sup>692</sup> She writes that individuals who will not study independently can be induced to do so in groups.<sup>693</sup> Further, she asserts that small groups facilitate greater retention of the material, as well.<sup>694</sup> She

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<sup>687</sup> Ibid.

<sup>688</sup> Ibid.

<sup>689</sup> Ibid., p.10.

<sup>690</sup> Ibid., p.37.

<sup>691</sup> Ibid., p.21.

<sup>692</sup> Ibid., p.16.

<sup>693</sup> Ibid.

<sup>694</sup> Ibid., p.17.

credits this outcome to verbalization.<sup>695</sup> The key is the stimulation of interaction.<sup>696</sup> Hence, she advocates against lecture-style formats.<sup>697</sup>

In summation, Hestenes implies that sermons alone are insufficient for the spiritual health of a congregation.<sup>698</sup> Spiritual health is a function of discipleship and small groups are her solution. Groups can have widely varying objectives, yet discipleship appears integral to all. Discipleship is thus a Major Tenet.

#### 3.6.4 Fellowship

Hestenes indicates that all groups are intended to emphasize relationship.<sup>699</sup> She contends that Christianity is not a 'solitary' venture, but rather it is a 'pilgrimage' made in the company of others.<sup>700</sup> Christians 'need each other'.<sup>701</sup> Thus, the building of social relationships within a church community makes fellowship a central objective.<sup>702</sup> Hestenes characterizes a depth of relationship not possible through Sunday-morning assemblies. Such assemblies may be 'friendly and polite' yet can lack depth.<sup>703</sup> She contends that only small groups can move members from the casual to the combined, producing 'rich' interactions of 'deeply involved' individuals.<sup>704</sup>

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<sup>695</sup> Ibid.

<sup>696</sup> Ibid., p.50.

<sup>697</sup> Ibid.

<sup>698</sup> Ibid., p.16.

<sup>699</sup> Ibid., p.25.

<sup>700</sup> Ibid., p.11.

<sup>701</sup> Ibid., p.12.

<sup>702</sup> Ibid., p.94.

<sup>703</sup> Ibid., p.11.

<sup>704</sup> Ibid.

Generally, Hestenes visualizes a breakdown in community among Western cultures.<sup>705</sup> Humans are being treated not unlike machinery,<sup>706</sup> a condition that she contends foments a ‘hunger for new ways to build relationships’.<sup>707</sup> Her prescription is small groups to rebuild relationships and humanity with constructive interactions.<sup>708</sup> It is an outcome largely accomplished by allowing each member to voice their opinions and share their experiences.<sup>709</sup>

In summation, Hestenes advances a highly relational model. She states that ‘it is not enough to love God. Love of God calls us to love one another.’<sup>710</sup> Hence, she holds the love of fellow humans in close association with the love of God. Further, Hestenes’ love is not one of distance, but rather one of close interaction.<sup>711</sup> Relationship is the essence of Fellowship. Fellowship is thus a Major Tenet.

### 3.6.5 Outreach

Hestenes asserts that Bible study groups have been a ‘major ingredient’ in the spread of Christianity.<sup>712</sup> Further, she directly associates small home groups with rising Christianity in China.<sup>713</sup> Thereby, she positions small groups as effective vehicles of growth. Small groups are said to ‘grow and flourish’ when

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<sup>705</sup> Ibid., p.13.

<sup>706</sup> Ibid.

<sup>707</sup> Ibid.

<sup>708</sup> Ibid., p.94.

<sup>709</sup> Ibid., p.25.

<sup>710</sup> Ibid., p.11.

<sup>711</sup> Ibid., p.94.

<sup>712</sup> Hestenes references China in particular. Ibid., p.9.

<sup>713</sup> Ibid.

invitations are personally delivered.<sup>714</sup> Impersonal or mass communications are less effective.<sup>715</sup> A seed group of two to three people is commissioned to invite three to nine others.<sup>716</sup> Invitations are issued to attend an 'introductory meeting'.<sup>717</sup> Such meetings are informational and non-committal.<sup>718</sup> The intent is to make acquaintances, set purposes, and outline expectations.<sup>719</sup> Hestenes' recommended approach is to be 'non-threatening, positive and helpful'.<sup>720</sup>

In summation, Hestenes generally does not focus on outreach when discussing these groups, their functions, or the mechanics of their operation. In most instances, invitations to join are issued to other church members. Only in a minority of Events were invitations issued to 'non-Christian or non-churchgoing friends and neighbours'.<sup>721</sup> The bulk of her narrations discuss non-outreach growth. Early comments citing church growth largely remain undiscussed.<sup>722</sup> Nevertheless, little is not none. Hestenes' model does contain some reference to church growth using small groups. As such, Outreach is a Minor Tenet.

### 3.6.6 Worship

A raw count of the terms love, worship, and prayer yields a total of 269 instances. In a 108-page text, such terms appear some two to three times per

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<sup>714</sup> Ibid., p.27. Said to be 'numbering in the hundreds of thousands'.

<sup>715</sup> Ibid.

<sup>716</sup> Ibid.

<sup>717</sup> Ibid., p.28.

<sup>718</sup> Ibid.

<sup>719</sup> Ibid.

<sup>720</sup> Ibid.

<sup>721</sup> Ibid.

<sup>722</sup> Ibid., p.10.

page. Such frequency implies significance, although not conclusively. Hestenes' use of the term love frequently refers to a fellowship love 'for one another'.<sup>723</sup> These instances do not qualify as Worship.<sup>724</sup> Some references, however, are more tenet centric. She writes that small groups universally share a common purpose of worship and prayer,<sup>725</sup> performed as a complement to congregational worship.<sup>726</sup> Further, some groups 'spend most of their time in prayer'.<sup>727</sup> Nonetheless, Worship appears casually connected rather than foundationally promoted. Hestenes states:

Many groups adopt disciplines of prayer and Bible reading as part of their commitment. Some stress attendance at worship. Others take on financial commitments to a needy project or person.<sup>728</sup>

Hence, prayer appears optional, and lacks emphasis. Further, no causal connection with numeric growth is apparent.

In summation, there is some ambiguity as to Worship's significance despite the frequency of Events. Worship appears common to all groups. Its importance, however, is not well characterized. Further, connection with numeric growth is absent. The lack of emphasis prohibits a Major Tenet designation, yet Worship's presence in all groups arguably prevents a Minor. Therefore, Worship is a Moderate Tenet.

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<sup>723</sup> Ibid., p.13 and 14, for example.

<sup>724</sup> Worship has been defined in 'Research and Design' (Section 2.2.1.2) as 'reverence, veneration, adoration, faith, prayer, and specifically includes expressions of love towards God'.

<sup>725</sup> Hestenes, *Using the Bible in Groups*, p.9.

<sup>726</sup> Ibid., p.11.

<sup>727</sup> Ibid., p.26.

<sup>728</sup> Ibid., p.29.



### 3.6.7 Service

In her first chapter, Hestenes states that small groups can mitigate social injustices and solve national issues.<sup>729</sup> This remark is arguably bombastic. The remainder of the text contains only two identifiable references classifiable as Service.<sup>730</sup> Both references are weak, being characterized as potential rather than encouraged group activities.

In summation, Service is nearly non-existent in this model. A total of two remarks exists, neither of which connotes emphasis or importance. The author places no significant value on this construct beyond a minimally discernable valuation. Service is thus a Minor Tenet.

### 3.6.8 Posture

Hestenes' presentation is notably process laden. She does however acknowledge human insufficiency in the endeavor. She advises prayer to God for participants,<sup>731</sup> and reliance on the Holy Spirit for group unification.<sup>732</sup> She advocates 'trusting God to lead and help'.<sup>733</sup> Group leaders should seek wisdom from God.<sup>734</sup> Further, reliance on the Holy Spirit is termed 'essential'.<sup>735</sup> References to Divine dependency are plentiful and sufficient to indicate that

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<sup>729</sup> Ibid., p.10.

<sup>730</sup> Ibid., The first being on p.29 and the second on p.93.

<sup>731</sup> Ibid., p.27.

<sup>732</sup> Ibid., p.109.

<sup>733</sup> Ibid., p.34.

<sup>734</sup> Ibid., p.37.

<sup>735</sup> Ibid.

human skills and efforts alone are inadequate. Divine involvement is necessary. The Posture is thus Balanced.

### 3.6.9 Strategy

Hestenes' model substantially focuses on mutual bonding around a group objective. Commonly, the objectives are related to discipleship, fellowship, and intra-church service work. As such, the model substantially focuses on non-numeric growth. Substantially, however, is not entirely. Less commonly, group objectives could be outreach related. Thus, there is a slender element of growth.

This model seeks to bond members more durably than is possible through corporate Sunday gatherings alone.<sup>736</sup> Therefore, the most evident effect is retention: keeping members united. This strategy by some logic figures as a sub-strategy given that retention is mute without other mechanisms to source new prospects. The primary, dominant strategy to attract prospects, with the subordinate sub-strategy retaining the gains.<sup>737</sup> Hestenes' model and strategy, nevertheless, could operate on a standalone basis, given that they do contain an element of outreach, albeit diminutive. The Strategy is thus Retention.

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<sup>736</sup> Ibid., p.11.

<sup>737</sup> This concept is found in later models, as will be discussed.

### 3.6.10 Crux

The matter of covenanting could easily be viewed as much as a liability as an asset. The covenant could constitute a deterrent. Individuals may wish to be involved yet be unwilling to contract. Hestenes' text contains no mention of an ultimatum. Hence, one could speculate as to whether participation is allowed if covenanting is declined. Without such an ultimatum, however, the model loses some of its underpinning.

A more basic concern exists with the supply of prospects, ultimatum or not. The model is already weak in Outreach. Arguably, while retention may be high, growth still may not occur.<sup>738</sup> Without a more substantial and direct engagement in evangelistic efforts, no growth or even decline is a distinct likelihood. The Crux is thus placed in Outreach.

### 3.6.11 Profile

Model	Author	Strategy	Year	P	Comp.		Functions				
					S	T	D	F	O	W	S
Covenant	Hestenes	Retention	1983	⇒	Yellow	Yellow	Green	Green	X	Yellow	Blue
Indicator Key:											
P	ETP	S	Structure	D	Discipleship						
◀	Egocentric Posture	T	Talent	F	Fellowship						
▶	Theocentric Posture			O	Outreach						
⇒	Balanced Posture	X	Crux	W	Worship						
				S	Service						
Red	Inactive	Blue	Minor Tenet	Yellow	Moderate Tenet	Green	Major Tenet				

**Figure 22 Covenant Model Profile.**

<sup>738</sup> A high retention rate is a supposition for the sake of argument, not an assertion.

### 3.7 WIMBER (1986)

John Wimber and Kevin Springer present a model based upon 'Power Evangelism' in their book by the same name.<sup>739</sup> Wimber pastored the Yorba Linda Friends Church from 1970 to 1974.<sup>740</sup> Power Evangelism, Wimber writes, is a spontaneous and 'Spirit-inspired' proclamation of the gospel<sup>741</sup> presented in tandem with a 'supernatural demonstration'.<sup>742</sup> He also uses the phrase 'signs and wonders'.<sup>743</sup> These demonstrations include such events as casting out of demons<sup>744</sup> and healing of the sick.<sup>745</sup>

Wimber asserts that evangelicals deficiently focus on the 'intellectual aspects of the gospel ... merely' informing decision making.<sup>746</sup> He considers mere 'dissemination of information' as insufficient.<sup>747</sup> To wit, evangelism is portrayed as a war with Satan,<sup>748</sup> a never-ending and omnipresent battle between two kingdoms.<sup>749</sup> Christians are 'soldiers' in the army of Christ,<sup>750</sup> who need to be equipped and trained for battle.<sup>751</sup> They are the 'instruments' of God through

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<sup>739</sup> John Wimber and Kevin Springer, *Power Evangelism*, 2nd rev. & updated ed. (Ventura, California: Regal, 2009). I will refer to the authors collectively as 'Wimber'.

<sup>740</sup> Joe Maxwell, "Vineyard: Vineyard Founder Wimber Dies," *Christianity Today* Vol 42, No.1 (1998), <http://www.christianitytoday.com/ct/1998/january12/8t1058.html?start=1>. The church is located in the greater Los Angeles metropolitan area of California, US. As such, Wimber is the only author from the Quaker denomination known to advance a full model.

<sup>741</sup> Wimber and Springer, *Power Evangelism*, p.77.

<sup>742</sup> *Ibid.*, p.5.

<sup>743</sup> *Ibid.*, p.40.

<sup>744</sup> *Ibid.*, p.49. Wimber states that this was a common occurrence for him.

<sup>745</sup> *Ibid.*, p.169.

<sup>746</sup> *Ibid.*, p.17.

<sup>747</sup> *Ibid.*

<sup>748</sup> *Ibid.*, p.35. It would be an error to assume that Wimber is drawing a colloquial analogy here; it is conveyed as reality or his perception thereof.

<sup>749</sup> *Ibid.*, p.37.

<sup>750</sup> *Ibid.*, p.55.

<sup>751</sup> *Ibid.*, p.156.

whom His works are wrought.<sup>752</sup> The tandem of proclamation and demonstration is likened to Christ's ministry during his time on earth.<sup>753</sup>

Wimber acknowledges that 'most Westerners' inhibit the acceptance of spiritual demonstrations.<sup>754</sup> He asserts cultural 'blind spots' that filter out religion and any attribution thereof.<sup>755</sup> Religious beliefs are held in abstraction, he says, separated from the activities of 'everyday life'.<sup>756</sup> The result is an 'excluded middle': the realm of interaction between the natural and the supernatural.<sup>757</sup>

Wimber asserts that evangelism is more effective if his 'ways' are employed.<sup>758</sup> He writes that miracles also serve 'a rational purpose: to authenticate the gospel'.<sup>759</sup> Hence, miracles proclaim the gospel while simultaneously invalidating other religions. Demonstrations of God's power, he says, vanquishes the 'pluralistic lie' that all religions are equal.<sup>760</sup> Thus, the Christian gospel is validated while concurrently invalidating all others, which catalyzes its acceptance and enhances its propagation.

### 3.7.1 Structure

There are but few Events concerning Structure, and those are of a general nature. Wimber advocates a balance between too much and too little structure,

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<sup>752</sup> Ibid., p.40.

<sup>753</sup> Ibid., p.30.

<sup>754</sup> Ibid., p.129.

<sup>755</sup> Ibid.

<sup>756</sup> Ibid., p.7.

<sup>757</sup> Ibid., p.128. The entirety of Chapter 19 discusses the concept.

<sup>758</sup> Ibid., p.66.

<sup>759</sup> Ibid., p.137.

<sup>760</sup> Ibid.

contending that either extreme is detrimental.<sup>761</sup> Too little precludes the church from fulfilling its tasks. Too much is paralyzing, stifling the work of the Holy Spirit.<sup>762</sup> Thus, he poses a tension between structure and vitality. Other than that, there is a belief that mega-churches undermine members' spiritual growth.<sup>763</sup> Size alone is not synonymous with structure, yet it is an attribute in a structural discussion.

In summation, Wimber's presentation on Structure lacks specificity. He argues for an optimal balance between operational freedom and organizational bureaucracy. Hence, he advocates some structure without clearly proposing a structure. As such, the possibility exists that a variety of structures would be of equal utility. Conversely, he advocates no structure in particular. Therefore, Structure is Inactive.

### 3.7.2 Talent

Talent Events are not plentiful. Wimber expresses an appreciation for 'gifted leadership',<sup>764</sup> a statement specifically linked to the rise of 'mega-churches'. He writes that 'Christian organizations' need leadership, without which they can 'accomplish little'.<sup>765</sup> Moreover, he advocates ongoing leadership training.<sup>766</sup> Such Events tend to elevate the prominence of leadership. Other statements, however,

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<sup>761</sup> Ibid., p.61.

<sup>762</sup> Ibid. By way of vivid analogy, he asserts that 'a corpse is highly organized' yet still dead.

<sup>763</sup> Ibid., p.9. At least it is a viewpoint expressed by Wimber's coauthor, Kevin Springer.

<sup>764</sup> Ibid., p.251.

<sup>765</sup> Ibid., p.61.

<sup>766</sup> Ibid., p.208.

tend to diminish it. Wimber urges caution against deposing God with human leaders.<sup>767</sup> Further, he expresses some ideological aversion to ‘super-anointed’ leaders, believing them to be an impairment.<sup>768</sup>

In summation, Wimber contends that dominating leadership tends to diminish members to spectators.<sup>769</sup> It delays lay development and hinders power evangelism. Hence, Talent emerges in moderation. Talent is thus a Moderate Tenet.

### 3.7.3 Discipleship

Wimber criticizes fellow evangelicals for over-relying on a grammatical-historical approach to discipleship,<sup>770</sup> an approach that he contends produces pupils who are over-reliant on intellectual processes.<sup>771</sup> He argues that discipleship should extend beyond mere ‘intellectual assent’,<sup>772</sup> the acquisition of knowledge for the purpose of informed decision making.

Wimber acknowledges some usefulness of the grammatical-historical approach.<sup>773</sup> However, he embraces a more relational approach, which he describes as rabbinic.<sup>774</sup> Older and more experienced individuals are paired with

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<sup>767</sup> Ibid.

<sup>768</sup> Ibid., p.9. The term ‘super-anointed’ refers to leadership of the charismatic Latter Reign movement of the 1950s. For more information, see <https://arcapologetics.org/the-apostolic-and-prophetic-movement/>.

<sup>769</sup> Ibid.

<sup>770</sup> Ibid., p.186. The grammatical-historical method is a hermeneutical method that ‘employs history, linguistics and historical theology’ to discover scriptural meaning.

<sup>771</sup> Ibid., p.187.

<sup>772</sup> Ibid., p.17.

<sup>773</sup> Ibid., p.186.

<sup>774</sup> Ibid., p.189.

the younger and less experienced.<sup>775</sup> In his words, 'hitch a person who cannot do a job with one who can'.<sup>776</sup> This arrangement, he asserts, produces 'Christians who not only believe but are also trained and living out the demands of the gospel'.<sup>777</sup> In other words, discipleship produces disciples who in turn pursue evangelism and discipleship. Thereby, discipleship is producing 'disciples for Christ' as well as decisions for Christ.<sup>778</sup>

In summation, Wimber extends evangelism beyond hearty proclamations to include miraculous acts. Therefore, discipleship must inform, yet also instill an ability to channel the 'power of the Spirit'.<sup>779</sup> He faults grammatical-historical discipleship approaches for producing 'cosmetic' Christians, contending that they engage in purely intellectual assents.<sup>780</sup> Disciples, he writes, must be additionally equipped with the 'power of the Spirit'.<sup>781</sup> The combination of knowledge and empowerment is essential in this model. Discipleship is thus a Major tenet.

#### 3.7.4 Fellowship

References to this construct are few. Wimber calls fellowship part of God's plan for humankind, and notes that the social aspect can aid in group conversions.<sup>782</sup> Otherwise, fellowship appears preventive: a defensive measure to

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<sup>775</sup> Ibid., p.208.

<sup>776</sup> Ibid., p.190. A 'secret for success' in training people.

<sup>777</sup> Ibid., p.17.

<sup>778</sup> Ibid.

<sup>779</sup> Ibid., p.55.

<sup>780</sup> Ibid., p.39.

<sup>781</sup> Ibid., p.55.

<sup>782</sup> Ibid., p.112.



obstruct worldly influences.<sup>783</sup> There are no other references to this construct. As such, some discussion of the construct is present, albeit limited. Therefore, Fellowship is a Minor Tenet.

### 3.7.5 Outreach

The bulk of Events center on Wimber's concept of power evangelism. There are six components: Proclamation, Demonstrations, Preparations, Techniques, Sensory Manifestations, and Control. Proclamation is preaching.<sup>784</sup> There is an emphasis on the purity of delivery. Wimber states that 'we do not add to the gospel'.<sup>785</sup> The communication is to be without bias, embellishment, or addition.<sup>786</sup> Power comes by invoking the Holy Spirit, who will 'anoint, gift, and lead'.<sup>787</sup> It is the Holy Spirit who produces the demonstrations.<sup>788</sup>

Demonstrations appear in variant forms.<sup>789</sup> Wimber details words of knowledge, healing, prophecy, exorcism,<sup>790</sup> resuscitations of the dead, sounds, fire over the heads of people, 'tongues', and teletransportation.<sup>791</sup> Demonstrations have a dualistic outcome: 'resistance to the gospel' is lowered and receptivity is

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<sup>783</sup> Ibid., p.37.

<sup>784</sup> This statement is not intended to be limited to sermons.

<sup>785</sup> Wimber and Springer, *Power Evangelism*, p.78.

<sup>786</sup> Ibid.

<sup>787</sup> Ibid.

<sup>788</sup> Ibid., p.77.

<sup>789</sup> The terms 'signs and wonders', demonstrations, and miracles are used interchangeably both here and by Wimber.

<sup>790</sup> Wimber and Springer, *Power Evangelism*, p.77. A clairvoyant communication typically involves personal and/or intimate information about another person that is not otherwise publicly available.

<sup>791</sup> Ibid., p.87. By 'sounds' Wimber refers to 'the blowing of a violent wind' from heaven, a reference to a passage found in Acts 2:2. Wimber states that 'there are at least 10 kinds of sign phenomena'. Chapter 23, however, does list some additional signs not listed herein. See p.157.

increased.<sup>792</sup> The combination is reportedly the result of a 'divine appointment'.<sup>793</sup> Wimber fashions these as intentional encounters arranged by God to 'demonstrate His kingdom'.<sup>794</sup> Individuals or groups who would normally be resistant, or even hostile, become receptive.<sup>795</sup> Divine appointments may be the result of an intentional effort, such as a door-to-door walking campaign.<sup>796</sup> They may also occur unintentionally, seemingly as chance occurrences.<sup>797</sup> In either instance, Wimber asserts that the Holy Spirit arranges the encounters at 'critical junctures in people's lives',<sup>798</sup> times at which they are beset with 'deep needs' or 'significant problems'.<sup>799</sup> Engaging these predicaments becomes the 'pathways' to 'bring people to salvation'.<sup>800</sup>

Preparations, the third component, are prerequisite actions by would-be practitioners. Participants must (1) shift their world views to allow for 'God's miraculous intervention', thus eradicating the 'excluded middle',<sup>801</sup> (2) grant God permission to affect them personally,<sup>802</sup> (3) accept His involvement in their lives;<sup>803</sup> (4) overcome unbelief;<sup>804</sup> and (5) be obedient to His direction.<sup>805</sup>

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<sup>792</sup> Ibid., p.77.

<sup>793</sup> Ibid., p.98. A 'divine appointment' is an 'appointed time in which God reveals Himself ... through spiritual gifts or other supernatural phenomena'.

<sup>794</sup> Ibid.

<sup>795</sup> Ibid., p.99.

<sup>796</sup> Ibid., p.60. They may be organized or spontaneous.

<sup>797</sup> Ibid., p.100.

<sup>798</sup> Ibid., p.106.

<sup>799</sup> Ibid., p.109.

<sup>800</sup> Ibid.

<sup>801</sup> Ibid., p.142. Wimber defines the 'excluded middle' as a gap in conscious perception. He posits that Christians are cognizant of both spiritual beliefs and the pragmatism of temporal life. The two realms, however, appear to be unconsciously separated, having no comingled interaction of a realm functionally lying between them. Thus, there is an 'excluded middle'.

<sup>802</sup> Ibid.

<sup>803</sup> Ibid.

<sup>804</sup> Ibid., p.49. He characterizes unbelief as the kingdom of Satan.

<sup>805</sup> Ibid., p.208.

The fourth component is techniques, of which there are several. Wimber advocates an intentional awareness of 'promptings' from God.<sup>806</sup> The recommendation is dualistic, focusing on attentiveness to opportunities<sup>807</sup> and 'inattentiveness', which can cause God to remain silent.<sup>808</sup> In the performance of a demonstration, a practitioner typically invokes the name of Jesus,<sup>809</sup> and assumes that God is in fact listening.<sup>810</sup> Prayer is the initiator.<sup>811</sup> Prayer is usually simple<sup>812</sup> and brief.<sup>813</sup> One 'tool' is mentioned, forgiveness, which is characterized as having 'great power'.<sup>814</sup>

A fifth component is various sensory manifestations which appears limited to exorcisms.<sup>815</sup> Wimber mentions (1) putrid odors and eyes rolling back in the skull;<sup>816</sup> (2) profuse perspiration, blasphemy, and wild physical activity;<sup>817</sup> and (3) foaming at the mouth.<sup>818</sup> Those so exorcised liken their experience to electrocution.<sup>819</sup>

The sixth and final component is control, or the lack thereof. Wimber notes that 'power encounters are difficult to control', existing in a 'world beyond

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<sup>806</sup> Ibid., p.101.

<sup>807</sup> Ibid.

<sup>808</sup> Ibid., p.110.

<sup>809</sup> Ibid., p.170.

<sup>810</sup> Ibid., p.90.

<sup>811</sup> Ibid., p.192.

<sup>812</sup> Ibid., p.15.

<sup>813</sup> Ibid., p.180.

<sup>814</sup> Ibid., p.171.

<sup>815</sup> There is no intention to portray these manifestations as universally present with all exorcisms.

<sup>816</sup> Wimber and Springer, *Power Evangelism*, p.49. The description, although speculative, sounds similar to 'Bell's Phenomenon'. See "Bell's Phenomenon,"

<http://encyclopedia.thefreedictionary.com/Bell%27s+phenomenon>.

<sup>817</sup> Wimber and Springer, *Power Evangelism*, p.49.

<sup>818</sup> Ibid., p.166.

<sup>819</sup> Ibid., p.162.

rationality'.<sup>820</sup> Further, once a power encounter is initiated, additional (if not unintentional) 'supernatural phenomena' may also occur spontaneously.<sup>821</sup>

Wimber expends some effort to explore two tangential variables of power encounters. The first is disbelief, an aspect that he largely assigns to Western cultures and associates with Western Christianity.<sup>822</sup> The other aspect is fear within the non-Christian subject.<sup>823</sup> Wimber identifies several variants, involving fear of the unknown, exposure of present and/or past sins, and of the Christian who initiated the event.<sup>824</sup>

In summation, Outreach is presented as a focal purpose. He criticizes perfection-centric Christian aspirations that focus on personal development. He asserts that no one will ever meet the 'high standards of Christ's righteousness'.<sup>825</sup> Rather, he prescribes an action-centric obedience capable of responding to 'orders' from God.<sup>826</sup> Most significantly, he consistently and repeatedly links evangelism with growth.<sup>827</sup> Outreach is thus a Major Tenet.

### 3.7.6 Worship

Understanding Wimber's concept of worship starts with his recognition of God's love. The term 'love' appears some sixty times in this text, mostly

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<sup>820</sup> Ibid., p.58.

<sup>821</sup> Ibid., p.60.

<sup>822</sup> Ibid., p.81.

<sup>823</sup> Ibid., p.62.

<sup>824</sup> Ibid.

<sup>825</sup> Ibid., p.39.

<sup>826</sup> Ibid.

<sup>827</sup> Ibid., p.84.

characterizing God's love for humans, rather than promoting humans' love for God. Wimber states, 'His love [alone] should motivate us to love others and share the gospel with them.'<sup>828</sup> Hence, God's love for us is the compelling basis for evangelism. He writes that God's power has 'always demonstrated His love'.<sup>829</sup> As such, God's love and power emerge as inseparable,<sup>830</sup> and to demonstrate His power is to convey His love.<sup>831</sup> Finally, prayer is necessary to gain 'God's power'.<sup>832</sup>

In summation, worship of God in this model starts with a recognition that God first loved us. Within this cycle of love by God and love for God, Wimber weaves in a means of evangelism which is predicated upon prayer. Therefore, Worship is a foundational construct in this model, and one that is highly significant. Worship is a Major Tenet.

### 3.7.7 Service

Wimber heralds aid for the oppressed, food for the hungry, and freedom for prisoners as virtuous pursuits.<sup>833</sup> Social justice, he states, is at the 'very heart of the gospel'.<sup>834</sup> Notwithstanding, Service primarily assumes a different tack. In one aspect, general works of service improve societal perception of evangelists,

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<sup>828</sup> Ibid., p.69.

<sup>829</sup> Ibid., p.148.

<sup>830</sup> Ibid.

<sup>831</sup> Ibid., p.149. 'Power evangelism is a way of advancing the love of God in the proclamation and demonstration of the gospel.'

<sup>832</sup> Ibid., p.38.

<sup>833</sup> Ibid., p.158.

<sup>834</sup> Ibid.

thereby 'empowering' their efforts.<sup>835</sup> Essentially, good works generate good will and aid evangelism.

More significantly, Wimber characterizes demonstrations as service. It is the 'Father's will' that Christians should help people,<sup>836</sup> through 'expressions of God's compassion and mercy'.<sup>837</sup> Healing of the sick, 'whether demonically or physically caused', performs a work of service<sup>838</sup> and offers reassurance of God's dominion over death.<sup>839</sup> Thus, power demonstrations provide an immediate physical or emotional service, establish His divinity, facilitate acceptance, and result in salvation, all of which Wimber characterizes as service.<sup>840</sup> Further, all result in growth.<sup>841</sup>

In summation, Wimber views Service essentially as a facet of Outreach, rather than as a separate Function. Demonstrations that are integrally comingled with Outreach also function as Service to recipients. Hence, there is no clear divisibility between Outreach and Service. That said, divisibility is not required. Close association of the two Functions, however, does affect their prominence. Given that Outreach has already been established as Major Tenet, Service has an equal stature. Service is thus a Major Tenet.

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<sup>835</sup> Ibid.

<sup>836</sup> Ibid., p.178.

<sup>837</sup> Ibid., p.160.

<sup>838</sup> Ibid., p.168.

<sup>839</sup> Ibid., p.178.

<sup>840</sup> Ibid., p.171.

<sup>841</sup> Ibid., p.178.

### 3.7.8 Posture

For a model dependent on miracles, Theocentric-balancing Events are a forgone conclusion. The presence of Divine appointments and demonstrations renders this model heavily dependent on God's involvement in a God-human partnership. The Posture is thus Balanced.

### 3.7.9 Strategy

Wimber's text contains terms that might reasonably point to a strategy, such as 'targeting', 'effectiveness', 'timing', and 'efficiency'. By targeting, he refers to 'people who are on the verge of converting to Christianity'.<sup>842</sup> Effectiveness refers to a gospel message<sup>843</sup> enhanced by power demonstrations.<sup>844</sup> By timing, Wimber indicates that prospects are ripe for 'harvest'.<sup>845</sup> By efficiency, he means the speed of conversion: 'God overcomes resistance with the supernatural' that otherwise 'might take a lifetime – if not more – to overcome' by rational means.<sup>846</sup> That said, the foregoing are more accurately characterized as attributes in Wimber's model.

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<sup>842</sup> Ibid., p.16.

<sup>843</sup> Ibid., p.17.

<sup>844</sup> Ibid.

<sup>845</sup> Ibid. Wimber specifically uses the phrase 'ripened for harvest'. He is not, however, entirely specific as to the meaning of 'ripened'. The context of the statement indicates some predisposition enacted by the Holy Spirit on prospects.

<sup>846</sup> Ibid., p.105.

Wimber's strategy is best labeled as the 'Third Wave', a term encountered with somewhat varying meanings.<sup>847</sup> Springer characterizes Wimber as a 'populist pastor' intent on 'releasing the ministry to the masses'.<sup>848</sup> In this respect, the Third Wave is viewed as an internal discipleship endeavor employing the 'universal priesthood of all Christians'.<sup>849</sup>

Wimber, however, considers Pentecostals and classic charismatics as comprising the first of two 'waves', denominations that have endorsed a continuation of apostolic authority from antiquity to the present day. He perceives some commonality with conservative evangelicals, with whom his non-classical, charismatic theology may find some receptivity.<sup>850</sup> Thus, he believes that conservative evangelicals represent an avenue of growth,<sup>851</sup> and their conversion and alliance would form this Third Wave.<sup>852</sup> As such, Wimber seeks growth not only by internal generation, but also by merger.<sup>853</sup> The strategy is Third Wave.

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<sup>847</sup> Alvin Toffler wrote a book entitled *The Third Wave*, an apparent sequel to his futuristic projections in *Future Shock*, published in 1970. Future shock is 'A state of distress or disorientation due to rapid social or technological change'. See [http://www.oxforddictionaries.com/us/definition/american\\_english/future-shock?q=future+shock](http://www.oxforddictionaries.com/us/definition/american_english/future-shock?q=future+shock). See also Alvin Toffler, *Future Shock* (New York,: Random House, 1970). Also see *The Third Wave*, 1st ed. (New York: Morrow, 1980). Note: Wimber's Third Wave is a completely different concept than Toffler's Third Wave.

<sup>848</sup> Wimber and Springer, *Power Evangelism*, p.8.

<sup>849</sup> Ibid., p.247. 'Priesthood of all believers' is reoccurring concept in the new testament (most specifically noted in 1 Peter 2:5-9) which contends that all individuals turned Christian should in turn become teachers.

<sup>850</sup> Wimber and Springer (and Wagner) do not seem to consider themselves classic charismatics, the differences in which will not be explored here, being beyond the scope of this research.

<sup>851</sup> Rich Nathan, a Vinyard Church pastor, and Third Wave proponent, argues for commonality with conservative evangelicals. Rich Nathan and Ken Wilson, *Empowered Evangelicals : Bringing Together the Best of the Evangelical and Charismatic Worlds* (Boise, ID: Ampelon, 2009).

<sup>852</sup> Wimber and Springer, *Power Evangelism*, p.241. Wimber borrows the term, and this latter definition, from C. Peter Wagner.

<sup>853</sup> Ibid. Wimber distinguishes 'conservative' evangelicals from 'fundamentalist' evangelicals. He states that most fundamentalists are still 'holding on to 75-year-old criticisms of Pentecostal excesses', and sees little chance of harmony or alliance with the Third Wave.



### 3.7.10 Crux

Power evangelism's effectiveness is fundamentally affected by a willingness to believe by the evangelizer. Concerns arise within both the evangelizer as well as the prospect. Globally, Wimber indicates that proper acceptance of the supernatural is contingent upon the displacement of Western world views.<sup>854</sup> He faults inexperience and selective perception: the inability to recognize and comprehend a phenomenon not previously encountered.<sup>855</sup> Supernatural events often are misunderstood as medical anomalies or suspected hoaxes.<sup>856</sup> Additionally, another barrier is expressed as 'hard hearts', detrimental 'motives and attitudes toward the things of God' held by prospects.<sup>857</sup>

Wimber acknowledges that not all recipients of miracles will 'believe' and convert to Christianity.<sup>858</sup> Further, Springer states that witnesses (as opposed to recipients) to miraculous encounters 'rarely ... become believers themselves'.<sup>859</sup> The foregoing observations all appear to be educational in nature, which places the Crux in Discipleship.

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<sup>854</sup> *Ibid.*, p.6.

<sup>855</sup> *Ibid.*, p.143.

<sup>856</sup> *Ibid.*, p.8.

<sup>857</sup> *Ibid.*, p.145.

<sup>858</sup> *Ibid.*, p.105.

<sup>859</sup> *Ibid.*, p.6.

### 3.7.11 Profile

Model	Author	Strategy	Year	P	Comp.		Functions				
					S	T	D	F	O	W	S
Power Evangelism	Wimber	Third Wave	1986	⇒			X				
Indicator Key:											
P	ETP	S	Structure	D	Discipleship						
◀	Egocentric Posture	T	Talent	F	Fellowship						
▶	Theocentric Posture			O	Outreach						
⇒	Balanced Posture	X	Crux	W	Worship						
				S	Service						
	Inactive		Minor Tenet		Moderate Tenet		Major Tenet				

**Figure 23 Power Evangelism Model Profile.**

### 3.8 GEORGE (1991)

Carl F. George, in *Prepare Your Church for the Future*, asserts that a ‘dangerous gap’ exists, and is widening, between the service ‘promised’ by churches and that delivered.<sup>860</sup> Broadly, he faults both vision and structure for the gap.<sup>861</sup> With vision, he faults a possible ‘end-times’ perspective that results in a short-term mentality unwilling to endure substantial changes.<sup>862</sup> Otherwise he faults defective organizational structures.

He pronounces his book a ‘Magna Carta’ for structural transformation<sup>863</sup> and presents his model within a ‘future shock’ context, the onset of rapid change

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<sup>860</sup> Carl F. George, *Prepare Your Church for the Future* (Grand Rapids, MI: Fleming H. Revell, 1991), p.19.

<sup>861</sup> Ibid.

<sup>862</sup> Ibid.

<sup>863</sup> Ibid., p.220.

for which churches must prepare.<sup>864</sup> The concern is that sociological and technological changes are accelerating the need for more personal guidance.<sup>865</sup> George contends that churches must become large to be effective, 'yet small enough to care'.<sup>866</sup> For this large-but-small concept, he coins the name 'Meta-Church'.<sup>867</sup> He distinguishes this from a 'megachurch',<sup>868</sup> which he uses to indicate large but impersonal churches.<sup>869</sup> Meta-Churches are large yet maintain some intimacy.

George is one of the few authors who actually states that he is advancing a model. He formalizes his presentation as 'metachurch theory'.<sup>870</sup> Certain earlier authors exhibit a lack of model recognition, while later authors appear to avoid the term.<sup>871</sup>

### 3.8.1 Structure

George states that the 'two most visible elements' of a Meta-Church are the Sunday-morning 'celebration-size group' and small groups meeting in members'

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<sup>864</sup> Ibid., p.13. Title of Chapter 1: 'Prepare for Future Shock.'

<sup>865</sup> Ibid., p.15.

<sup>866</sup> Ibid., p.23.

<sup>867</sup> George uses the word-forming element 'meta' to emphasize change: that pastors/churches will need to change their approaches. See *ibid.*, p.50. The term is found in the texts of other authors who at times mistakenly assume that 'meta' means 'small', possibly due to George's later discussion of cells/small groups.

<sup>868</sup> Ibid., p.51. Megachurch simply means a large church.

<sup>869</sup> Ibid., p.50. George attaches the impersonal quality.

<sup>870</sup> Ibid., p.193. George generally used the term 'Meta-Church' but also occasionally a 'metachurch' appears. Apparently, 'Meta-Church' is used to indicate the model and 'metachurch' is used to indicate the theory. The variance is possibly just inconsistency on the part of George.

<sup>871</sup> Lacking recognition would most notably be Nevius, and to a lesser extent Allen. Wishing to avoid the term 'model' are Warren and Kimball.

homes.<sup>872</sup> The small groups are typically of about ten people.<sup>873</sup> For George, these groups are the 'building block[s]'.<sup>874</sup> He defines the celebration-size group as a collection of small groups<sup>875</sup> and frames small groups as sub-congregations,<sup>876</sup> small assemblies within a greater whole. It is this perspective by which he argues will achieve small and intimate within a sizable whole.

As George unveils his model, a variety of groups are presented. They exist for different purposes and fill a continuum of sizes.<sup>877</sup> Groups can be the 'church board, small adult-Sunday-school classes, usher corps, women's missionary prayer fellowship, choir, worship committee, drama ensembles, [or] youth sponsors'.<sup>878</sup> George contends that better retention comes with increasing variety.<sup>879</sup> He writes that all members should be incorporated into some group, even those individuals customarily working in isolation.<sup>880</sup> Group affiliation is not mandatory, however.<sup>881</sup>

In summation, there is the appearance of merely appending existing church programs and functions with the term 'group'. Regardless, the outcome is clearly a decentralized structure composed of small-group operating units.<sup>882</sup>

Decentralization is designed to reduce an 'overdependence on over-functioning

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<sup>872</sup> George, *Prepare Your Church for the Future*, p.59.

<sup>873</sup> This is much smaller than Cho's cells, which were limited to fifteen families.

<sup>874</sup> George, *Prepare Your Church for the Future*, p.59.

<sup>875</sup> *Ibid.*, p.14. George avoids the more familiar terminology of a Sunday-morning church service involving a sermon.

<sup>876</sup> *Ibid.*, p.74.

<sup>877</sup> *Ibid.*, p.67.

<sup>878</sup> *Ibid.*, p.88.

<sup>879</sup> *Ibid.*, p.74.

<sup>880</sup> *Ibid.*, p.89.

<sup>881</sup> *Ibid.*, p.101.

<sup>882</sup> *Ibid.*

clergy'.<sup>883</sup> Thereby, managers are relieved of some minutiae, allowing them to concentrate on the higher-level demands of larger organizations.<sup>884</sup> Groups provide surrogate pastoral care.<sup>885</sup> George considers the small group as the best vehicle to provide 'systematic pastoral care' despite changes in the scale of operations.<sup>886</sup> Structure is foundational to George's model. It is thus a Major Tenet.

### 3.8.2 Talent

George asserts that leadership development is essential.<sup>887</sup> He advocates the senior pastor's personal involvement.<sup>888</sup> Group leaders are to be given 'careful training and supervision'.<sup>889</sup> A degree of authority is delegated as well.<sup>890</sup> Group leader training is designed to produce a 'facilitator', one capable of coping with 'problem-laden people'.<sup>891</sup> Further, they take the lead in promoting safe and conducive environments.<sup>892</sup>

In summation, George considers group leaders to be 'critical' for growth.<sup>893</sup> 'The more trained leadership present, the more a church can grow.'<sup>894</sup> His

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<sup>883</sup> Ibid., p.60.

<sup>884</sup> Ibid., p.57.

<sup>885</sup> Ibid., p.44.

<sup>886</sup> Ibid., p.81.

<sup>887</sup> Ibid., p.120.

<sup>888</sup> Ibid., p.111. Actually, chapters 9 and 11 are devoted to leadership development.

<sup>889</sup> Ibid., p.59.

<sup>890</sup> The type or exact amount of authority is not specified. Ibid., p.98.

<sup>891</sup> Ibid., p.103. Leaders are expected to demonstrate comprehension as well as model the behavior.

<sup>892</sup> Ibid.

<sup>893</sup> Ibid., p.148.

<sup>894</sup> Ibid., p.124.

structure effectively displaces church staff from direct contact with members.<sup>895</sup>

Essentially, members are engaging members rather than staff engaging members. It is a passing of the baton. Pastoral care traditionally rendered by the pastor is now rendered by subordinate group leaders. The competency of these leaders is key. Talent is thus a Major Tenet.

### 3.8.3 Discipleship

Small groups are said to address four 'dimension[s]': 'loving (pastoral care), learning (Bible knowledge), deciding (internal administration), and doing (duties that serve those outside the group)'.<sup>896</sup> Of the four, 'learning' falls under Discipleship. As the model unfolds, discipleship gains prominence. George generally calls small groups 'edification centers'.<sup>897</sup> It is within these groups, he writes, that 'spiritual formation' and 'disciple making' occur.<sup>898</sup> That said, George also closely associates small groups with fellowship and discipleship. He writes that the 'rich environment of nurturing care' found in small groups produces both spiritual formation and disciples.<sup>899</sup> Conversely, he advocates against any discipleship approach that promotes isolation.<sup>900</sup>

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<sup>895</sup> Ibid., p.59.

<sup>896</sup> Ibid., p.89.

<sup>897</sup> Ibid., p.99.

<sup>898</sup> Ibid.

<sup>899</sup> Ibid., p.105.

<sup>900</sup> Ibid., p.109. Such 'is a scourge that will destroy any church's missionary mandate'.

In summation, George consistently emphasizes growth without the loss of qualitative objectives,<sup>901</sup> a failing that he assigns to other models.<sup>902</sup> Chief among the qualitative considerations is discipleship. His model places an ‘emphasis on discipleship’.<sup>903</sup> There is, however, some ambiguity as to his terminology. He vacillates between ‘spiritual nurturing’,<sup>904</sup> ‘discipleship’,<sup>905</sup> and ‘disciple-making’.<sup>906</sup> Spiritual nurturing is not defined. The three terms nevertheless arguably all approximate ‘discipleship’. George does specifically articulate an emphasis on Fellowship over Discipleship within the groups.<sup>907</sup> This latter aspect elevates Fellowship’s relative position over Discipleship yet does not diminish Discipleship’s absolute importance. Discipleship retains an omnipresent emphasis and emerges as a central objective. Discipleship is thus a Major Tenet.

#### 3.8.4 Fellowship

George contends that a Meta-Church creates an alternative social architecture,<sup>908</sup> one that incorporates members’ homes. Homes enhance ‘hospitality and interpersonal development’ better than do churches.<sup>909</sup> Further, ‘solid relationships’ are more readily developed in homes.<sup>910</sup> George portrays

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<sup>901</sup> Ibid., p.177.

<sup>902</sup> Ibid., p.144.

<sup>903</sup> Ibid., p.206.

<sup>904</sup> Ibid., p.59.

<sup>905</sup> Ibid.

<sup>906</sup> Ibid., p.106.

<sup>907</sup> Ibid., p.99. 'The teaching gift cannot be valued above the pastoring function.'

<sup>908</sup> Ibid., p.78.

<sup>909</sup> Ibid., p.102.

<sup>910</sup> Ibid., p.60.

homes as 'binding social contexts'.<sup>911</sup> Thus, homes possess a chemistry not manufacturable by commercial buildings.

George writes that the 'secret of successful' assimilation is a process of interpersonal accompaniment;<sup>912</sup> essentially, making outsiders into insiders.<sup>913</sup> He states that 'incoming guests quickly develop that all-important sense of belonging'.<sup>914</sup> Multiple Events indicate procedures for 'assimilation'. Section III, with four chapters, is devoted to 'How to Make Small Groups Work'.<sup>915</sup> Condensed here, the process begins with identifying potential groups,<sup>916</sup> then tasking groups to perform pastoral care,<sup>917</sup> identifying and combating adverse obstacles,<sup>918</sup> training group leaders,<sup>919</sup> and systematically encouraging participation.<sup>920</sup>

In summation, fellowship is focal throughout. At a high level, George formulates Structure and Talent to deliver Discipleship and Fellowship. Discipleship and Fellowship in turn affect growth. At a lower level, George's text provides detailed, how-to instructions providing pragmatic processes. Tenet prominence here is a foregone conclusion. Fellowship holds a position over the Major Tenet of Discipleship. Therefore, Fellowship is a Major Tenet.

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<sup>911</sup> Ibid., p.190.

<sup>912</sup> Ibid., p.74.

<sup>913</sup> Ibid., p.73.

<sup>914</sup> Ibid.

<sup>915</sup> Ibid., p.85.

<sup>916</sup> Ibid. Chapter 6.

<sup>917</sup> Ibid., p.97. Chapter 7. Note: the tasking of pastoral care is not mutually exclusive of other objectives or duties.

<sup>918</sup> Ibid., p.107. Chapter 8. George goes on to list such phenomena as divisive behavior and jealousy.

<sup>919</sup> Ibid., p.119. Chapter 9.

<sup>920</sup> Ibid., p.101. Group affiliation is not mandatory in this model, however.



### 3.8.5 Outreach

George envisions growth avenues as ‘doors’. There are two such doors coming in: a ‘side door’ and a ‘front door.’ Growth via small groups he posits as the side door.<sup>921</sup> Growth by any other means is the front door.<sup>922</sup> Failures to retain are losses out the ‘back door’.<sup>923</sup> Essentially, incoming doors are growth channels. Side-door entrants are produced relationally through ‘natural web-of-influence’ contacts.<sup>924</sup> These are word-of-mouth, or sphere-of-influence, invitations to attend. Front-door mechanisms are generalized as impersonal processes.<sup>925</sup> George mentions advertising, for example.<sup>926</sup>

George expresses no preference for either door.<sup>927</sup> With either, the channeling of entrants into small groups is key. Groups are the ‘essential growth center’ of a church.<sup>928</sup> George contends that primary bonding occurs within small groups rather than any corporate ‘worship service’.<sup>929</sup> He writes that an ‘entrant advances into deeper and deeper levels of caring involvement’ within the group and then subsequently ‘comes to identify with the church’.<sup>930</sup>

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<sup>921</sup> Ibid., p.74.

<sup>922</sup> Ibid., p.73.

<sup>923</sup> Ibid., p.190. George does not specifically use the term ‘back door’, but implies it: ‘Churches need a centralized program to keep such visitors from walking in the front door and out the back.’

<sup>924</sup> Ibid., p.74.

<sup>925</sup> Ibid., p.73. George allows that some front-door entrants may appear due to a word-of-mouth invitation. Consider the statement ‘It’s considered front-door entrance unless, prior to coming, some level of participation and acceptance within a small group is involved.’ Hence, his categorization is somewhat ambiguous.

<sup>926</sup> Ibid.

<sup>927</sup> That said, there seems to be a general inclination to favor relational processes.

<sup>928</sup> George, *Prepare Your Church for the Future*, p.41.

<sup>929</sup> Ibid., p.74. George uses the term ‘cell’ synonymously with ‘group’. His concept does overlap with Cho’s, but should not be considered as identical.

<sup>930</sup> Ibid.

Group leaders are to perform the pastoral functions, while co-leaders are assigned the recruitment.<sup>931</sup> Essentially, the leader bonds the group together and the co-leaders grow it to the point where group must divide apart,<sup>932</sup> a tension between solidarity and division that George likens to mitosis.<sup>933</sup> The process takes four to twenty-four months.<sup>934</sup> The frequency with which a group meets is said to directly correlate with its rate of multiplication and division.<sup>935</sup>

In summation, numeric growth in this text is at times assumed.<sup>936</sup> In other instances, George points to the numeric success of another model to substantiate his own.<sup>937</sup> That said, he presents detailed processes, as well as higher-level perspectives, that are geared for growth. He contends that his model is suitable for churches of all sizes, yet consistently positions it for larger ones.<sup>938</sup> Either way, growth emerges a primary objective but without the loss of pastoral care; in other words, quantity without sacrificing quality. Outreach is thus a Major Tenet.

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<sup>931</sup> Ibid., p.103.

<sup>932</sup> Ibid.

<sup>933</sup> Ibid.

<sup>934</sup> Ibid., p.101.

<sup>935</sup> Ibid.

<sup>936</sup> Ibid., p.85. George states that he believes that 'genuine caring is the engine in each local church that propels its growth'. Caring is an emotion that does not necessarily have any associated action. Thus, it is assumed that numeric growth will be the result.

<sup>937</sup> Ibid., p.100. On more than one occasion, George refers to Cho's church as if it were the working equivalent of his Meta model.

<sup>938</sup> Ibid., p.177. Plus 10,000 member churches.

### 3.8.6 Worship

Numerous Events connect the term ‘worship’ to a worship service.<sup>939</sup> Worship does appear on a checklist of things to do within group meetings.<sup>940</sup> The term ‘love’ is used extensively for referring to a love for one another yet not directed toward God.<sup>941</sup> These latter Events often appear as an extension of God’s love for humankind.<sup>942</sup> A ‘shortfall of faith’ is associated with a mood of despair.<sup>943</sup> None of this is well associated with worship of God, or worship as a mechanism of growth.

A few statements are more on target. Group leaders are encouraged to pray for ‘newcomers’ to the church.<sup>944</sup> Groups pray that empty chairs may be filled.<sup>945</sup> Prayer is employed in hopes of forming new groups.<sup>946</sup> These specific statements do associate prayer with growth. Further, George generally associates church growth with prayer.<sup>947</sup>

In summation, most specific Events are directed toward or between humans. Nevertheless, there is a general veneration for God in the form of prayer for assistance. Essentially, most Worship events are prayer to God rather than adoration of God. The quantity of the former seems to offset some deficiency in

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<sup>939</sup> Ibid., p.44.

<sup>940</sup> Ibid., p.103.

<sup>941</sup> Ibid., p.80.

<sup>942</sup> Ibid., p.100.

<sup>943</sup> Ibid., p.219.

<sup>944</sup> Ibid., p.105.

<sup>945</sup> Ibid., p.93.

<sup>946</sup> Ibid., p.81.

<sup>947</sup> Ibid., p.218. Notably, George makes the comment in reference to Cho’s cell model.

the latter. On balance, Worship finishes as a Moderate Tenet, with insufficient confidence to go any higher.

### 3.8.7 Service

Small groups are the building blocks of this model. Structure defines their arrangement. Talent is geared to manage them. Fellowship occurs within them. Outreach is affected by them. Within this small-group paradigm, George fashions his version of Service. Small groups possess a heterogeneous collection of objectives. There are those with specific aims, e.g. Bible study,<sup>948</sup> support and recovery,<sup>949</sup> women's groups,<sup>950</sup> and those for young married couples.<sup>951</sup> Other groups are administrative in nature, e.g. church boards, ministry teams, task forces, and audit committees.<sup>952</sup> The majority of groups, however, are 'nurture groups',<sup>953</sup> which generally foster care for each other, both physically and spiritually.<sup>954</sup>

In summation, it is evident that George's view of Service is confined to members. A single external Service Event is present:

The most significant church ministry manifests itself as changed lives in the context of a small community of believers who use their gifts to serve their group and their world.<sup>955</sup>

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<sup>948</sup> Ibid., p.92.

<sup>949</sup> Ibid.

<sup>950</sup> Ibid., p.175.

<sup>951</sup> Ibid.

<sup>952</sup> Ibid., p.92.

<sup>953</sup> Ibid., p.97.

<sup>954</sup> Ibid., p.92.

<sup>955</sup> Ibid., p.60. The latter aspect of this quote does come across as rhetorical.

Service to group members is Fellowship. Service to the 'world' seems rhetorical. As such, George's view of Service is entirely internal, a view which is consistently presented throughout his text. It does not, however, meet the definition of Service. Therefore, Service is Inactive.

### 3.8.8 Posture

Offsetting Theocentric Events are plentiful. Affecting the Talent construct, the following are found: (1) leadership talents are 'God-given gifts',<sup>956</sup> (2) the Holy Spirit that provides both 'talent and resources',<sup>957</sup> and (3) a church is a 'collaboration of the Holy Spirit and human leadership'.<sup>958</sup> Other Theocentric remarks surround growth and conversion: (1) conversion to Christ is the result of the Holy Spirit's work rather than human effort,<sup>959</sup> (2) worship helps attract prospects,<sup>960</sup> and (3) 'God's direction' is required in all matters.<sup>961</sup> The Posture is thus Balanced.

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<sup>956</sup> Ibid., p.78.

<sup>957</sup> Ibid., p.40.

<sup>958</sup> Ibid., p.81.

<sup>959</sup> Ibid., p.100.

<sup>960</sup> Ibid., p.93.

<sup>961</sup> Ibid., p.220.

### 3.8.9 Strategy

George writes that competing models are 'ineffective and inadequate'.<sup>962</sup> His clarion call is structural reorganization.<sup>963</sup> A 'central premise' is that churches should be built and operated around small groups.<sup>964</sup> Such groups constitute 'essential centers of growth'.<sup>965</sup> Further, they are a 'strategically significant' foundation:

The small group ... is a crucial but underdeveloped resource in most churches. It is, I contend, the most strategically significant foundation for spiritual formation and assimilation, for evangelism and leadership development, for the most essential functions that God has called for in the church.<sup>966</sup>

This is a rather all-inclusive contention affecting several constructs. Ultimately, the intent is growth: the 'Meta-Church system designs changes that take ceilings off growth'.<sup>967</sup>

George's strategy is structurally based, a paradigm that views a church as constructed of sub-congregations with decentralized authority. Decentralization permits growth without proportional increases in staff. Group leaders rather than staff provide pastoral care, discipleship, and outreach. The strategy is thus Small Groups.

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<sup>962</sup> *Ibid.*, p.23.

<sup>963</sup> *Ibid.*

<sup>964</sup> *Ibid.*, p.27.

<sup>965</sup> *Ibid.*

<sup>966</sup> *Ibid.*, p.41.

<sup>967</sup> *Ibid.*, p.192.

### 3.8.10 Crux

George’s model addresses pastoral care, interpersonal relationships, and spiritual nurturing, all within the dynamics of small groups.<sup>968</sup> However, numeric growth occurs only if group leadership ventures one step forward to invite outsiders in. This requires motivation to action. One of George’s tactics is to have at least one unfilled chair at every meeting.<sup>969</sup> Members are reminded and encouraged to fill the chair with someone new. Notwithstanding that, growth appears to be presumed. The Crux is thus placed in Outreach.

### 3.8.11 Profile

Model	Author	Strategy	Year	P	Comp.		Functions				
					S	T	D	F	O	W	S
Meta	George	Small Groups	1991	⇒					X		
Indicator Key:											
P	ETP		S	Structure	D	Discipleship					
◀	Egocentric Posture		T	Talent	F	Fellowship					
▶	Theocentric Posture				O	Outreach					
⇒	Balanced Posture		X	Crux	W	Worship					
					S	Service					
	Inactive	Minor Tenet	Moderate Tenet	Major Tenet							

**Figure 24 Meta Model Profile.**

<sup>968</sup> Ibid., p.78.

<sup>969</sup> Ibid., p.105.

### 3.9 WARREN (1995)

Rick Warren moved to the Los Angeles basin in California to start his church in the 1980s.<sup>970</sup> However, he waited some ‘twenty years’ before publishing his book, *The Purpose Driven Church*.<sup>971</sup> Eschewing model terminology, his propositions are empirically derived ‘principles’.<sup>972</sup> He establishes ‘purpose’ as being foundational to all efforts: ‘Nothing precedes purpose.’<sup>973</sup> He writes that ‘every church is driven by something’.<sup>974</sup> A church exhibits a ‘guiding force, a controlling assumption, a directing conviction’, such as traditions, personalities, programs, buildings, and events.<sup>975</sup> These guiding forces can be unspoken and often unrecognized.<sup>976</sup> Lack of recognition of these forces can cause internal conflict.<sup>977</sup>

Warren advises a ‘clearly defined purpose’.<sup>978</sup> His church ‘felt called to reach unbelievers’.<sup>979</sup> This then defined its purpose and established its ‘ministry target’.<sup>980</sup> Marketing was customized accordingly.<sup>981</sup> It hit ‘right in the bull's-eye’: over 200 people showed up for the inaugural service, among whom were fewer than a dozen Christians.<sup>982</sup>

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<sup>970</sup> Warren, *The Purpose Driven Church*, p.36.

<sup>971</sup> *Ibid.*, p.21.

<sup>972</sup> *Ibid.*, p.18.

<sup>973</sup> *Ibid.*, p.81.

<sup>974</sup> *Ibid.*, p.77.

<sup>975</sup> *Ibid.*, p.77-79.

<sup>976</sup> *Ibid.*, p.77.

<sup>977</sup> *Ibid.*

<sup>978</sup> *Ibid.*, p.86.

<sup>979</sup> *Ibid.*, p.39.

<sup>980</sup> *Ibid.*

<sup>981</sup> *Ibid.*, p.41.

<sup>982</sup> *Ibid.*, p.44.



Warren writes:” ‘the church is not a business!’<sup>983</sup> Notwithstanding, business concepts and terminology are employed extensively,<sup>984</sup> repurposed for ecclesiastical application.<sup>985</sup> Table 5 lists some of his statements alongside the business analogues.<sup>986</sup>

<b>Warren Reference/Recognition</b>	<b>Corporate Terminology or Concept</b>
‘I knew that wherever new communities were being started at such a fast pace there would also be a need for new churches.’ <sup>987</sup>	Demand/Opportunity
‘I consulted realtors, chamber of commerce people, bankers, county planning officials, residents, and other pastors in the area.’ <sup>988</sup>	Market Analysis/Market Research
‘For your church to be most effective in evangelism you must decide on a target.’ <sup>989</sup>	Target Market
‘I guessed that if we could get a 1 percent response from the letter, then 150 people might show up on Easter.’ <sup>990</sup>	Marketing; specifically, Direct Mail Marketing, including Response Rates
‘Evaluate your church by asking, “What is our business?” and then, “How’s business?”’ <sup>991</sup>	Business
‘Great leaders have always understood and harnessed the tremendous power of symbols.’ <sup>992</sup>	Logos
‘We’ve developed and used dozens of slogans at Saddleback.’ <sup>993</sup>	Slogans

<sup>983</sup> Ibid., p.59.

<sup>984</sup> Ibid., p.225. ‘A good salesman knows you always start with the customer’s needs, not the product.’

<sup>985</sup> Ibid., p.159. ‘The concept of evangelistic targeting is built into the Great Commission.’

<sup>986</sup> This list is only intended to provide examples. It is not an exhaustive summation.

<sup>987</sup> Warren, *The Purpose Driven Church*, p.34.

<sup>988</sup> Ibid., p.35.

<sup>989</sup> Ibid., p.157.

<sup>990</sup> Ibid., p.41.

<sup>991</sup> Ibid., p.93.

<sup>992</sup> Ibid., p.112.

<sup>993</sup> Saddleback is the name of the church that Warren founded.

'In addition to communicating our purposes through preaching and teaching, we've used brochures, banners, articles, newsletters, bulletins, videos, and cassettes, and we've even written songs.' <sup>994</sup>	Multi-channel Marketing
'When you spend nickels and dimes on evangelism, you get nickel and dime results.' <sup>995</sup>	Return on Investment
'The only way a church can capture the attention of the unchurched today is by offering them something they cannot get anywhere else.' <sup>996</sup>	Proprietary Product

**Table 5 Warren's Terminology Compared with Business Terminology.**

Perhaps not surprisingly, Warren indicates some resonance with 'businessmen, managers, and professionals'.<sup>997</sup>

Warren is most articulate about the five functions of a church. He asserts that 'focusing equally on all five' develops a 'healthy balance' that leads to 'lasting growth'.<sup>998</sup> Conversely, he states that 'most evangelical churches' have growth problems due of a lack of balance.<sup>999</sup>

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<sup>994</sup> Warren, *The Purpose Driven Church*, p.118.

<sup>995</sup> *Ibid.*, p.202.

<sup>996</sup> *Ibid.*, p.220.

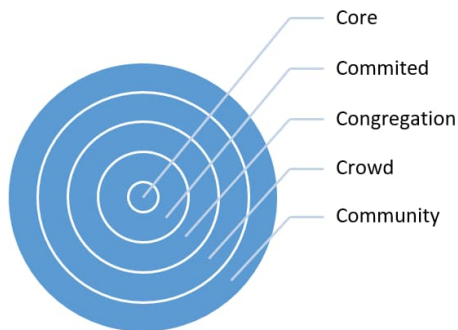
<sup>997</sup> *Ibid.*, p.176.

<sup>998</sup> *Ibid.*, p.81.

<sup>999</sup> *Ibid.*, p.122.

### 3.9.1 Structure

Saddleback Church is part of the Southern Baptist Convention both 'doctrinally and financially'.<sup>1000</sup> Internally, Warren arranges people by levels of commitment, illustrated by concentric circles (Figure 25).<sup>1001</sup>



**Figure 25 Warren's Purpose Driven Church Structure.**

Community is 'unchurched, occasional attenders'.<sup>1002</sup> Crowd is 'regular attenders'.<sup>1003</sup> Congregation is 'official members' who have been baptized.<sup>1004</sup> Committed is the dedicated Congregation, who are still lacking in involvement.<sup>1005</sup> Finally, Core emerges as the lay leadership.<sup>1006</sup> Warren assigns a management team to each circle.<sup>1007</sup> A variety of small groups are available, again specific to each circle.<sup>1008</sup>

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<sup>1000</sup> Ibid., p.199.

<sup>1001</sup> Ibid., p.130.

<sup>1002</sup> Ibid., p.131.

<sup>1003</sup> Ibid.

<sup>1004</sup> Ibid., p.132.

<sup>1005</sup> Ibid., p.133.

<sup>1006</sup> Ibid., p.134.

<sup>1007</sup> Ibid., p.148.

<sup>1008</sup> Ibid., p.146.

In summation, Warren addresses structure as an ultimatum: 'every church must eventually decide whether it is going to be structured for control or structured for growth'.<sup>1009</sup> Therefore, delegation is a hallmark. The goal is to 'wean' members off dependence on the pastor 'as quickly as possible'.<sup>1010</sup> Delegation includes both authority and responsibility.<sup>1011</sup> Warren contends that the resulting structure is functionally the 'exact opposite' of 'most churches'.<sup>1012</sup> Structure is thus a Major Tenet.

### 3.9.2 Talent

Warren writes that leadership needs training to be effective. Managing a church 'requires a mastery of certain skills'.<sup>1013</sup> He personally claims to have read 'nearly every book in print on church growth'.<sup>1014</sup> Further, he advocates continual education.<sup>1015</sup> His church operates the Saddleback Advanced Leadership Training (SALT) program.<sup>1016</sup> This is a two-hour, monthly program that envelopes 'vision-casting by the pastor, skill-building, leadership training, prayer, and the commissioning of new lay ministers'.<sup>1017</sup> The meeting has great importance to Warren, and is one that he leads himself.<sup>1018</sup>

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<sup>1009</sup> Ibid., p.378.

<sup>1010</sup> Ibid., p.389. By the term church, Warren is more specifically referring to the lay leaders.

<sup>1011</sup> Ibid., p.377.

<sup>1012</sup> Ibid.

<sup>1013</sup> Ibid., p.14.

<sup>1014</sup> Ibid., p.17.

<sup>1015</sup> Ibid., p.20. 'The key is to never stop learning.'

<sup>1016</sup> Ibid., p.143.

<sup>1017</sup> Ibid.

<sup>1018</sup> Ibid.

Continual training is matched with continual expressions of appreciation.<sup>1019</sup> Warren cites special events during a year, such as banquets and retreats as rewards to 'core ministers'.<sup>1020</sup> On a monthly basis, he uses the SALT program as well to 'express appreciation'.<sup>1021</sup>

In summation, Warren's assertions on Talent are organized and comprehensively expressed. His presentation touches on visioning, training, motivation, and rewarding leadership for effective model operation. Such matters appear as processes, yet are accompanied by valuation statements:

The longevity of the leadership is a critical factor for the health and growth of a church.<sup>1022</sup>

The leadership of any program is always more crucial than the program itself.<sup>1023</sup>

Each ministry rises or falls on the leadership.<sup>1024</sup>

Warren identifies one cause and effect not encountered with other authors studied: a 'pull-up effect'.<sup>1025</sup> Essentially, raising the standards for the 'most visible positions of leadership' raises the expectations of all.<sup>1026</sup> Talent is thus a Major Tenet.

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<sup>1019</sup> Ibid., p.391.

<sup>1020</sup> Ibid.

<sup>1021</sup> Ibid., p.143.

<sup>1022</sup> Ibid., p.31.

<sup>1023</sup> Ibid., p.66.

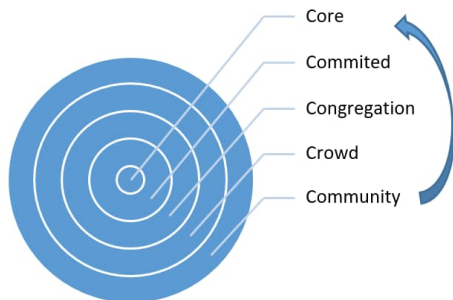
<sup>1024</sup> Ibid., p.394.

<sup>1025</sup> Ibid., p.343. 'Each time you raise the standards for leadership, you bring everyone else in the church along a little bit.' Warren does not use the expression 'pull-up effect'.

<sup>1026</sup> Ibid.

### 3.9.3 Discipleship

Warren approaches discipleship pragmatically: ‘Our sanity and survival depend upon developing’ workable processes.<sup>1027</sup> It starts with a ‘come and see’ offer to the public, devoid of expectations.<sup>1028</sup> Newcomer participation is encouraged in two programs, one being small groups,<sup>1029</sup> the other the Life Development Process.<sup>1030</sup> This latter program is a systematic process of developmental progressions that considers needs and perspectives at each stage.<sup>1031</sup> Warren visualizes the process as concentric circles. Enrollees are progressively disciplined from the Community (unchurched population) through to the Core (Figure 26).<sup>1032</sup>



**Figure 26 Warren’s Life Development Process.**

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<sup>1027</sup> Ibid., p.46.

<sup>1028</sup> Ibid., p.54.

<sup>1029</sup> Ibid., p.145.

<sup>1030</sup> Ibid., p.143.

<sup>1031</sup> Ibid., p.129.

<sup>1032</sup> Ibid., p.131. The equivalent of an inner guard.

Discipleship does not solely involve intellectual assent, which he contends produces 'judgmental attitudes and spiritual pride'.<sup>1033</sup> Rather, the process is transformative, converting knowledge into productive actions.<sup>1034</sup> People must 'act on what they learn'.<sup>1035</sup> It is a 'very intentional process' aimed at ministry recognition.<sup>1036</sup>

In summation, Warren writes that 'the church exists to edify God's people'.<sup>1037</sup> This is a strong valuation of the Discipleship construct. Further, he directly associates church growth with Discipleship.<sup>1038</sup> These statements, combined with well-delineated processes, establish the prominence of Discipleship. Discipleship is thus a Major Tenet.

#### 3.9.4 Fellowship

Warren prefers to cast a church as a family rather than an institution.<sup>1039</sup> The unchurched are thought of as orphans.<sup>1040</sup> He capitalizes on those 'longing for belonging'.<sup>1041</sup> Fellowship is conceptualized as a process of assimilation, transitioning people from awareness to participation.<sup>1042</sup> Assimilation encompasses induction into membership, advancing through discipleship training and promoting social interconnectedness. Membership in this model is a formal

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<sup>1033</sup> Ibid., p.341.

<sup>1034</sup> Ibid., p.143.

<sup>1035</sup> Ibid.

<sup>1036</sup> Ibid., p.134.

<sup>1037</sup> Ibid., p.106.

<sup>1038</sup> Ibid., p.108.

<sup>1039</sup> Ibid., p.314.

<sup>1040</sup> Ibid.

<sup>1041</sup> Ibid., p.315.

<sup>1042</sup> Ibid., p.309.

affair, complete with a program of information,<sup>1043</sup> written agreement,<sup>1044</sup> and commemoration with baptism.<sup>1045</sup> An individual is thereafter publicly identified with the 'body of Christ'.<sup>1046</sup>

Warren acknowledges that without appropriate countermeasures, growth can contribute to a loss of intimacy.<sup>1047</sup> A network of small affinity groups provides the remedy. He considers them 'perfect for creating a sense of intimacy'.<sup>1048</sup> 'The larger your church grows, the more important small groups become,' he writes.<sup>1049</sup> They provide 'fellowship, personal care, and a sense of belonging'.<sup>1050</sup>

In summation, Warren places a high value on Fellowship. Its development is considered 'crucial'<sup>1051</sup> and its importance 'cannot be overemphasized'.<sup>1052</sup> The 'key' is assimilation.<sup>1053</sup> Warren views small groups as part of the onboarding process in assimilation. Fellowship is positioned as an 'antidote' to the adverse side effect of growth: the loss of intimacy.<sup>1054</sup> Fellowship is thus a Major Tenet.

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<sup>1043</sup> Ibid., p.315.

<sup>1044</sup> Ibid., p.320.

<sup>1045</sup> Ibid., p.105. He considers baptism more a symbol of fellowship than a result of salvation.

<sup>1046</sup> Ibid.

<sup>1047</sup> Ibid., p.325.

<sup>1048</sup> Ibid., p.326.

<sup>1049</sup> Ibid., p.327.

<sup>1050</sup> Ibid., p.142.

<sup>1051</sup> Ibid., p.324.

<sup>1052</sup> Ibid.

<sup>1053</sup> Ibid.

<sup>1054</sup> Ibid., p.325.



### 3.9.5 Outreach

Outreach is viewed as the spreading of the Christian gospel.<sup>1055</sup> Hence, it is a dissemination of scriptural truths. That said, Warren contends that people are no longer interested in truth.<sup>1056</sup> More specifically, they no longer accept the concept of an absolute truth, opting instead for a concept of tolerance.<sup>1057</sup> Nonetheless, while ‘unbelievers’ may be unreceptive to notions of truth, ‘they are looking for relief’.<sup>1058</sup> ‘Sharing biblical principles that meet a need creates a hunger’ for more information.<sup>1059</sup> The unbeliever is enticed. Addressing ‘felt needs’ provides ‘limitless’ possibilities for evangelism.<sup>1060</sup>

Evangelism begins with love.<sup>1061</sup> Warren portrays it as ‘one of the primary reasons’ for the growth at Saddleback.<sup>1062</sup> Outreach presents two options: ‘Go and tell’ and ‘Come and see.’<sup>1063</sup> That said, he discusses little of the former and much of the latter. Warren devotes an entire section of his text, a total of five chapters, to ‘bringing in a crowd’.<sup>1064</sup> He started his church with a direct mail campaign.<sup>1065</sup> The come-and-see approach is termed ‘attraction evangelism’.<sup>1066</sup>

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<sup>1055</sup> A view consistent with the definition of the construct in this research.

<sup>1056</sup> Warren, *The Purpose Driven Church*, p.226.

<sup>1057</sup> Ibid.

<sup>1058</sup> Ibid., p.222. ‘People are also looking for freedom from fear, guilt, worry, resentment, discouragement, and loneliness.’

<sup>1059</sup> Ibid., p.227.

<sup>1060</sup> Ibid., p.222. ‘These include the need for love, acceptance, forgiveness, meaning, self-expression, and a purpose for living.’

<sup>1061</sup> Ibid., p.210.

<sup>1062</sup> Ibid.

<sup>1063</sup> Ibid., p.235.

<sup>1064</sup> Ibid., p.207.

<sup>1065</sup> Ibid., p.41.

<sup>1066</sup> Ibid., p.234. Business marketing terminology would characterize this as ‘demand-pull’. New product introductions are calculated based on a knowledge of consumer needs. See <https://www.princeton.edu/~ota/disk1/1995/9539/953904.PDF>

There are several elements: (1) being loving of unbelievers,<sup>1067</sup> (2) 'accepting without approving',<sup>1068</sup> (3) meeting people's needs,<sup>1069</sup> (4) garnering attention,<sup>1070</sup> (5) teaching in interesting and practical ways,<sup>1071</sup> and (6) relating scriptural truths to life.<sup>1072</sup> Later processes presume that crowds are already in attendance.<sup>1073</sup>

In summation, Warren expresses Outreach as a foundational objective of his model and text. His expression, however, is unique among modern authors. Commonly, evangelism is expressed in scriptural terms, e.g. 'the harvest is great' or the 'workers are few'.<sup>1074</sup> Warren's expressions exemplify a corporate mentality, e.g. the 'felt needs' of target markets. He analyzes needs to produce an attractive product that entices attendance. This is a supply-and-demand paradigm with an economic undertone, one central to his church-growth model. Outreach is thus a Major Tenet.

### 3.9.6 Worship

Warren readily provides valuation statements concerning worship. He writes that the 'church exists to worship God',<sup>1075</sup> describing this as its 'first purpose'.<sup>1076</sup> These are both valuations on a corporate level. On a personal level,

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<sup>1067</sup> Ibid., p.208.

<sup>1068</sup> Ibid., p.216.

<sup>1069</sup> Ibid., p.219.

<sup>1070</sup> Ibid.

<sup>1071</sup> Ibid., p.223.

<sup>1072</sup> Ibid., p.228.

<sup>1073</sup> The terminology used here is consistent with Warren's intent. 'Crowd' refers to unchurched/non-members in attendance.

<sup>1074</sup> Luke 10:2 (NIV): 'He told them, The harvest is plentiful, but the workers are few.'

<sup>1075</sup> Warren, *The Purpose Driven Church*, p.103.

<sup>1076</sup> Ibid.

he writes that 'we each have a personal responsibility to worship God'.<sup>1077</sup> Both levels are conceptual. Warren additionally converts concepts into procedures. Worship is incorporated into the agendas of small groups.<sup>1078</sup> He has a team assigned to pray for the conversion of the crowd at each service.<sup>1079</sup> Further, one team prays for him during each service as well.<sup>1080</sup>

In summation, Worship is emphasized corporately and personally, conceptually and procedurally. Warren writes that the 'goal of evangelism to produce worshipers of God'.<sup>1081</sup> That said, Worship is the motivator to evangelize.<sup>1082</sup> Thus he fashions a circular interaction, yet also a direct correlation between Worship and growth. Warren also reveals a significant claim in his worship/evangelism perspective: 'While an unbeliever cannot truly worship, he can watch others worship. I'm convinced that genuine worship is a powerful witness to unbelievers.'<sup>1083</sup> Essentially, public worship of God is a form of evangelism. Worship is thus a Major Tenet.

### 3.9.7 Service

Warren considers Service to be a 'demonstration of God's love'.<sup>1084</sup> Further, he sets it as a 'responsibility of every Christian'.<sup>1085</sup> He contends that

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<sup>1077</sup> Ibid., p.116.

<sup>1078</sup> Ibid., p.146.

<sup>1079</sup> Ibid., p.148.

<sup>1080</sup> Ibid., p.58. The prayer is for God's guidance.

<sup>1081</sup> Ibid., p.242.

<sup>1082</sup> Ibid. 'It produces a desire in us to tell others about Christ.'

<sup>1083</sup> Ibid., p.132.

<sup>1084</sup> Ibid., p.107.

<sup>1085</sup> Ibid., p.115.

churches generally fail to recognize that people are 'dying' to make life contributions;<sup>1086</sup> a large, untapped resource, in his estimation.<sup>1087</sup> Channeling this resource into action-oriented ministries is the objective of a Life Development Process.<sup>1088</sup> This program increases member commitment levels to serve others.<sup>1089</sup> As an aid, Warren also uses an aptitude-type assessment tool: SHAPE.<sup>1090</sup> This is used to help 'fit' motivated individuals into the ministries for which they are best suited.<sup>1091</sup>

Warren emphasizes ministry work in churches.<sup>1092</sup> Events indicate a high valuation on service. Warren, ever the sloganeer, quips that 'impression without expression leads to depression'.<sup>1093</sup> Essentially, he argues that discipleship (impression) alone can produce judgmental attitudes and spiritual pride.<sup>1094</sup> The remedy is expression (service), without which personal spiritual growth can stagnate (depression).<sup>1095</sup> He writes: 'The last thing many believers need is to go to another Bible study.'<sup>1096</sup> In essence, discipleship in isolation can have a deleterious effect. The buffer is service. Service is thus a Major Tenet.

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<sup>1086</sup> Ibid., p.392.

<sup>1087</sup> Ibid., p.365.

<sup>1088</sup> Discussed in Talent.

<sup>1089</sup> Warren, *The Purpose Driven Church*, p.129.

<sup>1090</sup> Ibid., p.370. It is an acronym for Spiritual gifts, Heart, Abilities, Personality, and Experiences.

<sup>1091</sup> Ibid., p.375.

<sup>1092</sup> Ibid., p.367. Warren arguably uses the terms 'service' and 'ministry' interchangeably. 'The church exists to minister to people. Ministry is demonstrating God's love to others by meeting their needs and healing their hurts in the name of Jesus. Each time you reach out in love to others you are ministering to them.' See p.104.

<sup>1093</sup> Ibid., p.342.

<sup>1094</sup> Ibid., p.341.

<sup>1095</sup> Ibid., p.342.

<sup>1096</sup> Ibid.

### 3.9.8 Posture

Warren makes a number of Theocentric remarks that indicate a reliance on Divine effort: (1) 'Growth cannot be produced by man! Only God makes the church grow';<sup>1097</sup> (2) 'All of our plans, programs, and procedures are worthless without God's anointing';<sup>1098</sup> and (3) 'Pray and wait for God.'<sup>1099</sup> Warren continues, 'A prayerless ministry is a powerless ministry. But it takes far more than prayer to grow a church. It takes skilled action.'<sup>1100</sup> Hence, there is a human–Divine partnership. Further, Warren criticizes Theocentric-dominated leadership attitudes.<sup>1101</sup> The Posture is thus Balanced.

### 3.9.9 Strategy

Warren likens church growth to surfing. Catching an inbound wave takes 'great skill and balance'.<sup>1102</sup> Likewise, catching a 'spiritual wave of growth' takes 'insight, patience, faith, skill, and most of all, balance'.<sup>1103</sup> This 'balance' comes in the five functions of a church.<sup>1104</sup> He asserts that any 'church strategy' specifically needs to include all five functions.<sup>1105</sup> 'Equal attention' must be given to each.<sup>1106</sup>

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<sup>1097</sup> Ibid., p.13.

<sup>1098</sup> Ibid., p.59.

<sup>1099</sup> Ibid., p.384.

<sup>1100</sup> Ibid., p.58.

<sup>1101</sup> Ibid., p.15. 'Church leaders should stop praying, "Lord, bless what I'm doing" and start praying, "Lord, help me to do what you are blessing."'

<sup>1102</sup> Ibid., p.14.

<sup>1103</sup> Ibid.

<sup>1104</sup> The five functions are discipleship, fellowship, outreach, worship, and service.

<sup>1105</sup> Warren, *The Purpose Driven Church*, p.340.

<sup>1106</sup> Ibid., p.50.

To this equation, Warren adds expertise. 'Skill', he writes, 'brings success.'<sup>1107</sup> More skill is equated with more success.<sup>1108</sup> This expertise should produce better results in its own right. However, Warren offers a different consideration: 'I believe God is sending waves of church growth wherever his people are prepared to ride them.'<sup>1109</sup> Essentially, God rewards acumen.<sup>1110</sup> New member growth goes to those who are best able to capitalize upon it.<sup>1111</sup>

Warren also advocates contextualization: 'We must be willing to catch fish on their own terms.'<sup>1112</sup> He recommends adapting the 'communication style' to the surrounding culture.<sup>1113</sup> He offers 'multiple styles of worship'.<sup>1114</sup> In a word, he recommends 'infiltration'.<sup>1115</sup>

In summation, Warren's strategy emphasizes balance in all five church functions, contextually adapted and expertly applied. The strategy is thus Balanced.

### 3.9.10 Crux

Warren recognizes that church leaders tend to emphasize functions that correspond with their talents, neglecting those that do not.<sup>1116</sup> This suggests placing the Crux in the Talent construct. Arguably, Warren suggests differently. He

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<sup>1107</sup> Ibid., p.57.

<sup>1108</sup> Ibid., p.14.

<sup>1109</sup> Ibid., p.58.

<sup>1110</sup> Ibid., p.311.

<sup>1111</sup> Ibid.

<sup>1112</sup> Ibid., p.195.

<sup>1113</sup> Ibid., p.80.

<sup>1114</sup> Ibid., p.200.

<sup>1115</sup> Ibid., p.236.

<sup>1116</sup> Ibid., p.122.

advises forming a 'structure that [ensures] equal emphasis'.<sup>1117</sup> Hence, he sees prevention as lying within the Structure construct, counteracting any weaknesses occurring in Talent. Therefore, the Crux is placed in Structure.

### 3.9.11 Profile

Model	Author	Strategy	Year	P	Comp.		Functions				
					S	T	D	F	O	W	S
Purpose Driven	Warren	Balanced	1995	⇒	X						
Indicator Key:											
P	ETP	S	Structure	D	Discipleship						
◀	Egocentric Posture	T	Talent	F	Fellowship						
▶	Theocentric Posture			O	Outreach						
⇒	Balanced Posture	X	Crux	W	Worship						
				S	Service						
	Inactive	Minor Tenet	Moderate Tenet	Major Tenet							

Figure 27 Purpose Driven Model Profile.

### 3.10 GARRISON (1999)

David Garrison relates that in 1994 he first became aware of 'incredible' phenomena that were occurring.<sup>1118</sup> Missionaries reported that hundreds of new churches were being planted,<sup>1119</sup> first in India, then in Southeast Asia, and finally

<sup>1117</sup> Ibid.

<sup>1118</sup> Garrison, *Church Planting Movements*, p.15.

<sup>1119</sup> Ibid.

in Latin America.<sup>1120</sup> In 1998, a group met for exploratory discussions,<sup>1121</sup> and his book, *Church Planting Movements*, is one of the outcomes.<sup>1122</sup>

The phenomena were labeled Church Planting Movements (CPMs). Garrison's definition is 'a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment'.<sup>1123</sup> Explorations of a CPM pursued a reverse engineering procedure: dismantling 'component parts' to determine 'how it was constructed' in hopes of understanding how it worked.<sup>1124</sup> Garrison delineates some twenty 'component parts'.<sup>1125</sup> Ten are said to be 'universally' present, with another ten said to be 'frequently' present (Table 6).<sup>1126</sup>

	Universally Present	Frequently Present
1.	Extraordinary Prayer	Climate of Uncertainty
2.	Abundant Evangelism	Insulation from Outsiders
3.	Intentional Planting of Reproducing Churches	A High Cost for Following Christ
4.	The Authority of God's Word	Bold Fearless Faith
5.	Local Leadership	Family-Based Conversion Patterns
6.	Lay Leadership	Immediate Enlistment of New Believers
7.	House Churches	Worship in the Heart Language
8.	Churches Planting Churches	Divine Signs and Wonders
9.	Rapid Reproduction	On-the-Job Leadership Training
10.	Healthy Churches	Missionaries Suffered

**Table 6 Garrison's Components of a Church Planting Movement.**

<sup>1120</sup> Ibid., p.16.

<sup>1121</sup> Ibid., p.18.

<sup>1122</sup> V. David Garrison is connected with the Southern Baptist Convention. V. David Garrison, "Church Planting Movements," (1999), p.2.

<sup>1123</sup> *Church Planting Movements*, p.21.

<sup>1124</sup> Ibid., p.11.

<sup>1125</sup> Garrison's term 'component parts' is utilized here to differentiate it from the model Components.

<sup>1126</sup> Garrison, *Church Planting Movements*, p.172. Those frequently present are found on p.221.



Garrison's 'components' are not cleanly presented. They are a mixed composition of nouns, activities, attitudes, contexts, events, and outcomes. Additionally, Garrison's perspective is significantly different to Warren's, despite both authors' references to waves of Christian conversions. Whereas Warren seeks to 'catch' a wave, Garrison seeks to catalyze one. Both authors seek to capitalize on opportunities.

### 3.10.1 Structure

A CPM is a collective of 'intimate house churches'.<sup>1127</sup> While quantitatively numerous, they are individually compact. Garrison uses the onomatopoeic acronym POUCH to summarize their characterization:<sup>1128</sup>

**P**articipative. Bible study and worship.  
**O**bedience as the mark of success for every believer and church.  
**U**npaid and multiple leaders in each church.  
**C**ell groups of believers meeting in<sup>1129</sup>  
**H**omes or storefronts.

Cells are typically of ten to twenty members.<sup>1130</sup> In some locales, they average around eighty-five members.<sup>1131</sup> Size tends to correlate negatively with the degree of persecution.<sup>1132</sup> Overall, growing large is by growing many.<sup>1133</sup> Garrison touts a

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<sup>1127</sup> Ibid., p.25.

<sup>1128</sup> Ibid., p.62.

<sup>1129</sup> Although the term 'cell' completes the acronym, Garrison clearly states that CPMs and cell churches are 'fundamentally different'. Ibid., p.270.

<sup>1130</sup> Ibid., p.62.

<sup>1131</sup> Ibid., p.47.

<sup>1132</sup> Ibid., p.62.

<sup>1133</sup> Ibid., p.76.

number of advantages: (1) low-level leadership demands, (2) confinement of heresies, (3) intimate interactions, (4) facilitation of pastoral care, (5) ease of structural reproduction, (6) efficient outreach to and assimilation of converts, (7) proximity to target groups, and (8) stealth.<sup>1134</sup>

In summation, the structure of a CPM as a whole is amorphous. Within individual churches simplicity is the rule: a flat-tier formation of two (possibly three) levels encompasses the whole from leader to members. Garrison argues that simplicity is essential to the model:

Christians living in hostile settings credit the fluid nature of house churches with helping them survive the ravages of persecution. Staying small, decentralized, and mobile allows them to remain a step ahead of their persecutors.<sup>1135</sup>

Further, it is a structural arrangement without financial encumbrances.<sup>1136</sup> Hence, simplicity does not equate with unimportance, and in this instance it is likely paramount. Structure is thus a Major Tenet.

### 3.10.2 Talent

Garrison relates that CPMs are 'led by laypersons'.<sup>1137</sup> Multiplying churches quickly needs leadership, and leadership needs training.<sup>1138</sup> In some instances, would-be leaders are gathered in centralized training centers.<sup>1139</sup> Another

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<sup>1134</sup> Ibid., p.192.

<sup>1135</sup> Ibid., p.273.

<sup>1136</sup> Ibid., p.192.

<sup>1137</sup> Ibid., p.215.

<sup>1138</sup> Ibid., p.38.

<sup>1139</sup> Ibid., p.56.

approach is the '222 formula',<sup>1140</sup> a mentorship program pairing the experienced with the inexperienced. Of the two, the 222 approach emerges as the failsafe, given that training centers are susceptible to hostilities.<sup>1141</sup> Garrison writes that POUCH leaders should be unpaid.<sup>1142</sup> Volunteerism keeps the 'movement growing'.<sup>1143</sup> Newborn churches cannot financially support a pastor. Further, financial disgruntlements between 'clergy and laity' are avoided.<sup>1144</sup>

In summation, Garrison positions the training of leaders as a 'key' to success,<sup>1145</sup> calling it 'vital'.<sup>1146</sup> He refers substantially to the laity, who in turn become church pastors. As such, he cautions that effectiveness is conditional upon the churches remaining small and continuing education.<sup>1147</sup> Further, he cautions against unattainable expectations.<sup>1148</sup> Nevertheless, production of trained personnel is strongly emphasized and appears central to success. Talent is thus a Major Tenet.

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<sup>1140</sup> The origin of the term is from 2 Timothy 2:2 (NIV): 'And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.' Garrison credits coining of the term to R. Bruce Carlton, whose once known affiliation was with Oklahoma Baptist University as Professor of Cross-Cultural Ministry. See [http://www.okbu.edu/academics/theologymin/faculty/bruce\\_carlton.html](http://www.okbu.edu/academics/theologymin/faculty/bruce_carlton.html)

<sup>1141</sup> Garrison, *Church Planting Movements*, p.59.

<sup>1142</sup> *Ibid.*, p.64.

<sup>1143</sup> *Ibid.*

<sup>1144</sup> *Ibid.*

<sup>1145</sup> *Ibid.*, p.71.

<sup>1146</sup> *Ibid.*, p.234.

<sup>1147</sup> *Ibid.*, p.191.

<sup>1148</sup> *Ibid.*, p.188.

### 3.10.3 Discipleship

Garrison writes of weaving discipleship into the fabric of 'church life'.<sup>1149</sup> The approach is relational, and discipleship is participative.<sup>1150</sup> He recommends application over information, accepting that knowledge will come with time.<sup>1151</sup> The missionary's role therefore is to teach as well as model.<sup>1152</sup>

In summation, Discipleship is a frequent topic for Garrison.<sup>1153</sup> He displays a preference for the term 'training'.<sup>1154</sup> At times, he uses the separate terms distinctly, such as in 'discipleship and leadership training are going on all the time.'<sup>1155</sup> Hence, a recognition of separate functions exists. The ambiguity may be caused by the commonality of mechanisms: discipleship and leadership are largely accomplished by the same training mechanisms.<sup>1156</sup> Nonetheless, Garrison provides separate indications that both leadership training and 'theological education' are 'sorely needed'.<sup>1157</sup> He assigns significant importance to the function. His coverage of the construct appears simplistic yet extensive. That said, it seems to well match the target context. Discipleship is thus a Major Tenet.

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<sup>1149</sup> Ibid., p.195.

<sup>1150</sup> Ibid., p.62.

<sup>1151</sup> Ibid., p.63.

<sup>1152</sup> Ibid. 'Everything that we wanted the people to do, we had to model as well as teach.'

<sup>1153</sup> It appears some 90 times.

<sup>1154</sup> Appearing some 230 times.

<sup>1155</sup> Garrison, *Church Planting Movements*, p.183.

<sup>1156</sup> That said, such relational methodologies do not hold a monopoly. 'Discipleship Training Centers' are mentioned. Ibid., p.56.

<sup>1157</sup> Ibid., p.269. 'The issue is how best to do it.'

#### 3.10.4 Fellowship

Fellowship receives little attention from Garrison. He uses the term sparsely,<sup>1158</sup> predominantly to indicate a group or organization.<sup>1159</sup> Some substitutionary forms of the term fellowship may be present. If so, they are clouded in ambiguity. However, Garrison does on occasion specifically recognize fellowship as a function within a church.<sup>1160</sup>

In summation, there few Events concerning Fellowship. It is evident nevertheless that Garrison does formulate fellowship within his model. In his list of 'component parts' that are 'universally present', he lists Healthy Churches.<sup>1161</sup> Within his discussion of Healthy Churches he mentions fellowship, albeit briefly.<sup>1162</sup> Therefore, while coverage is minimal, the construct is nonetheless evident. Fellowship is thus a Minor Tenet.

#### 3.10.5 Outreach

Garrison conceptualizes Outreach as having two elements, evangelism and church planting, calling each a 'pillar'.<sup>1163</sup> He writes that CPMs contain 'massive evangelistic proclamation'.<sup>1164</sup> This element appears to be transitional if not

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<sup>1158</sup> The term appears some twenty-four times in a 300+ page text, six of which are in the appendices.

<sup>1159</sup> Garrison, *Church Planting Movements*, p.191.

<sup>1160</sup> *Ibid.*, p.197. Garrison refers to Warren's identification of Fellowship in this instance. See other instances on pp. 260 and 313.

<sup>1161</sup> See the foreword of this model.

<sup>1162</sup> Garrison, *Church Planting Movements*, p.197.

<sup>1163</sup> "Church Planting Movements," p.35. 'A comprehensive strategy stands on at least four pillars: 1) prayer, 2) God's Word, 3) evangelism and 4) church planting.'

<sup>1164</sup> *Church Planting Movements*, p.23.

'fleeting'.<sup>1165</sup> The more permanent result is the planting of churches.<sup>1166</sup> Garrison emphasizes church creation as an intentional pursuit.<sup>1167</sup> Missionaries initially enter an area to seek out a local and influential 'person of peace'.<sup>1168</sup> With conversion, this person becomes the 'sponsor' of Christianity to the village. The 'real advance' comes when the locals thrive and begin to spontaneously plant new churches.<sup>1169</sup> Garrison calls the process 'surprisingly simple, yet sociologically profound'.<sup>1170</sup> Churches tend to sprout along relational contacts, such as familial relationships<sup>1171</sup> or ethnolinguistically similar groups.<sup>1172</sup> This latter stage epitomizes CPM growth.<sup>1173</sup>

In summation, Outreach is a 'planting' process. Missionaries plant the seeds. Locals plant the churches. For missionaries growth is linear, but for locals it is exponential. As churches flourish, missionaries support the phenomenon with training.<sup>1174</sup> Training centers on both leadership and discipleship.<sup>1175</sup> The manifest objective is to develop leadership that will further the discipleship, and continue the outreach. Outreach is thus a Major Tenet.

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<sup>1165</sup> Ibid., p.38.

<sup>1166</sup> Ibid., p.23.

<sup>1167</sup> Ibid., p.181.

<sup>1168</sup> Ibid., p.45. Garrison's reference is based on Luke 10:5–6 (NIV): '5 When you enter a house, first say, "Peace to this house." 6 If someone who promotes peace is there, your peace will rest on them; if not, it will return to you.'

<sup>1169</sup> Ibid., p.42.

<sup>1170</sup> Ibid., p.45.

<sup>1171</sup> Ibid., p.227.

<sup>1172</sup> Ibid., p.86.

<sup>1173</sup> Ibid., p.22. Exponential growth begins with churches planting churches.

<sup>1174</sup> Ibid., p.44.

<sup>1175</sup> Ibid., p.195. 'When discipleship and leadership development are contained in the DNA of the first churches, they will naturally transfer that DNA to their offspring.'

### 3.10.6 Worship

Worship Events encountered generally appear as adorations of God. In one instance, Garrison asserts that the 'ultimate end for all Christians must be to glorify God'.<sup>1176</sup> 'Prayer' is cited as 'important'.<sup>1177</sup> Other Events situate worship as a 'first priority' for practitioners.<sup>1178</sup> Further, prayer is said to 'permeate' CPMs.<sup>1179</sup> Often, Events evidence a causal connection between worship and growth.

In summation, Garrison places a strong emphasis on worship. He writes that worship of God is the ultimate purpose of humans. Additionally, multiplying churches multiplies worship: 'Church Planting Movements are important because they multiply the glory of God.'<sup>1180</sup> Garrison further positions prayer as causal. Prayer is marshaled in support of church growth<sup>1181</sup> and is credited for its success.<sup>1182</sup> Hence, worship emerges as highly valued and causally connected. Worship is thus a Major Tenet.

### 3.10.7 Service

Garrison uses the term 'service' interchangeably with 'ministry'. Either term appears to refer to aid and assistance, whether inside the church or out. Some

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<sup>1176</sup> Ibid., p.29.

<sup>1177</sup> Ibid., p.71.

<sup>1178</sup> Ibid., p.173.

<sup>1179</sup> Ibid., p.172.

<sup>1180</sup> Ibid., p.28.

<sup>1181</sup> Ibid., p.57.

<sup>1182</sup> Ibid., p.71.

Events reference rural health education,<sup>1183</sup> others indicate collections for the poor,<sup>1184</sup> and still others reference members sharing with 'others in need'.<sup>1185</sup> Having some commonality with Wimber, Garrison also positions 'signs and wonders, exorcisms, healing, and other manifestations of God's power' as Service.<sup>1186</sup>

In summation, Garrison's remarks often assume an observational as opposed to a prescriptive nature. He writes that 'ministry occurs naturally wherever Christians exists'.<sup>1187</sup> The indication is a passive correlation with Christianity generally rather than a construct of his model. Like McGavran, Garrison cautions against diversionary service: 'ministry is no substitute for planting multiplying churches'.<sup>1188</sup> He further warns against sustained assistance: 'When disaster strikes, relief aid is quite appropriate, but if it continues for too long it creates dependency.'<sup>1189</sup> Service has a place in his model, yet not a significant one. Service is thus a Minor Tenet.

### 3.10.8 Posture

Theocentric-balancing Events are present throughout the text. Example Events are (1) asking God 'how we can be involved',<sup>1190</sup> (2) the work is 'not ours;

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<sup>1183</sup> Ibid., p.40. That said, some programs couple education with 'biblical messages of evangelism and church planting'.

<sup>1184</sup> Ibid., p.118.

<sup>1185</sup> Ibid., p.198.

<sup>1186</sup> Ibid., p.211. The speculation is that Garrison read Wimber's book. Garrison refers to Power Evangelism on p.210.

<sup>1187</sup> Ibid., p.250.

<sup>1188</sup> Ibid.

<sup>1189</sup> Ibid., p.253.

<sup>1190</sup> Ibid., p.19.



it belongs to God,<sup>1191</sup> and (3) 'God is in charge.'<sup>1192</sup> That said, Garrison is not dismissive of human enterprise: 'Reducing a Church Planting Movement to a purely divine miracle has the effect of dismissing the role of human responsibility.'<sup>1193</sup> In summation, Garrison's Posture places humans in subordination to God, but not in absentia. God leads and humans are to follow, each performing their part. The Posture is thus Balanced.

### 3.10.9 Strategy

Garrison recommends limiting foreign participation to the earliest stages of a would-be CPM. He contends that extended involvement by external pastors has 'never produced' a CPM.<sup>1194</sup> Missionaries work to initiate CPMs yet disengage, to an extent, as they get underway. He states that as a CPM unfolds, it is 'vitaly important' that the missionary withdraws.<sup>1195</sup> The lead switches from the 'outsiders to the insiders'.<sup>1196</sup> The threshold of transfer is somewhat indistinct. It seems to correspond with a 'tipping point', the point in time in which 'churches begin planting churches'.<sup>1197</sup> Thereafter, leadership transfers to the locals.<sup>1198</sup>

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<sup>1191</sup> Ibid., p.21.

<sup>1192</sup> Ibid., p.250.

<sup>1193</sup> Ibid., p.26.

<sup>1194</sup> Ibid., p.187.

<sup>1195</sup> Ibid., p.25.

<sup>1196</sup> Ibid., p.22.

<sup>1197</sup> Ibid.

<sup>1198</sup> Ibid., p.224.

Garrison states that 'every CPM can be traced back to some outsider'.<sup>1199</sup>

Hence, outsiders initiate yet do not bring to fruition. He uses the acronym MAWL: Model, Assist, Watch, and Leave.<sup>1200</sup>

First, they model the kind of patterns in evangelism, discipleship, and church planting that they want the new believers to imitate. Then, they assist the new believers in following this model. Next, they watch to see that their protégés are able to effectively reproduce what they have learned and experienced. When they see their students carrying out the same reproducing patterns, they know it is time to leave.<sup>1201</sup>

The extent of the 'leave' is apparently relative. Missionaries withdraw from leadership but do not abandon the church. They continue with training and discipleship.<sup>1202</sup> Missionaries are the initial, but not the primary, evangelizers who withdraw when CPM inception occurs. Locals perform the bulk of evangelization and all of the church formations.<sup>1203</sup> Therefore, MAWL captures the concept and serves well enough to identify the strategy. The Strategy is thus MWAL.

### 3.10.10 Crux

Garrison shifts the perspective from 'how to start a CPM' to 'what is preventing' one.<sup>1204</sup> He introduces his version of the Seven Deadly Sins.<sup>1205</sup>

These are controllable factors that interfere with Divine intent and/or community

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<sup>1199</sup> Ibid.

<sup>1200</sup> Ibid., p.194.

<sup>1201</sup> Ibid.

<sup>1202</sup> As discussed in the Talent and Discipleship sections.

<sup>1203</sup> Garrison, *Church Planting Movements*, p.64.

<sup>1204</sup> Ibid., p.239. Chapter 14.

<sup>1205</sup> The Seven Deadly Sins are normally considered to be pride, greed, lust, envy, gluttony, wrath, and sloth.

acceptance<sup>1206</sup> and are generally attributable to missionaries. Garrison nevertheless states that 'following every step in this book' will not ensure a CPM.<sup>1207</sup> Conveniently, he even answers the question 'Why?'<sup>1208</sup> CPMs 'require the cooperation of three partners: God, ourselves, and our community'.<sup>1209</sup> Assuming both good intent and good behavior by missionaries, Garrison holds that God is 'all too willing'.<sup>1210</sup> If so, initiation of a CPM falls to the community. Garrison agrees with this conclusion. He likens its initiation to the decision of a single individual. They either will or will not respond to evangelism.<sup>1211</sup> Therefore, the Crux is placed in Outreach.

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<sup>1206</sup> Garrison, *Church Planting Movements*, p.239. Garrison employs colloquial subtitles that are colorful, but somewhat cryptic. Summarized here, his seven barriers are (1) lack of defined and shared mission objectives, (2) extrabiblical legalities that are excessive, (3) sequentialism, (4) moral failures by missionaries or antecedent Christians, (5) imbalances of normally 'good things', (6) denaturing the target culture, and (7) blaming God. Of these barriers, 'imbalances' warrant further explanation. Imbalances, which Garrison terms 'the Devil's Candy', are things normally useful that in excess becomes hindrances. Garrison lists foreign money as one such item. Another imbalance is service activities, which in excess can distract the mission from its primary objective of evangelism. A final example given by Garrison is unity, if the desire for unity constitutes a perennial barrier to progress.

<sup>1207</sup> Ibid., p.273.

<sup>1208</sup> Ibid., p.272.

<sup>1209</sup> Ibid.

<sup>1210</sup> Ibid.

<sup>1211</sup> Ibid., p.273.

### 3.10.11 Profile

Model	Author	Strategy	Year	P	Comp.		Functions				
					S	T	D	F	O	W	S
CPM	Garrison	MAWL	1999	⇒					X		
Indicator Key:											
P	ETP	S	Structure	D	Discipleship						
◀	Egocentric Posture	T	Talent	F	Fellowship						
▶	Theocentric Posture			O	Outreach						
⇒	Balanced Posture	X	Crux	W	Worship						
				S	Service						
	Inactive		Minor Tenet		Moderate Tenet	Major Tenet					

**Figure 28 CPM Model Profile.**

### 3.11 KIMBALL (2003)

Dan Kimball, in *The Emerging Church*,<sup>1212</sup> writes an antithesis of the modern ‘seeker-sensitive’ church, a label applied to Warren’s Purpose Driven.<sup>1213</sup> He contends that modernity contributed to the development of the seeker model, which was intended to make churches more interesting.<sup>1214</sup> It also led to decidedly more contemporary settings.<sup>1215</sup> The paradigm produced ‘contemporary auditoriums’ and ‘cineplex-sized screens’.<sup>1216</sup> Sunday-morning programming contained ‘well-rehearsed’ dramas, ‘polished four-point preaching’, and ‘flawless

<sup>1212</sup> Dan Kimball, *The Emerging Church: Vintage Christianity for New Generations* (Grand Rapids, MI: Zondervan, 2003).

<sup>1213</sup> Warren uses the phrase as well: ‘The church should be seeker sensitive.’ See Warren, *The Purpose Driven Church*, p.80. This term however originates in England in the 1640s, as discussed in the Introduction section of this study.

<sup>1214</sup> Kimball, *Emerging Church*, p.25.

<sup>1215</sup> *Ibid.*, p.27.

<sup>1216</sup> *Ibid.*, p.40.

programming'.<sup>1217</sup> Kimball argues that these outgrowths deter a younger generation.<sup>1218</sup> For 'emerging generations', the perceived absence of spirituality seems 'strange'.<sup>1219</sup>

The seeker model, Kimball writes, was designed for people with prior church experience. He contends that large portions of the U.S. population no longer have this experience.<sup>1220</sup> One perception is that churches have become 'vendors of religious services and goods'.<sup>1221</sup> Other perceptions are of 'organized religion', 'big business', and 'man-made religion'.<sup>1222</sup> Kimball alleges a fixation on 'buildings, budgets, and bodies'.<sup>1223</sup> He asserts that seeker-sensitive models are more and more ineffective for an increasingly 'post-Christian' population.<sup>1224</sup>

Kimball writes that postmodern generations prefer 'the mystical and the spiritual' experiences found in antiquity.<sup>1225</sup> Liturgy is 'attractive to emerging generations'.<sup>1226</sup> Also attractive is gothic architecture.<sup>1227</sup> In all, Kimball proposes a reversion to the Christianity of yore, which he variously terms 'raw', 'vintage',

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<sup>1217</sup> Ibid., p.25.

<sup>1218</sup> Ibid., p.26.

<sup>1219</sup> Ibid., p.27.

<sup>1220</sup> Ibid., p.14. '[The] unchurched population of the United States is now the largest mission field in the English-speaking world, and the fifth largest globally.' Kimball is quoting from Tom Clegg and Warren Bird. See Tom Clegg and Warren Bird, *Lost in America : How You and Your Church Can Impact the World Next Door* (Loveland, Colo.: Group, 2001).

<sup>1221</sup> Kimball, *Emerging Church*, p.94.

<sup>1222</sup> Ibid., p.231.

<sup>1223</sup> Ibid., p.15. He refers to these as the 'three B's'.

<sup>1224</sup> Kimball contrasts a 'pre-Christian' ('someone who does not have a clear understanding of Christianity' but possessing a 'Judeo-Christian worldview') to a 'post-Christian' (people who 'have already encountered Christianity' and rejected it), the former being more generally open to interaction, and the latter being resistant. Ibid., p.200.

<sup>1225</sup> Ibid., p.149.

<sup>1226</sup> Ibid., p.26.

<sup>1227</sup> Ibid., p.134.

and ‘post-seeker-sensitive’.<sup>1228</sup> He promotes gatherings that ‘promote, rather than hide, full displays of spirituality’.<sup>1229</sup>

### 3.11.1 Structure

Churches in Kimball’s model are likely to be small, meeting in homes.<sup>1230</sup> Although this is not essential, they generally also have a ‘larger weekly gathering’.<sup>1231</sup> No preference for the day of week is expressed.<sup>1232</sup> Growth to larger proportions will likely necessitate installation of a structure, yet there is no further detail provided.<sup>1233</sup> Kimball focuses on perceptual concerns surrounding the nomenclature of titles. He visualizes the imagery created by the terms shepherd, prophet, and shaman.<sup>1234</sup> Those are contrasted with the imagery of executive director,<sup>1235</sup> management team,<sup>1236</sup> and manager.<sup>1237</sup> He writes that younger generations are ‘hungering for a spiritual experience’ and ‘spiritual leaders’.<sup>1238</sup> Corporate terminology, he contends, negatively typecasts churches

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<sup>1228</sup> Ibid., p.26.

<sup>1229</sup> Ibid. Full displays are characterized as ‘extended worship, religious symbols, liturgy, extensive prayer times, extensive use of Scripture and readings, etc.’

<sup>1230</sup> Ibid., p.104.

<sup>1231</sup> Ibid.

<sup>1232</sup> Ibid.

<sup>1233</sup> Ibid., p.233. Kimball’s exact terminology here is: ‘At the same time, if your church grows, you need to develop the leadership skills of casting vision, developing multileveled teams, and recruiting and training leaders.’ Arguably, their deployment will require some structure.

<sup>1234</sup> Ibid., p.232.

<sup>1235</sup> Ibid., p.22.

<sup>1236</sup> Ibid., p.231.

<sup>1237</sup> Ibid., p.230.

<sup>1238</sup> Ibid., p.232.

to those already 'skeptical' of churches as for-profit businesses.<sup>1239</sup> The result, even if unintended, conveys pastors as beneficed hirelings.<sup>1240</sup>

In summation, Kimball advocates neither for nor against structure. Certain statements contain recognition of its necessity, yet with no expressed preference to its form.<sup>1241</sup> His contentions are semantic rather than organizational. He is concerned with appearance rather than structure. Structure is thus inactive.

### 3.11.2 Talent

Kimball positions pastors in America as domestic missionaries.<sup>1242</sup> To an extent, he advocates spiritual personas not unlike gurus and 'shamans'.<sup>1243</sup> Further, he argues that leadership should embrace a team approach.<sup>1244</sup> Qualitatively, Kimball generally advocates empathy. 'Compassion', he says, 'must be at the core of leadership in the emerging church.'<sup>1245</sup> Leaders should be trained as 'shepherds'.<sup>1246</sup> They should do 'more listening' and less 'talking'.<sup>1247</sup> Leaders should judge less and empower more.<sup>1248</sup> He recognizes the need for developing talent.<sup>1249</sup> To this end, he writes that 'In order to be effective, we should study the

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<sup>1239</sup> Ibid., p.231.

<sup>1240</sup> Ibid., p.232.

<sup>1241</sup> Ibid., p.230.

<sup>1242</sup> Ibid., p.69.

<sup>1243</sup> Ibid., p.232.

<sup>1244</sup> Ibid., p.230.

<sup>1245</sup> Ibid., p.227.

<sup>1246</sup> Ibid., p.235.

<sup>1247</sup> Ibid.

<sup>1248</sup> Ibid., p.236.

<sup>1249</sup> Ibid., p.233. Assuming that growth should occur.

latest trends, attend relevant seminars, and read widely. We want to be skillful and wise in all we do.<sup>1250</sup>

In summation, Kimball's presentation dwells more on the appearance of leadership than on its capabilities. Not present are developmental or acquisition mechanisms for talent. Further, pastoral skill is relatively devalued.<sup>1251</sup> His growth paradigm is somewhat adversely correlated to Talent. Essentially, an increase in growth is correlated with a decrease in leadership blunders. It emerges as a negation of errors rather than an increase in excellence. Talent is thus a Minor Tenet.

### 3.11.3 Discipleship

Kimball writes that the emerging generation has a desire to 'experience God'.<sup>1252</sup> However, he sees a 'contradiction' in spirituality: the emotional sense without the behavioral embodiment.<sup>1253</sup> He contends that such a contradiction among the emerging generation is considered 'acceptable'.<sup>1254</sup> Further, 'a God', even a syncretic one, is acceptable.<sup>1255</sup> Kimball describes the mission environment:

The way people respond and think is more fluid than systematic, more global than local, more communal than individualistic. And in postmodern

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<sup>1250</sup> Ibid., p.239.

<sup>1251</sup> Ibid., p.159. 'The quality of musical worship is even more important to the emerging culture than the oratorical skill of the preacher.'

<sup>1252</sup> Ibid., p.36. This is not to be equated with formal instruction.

<sup>1253</sup> Ibid., p.53. 'A person can claim spiritual belief without living out that faith in any genuine way.' This statement is seemingly at odds with other statements that the emerging generation prefers 'shaman' to 'executive'. Kimball does not resolve this tension. Speculation is the expectation is placed on others but not themselves.

<sup>1254</sup> Ibid.

<sup>1255</sup> Ibid., p.73.



soil a high value is placed on personal preference and choice, as opposed to predetermined truth.<sup>1256</sup>

Kimball contends that modern generations are not 'opposed to truth and biblical morals'.<sup>1257</sup> Moreover, they have an 'interest in theology'.<sup>1258</sup> People are 'eager to experience truth and knowledge', he writes.<sup>1259</sup> Effectiveness lies with approach. Kimball places an emphasis on *experience*: 'People really are not impressed anymore with fancy PowerPoint special effects and videos.'<sup>1260</sup> He recommends an 'interactive and experiential approach'<sup>1261</sup> which is multi-sensory.<sup>1262</sup> This is in contrast to the 'linear' approach of traditional instruction.<sup>1263</sup> It is the 'experience' that closes the 'sell'.<sup>1264</sup> That said, Kimball reaffirms foundational doctrine.<sup>1265</sup> He does, however, posit an epistemological reversal. Past approaches provided scriptural truths that congregations would subsequently validate by experience.<sup>1266</sup> Modern generations use experience to validate knowledge.<sup>1267</sup> Essentially, Scripture is not accepted as truth unless it is validated by antecedent experience. Discipleship should relate common experiences, assume ignorance, and dwell on fundamentals.<sup>1268</sup>

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<sup>1256</sup> Ibid., p.60.

<sup>1257</sup> Ibid., p.76.

<sup>1258</sup> Ibid., p.85.

<sup>1259</sup> Ibid., p.156.

<sup>1260</sup> Ibid., p.151.

<sup>1261</sup> Ibid., p.112.

<sup>1262</sup> Ibid., p.130.

<sup>1263</sup> Ibid., p.122.

<sup>1264</sup> Ibid., p.156.

<sup>1265</sup> Ibid., p.131.

<sup>1266</sup> Ibid., p.186.

<sup>1267</sup> Ibid.

<sup>1268</sup> Ibid., p.172.

In summation, Kimball acknowledges that ‘teaching must take place’.<sup>1269</sup> He describes discipleship as the ‘lifeblood of the church’<sup>1270</sup> and contends that the emerging culture is resistant to structured learning.<sup>1271</sup> Therefore, the methodology needs adaptation.<sup>1272</sup> The volume of material dedicated to discipleship is considerable, and Kimball’s concern emerges as substantial. Discipleship is thus a Major Tenet.

#### 3.11.4 Fellowship

Fellowship is a term used infrequently in Kimball’s text.<sup>1273</sup> To an extent, he substitutionally uses the terms ‘community’<sup>1274</sup> and ‘family’.<sup>1275</sup> Thus, few insights into fellowship are possible. There are some general valuation statements, e.g., ‘Community is essential to our life as disciples of Jesus’,<sup>1276</sup> but few mechanisms are delineated. One found is that ‘you might open your house once a month to new people. People highly value the personal touch.’<sup>1277</sup> Fellowship Events, at times, are comingled with other constructs, e.g. ‘Within fellowship, you engage in conversation, ministry, prayer, and worship.’<sup>1278</sup> Another example is ‘You first establish community with people or bring them into the fellowship of your

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<sup>1269</sup> Ibid., p.102.

<sup>1270</sup> Ibid., p.215.

<sup>1271</sup> Ibid., p.217.

<sup>1272</sup> Ibid., p.173.

<sup>1273</sup> Fewer than ten times.

<sup>1274</sup> Kimball, *Emerging Church*, p.102.

<sup>1275</sup> Ibid., p.96. Neither of these latter terms is found in particular abundance.

<sup>1276</sup> Ibid., p.102.

<sup>1277</sup> Ibid., p.234.

<sup>1278</sup> Ibid., p.204.

community of faith.<sup>1279</sup> In the first example fellowship appears as a function of ministry and worship. In the second example fellowship is indistinct from outreach.

In summation, Fellowship emerges as an ambient condition. It lies in the background as an assumption. This outcome is perplexing given the relational nature of the model. Regardless, Fellowship is only marginally discussed. Further, there is no direct association with growth. Fellowship is thus a Minor Tenet.

### 3.11.5 Outreach

Kimball considers America a 'post-Christian mission field' and suggests adjusting perspectives accordingly.<sup>1280</sup> America, he writes, is a supermarket of 'spiritual choices, all perceived as equal'.<sup>1281</sup> A position of assumed primacy is fallacious.<sup>1282</sup> Further, 'emerging generations have difficulty trusting' anyone, not just Christians.<sup>1283</sup> Churches are often perceived as vendors of 'religious services and goods'.<sup>1284</sup> In essence, theologies are for sale, and likely at a profit.

Kimball recommends less effort on programs, preaching, and music,<sup>1285</sup> aspects that he believes promote consumerism.<sup>1286</sup> In turn, churches should refocus on outreach – a 'shift from being consumer oriented to mission oriented'.<sup>1287</sup> More foundationally, Kimball advocates a change in approach to

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<sup>1279</sup> Ibid.

<sup>1280</sup> Ibid., p.69.

<sup>1281</sup> Ibid., p.73.

<sup>1282</sup> Ibid. Referring to Christianity.

<sup>1283</sup> Ibid., p.81.

<sup>1284</sup> Ibid., p.93.

<sup>1285</sup> Ibid., p.95.

<sup>1286</sup> Ibid.

<sup>1287</sup> Ibid.

initiating conversations,<sup>1288</sup> establishing friendships,<sup>1289</sup> and earning trust.<sup>1290</sup> He suggests Socratic over didactic dialogue.<sup>1291</sup> In all, the recommendations are relational and interactive. Above all, he states, ‘We must avoid, at all costs, giving the impression that we have all the answers and they don’t.’<sup>1292</sup>

In summation, Kimball’s presentation on outreach is more about attitudes, perspectives, and approaches than mechanisms and tactics. Characteristically, the approach is interactive, relational, and experiential. It operates from a subordinate position with a subservient agenda. It is accommodative, seeking to avoid deterrents and remove barriers.<sup>1293</sup> Kimball leaves little doubt as to the significance of this construct. Outreach is thus a Major Tenet.

### 3.11.6 Worship

Kimball’s approach is to make worship ‘more experiential’.<sup>1294</sup> The intent is to increase the number of participants and reduce the number of spectators.<sup>1295</sup> The outcome is experiential and participative. Kimball constructs a ‘vintage’ venue,<sup>1296</sup> a worship gathering perceived as a throwback to earlier times. Modern accoutrements are exchanged for more liturgy.<sup>1297</sup> There is a preference for

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<sup>1288</sup> Ibid., p.175.

<sup>1289</sup> Ibid., p.177.

<sup>1290</sup> Ibid.

<sup>1291</sup> Ibid., p.206.

<sup>1292</sup> Ibid., p.193.

<sup>1293</sup> Ibid., p.84.

<sup>1294</sup> Ibid., p.112.

<sup>1295</sup> Ibid.

<sup>1296</sup> Ibid., p.123.

<sup>1297</sup> Ibid., p.186.

medieval architecture.<sup>1298</sup> Darkness is used to induce an ambience of spirituality.<sup>1299</sup> Walls are adorned with art.<sup>1300</sup> Incense is lit upon tables.<sup>1301</sup> It is a multi-sensory experience.<sup>1302</sup> The objective is a reconnection with the Christianity of antiquity by recreating its environment.<sup>1303</sup>

The operation of gatherings is informal.<sup>1304</sup> Distances are shortened between pastors and participants for closeness of effect.<sup>1305</sup> Scripture is dialogued rather than delivered.<sup>1306</sup> The approach leans toward improvisation and somewhat away from formality.<sup>1307</sup> Silence is positioned as a facilitator of discernment.<sup>1308</sup>

In summation, Worship is the most revealing construct of Kimball's model. It features removal of deterrents while also presenting augmenters of experience. He provides foundational precepts that support his methodology. Further, he sets out the purpose of worship as an attribution of 'worth to God'.<sup>1309</sup> Worship is thus a Major Tenet.

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<sup>1298</sup> Ibid., p.134.

<sup>1299</sup> Ibid., p.136.

<sup>1300</sup> Ibid., p.135.

<sup>1301</sup> Ibid., p.161.

<sup>1302</sup> Ibid., p.129.

<sup>1303</sup> Ibid., p.26.

<sup>1304</sup> There is a distinct absence, if not avoidance, of the terms 'sermon' and worship 'service'. Further, there is no clear indication that these gatherings occur on Sundays.

<sup>1305</sup> Kimball, *Emerging Church*, p.137.

<sup>1306</sup> Ibid., p.193.

<sup>1307</sup> Ibid., p.121.

<sup>1308</sup> Ibid., p.160.

<sup>1309</sup> Ibid., p.114.

### 3.11.7 Service

Few Events are attributable to service, and coverage of the construct is minimal. Those Events that are found are generalized, if not rhetorical, expressions such as ‘take social justice and caring for the needy seriously’,<sup>1310</sup> ‘fight ... for social justice on behalf of the poor and needy’,<sup>1311</sup> and ‘think more intently about matters of social justice’.<sup>1312</sup> Such calls resonate more as social activism than as church-related service work.

In summation, Kimball’s presentation has minimal discussion of Service, although care for the poor does fall within the Service definition. Service is thus a Minor Tenet.

### 3.11.8 Posture

Kimball writes that leadership should remain ‘desperately dependent on the Spirit’ for guidance.<sup>1313</sup> Referring to the Holy Spirit, he states, ‘I cannot do this without you.’<sup>1314</sup> Other events similarly call for either dependency or guidance, e.g., ‘if we call upon God to guide us, he will’.<sup>1315</sup> These statements all stand on their own to offset a pragmatic text with some Theocentric balance. In Kimball’s case, they take on added significance. Talent dwells more on the removal of

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<sup>1310</sup> Ibid., p.15.

<sup>1311</sup> Ibid., p.224.

<sup>1312</sup> Ibid., p.230.

<sup>1313</sup> Ibid., p.233.

<sup>1314</sup> Ibid., p.196.

<sup>1315</sup> Ibid., p.38.

negatives than the addition of acumen. Arguably, Kimball is filling a void in Talent excellence with guidance from God. His Posture is thus Balanced.

### 3.11.9 Strategy

Kimball's model is a response to Warren's, which Kimball calls a seeker model.<sup>1316</sup> He contends that the seeker model removed 'all aspects' of spirituality.<sup>1317</sup> Kimball's strategy is to bring it back:

A post-seeker-sensitive worship gathering promotes, rather than hides, full displays of spirituality (extended worship, religious symbols, liturgy, extensive prayer times, extensive use of Scripture and readings, etc.).<sup>1318</sup>

He contends that modern generations yearn for a sense of spirituality in their surroundings, said to heighten their experience.<sup>1319</sup> His strategy is not entirely decorative; it does call for discernment.<sup>1320</sup> He advocates an analytical awareness of contextual variables and a distinction between conventions and scriptural prescriptions. He reinvents the former without modifying the latter. The strategy is Vintage, which is the term that Kimball uses.<sup>1321</sup>

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<sup>1316</sup> Ibid., p.27.

<sup>1317</sup> Ibid., p.35.

<sup>1318</sup> Ibid., p.26.

<sup>1319</sup> Ibid., p.27.

<sup>1320</sup> Ibid., p.49.

<sup>1321</sup> Ibid., p.121.

### 3.11.10 Crux

In his concluding remarks, Kimball expresses concerns for ‘genuine spiritual leadership’<sup>1322</sup> and a perceived discrepancy between the portrayed and actual ‘integrity and purity’ of church leadership.<sup>1323</sup> He argues that the condition endangers their own souls,<sup>1324</sup> raises the specter of scandals,<sup>1325</sup> and potentially impairs the church’s effectiveness.<sup>1326</sup> All interfere with his concept of kingdom living and can derail church growth. His asserted remedy is prayer.<sup>1327</sup> Therefore, the Crux is placed in Worship.

### 3.11.11 Profile

Model	Author	Strategy	Year	P	Comp.		Functions				
					S	T	D	F	O	W	S
Emergent	Kimball	Vintage	2003	⇒						X	
Indicator Key:											
P	ETP		S	Structure	D	Discipleship					
◀	Egocentric Posture		T	Talent	F	Fellowship					
▶	Theocentric Posture				O	Outreach					
⇒	Balanced Posture		X	Crux	W	Worship					
					S	Service					
	Inactive			Minor Tenet		Moderate Tenet			Major Tenet		

**Figure 29 Emergent Model Profile.**

<sup>1322</sup> Ibid., p.240.

<sup>1323</sup> Ibid., p.239.

<sup>1324</sup> Ibid. Kimball's diction effectively includes himself.

<sup>1325</sup> Ibid. Kimball appears to be referring to the conviction of former television evangelist Jim Bakker. See Peter Applebome, "Bakker Is Convicted on All Counts; First Felon among T.V. Evangelists," *NY Times*, August 26, 1989., p.A22.

<sup>1326</sup> Kimball, *Emerging Church*, p.239.

<sup>1327</sup> Ibid., p.240.



### 3.12 WHITE (2009)

Rod White sets out his model as the 'next church' for the 'next generation', and possibly the 'next model' for all churches.<sup>1328</sup> Much of his presentation is figuratively delivered. He vacillates between extroverted assertions and introverted insecurities. White indicates aversions and/or resentments toward a multitude of entities, including the military,<sup>1329</sup> government,<sup>1330</sup> big business,<sup>1331</sup> entrepreneurs,<sup>1332</sup> media giants,<sup>1333</sup> Catholics,<sup>1334</sup> Christians,<sup>1335</sup> the wealthy,<sup>1336</sup> and missionaries.<sup>1337</sup> All are seen as oppressors in a paradigm of victimology.<sup>1338</sup> Among the victims, he includes himself.<sup>1339</sup>

White fashions a thematic concern for personal safety. His Next Church is a 'safe place'<sup>1340</sup> that is free of judgment,<sup>1341</sup> coercion,<sup>1342</sup> racism,<sup>1343</sup> and oppression.<sup>1344</sup> However, he acknowledges a difference between feeling safe and

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<sup>1328</sup> Rod White, *A Circle of Hope: Jesus at Work among the Next Generation of the Church* (U.S.: Outskirts Press, 2009), p.16.

<sup>1329</sup> Ibid., p.6.

<sup>1330</sup> Ibid., p.71.

<sup>1331</sup> Ibid., p.21.

<sup>1332</sup> Ibid., p.162.

<sup>1333</sup> Ibid., p.15.

<sup>1334</sup> Ibid., p.141.

<sup>1335</sup> Ibid., p.4.

<sup>1336</sup> Ibid., p.6.

<sup>1337</sup> Ibid., p.15.

<sup>1338</sup> Ibid., p.71.

<sup>1339</sup> Ibid., p.75. 'So many of us feel so bad, so dissatisfied, or so skeptical most of the time, that we are always trying to get some piece of wisdom or knowledge that will make us feel good, satisfied and peaceful. And we are constantly irritated by those who are keeping it from us.'

<sup>1340</sup> Ibid., p.1.

<sup>1341</sup> Ibid., p.4.

<sup>1342</sup> Ibid., p.11.

<sup>1343</sup> Ibid., p.84.

<sup>1344</sup> Ibid., p.92.

being saved.<sup>1345</sup> 'Our safe place is sticky with the sexual issues' and 'all sorts of other imponderable circumstances'.<sup>1346</sup> There is also an air of social activism.<sup>1347</sup>

White's text fluidically criticizes the pros and cons of his own feelings and positions while revealing his model propositions. Many difficulties, failures, and quandaries remain unresolved within the text. He targets the same postmodern generation as Kimball and also identifies Rick Warren as a mentor.<sup>1348</sup>

### 3.12.1 Structure

White's self-described structure is that of a cell church.<sup>1349</sup> His text, however, describes a combination of congregations, cells, and teams. There are the main congregations, in separate locations, which are kept at or below 200 people.<sup>1350</sup> Members are 'pushed' into cell groups.<sup>1351</sup> White calls a cell the 'basic building block' of the church.<sup>1352</sup> Cells typically have ten members that meet in homes.<sup>1353</sup> Each cell has a leader, an apprentice, and a host.<sup>1354</sup> Management is as a team.<sup>1355</sup> They are expected to multiply.<sup>1356</sup> He also identifies 'mission

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<sup>1345</sup> Ibid., p.5.

<sup>1346</sup> Ibid., p.10.

<sup>1347</sup> Warren would characterize this as a 'Social Conscience Church.' p.124. Warren, *The Purpose Driven Church*.

<sup>1348</sup> White, *A Circle of Hope*, p.143. White states that 'one of my mentors was fond of saying, "Impression without expression equals depression.'" This saying is found on p.342 of Warren's text.

<sup>1349</sup> Ibid., p.96.

<sup>1350</sup> Ibid., p.33.

<sup>1351</sup> Ibid.

<sup>1352</sup> Ibid., p.21.

<sup>1353</sup> Ibid., p.161.

<sup>1354</sup> Ibid., p.158.

<sup>1355</sup> Ibid.

<sup>1356</sup> Ibid., p.21.

teams',<sup>1357</sup> which are charged with generally leading the church's activities.<sup>1358</sup> He identifies a few examples: 'Psalters',<sup>1359</sup> an 'Operations' team,<sup>1360</sup> a 'Reconciliation' team,<sup>1361</sup> and a 'Leadership' team.<sup>1362</sup>

In summation, Structure emerges as a cell hybrid. Mission teams are suggestive of Warren's influence, each team having an established purpose. There is some demonstrated instability in the satellite congregations.<sup>1363</sup> The combined entity as a whole survives, however. White prefers the term *organism* over *organization*, the latter of which he considers a 'perverse paradigm'.<sup>1364</sup> He writes that 'we aren't laboring under the condemnation of some structure to which we need to conform',<sup>1365</sup> a statement that appears to be spurious. He may not be conforming to another's structure, but one has been created. Structure is thus a Major Tenet.

### 3.12.2 Talent

White writes that their church is unexpectedly 'leader-driven'.<sup>1366</sup> He indicates that they train 'relentlessly'<sup>1367</sup> in a 'deliberate' effort to produce

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<sup>1357</sup> Ibid., p.81.

<sup>1358</sup> Ibid.

<sup>1359</sup> Ibid., p.46. Psalters are described as a 'wandering mission team' that looks for 'opportunities to invade' additional communities.

<sup>1360</sup> Ibid., p.161. A team tasked with the 'administration of our far-flinging enterprises'.

<sup>1361</sup> Ibid., p.84. A team that deals with issues of racism.

<sup>1362</sup> Ibid., p.155.

<sup>1363</sup> Ibid., p.156. There were three separate congregations, one disbanded, but another was in the process of formation.

<sup>1364</sup> Ibid., p.35.

<sup>1365</sup> Ibid., p.97.

<sup>1366</sup> Ibid., p.160. 'To some, Circle of Hope seems like a very strange place to be so leader-driven, since we're full of people who could easily say, "Me and all my friends, we're all misunderstood."'

<sup>1367</sup> Ibid., p.97.

leaders.<sup>1368</sup> Training consists largely of interpersonal communication skills development, within a damaged goods context.<sup>1369</sup> The expressed intent is to come ‘alongside’ people,<sup>1370</sup> enable their development,<sup>1371</sup> and ‘unleash’ their capabilities.<sup>1372</sup> White avoids hierarchical characterizations that may insinuate rank.<sup>1373</sup> The paradigm is team. A cell leader is a pastor who is a ‘player-coach’.<sup>1374</sup> Overall leadership of the church is also by a team.<sup>1375</sup> The supreme leader, however, is Jesus.<sup>1376</sup>

In summation, assertions and contentions emerge within an environment of conflicting emotions. White writes that he ‘never really aspired’ to be a pastor.<sup>1377</sup> He says that ‘it is a good life, but I think it is a terrible job’.<sup>1378</sup> White writes that God lays hold upon someone who is ‘surprised, resistant and confused’ and turns them into a leader.<sup>1379</sup> Thus, he implies submission to divine will. It is also a leadership approach that is subservient to those served: ‘Leadership is all about that grace-filled giving.’<sup>1380</sup> This leadership approach is critical to this model. Talent is thus a Major Tenet.

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<sup>1368</sup> Ibid., p.161.

<sup>1369</sup> Ibid., p.120. ‘Practices for helping people recover from being burned so often.’

<sup>1370</sup> Ibid., p.162.

<sup>1371</sup> Ibid., p.161.

<sup>1372</sup> Ibid.

<sup>1373</sup> Ibid., p.162. ‘We don’t want our leaders to sit on a throne and direct people.’

<sup>1374</sup> Ibid., p.151.

<sup>1375</sup> Ibid., p.155.

<sup>1376</sup> Ibid., p.158.

<sup>1377</sup> Ibid., p.151. Which, in his estimation, is likely why he became one.

<sup>1378</sup> Ibid., p.152.

<sup>1379</sup> Ibid., p.151.

<sup>1380</sup> Ibid., p.154.

### 3.12.3 Discipleship

To a large extent, White advocates against intellectualism within a classroom pedagogy: 'We are not walking arguments, as if only minds get saved.'<sup>1381</sup> He contends that Jesus is revealed 'incarnationally'.<sup>1382</sup> Hence, discipleship 'comes in a body'.<sup>1383</sup> In his figurative style, he anthropomorphizes the concept: 'You might be the only Bible someone ever reads.'<sup>1384</sup> Members look to each other for creative means and mechanisms, in a team approach paradigm.<sup>1385</sup> White contends that the approach reduces the production of shame.<sup>1386</sup> It is not a speedy process,<sup>1387</sup> and he acknowledges that it will take a 'long time' if it happens at all.<sup>1388</sup>

In summation, White draws from scripture to construct his approach: 'Do not merely listen to the word, and so deceive yourselves. Do what it says.'<sup>1389</sup> He applies this passage to student and teacher alike and transforms it into an approach. Therein lies the difficulty: 'It's not that people can't get the concept of Jesus in their head as much as they can't get the life of Jesus walking around in their life.'<sup>1390</sup> This is an incarnational emulation approach.<sup>1391</sup> He states that discipleship is 'caught as much as taught',<sup>1392</sup> yet often wonders if it is caught at

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<sup>1381</sup> Ibid., p.27.

<sup>1382</sup> Ibid.

<sup>1383</sup> Ibid., p.29.

<sup>1384</sup> Ibid., p.67.

<sup>1385</sup> Ibid., p.54.

<sup>1386</sup> Ibid., p.65.

<sup>1387</sup> Ibid., p.32.

<sup>1388</sup> Ibid.

<sup>1389</sup> Ibid., p.69. James 1:22 (NIV).

<sup>1390</sup> Ibid., p.28.

<sup>1391</sup> Ibid., p.29.

<sup>1392</sup> Ibid. This is another slogan found on p.358 of Warren's text.

all.<sup>1393</sup> This latter aspect reinforces the distinction between discipling and perfecting.<sup>1394</sup> White's commitment is to remain in contact indefinitely during the perfecting stage. As for this commitment, he states that 'we will'.<sup>1395</sup> Discipleship is thus a Major Tenet.

#### 3.12.4 Fellowship

A significant percentage of White's clientele are called 'refugees from fractured relationships'.<sup>1396</sup> They need to be given 'hope'<sup>1397</sup> and to be 'nurtured'.<sup>1398</sup> White conceptualizes fellowship as 'rehab'.<sup>1399</sup> Engagement offers an alternative destiny and 'real community in Christ'.<sup>1400</sup> He writes that fellowship can only occur in an environment of safety,<sup>1401</sup> one without an agenda and not approached as a program.<sup>1402</sup> The goal is genuine dialogue in spontaneous interactions: 'loved ones having the struggle right out there in the open'.<sup>1403</sup> The key, he says, is physical proximity in face-to-face involvement:

Without a warm body with them, sin-addicted people revert to the habits of their hearts and minds that kept them 'safe' before they had a shot at knowing God face to face.<sup>1404</sup>

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<sup>1393</sup> Ibid., p.32.

<sup>1394</sup> This distinction was first introduced by McGavran (Section 3.3).

<sup>1395</sup> White, *A Circle of Hope*, p.175. These are the last two words of his text.

<sup>1396</sup> Ibid., p.19.

<sup>1397</sup> Ibid.

<sup>1398</sup> Ibid., p.6.

<sup>1399</sup> Ibid., p.18. Slang for rehabilitation.

<sup>1400</sup> Ibid., p.19.

<sup>1401</sup> Ibid., p.33.

<sup>1402</sup> Ibid., p.21.

<sup>1403</sup> Ibid.

<sup>1404</sup> Ibid., p.33.

Let people 'embrace' each other, White writes, and 'hold on'.<sup>1405</sup> Embedded in his discussion is the need for dialogue.<sup>1406</sup> Cell leaders should 'communicate at all costs'.<sup>1407</sup> They sign a 'pact' to this effect, memorializing the commitment and agreeing to training.<sup>1408</sup> The approach is not without its difficulties, nevertheless. The close engagement can be painful.<sup>1409</sup> Indignations are commonplace.<sup>1410</sup> Fear can inhibit dialogue.<sup>1411</sup> The level and intensity of the engagement require discernment: 'when to let go or cast out and when to receive back'.<sup>1412</sup> Good intentions and good results are different matters.<sup>1413</sup>

In summation, Fellowship is an exercise in extended patience rather than immediate impact.<sup>1414</sup> It is a highly relational form of connectedness.<sup>1415</sup> The interaction requires 'suffering and humility'.<sup>1416</sup> The outcome is a bond between members.<sup>1417</sup> The approach is tailored to a postmodern population. Such individuals, White contends, are skeptical.<sup>1418</sup> For Christianity to resonate, it must demonstrate the 'love of Christ'.<sup>1419</sup> Therefore, White's approach to fellowship is specifically adapted to his audience for effectiveness. Fellowship is thus a Major Tenet.

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<sup>1405</sup> Ibid.

<sup>1406</sup> Ibid., p.119.

<sup>1407</sup> Ibid.

<sup>1408</sup> Ibid.

<sup>1409</sup> Ibid., p.102.

<sup>1410</sup> Ibid., p.103.

<sup>1411</sup> Ibid., p.119.

<sup>1412</sup> Ibid., p.33.

<sup>1413</sup> Ibid., p.120.

<sup>1414</sup> Ibid., p.33.

<sup>1415</sup> Ibid., p.59.

<sup>1416</sup> Ibid., p.103.

<sup>1417</sup> Ibid.

<sup>1418</sup> Ibid., p.34.

<sup>1419</sup> Ibid.

### 3.12.5 Outreach

White demonstrates a preference for the term 'mission' rather than evangelism or outreach.<sup>1420</sup> He associates the latter terms with 'unattractive stereotypes' and "'missionaries" putting top hats on Hawaiians'.<sup>1421</sup> His target market is '18-35-year-olds' in Philadelphia,<sup>1422</sup> a growing segment of the population.<sup>1423</sup> He tries to reach them while they are not too 'hard of heart and mind',<sup>1424</sup> seeing them as the next, up-and-coming generation.<sup>1425</sup> The primary mission mechanism is the cell groups.<sup>1426</sup> A secondary mechanism is the 'Psalms' mission team.<sup>1427</sup>

In summation, White adopts a domestic missionary approach to outreach.<sup>1428</sup> He considers his approach to be 'countercultural',<sup>1429</sup> and destabilizing of local denominations.<sup>1430</sup> To an extent, some conceptual similarity exists with McGavran's mission-station concept: isolation as a sea of hostility, competition with domestic religions, and extended perfection time. White writes: 'The mission is hard, but I love the reality of it. Without mission, I don't know how I

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<sup>1420</sup> Ibid., p.15. 'We can't think of a better word to describe what we do.' So in the end, he defaults to 'mission'.

<sup>1421</sup> Ibid.

<sup>1422</sup> Ibid. Philadelphia is located in the northeastern US.

<sup>1423</sup> Ibid.

<sup>1424</sup> Ibid. He also wants to reach them before some other denomination does. See p.16.

<sup>1425</sup> Ibid., p.16. This statement is related to his slogan as the next church for the next generation.

<sup>1426</sup> Ibid., p.21.

<sup>1427</sup> Ibid., p.46.

<sup>1428</sup> Ibid., p.160.

<sup>1429</sup> Ibid., p.20.

<sup>1430</sup> Ibid., p.16.



can exercise my true self.<sup>1431</sup> Thus, there is importance beyond the Minor level. The bulk of his presentation, however, dwells on other functions. Growth is discussed, but largely assumed. Outreach is thus a Moderate Tenet.

### 3.12.6 Worship

White credits God for 'freeing us when we didn't know we were locked up, loving us before we loved back'.<sup>1432</sup> He expresses an acute dependence on prayer,<sup>1433</sup> which is valued for dealing with difficult circumstances.<sup>1434</sup> He endorses a continual 'dialogue with God'<sup>1435</sup> and credits his success to prayer.<sup>1436</sup> He states that 'people need God near more than they need anything else'.<sup>1437</sup>

In summation, specific Events locate adoration for God. More generally, for White, Worship is expressed incarnationally: 'Faith is right out there in our lives.'<sup>1438</sup> Thus, worship of God is exemplified behaviorally. Worship is a thus Major Tenet.

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<sup>1431</sup> Ibid., p.23.

<sup>1432</sup> Ibid., p.5.

<sup>1433</sup> Ibid., p.45.

<sup>1434</sup> Ibid., p.60. 'Life is hard. We think it is normal to react by rowing harder, to do whatever it is we do to soothe our fears and anxieties more. Not Jesus. When something comes against Jesus, he prays.'

<sup>1435</sup> Ibid., p.117. From 1Thessalonians 5:16 (ESV): 'Pray without ceasing.'

<sup>1436</sup> Ibid., p.135. 'The whole idea takes a miracle.'

<sup>1437</sup> Ibid., p.170.

<sup>1438</sup> Ibid., p.36.

### 3.12.7 Service

White writes that the needs of the public are ‘difficult and daunting’.<sup>1439</sup> He calls for service works: ‘People aren’t going to get to know the Jesus I know unless we are out and about doing good.’<sup>1440</sup> Good works, he writes, are ‘fundamental’ to demonstrating a faith placed in Jesus.<sup>1441</sup> He advocates teams focused on service,<sup>1442</sup> a sharing of ‘God’s love in practical ways’.<sup>1443</sup> Several examples are a thrift store that donates funds to the poor,<sup>1444</sup> gifting ‘carbon neutral ... CFL light bulbs’,<sup>1445</sup> ‘proactive peacemaking’ in the community,<sup>1446</sup> and a free counseling service.<sup>1447</sup> White shares some difficulties in this area. People are ‘self-absorbed’:<sup>1448</sup> ‘There is almost nothing forming us that encourages us to think of someone else.’<sup>1449</sup> Low empathy inhibits an ability to share.<sup>1450</sup> He contends that a lack of sharing adversely affects the church and undermines its message.<sup>1451</sup>

In summation, White extends spiritual concerns to encompass a desire for practical welfare. In some instances, there is little distinction between internal fellowship and external service. The inability to distinguish the two lessens

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<sup>1439</sup> Ibid., p.82.

<sup>1440</sup> Ibid., p.81.

<sup>1441</sup> Ibid.

<sup>1442</sup> Ibid.

<sup>1443</sup> Ibid.

<sup>1444</sup> Ibid.

<sup>1445</sup> Ibid. CFL – Compact Florescent Light bulb.

<sup>1446</sup> Ibid.

<sup>1447</sup> Ibid., p.93.

<sup>1448</sup> Ibid., p.84.

<sup>1449</sup> Ibid., p.82.

<sup>1450</sup> Ibid.

<sup>1451</sup> Ibid., p.170.

Service's prominence. That said, Service appears more as a fundamental demonstration of faith than a mechanism of growth. Service is thus a Moderate Tenet.

### 3.12.8 Posture

Theocentric Events are located throughout the text. They address a range of interactions, such as working with God,<sup>1452</sup> sharing with God,<sup>1453</sup> building with the Holy Spirit,<sup>1454</sup> and trusting God.<sup>1455</sup> White additionally refers to a partnership with God.<sup>1456</sup> Further, Jesus is 'committed to that partnership'.<sup>1457</sup> The Posture is thus Balanced.

### 3.12.9 Strategy

White contends that a 'lot of people don't get the incarnation'<sup>1458</sup> and explains that 'God's strategy' of redeeming humankind began with the incarnation of Jesus.<sup>1459</sup> He positions church members within this paradigm as incarnational surrogates for the now departed Jesus, carrying on in like fashion.<sup>1460</sup> It is a strategy he backs with scripture: 'As the Father has sent me, I am sending

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<sup>1452</sup> Ibid., p.113.

<sup>1453</sup> Ibid., p.19.

<sup>1454</sup> Ibid., p.21.

<sup>1455</sup> Ibid., p.118.

<sup>1456</sup> Ibid., p.31.

<sup>1457</sup> Ibid., p.27.

<sup>1458</sup> Ibid.

<sup>1459</sup> Ibid.

<sup>1460</sup> Ibid., p.28.

you.<sup>1461</sup> Thus, as Jesus sent out disciples, White sends out members: 'We reveal Jesus incarnationally, with a whole life that speaks and looks and feels like our Lord.'<sup>1462</sup> His strategy is presented as God's 'ongoing strategy'.<sup>1463</sup> The Strategy is Incarnational Emulation (or Emulation).<sup>1464</sup>

### 3.12.10 Crux

Incarnational Emulation is not an easy proposition. Arguably, Jesus was perfect and everyone else still has a way to go. Exposed shortcomings can present a fulcrum for failure:

I can still never tell if those people are looking me over so carefully to find an excuse to not follow Jesus or if they are really afraid their whole spiritual house will fall in on them if one of us followers is not as perfect as we are cracked up to be.<sup>1465</sup>

It is a difficult standard to meet. The Crux is placed in Talent.

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<sup>1461</sup> Ibid. John 20:21

<sup>1462</sup> Ibid., p.27.

<sup>1463</sup> Ibid., p.28.

<sup>1464</sup> Incarnational Emulation or simply Emulation.

<sup>1465</sup> White, *A Circle of Hope*, p.69.

3.12.11 Profile

Model	Author	Strategy	Year	P	Comp.		Functions				
					S	T	D	F	O	W	S
Circle	White	Emulation	2009	⇒	■	X	■	■	■	■	■
Indicator Key:											
P	ETP	S	Structure	D	Discipleship						
◀	Egocentric Posture	T	Talent	F	Fellowship						
▶	Theocentric Posture			O	Outreach						
⇒	Balanced Posture	X	Crux	W	Worship						
				S	Service						
■	Inactive	■	Minor Tenet	■	Moderate Tenet	■	Major Tenet				

Figure 30 Circle Model Profile.

## 4 DISCUSSION OF THE MODELS

The models have been presented in relative isolation from each other. They are now discussed collectively.

### 4.1 DIFFERENTIATION

All the models possess some conceptual overlap, with some having more than others. The Cell and Meta models, and the People Movement and Church Planting Movements models, have sufficient similarities that some disambiguation is in order.

#### 4.1.1 Cell and Meta

Cho published his Cell model in 1981, with George's Meta-Church coming a decade later. George makes multiple references to Cho's church, and ultimately asserts that Cho's church is a Meta-Church.<sup>1</sup> To add to the ambiguity, George repeatedly employs the term 'cell' in his presentation.<sup>2</sup> The result is a blurring of distinctions between the Cell and Meta models. The likelihood of some borrowing exists. Nevertheless, there are differences.

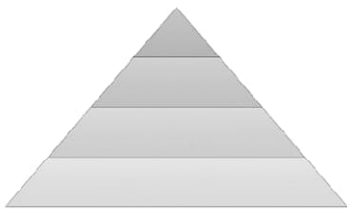
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<sup>1</sup> George, *Prepare Your Church for the Future*, p.52.

<sup>2</sup> *Ibid.*, p.59. A term that ultimately enjoys popularity among several authors, including Garrison, Hestenes, Warren, and White.

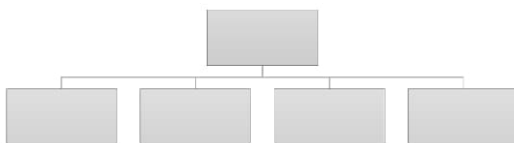
Cho's use of the term 'cell' is specific to his model. It indicates an organizational unit, embedded within a larger structure, that has size, purpose, and function. George uses the term 'cell' more generally to indicate any small group.<sup>3</sup> A more precise term for George would be 'affinity group'. Affinity is a term that George occasionally utilizes.<sup>4</sup>

Both models employ small-group units as building blocks. Further, both endorse delegation. They diverge from there, however. The Cell model is organizationally pyramidal, with multiple layers of middle managers, and employs rigorous central control (Figure 31).



**Figure 31 Pyramid Structure.**

George specifically indicates that the Meta model is a flatter structure, with inherently less control, given the high degree of decentralization (Figure 32).



**Figure 32 A Flat-Tier Structure.**

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<sup>3</sup> Ibid., p.41.  
<sup>4</sup> Ibid., p.173.

Cho's cells are uniform in size and in the conduct of proceedings. Meta groups can vary considerably in size, proceedings, and purpose. Cho's cells are specifically tasked with evangelism. George's groups are predominantly oriented toward fellowship and pastoral care. Thus, while some commonality exists beyond some common terminology, ultimately the two are at a minimum sufficiently distinct to be considered different models.

#### 4.1.2 PM and CPM

McGavran's PM and Garrison's CPM both describe wave-like mass conversions to Christianity. Both generally espouse indigeneity. Garrison, having published his CPM model after McGavran's, notices the same. Hence, he asserts a general distinction that PMs 'do not always lead to multiplying churches', whereas CPMs do.<sup>5</sup> There are more distinctions to be found.

McGavran asserts that at the first indications that a PM is underway, resources should be mobilized to fuel further growth. External involvement is maintained until such time that local leaders take over and control is transitioned accordingly. Missionaries, in control initially, eventually become subservient to the solidifying church organization. In the latter stages of a PM, the missionary entity has evaporated, with all structure and assets now fully incorporated into the indigenous church organization.<sup>6</sup>

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<sup>5</sup> Garrison, *Church Planting Movements*, p.24.

<sup>6</sup> McGavran, *Bridges of God*, p.136.



CPMs possess both a variant process and a differing destiny. Missionaries mobilize support at movement inception, but their period of contact is far shorter. Churches replicate without supervision or allegiance. There is no central body or authority, and chains of communication are not necessarily maintained. The child-churches are prolifically orphaned. The result is amorphous growth and loss of control by the initiators. There is no gradual transition of organizational involvement, control, or assets from foreigner to local with a CPM. In short, propagation between the two models may appear the same, but the mechanics are different.

## 4.2 OBSERVATIONS

### 4.2.1 MAP

The Profiles of the individual models can be assembled into a Master Amalgamation of Profiles (MAP) (Figure 33). This high-level view permits some general observations that are not readily apparent individually.

Model	Author	Strategy	Year	P	Comp.		Functions					
					S	T	D	F	O	W	S	
Nevius	Nevius	Indigeneity	1899	⇌	Major Tenet	X	Major Tenet	Inactive	Major Tenet	Minor Tenet	Major Tenet	Inactive
St. Paul	Allen	Planting	1912	⇌	Major Tenet		Major Tenet				X	Inactive
People Movement	McGavran	Opportunism	1955	⇌	Inactive	Major Tenet	Major Tenet	Inactive	Major Tenet		X	Inactive
Sunday School	Anderson	Spiral	1960	⇌	Minor Tenet		Major Tenet	Major Tenet			X	Inactive
Cell	Cho	Pyramid	1981	⇌	Major Tenet	X	Major Tenet	Major Tenet				Inactive
Covenant	Hestenes	Retention	1983	⇌	Minor Tenet	Minor Tenet			X	Minor Tenet		Major Tenet
Power Evangelism	Wimber	Third Wave	1986	⇌	Inactive	Minor Tenet	X	Minor Tenet				Major Tenet
Meta	George	Small Groups	1991	⇌	Major Tenet				X	Minor Tenet		Inactive
Purpose Driven	Warren	Balanced	1995	⇌	X							Major Tenet
CPM	Garrison	MAWL	1999	⇌	Major Tenet			Minor Tenet	X			Major Tenet
Emergent	Kimball	Vintage	2003	⇌	Inactive	Minor Tenet		Minor Tenet			X	Major Tenet
Circle	White	Emulation	2009	⇌	Major Tenet	X	Major Tenet	Major Tenet		Minor Tenet	Major Tenet	Minor Tenet

Indicator Key:

P	ETP	S	Structure	D	Discipleship
◀	Egocentric Posture	T	Talent	F	Fellowship
▶	Theocentric Posture			O	Outreach
⇌	Balanced Posture	X	Crux	W	Worship
				S	Service

■ Inactive     
■ Minor Tenet     
■ Moderate Tenet     
■ Major Tenet

**Figure 33 Master Amalgamation of Profiles (MAP).**

The mosaic of colors indicates differences between a framework and individual models. All constructs are present in the idealized model framework, but not necessarily active to the same degree in every model.<sup>7</sup> Notably, however, all models possess a Balanced Posture. Posture indicates the relative importance attributed to human versus Divine effort in obtaining growth. This outcome tends to refute any contention that church-growth models can be reduced to polar opposites of either business management practices or spiritual theologies. Of the Components, Talent emerges as the most important. Of the Functions, Discipleship is the most important. Only Warren’s model (Purpose Driven) places

<sup>7</sup> The number of models showing an Inactive status in Service warrants further discussion. That discussion is undertaken later, in Section 7.4.

Major importance on all Tenets. Service is generally unimportant to most models, commanding little consideration until the 1980s. Therefore, it is a relatively recent model consideration. The prominence of the construct is still subdued overall, with only two models showing Major emphasis. Wimber's model, only one of two with Major emphasis, defies the common concept of Service, relying on miraculous demonstrations rather than human outputs.

The first three models are focused on foreign missions. The first model with a domestic application appears in 1960. Personal perfection as an ingredient of growth is also a relatively new model proposition. Garrison introduces the element with his version of the Seven Deadly Sins. Kimball expands on the concept and White consolidates it.<sup>8</sup> Kimball is the first model author to advocate a missionary paradigm domestically.

#### 4.2.2 Delegation, Bureaucracy and Growth

One aspect of Structure is delegation, which is advocated in most models. An exception is Hestenes' model, which bears no mention of delegation.<sup>9</sup> The other models explicitly express the term or some equivalent of the concept. Such equivalence may appear as team approaches or in the development of laity.

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<sup>8</sup> These latter two models are roughly reminiscent of the Quaker era of 'Quietism', lasting from about 1690 to 1820. Dandelion extensively explores the theology of this period, but (at the risk of oversimplification) summarizes that Quakers changed from 'a position of being co-agents with God' to being 'preoccupied with their propensity to sin'. See Dandelion, *An Introduction to Quakerism*, p.60. Quietism is not a period associated with growth. Elizabeth O'Donnell says, 'During this era of Quietism, the Society's mission was to sustain and preserve rather than proselytize and expand, in contrast with the vigour of the early movement.' See Elizabeth O'Donnell, "Quakers and Education," in *Oxford Handbook of Quaker Studies*, ed. Angell, Stephen W. and Dandelion, Pink (Oxford, United Kingdom: Oxford University Press, 2013), p.409.

<sup>9</sup> By term or concept.

Structure and delegation invoke a discussion of administrative management (bureaucracy). Garrison's model, which claims phenomenal results,<sup>10</sup> has minimal if any bureaucracy. Conversely, Cho's model, with a rigid, centralized structure, arguably fosters bureaucracy. It too claims phenomenal growth.<sup>11</sup> Two models with widely varying degrees of bureaucracy, yet each claims extraordinary growth.

Reconciliation of a tension between bureaucratic encumbrances and unfettered operations lies in the application of administration within the entity.

Warren emphasizes that staff personnel should handle administrative/maintenance duties. The laity thus does not bear this burden, nor the bureaucratic encumbrances that accompany it. This effectively allows the laity's energies to be concentrated on its respective ministries. In Cho's instance, he prescribes the overarching structure, which includes cell operation, but similarly does not burden cell leaders with corporate administration. In the CPM model, which prolifically orphans church plants, the offspring conceivably have no working obligations within the organization that helped spawned them. Thus, they are entirely unburdened by hierarchical bureaucracy. An arguable conclusion is that growth is best facilitated when bureaucracy is restrained on the Functions side of the Profile. Essentially, laity is left unfettered and unburdened to implement its ministries.

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<sup>10</sup> Garrison, *Church Planting Movements*, p.17. Garrison referencing some 300,000 converts in one movement alone.

<sup>11</sup> Reported by George to be over 650,000 at the time his book was published in 1991. See George, *Prepare Your Church for the Future*, p.22.

#### 4.2.3 Structure, Control and Scalability

The models by Nevius, Allen, Garrison, and Kimball show little interest in the size a given church. Each of these models has an objective of proliferating individual churches rather than supporting a single large church. Scalability is mute. For other models, size is a consideration and scalability pertinent. George expends some effort on emphasizing the organizational scalability of his model.<sup>12</sup> Cho similarly posits the unlimited organizational scalability of his model's structure, with anecdotal evidence in support. Although Warren does not argue the issue, his church met collectively at over seventy different locations during a fifteen-year period.<sup>13</sup> Presently, his church has one central location, capable of hosting thousands, with several satellite locations.<sup>14</sup> Thus, Warren also demonstrates scalability. As such, model scalability does not appear to correlate well with structure.

#### 4.2.4 Process, Control and Scalability

Delegation has thus far been generally presented discussed under Structure. Delegation can be viewed structurally, essentially who reports to who and in what downline ratio(s). Delegation can also be viewed operationally, as a

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<sup>12</sup> While criticizing competing models as constrained.

<sup>13</sup> Warren, *The Purpose Driven Church*, p.45. One location apparently was a tent.

<sup>14</sup> Informal sources place Saddleback's attendance at around 36,000. A direct request for verification of attendance was emailed to Saddleback Church (info@saddleback.com) on 21 January 2017. They did not respond.

process. In this latter sense, delegation can emerge in other than binary terms (either delegated or non-delegated). There can be degrees of delegation both in terms of the scope of the matter as well as the degree of associated authority. Delegation of responsibility without a corresponding delegation of authority, herein termed 'asymmetrical delegation', is arguably not full empowerment to perform a task.<sup>15</sup> Constraint in performing a task is a form of control (which too is a process). Given the apparent lack of firm correlation with structure, there is a mounting argument that model scalability appears to be better associated with processes. True or not, assertions that scalability is confined to structure seem increasingly unfounded.

#### 4.2.5 Delegation, Control and Doctrine

Most models recommend delegation to facilitate or even catalyze growth. Delegation raises the issue of control, which invariably will concern a fidelity to doctrine. A growth model's ability to maintain doctrinal fidelity is an issue. Early among the authors, Allen considers the issue of heresy. Perhaps surprisingly, he applauds the dynamic:

If there has been no heresy, there has been no prophetic zeal. If there has been no schism, there has been no self-realization. If there has been no schism, there has been no vigorous outburst of life.<sup>16</sup>

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<sup>15</sup> Asymmetrical delegation is a term coined by this study. A search of the term on the internet did not produce prior uses in the anglophone language.

<sup>16</sup> Allen, *Missionary Methods: St. Paul's or Ours?*, p.183.

Arguably, Allen accepts some heretical consequence produced by his model in exchange for some vitality, a qualitative concern, as part of growth, a quantitative outcome.

Cho maintains doctrine by weekly engagements with cell leaders.<sup>17</sup> Materials used within the cells are centrally distributed.<sup>18</sup> Thus, his Cell model has direct and sustained control of doctrine, despite the delegation of discipleship. At the other end of the spectrum, the CPM model delegates all functional processes, enacting a complete relinquishment of doctrinal control. Orphaned church plants have no central administration. The degree to which heresies develop is indeterminable, a criticism of which Garrison is aware.<sup>19</sup> In partial defense, he contends that heresies developed in one church plant will remain contained, not laterally affecting other plants.<sup>20</sup> Yet this perspective offers no condolence or defense for the ensuing lineage produced from the plant involved. Garrison relies on the controlling influence of the Holy Spirit to prevent a proliferation of heresies.<sup>21</sup> Yet in the end, he acknowledges that control of doctrine is sacrificed in exchange for growth.<sup>22</sup>

For the remaining models, delegation and doctrinal control assume some middle ground. Warren asserts a fidelity to doctrine that is uncompromised by delegation. This is a fidelity that he can assert from the pulpit. He does not, however, involve himself in the rigorous control of lay leaders. He prefers to lead,

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<sup>17</sup> Cho, *Successful Home Cell Groups*, p.101. Even if remotely.

<sup>18</sup> *Ibid.*, p.33.

<sup>19</sup> Garrison, *Church Planting Movements*, p.269.

<sup>20</sup> *Ibid.*, p.192.

<sup>21</sup> *Ibid.*, p.182.

<sup>22</sup> *Ibid.*, p.269. Garrison states that ensuring fidelity would take time and slow the replication process.

not control.<sup>23</sup> Warren manages the managers, but does not exercise close control nor involve himself in the minutiae of their activities. Effective doctrinal control is ultimately a working arrangement between autonomy and autocracy. White does not discuss doctrine. Kimball has limited discussion. Anderson professes biblical teaching, but otherwise does not specifically address maintenance of doctrine.<sup>24</sup> This latter instance generally characterizes the remaining authors. Discipleship is emphasized, yet heretical concerns are not.

While doctrinal fidelity and Worship Tenet prominence are not equivalent, they are closely related. The nature of discipleship is the teaching of doctrine. Discipleship emphasized as a proactive process directly related to growth within a model is, nevertheless, an actively engaged discipleship process. Arguably, were doctrine not important, then discipleship should lack prominence. A scrutiny of the MAP versus authorial assertions ultimately reveals a variance between the importance of Discipleship as a model tenet and the model's ability to control doctrine. It is a discrepancy between desired and realized, with some models exhibiting a larger variance than others.

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<sup>23</sup> Warren, *The Purpose Driven Church*, p.378 and 89.

<sup>24</sup> Anderson, *Effective Methods of Church Growth*, p.18.



#### 4.2.6 Size, Discipleship and Perfection

Large churches appear to endure continual accusations that doctrine was the sacrificial offering. The criticism is usually couched as quality versus quantity.<sup>25</sup> Ed Stetzer launches a typical accusation:

The false hope of technique continues to undermine solid missiological thinking. Bottom line: There's a lack of theological depth in many contemporary church-planting and church-growth movements because they emphasize technique, paradigms, and methodologies rather than genuine biblical and missiological principles.<sup>26</sup>

Warren responds:

Anytime someone says, 'You can't measure success by numbers,' my response is, 'It all depends on what you're counting!' If you're counting marriages saved, lives transformed, broken people healed, unbelievers becoming worshipers of Jesus, and members being mobilized for ministry and missions, numbers are extremely important.<sup>27</sup>

Such criticism appears to be relatively new. McGavran dismissed such disparagements as lacking merit.<sup>28</sup> Evidently, the issue was in play by the 1950s. In Nevius' day, whatever method produced the greatest number of conversions was acceptable discourse.<sup>29</sup> Warren asserts that size and fidelity to doctrine are unrelated variables.<sup>30</sup>

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<sup>25</sup> Kimball, *Emerging Church*, p.15.

<sup>26</sup> Stetzer, *Planting Missional Churches*, p.23.

<sup>27</sup> Warren, *The Purpose Driven Church*, p.53.

<sup>28</sup> McGavran, *Bridges of God*, p.97. Decades before either Stetzer or Warren.

<sup>29</sup> Nevius, *The Planting and Development of Missionary Churches*, p.83.

<sup>30</sup> Warren, *The Purpose Driven Church*, p.53.

McGavran distinguishes the process of 'discipling' in distinction from 'perfecting'.<sup>31</sup> Logically, perfection cannot occur without prerequisite discipleship, and discipleship cannot occur without an exposure to a church's evangelizing outreach. Given the mathematics, pure numbers at the front end bode well ultimately for the greatest qualitative effect at the back end.

Kimball's model involves some reversal of this line of thought. He asserts that growth is achieved by a body of perfected Christians engaged in incarnational emulation.<sup>32</sup> He argues that Christian behavior should not constitute a hypocritical deterrent. It is a point also made by Garrison.<sup>33</sup> Stated conversely, the emulating perfection of Christians should present an idealized persona that is attractive to prospects.

The assertion may be more theoretical than practical. White contends that his church, and by extension all churches, should be a safe place for the saved and unsaved alike.<sup>34</sup> Warren states that he specifically targets the unchurched population.<sup>35</sup> He gauges his evangelistic effectiveness by the ratio of churched-to-unchurched in attendance.<sup>36</sup> As argued by McGavran, it is sustained discipleship that performs the perfecting, and hence this is a perpetual process that will inherently produce stratification. Thus, a given church body arguably contains members who are not Christians, with the remainder not necessarily exemplary

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<sup>31</sup> McGavran, *Bridges of God*, p.14-15. Essentially, discipling is the process of teaching doctrine, and perfecting is the assimilation of doctrine, gauged by the incarnate behavior of its pupils.

<sup>32</sup> Kimball, *Emerging Church*, p.204.

<sup>33</sup> Garrison, *Church Planting Movements*, p.245.

<sup>34</sup> White, *A Circle of Hope*, p.1.

<sup>35</sup> Warren, *The Purpose Driven Church*, p.39.

<sup>36</sup> *Ibid.*, p.133. . Warren considers successful ratio to be at least 25% unchurched. Further, he states: 'Are there unrepentant pagans mixed into Saddleback's crowd of 10,000? Without a doubt!' See p.237.

ones. The foregoing leads to the conclusion that a significant percentage of a church body will always present an unattractive public image.

George Barna's research similarly suggests that high percentages of reasonably perfected congregations are improbable, if not unobtainable. In his book *Maximum Faith*, he explores 'transformational outcomes' that occur with sustained involvement in a church.<sup>37</sup> These outcomes are characterized as 'stops', levels to which a person will advance before arresting.<sup>38</sup> Barna's contentions are wholly transferable to a discussion involving perfection. His research asserts an inverse relationship between quantity and quality: large percentages of people at low levels of perfection and fractional percentages at higher levels.<sup>39</sup> Barna's research renders criticism regarding size and quality baseless: few if any churches exhibit high perfection percentages, regardless of size.

Perfection, as a growth mechanism, envelops some circular irony. A prospect encounters church that is unable to present a perfected body. It is apparent that there are congregants who are indistinguishable from the general population. Subsequently, Christians (and possibly Christianity) are rejected as hypocritical. The scenario arguably epitomizes Groucho Marx's adage: 'I refuse to join any club that would have me as a member.'<sup>40</sup>

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<sup>37</sup> Barna, *Maximum Faith*, p.xviii.

<sup>38</sup> By different levels, Barna is referring to such aspects as faith, discipleship, church participation, and love.

<sup>39</sup> Barna, *Maximum Faith*, Starting on p.17. The curve is actually skewed, asymmetrically hyperbolic.

<sup>40</sup> Groucho Marx: 'Comedian, actor, singer and writer Groucho Marx was born Julius Henry Marx on October 2, 1890, in New York City. Groucho Marx spent nearly seven decades making people laugh with his snappy one-liners and sharp wit. He once described his comedy as "the type of humor that made people laugh at themselves.'" Condensed biography obtained from

Garrison specifically addresses the deleterious effects of substandard Christian behavior, lamenting its additive burden to progress. Nevius asserts the deleterious effects of 'mercenary' disciples.<sup>41</sup> Further, no author argues against the desirability of discipleship's perfecting influence. From a growth perspective, incarnational emulation, as presented by church-growth authors, is best characterized as the removal of a deterrent, rather than as a catalyst for growth. Hopes placed on role-modeling highly perfected Christians as a primary growth mechanism may not be reliable, if for no other reason than scarcity.

#### 4.2.7 Portability, Adaptation and Growth

The importation of Cho's Cell model to the U.S. did not fare well. George assigns culpability to a deficiency in American prayer ethics and cultural differences.<sup>42</sup> Comiskey suggests such variables as Western fixations with buildings and Sunday-morning services, as well as cultural differences and the relative pace of life between the two countries.<sup>43</sup> Neither author offers convincing explanations.

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<http://www.biography.com/people/groucho-marx-594094#synopsis>. Quotation from <https://www.brainyquote.com/quotes/quotes/g/grouchomar122546.html>. White makes a similar observation but expands on the mentality: 'They are just so hurt, so defensive, so angry and so accustomed to seeing things their own way that they can't believe anyone will relate to them mercifully. They are thinking, "I wouldn't join a club that would have me for a member" all the time. To have God be so interested in them makes them suspicious. Doesn't he have better things to do?' See White, *A Circle of Hope*, p.75.

<sup>41</sup> Nevius, *The Planting and Development of Missionary Churches*, p.15.

<sup>42</sup> George, *Prepare Your Church for the Future*, p.218. Also, listed by George: lack of openness, and recent Korean hardships, an aspect that will be discussed later.

<sup>43</sup> Comiskey, *The Church That Multiplies*, p.35. Chapter 2. Comiskey assumes that the U.S. is more hectic.

A discussion of portability can also encompass personnel. The issue of moving of church personnel from one country to another is essentially mounted by Nevius, Allen, McGavran, and Garrison. Each of their models has in common some emphasis on indigeneity. They assert that growth is best achieved if the implementers are locals. The result is churches that are intrinsically adapted. For this assertion to hold validity, one would need to assume, for example, that Americans starting American churches would perform better than Koreans starting American churches. While this assumption may have some validity, the collection of church-growth models evidences some indication that Americans are not all that good at growing churches. Hence, locals may be better, yet not necessarily good.

Most authors assert some form of adaptational conformity to cultural contexts as a mechanism for growth; none recommend against. Nonetheless, acontextual models cannot be categorically dismissed. Cho's narrative indicates that there was cultural resistance to overcome with respect to women in leadership positions. His model was somewhat counter-contextual in genesis yet ultimately a notable success.

#### 4.2.8 Adaptation, Doctrine and Growth

Adaptation as a mechanism for growth can assume different forms. Wess Daniels advocates alterations in doctrine as a means to augment growth.<sup>44</sup> In his

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<sup>44</sup> Daniels, "A Convergent Model of Hope."

thesis, 'A Convergent Model of Hope', the terms 'convergence' and 'remix' are used to denote a process of retaining of some aspects of church traditions while blending in some cultural adaptations.<sup>45</sup> The result of such a 'remix' is recombinant, doctrinal hybridity.<sup>46</sup>

Adam Sweatman contends that such adaptations can be substantially erosive.<sup>47</sup> He argues that 'tradition informs contemporary religious behavior'.<sup>48</sup> Karl Marx states the perspective conversely: 'A people without a heritage are easily persuaded'.<sup>49</sup> Hence, as argued, a removal of tradition results in a loss of guidance, which facilitates an erosion of doctrine.

Warren asserts that his model is systemically adaptive.<sup>50</sup> These adaptations are, however, confined to process not doctrine.<sup>51</sup> Kimball also advocates procedural but not doctrinal adaptations.<sup>52</sup> Wimber states that 'doctrinal faith comes as we grow in understanding right doctrine or correct teaching'.<sup>53</sup> In summary, alterations in doctrine as a means of growth are not advocated by any model author.

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<sup>45</sup> Daniels pursues the concept of 'tradition' on several levels, with such descriptions as 'the dead faith of the living' (p.9), 'an historically extended, socially embodied argument' (p.26), and 'a socially embodied community' (p.29). See *ibid.* The Pew Research Center defines Christian 'traditions' denominationally. See <http://www.pewforum.org/2011/12/19/global-christianity-traditions/#defining>

<sup>46</sup> *Ibid.*, p.183. Daniels advocates a 'convergent' approach to overcome the Northwest Yearly Meeting (Quakers' Northwest Region of the US) Faith and Practice statement that denounced 'acts of homosexuality, sexual abuse, and any other form of sexual perversion'.

<sup>47</sup> Sweatman, "A Generous Heterodoxy."

<sup>48</sup> *Ibid.*, p.20. Sweatman is quoting Stephen Ellingson. See Stephen Ellingson, *The Megachurch and the Mainline : Remaking Religious Tradition in the Twenty-First Century* (Chicago: University of Chicago Press, 2007), p.23.

<sup>49</sup> Obtained from <http://www.azquotes.com/quote/1447224>

<sup>50</sup> Kimball, *Emerging Church*, p.7.

<sup>51</sup> Warren, *The Purpose Driven Church*, p.230. He states, 'The unchurched are not asking that we change the message or even dilute it, only that we show its relevance.'

<sup>52</sup> Kimball, *Emerging Church*, p.64. He adds, 'as long as we are not conforming to the world and not failing to pay attention to sound doctrine'.

<sup>53</sup> Wimber and Springer, *Power Evangelism*, p.90.

#### 4.2.9 Talent and Growth

Warren states that he 'caught a wave' in starting his church, suggesting luck.<sup>54</sup> More substantially, he eventually identifies skill.<sup>55</sup> Kimball writes of his personal skill development<sup>56</sup> and pleads for others to do the same.<sup>57</sup> George recognizes that pastors can be *the* deficient managerial member.<sup>58</sup> Warren is the most assertive in emphasizing acumen.<sup>59</sup> The remaining authors generally refer to skill when speaking of subordinate personnel.

Wayne Robbins, who investigated church-growth models and their effect on church attendance,<sup>60</sup> seems to have ignored Warren's admonition against the introduction of new models to existing congregations.<sup>61</sup> Perspectives, attitudes, and complacencies among the legacy membership all arguably present significant barriers, although no fault necessarily exists with the model itself. Robbins arguably succeeded in ratifying this latter aspect, yet not necessarily in assessing model effectiveness. Stetzer states that 'changing a rigid, tradition-bound

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<sup>54</sup> Warren, *The Purpose Driven Church*, p.44.

<sup>55</sup> *Ibid.*, p.58.

<sup>56</sup> Kimball, *Emerging Church*, p.31.

<sup>57</sup> *Ibid.*, Chapter 20.

<sup>58</sup> George, *Prepare Your Church for the Future*, p.185.

<sup>59</sup> Warren, *The Purpose Driven Church*, p.14.

<sup>60</sup> Robbins, "The Application of Church Growth Models and Their Relationship to an Increase in Church Attendance Rates." See Abstract.

<sup>61</sup> Warren, *The Purpose Driven Church*, p.180. 'I want this to be very clear: I do not advise this! It is a painful process and may take many years. People will leave the church due to the enormous, inevitable conflicts. If you lead this process, you will probably be vilified as Satan incarnate.' Warren's text was published in 1995. Robbins' work was published in 2003.

congregation is almost impossible'.<sup>62</sup> Further, Robbins' research did not attempt to isolate the variable of competency.

Talent has substantial emphasis in most of the growth models. Bill Hybels contends that capable leadership is 'vital to advancing the church'.<sup>63</sup> Arguably, models are tools, and their skilled application is significant. By analogy, while the double-entry accounting system, designed to aid in business management, has existed for some 500 years,<sup>64</sup> its incompetent application can ruin a business, even though no imperfection exists with the accounting system itself. Arguably, the best model may not compensate for the worst management. Thus, talent may be the most significant variable in the effectiveness of any model.

#### 4.2.10 Predation, Competition and Growth

Warren specifically targets unchurched populations, as does Cho. Yet with either author, their assertions may belie the likelihood that their successes contribute to others' losses. Wimber takes a survival-of-the-fittest approach to inter-church competition. He asserts that marginal churches should close,<sup>65</sup> unintentionally or otherwise. He considers it a 'positive' consequence of the rise of

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<sup>62</sup> Stetzer, *Planting Missional Churches*, p.11. Stetzer text comes chronologically later than Robbins' research. That said, Stetzer is quoting a predecessor of his: Lyle Schaller. The point made is that Robbins may, or should, have known from the outset that old congregations and new models to not play out well.

<sup>63</sup> Lynne Hybels and Bill Hybels, *Rediscovering Church : The Story and Vision of Willow Creek Community Church* (Grand Rapids, Mich.: Zondervan Pub. House, 1995), p.179.

<sup>64</sup> Benedikt Kotruljevic, a Croatian, is credited with inventing the double-entry system in 1458. See <http://www.centenaryuniversity.edu/academics/adult/accelerated-business-degree-programs/bachelor-of-science-in-business-administration/what-is-business-administration/>

<sup>65</sup> Wimber and Springer, *Power Evangelism*, p.255.



megachurches.<sup>66</sup> Intra-church predation occurs intentionally as well. Cho relates that his success led to ambitions among subordinates. Three junior pastors attempted to divert members to separate start-ups.<sup>67</sup>

With indifference to either secular or ecclesiastical entities, Miles states that all organizations must delineate and capture a 'viable market for their goods or services'.<sup>68</sup> Laurence Iannaccone, V. A. Olson Daniel, and Rodney Stark apply this concept to churches, whose growth they frame as inherently economic.<sup>69</sup> Parishioners, potential or actual, are positioned as consumers engaged in a rational, evaluative process of cost versus benefit, with the relative merit of offerings among competing churches producing a winner. They model church growth economically as a product of the inputs of 'time and money' donated by members.<sup>70</sup> Attenders and contributions are characterized as resources. Churches must effectively attract these resources. They must compete with any other need that the consumer may have or perceive themselves to have. Given that few individuals have unlimited resources, effectively all resources are relatively scarce and must be allocated between competing needs.

Kimball recognizes that churches are in direct competition with secular attractions.<sup>71</sup> Warren also states the same,<sup>72</sup> and specifically advises churches to emphasize the proprietary nature of ecclesiastical benefits, which he indicates to be spiritual and emotional preparation, fortitude, fellowship with other Christians,

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<sup>66</sup> Ibid.

<sup>67</sup> Cho, *Successful Home Cell Groups*, p.44.

<sup>68</sup> Miles et al., "Organizational Strategy, Structure, and Process," p.547.

<sup>69</sup> Iannaccone, Daniel, and Stark, "Religious Resources and Church Growth."

<sup>70</sup> Ibid., p.705.

<sup>71</sup> Kimball, *Emerging Church*, p.93.

<sup>72</sup> Warren, *The Purpose Driven Church*, p.220.

fortification of biblical principles, development of ministry talents in service to others, and fulfillment of 'your mission' to reach others for Christ.<sup>73</sup> Hence, competition for members is a reality.

#### 4.2.11 Epidemiology and Growth

John Hayward presents an epidemiological perspective on church growth.<sup>74</sup> He asserts that beliefs propagate like diseases within a population<sup>75</sup> and uses a crowd model to assess the interaction between a ratio of 'infectives' and 'susceptibles'.<sup>76</sup> Rates of infection increase with concentration and proximity, and if either the number of contacts or the duration of contact increases.<sup>77</sup> Recentering on its application to churches, Hayward models the effectiveness of evangelism as a product of training and the number of contacts. Increasing either will result in more conversions. The effect is disproportionate, however.<sup>78</sup> Increasing the number of contacts has a linear effect, but increasing the effectiveness is exponential.<sup>79</sup> Increasing the number of evangelizers has a similar effect to increasing the number of contacts.<sup>80</sup>

The dynamics of an epidemiological perspective are most recognizable in McGavran's and Garrison's models. It is worth noting that Cho also expounds on

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<sup>73</sup> Ibid., p.313.

<sup>74</sup> Hayward is a mathematician with the University of Glamorgan, UK.

<sup>75</sup> Hayward, "A Dynamic Model of Church Growth," p.3.

<sup>76</sup> Ibid., p.7.

<sup>77</sup> Ibid., p.10.

<sup>78</sup> Ibid., p.18.

<sup>79</sup> Ibid., p.19.

<sup>80</sup> Ibid.

the mathematical merits of his model. In all models, Hayward's analysis substantiates the numeric merits of Talent and Delegation.

#### 4.2.12 Mega-Trends

Robert Putnam provides expansive insight into mega-trends in contemporary American history affecting religiosity.<sup>81</sup> In his book *Bowling Alone*, he discusses the ebb and flow of non-profit organizations.<sup>82</sup> The nature of these organizations is wide ranging. It is a heterogeneous mix of unions, professional organizations, civic clubs, churches, environmental groups, Boy Scouts, gay and lesbian groups, Right to Life groups, etc., to which he also adds political groups.<sup>83</sup>

Collectively, he characterizes the effect that these organizations exert in terms of their 'social capital'.<sup>84</sup> Analogs of social capital are human capital (talent and labor) and physical capital (money and assets). The concept is that social networks produce social capital – the value of relationships in facilitating everyday life.<sup>85</sup>

In the instance of religion, Putnam suggests that the perception of early American colonists as 'deeply religious people' is unfounded. He cites one study that found 'formal religious adherence' in 1776 to be about 17 percent.<sup>86</sup> The

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<sup>81</sup> Robert Putnam is a Harvard University professor.

<sup>82</sup> Putnam, *Bowling Alone*.

<sup>83</sup> Ibid. Generally, political groups are discussed in Chapter 2, Civic in Chapter 3, and Religious groups in Chapter 4. 'Political groups' should be equated with political parties.

<sup>84</sup> Ibid., p.18.

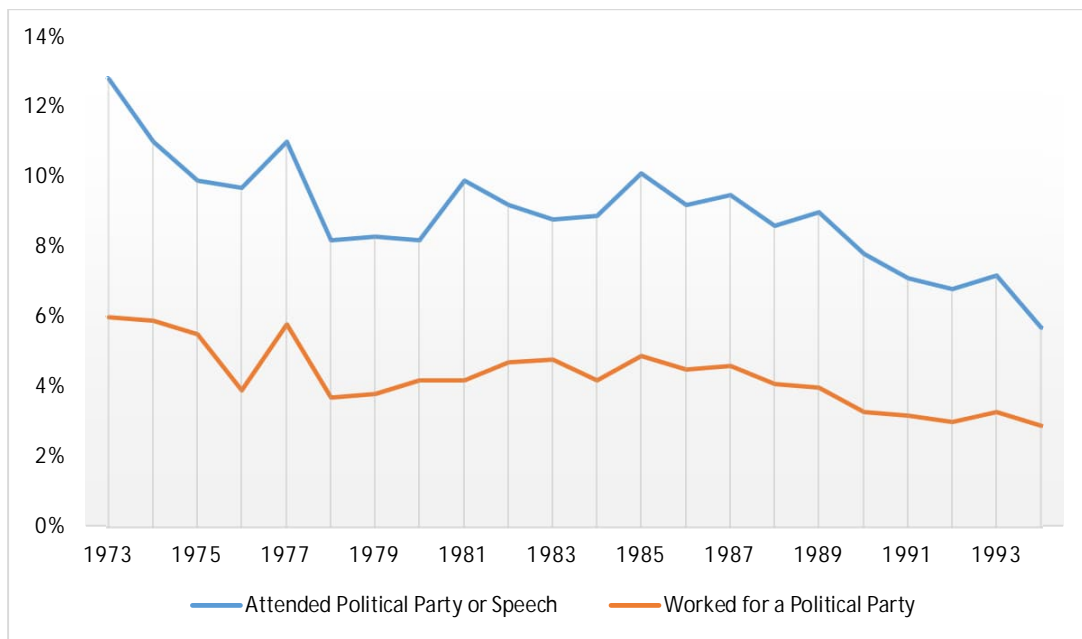
<sup>85</sup> Ibid., p.19. 'Social capital refers to connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them.'

<sup>86</sup> Ibid., p.65. Putnam references: Roger Finke and Rodney Stark, *The Churching of America, 1776-1990: Winners and Losers in Our Religious Economy* (New Brunswick, N.J.: Rutgers University Press, 1992).

growth of religiosity, denominations, and adherents was not an unidirectionally, laminar trend, but rather a ‘story of collapse and of renewal’.<sup>87</sup> By 1960, however, Putnam observes that ‘churches and synagogues were packed’ at levels non-existent in ‘American history’.<sup>88</sup> It was an apex. Putnam summarizes the grand phenomenon:

For the first two-thirds of the twentieth century a powerful tide bore Americans into ever deeper engagement in the life of their communities, but a few decades ago – silently, without warning – that tide reversed and we were overtaken by a treacherous rip current. Without at first noticing, we have been pulled apart from one another and from our communities over the last third of the century.<sup>89</sup>

The phenomenon appears pervasive (see Figure 34, Figure 35, Figure 36, and Figure 37).



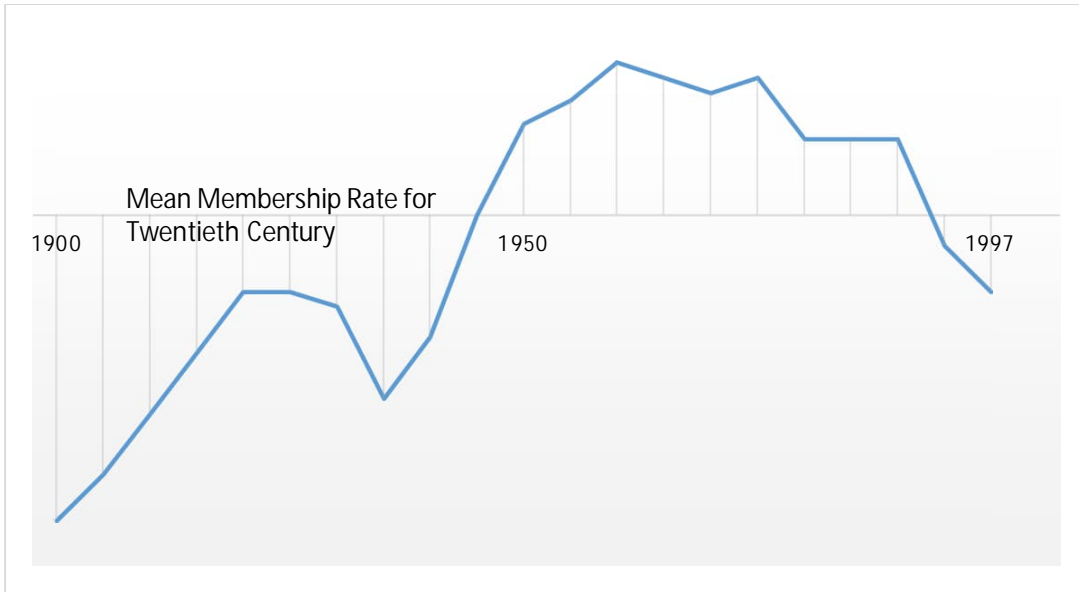
**Figure 34 Trends in Civic Engagement: Partisan Activities.<sup>90</sup>**

<sup>87</sup> Putnam, *Bowling Alone*, p.25.

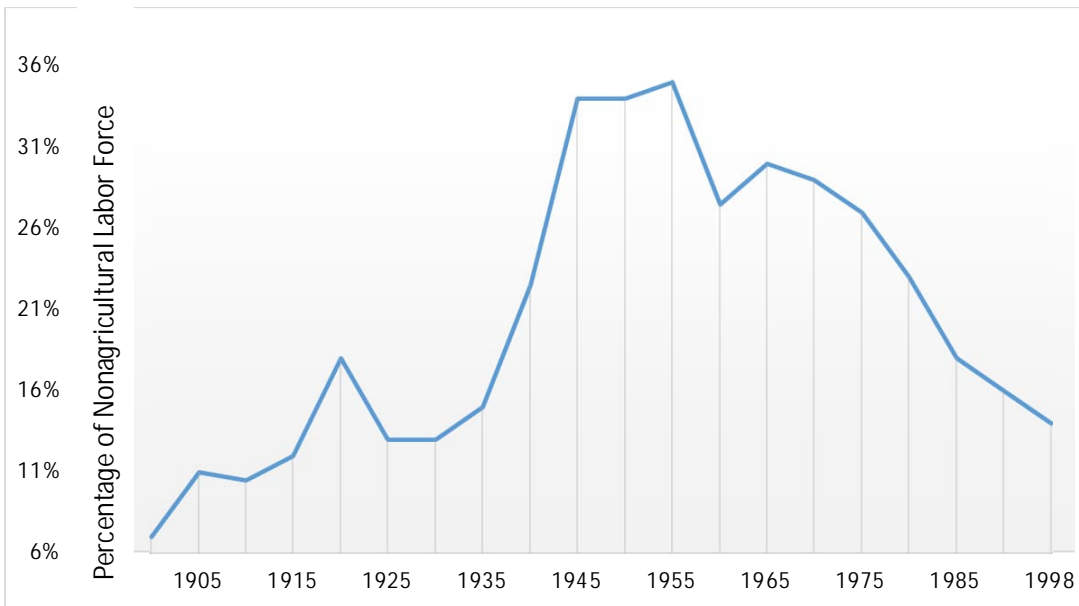
<sup>88</sup> *Ibid.*, p.16.

<sup>89</sup> *Ibid.*, p.27.

<sup>90</sup> *Ibid.*, p.41.



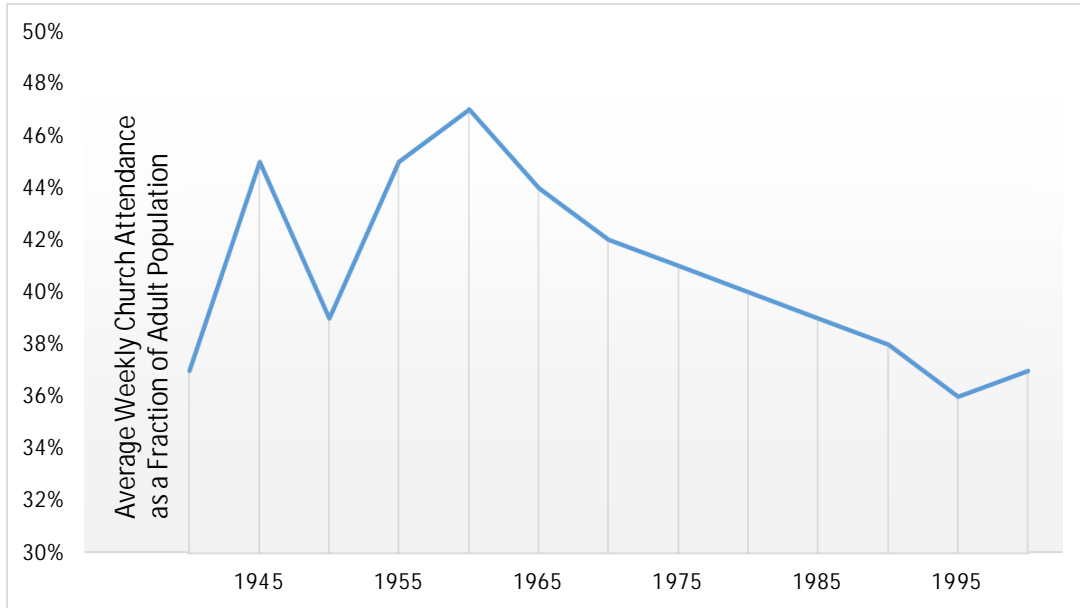
**Figure 35 Average Membership Rate in Eight National Professional Associations, 1900–1997.<sup>91</sup>**



**Figure 36 Union Membership in the United States, 1900–1998.<sup>92</sup>**

<sup>91</sup> Ibid., p.84.

<sup>92</sup> Ibid., p.81.



**Figure 37 Trends in Church Attendance, 1940–1999.<sup>93</sup>**

As with other organizations, churches in the latter half of the twentieth century were caught in the midst of this sociological shift. Accordingly, church conduct may have no more contributed to pre-apex successes than to post-apex declines. Arguably, a rising market can buoy any number of bad operations, but a falling market can eliminate them. Room for improvement likely existed and arguably still does. Ultimately, the decline served to expose and accentuate a need for improvement. No late model author (post-1970), however, expresses a recognition that churches were, and perhaps still are, broadly commingled with secular, nonprofit organizations in a similar plight.<sup>94</sup> It is a pervasive myopia.

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<sup>93</sup> Ibid., p.71.

<sup>94</sup> Early model authors would of course be exempt from the criticism.

#### 4.2.13 GLENS

A common practice for model authors is to defend their model's premises with scriptural references. One of Cho's developmental narratives serves to illustrate the practice. He relates a proposition to place women in cell leader positions, a counter-contextual concept for a heavily dominated male culture.<sup>95</sup> Unsure of his actions, he searches for scriptural support and reportedly finds it in Romans 16:3: 'Greet Priscilla and Aquila, my co-workers in Christ Jesus.'<sup>96</sup> Cho interprets the passage to indicate that Paul considers Priscilla to be a leader. His Eastern custom is always to mention the leader first.<sup>97</sup> Thus, from Cho's perspective, this passage prescriptively confers leadership upon women in church organizations. While the passage may only be descriptive, Cho's interpretation renders the passage prescriptive. This propensity to interpret all scriptural passages prescriptively occurs extensively throughout the modern church-growth texts. As such, the practice merits conceptual embodiment. To this end, it is herein termed a GLeaned Eisegesis of Non-normative Scripture, or GLENS for short.<sup>98</sup>

GLENS is a normalizing interpretation of a non-normative scriptural passage. The acronym contains a tension. With 'GLeaned', the implication is to derive or extract meaning from the subject passage. The term 'eisegesis' is used, rather than exegesis, because the former indicates 'infusing meaning into'

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<sup>95</sup> Cho, *Successful Home Cell Groups*, p.23.

<sup>96</sup> NIV translation.

<sup>97</sup> Cho, *Successful Home Cell Groups*, p.26.

<sup>98</sup> This is a proprietary acronym developed by this study.

whereas the latter indicates 'extracting meaning out of'. The acronym captures the paradigm: while authors purportedly extract support from a passage (gleaned), in practice they inject meaning into the passage (eisegesis), and transform a non-normative, descriptive passage into normative, prescriptive axioms.

Gordon Fee and Douglas Stuart, in their book *How to Read the Bible for All Its Worth*, assert a distinction between scriptural passages that are descriptive versus those intended to serve as normative authority.<sup>99</sup> For a passage to be considered normative (prescriptive), they contend that it must state explicitly that 'we must do something'.<sup>100</sup> They provide a critical perspective for scriptural exegesis.<sup>101</sup> They posit that authorial intent is the primary basis for determining the meaning of a passage, chapter, or entire book within the Bible. The intent of a passage should be interpreted within the intent of the chapter, and the chapter within the intent of the book. For them, interpretation starts with recognition of a book's intent, and then proceeds sequentially through the chapters and verses within it.<sup>102</sup>

By contrast, model authors arguably extract meaning from passages in isolation from context, when seeking support for their model attributes. Kimball states that the 'use of incense was common in worship' in the Old Testament. He cites Exodus 25:6 and Malachi 1:11.<sup>103</sup> From there, he contends that scripture

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<sup>99</sup> Gordon D. Fee and Douglas K. Stuart, *How to Read the Bible for All Its Worth*, Fourth edition. ed. (Grand Rapids, Michigan: Zondervan, 2014), p.124.

<sup>100</sup> Ibid.

<sup>101</sup> Ibid.

<sup>102</sup> Ibid., p.113.

<sup>103</sup> Exodus 25:6 (NIV): 'olive oil for the light; spices for the anointing oil and for the fragrant incense.' Malachi 1:11 (NIV): "My name will be great among the nations, from where the sun rises to where it sets. In every place incense and pure offerings will be brought to me, because my name will be great among the nations," says the Lord Almighty.'



prescribes the use of incense in worship settings. George cites Acts 20:20 (NIV): 'You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house.' He normalizes this passage to conclude that church structure *should* consist of both corporate Sunday gatherings and informal groups meeting in homes.<sup>104</sup> Arguably, all of these passages may only describe events rather than recommend their replication. Most authors similarly have some element of their model based on one or more GLENS.<sup>105</sup>

GLENS are found to be commonly derived from the Book of Acts. Fee and Stuart contend that Luke, the author of Acts, displays little interest in 'church organization or polity' and does not 'explain how any local church was organized in terms of polity or leadership, except to say that elders were appointed'.<sup>106</sup> Their conclusion is that Acts does not provide specific examples that serve as church models.<sup>107</sup> Yet they acknowledge that 'most people' come to Acts for knowledge of the early Christians in order to identify models.<sup>108</sup> Frank Viola similarly contends that 'there is no blueprint for churches in the New Testament'.<sup>109</sup>

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<sup>104</sup> George, *Prepare Your Church for the Future*, p.214.

<sup>105</sup> Other examples include Cho, *Successful Home Cell Groups*, p. 16. Garrison, *Church Planting Movements*, p. 188. Hestenes, *Using the Bible in Groups*, p. 11. Kimball, *Emerging Church*, p. 113. McGavran, *Bridges of God*, p. 25. Additionally, Warren, *The Purpose Driven Church*, p. 70: 'The book of Acts has many examples of how the first Christians used different methods for different situations.'

<sup>106</sup> Fee and Stuart, *How to Read the Bible for All Its Worth*, p.118.

<sup>107</sup> *Ibid.*, p.119.

<sup>108</sup> *Ibid.*, p.113. Fee and Stuart also note that people turn to Acts for inspiration, yet that may be said about much of the Bible.

<sup>109</sup> Frank Viola, *Finding Organic Church: A Comprehensive Guide to Starting and Sustaining Authentic Christian Communities* (Colorado Springs, CO: David C. Cook, 2009), p.19.

### 4.3 CHAPTER SUMMARY

At the inception of this study, the population of church-growth models appeared diverse to the point of no apparent commonality. The finding is that all church-growth models comprise a set of constructs. These constructs allow for model identification as well as objective comparison with other models. This finding permits generalizations outside the study population of models to other like-kind texts. Further, the methodology designed for the inspection of contemporary models is therefore reliable for the inspection of the primary Quaker material.

## 5 FOX

This study is the first known representation of the early Quaker movement within a model paradigm. It examines *The Journal of George Fox*, which is viewed as advice-type literature from another practitioner-author.<sup>1</sup> The presentation of it assumes essentially the same form as used thus far, yet with some differences.<sup>2</sup> The order of presentation is different. In the earlier discussion, Components were placed ahead of Functions for the sake of visual reference and facilitation of comprehension. The intent was to solidify the conceptual understanding of a model and the relationship of its constructs in an organized format and consistent routine. The sequence of constructs was Structure, Talent, Discipleship, Fellowship, Outreach, Worship, Service, Practical-Pious Perspective, Strategy, Crux, and finally Profile. This consistency of order provided some dependability for the reader, who could thereby anticipate a consistent flow of information.

That order did not necessarily make the most productive sense for each model. Authors unfold their propositions differently and with widely varying perspectives. At times, this made the presentation of various models somewhat awkward, although it provided consistency for the reader. Some constructs within

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<sup>1</sup> Several naming options were considered: Foxian model, Journal model, and the early Quaker model. 'Foxian' and 'Journal' have little variation in connotation. Fox is the primary author, although not the only contributor. 'Journal' model would acknowledge this aspect. 'Early Quaker' may imply somewhat too much historicity. Models are idealized version of realities but are not realities. Ultimately, 'Foxian' was chosen to reflect the dominant perspective. As later discussed, the three names are sufficiently equal and may be used interchangeably.

<sup>2</sup> See Chapter 2 (Section 2.3.17).

each model are best understood if preceded by their logical prerequisite(s). As such, a tension exists between consistency and productivity.

Initially, an iterative interplay existed between the development of the framework and the exploration of contemporary models: the interplay that was best facilitated by consistency of process. That accomplished, comprehension of the *Journal* constructs is better served by reordering the sequence of discussion. Notably, Discipleship and Fellowship are best understood with advance knowledge of Outreach. Therefore, the sequence here is Structure, Talent, Outreach, Discipleship, Fellowship, Worship, Service, Practical-Pious Perspective, Strategy, Crux, and Profile.

It is important to note that outside voices are generally, yet not completely, eschewed in this chapter.<sup>3</sup> The intent is to describe the model as presented by the *Journal*. Outside voices do indeed have relevance and are primarily brought to bear in the subsequent chapter.<sup>4</sup> They may clarify, substantiate, or counter characterizations made in this chapter.

## 5.1 FOREWORD

The *Journal of George Fox* details Fox's travels and travails from the inception of the Quaker movement in the late 1640s.<sup>5</sup> The *Journal* begins in 1643.

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<sup>3</sup> This is generally referring to the Quaker Studies scholarship found in the Literature Review (Section 1.4.2). As noted there, such scholarship was read after formation of the Foxian model.

<sup>4</sup> Discussion of the Foxian model (Section 6). A specific exception is the Crux, which is inherently an analytical determination. To make this determination outside voices are pertinent. This exception permits completion of the model Profile within this chapter.

<sup>5</sup> Fox, *The Works of George Fox*, 1.

Rosemary Moore places the Quaker inception in 1646 or 1647.<sup>6</sup> William Braithwaite indicates that Fox still lacked complete resolve in 1648, but states that 'propagandist work' can be dated back to 1647.<sup>7</sup> The *Journal* is written primarily from a first-person perspective, and predominantly reads as an annal of Fox's statements and actions as he travels from one locale to another, and from one year to the next.<sup>8</sup>

Fox initially travels to seek answers to questions. He finds none from any human source, yet 'openings' begin to occur,<sup>9</sup> communications that are of divine origin. From 1647 forward, he abandons human inquiry and begins making declarations.<sup>10</sup> His declarations were not always well received. Discussions erupt into open arguments, and arguments give rise to hostilities and violence.<sup>11</sup>

Such conflicts persist throughout the *Journal*. An underlying transition does however ensue. Fox is alone in his early journeys,<sup>12</sup> whereas by the *Journal's* end it is evident that an entire organizational entity has developed.<sup>13</sup> The transition is subtle. At first, he is on his own; then, another person is with him; later, several other names are mentioned.<sup>14</sup> As early as 1652, 'general meetings' in various locations are forming.<sup>15</sup> Some people join in with Fox as he travels while others

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<sup>6</sup> Moore, *The Light in Their Consciences*, p.xii.

<sup>7</sup> Braithwaite, *The Beginnings of Quakerism*, p.42.

<sup>8</sup> This statement should not be construed to ratify the text as a historical chronology; it merely has that appearance.

<sup>9</sup> Fox, *The Works of George Fox*, 1, p.71. This is the earliest mention of an 'opening' in the *Journal*.

<sup>10</sup> *Ibid.*, p.79.

<sup>11</sup> *Ibid.*, p.94.

<sup>12</sup> *Ibid.*, p.73.

<sup>13</sup> *Ibid.*, p.403.

<sup>14</sup> *Ibid.*, p.121.

<sup>15</sup> Braithwaite, *The Beginnings of Quakerism*, p.140.

show autonomy.<sup>16</sup> At Fox's incarcerations, others come to his defense.<sup>17</sup> As the organization grows, so too do the demands on him. While the itinerant pattern persists, administrative matters occupy an increasing percentage of the narrative. Verbal exchanges give way to proclamation letters.<sup>18</sup> Personal scriptural interpretations become edict and doctrine.<sup>19</sup> Evangelism is now independently performed by others, which requires proclamations of caution in some instances and disciplinary actions in others.<sup>20</sup> Fox and the Quakers eventually interact with the highest levels of government.<sup>21</sup>

Hillary Hinds explores the literary nature of the *Journal*.<sup>22</sup> She notes that it is variously labeled as a diary, a history, and a 'spiritual autobiography'.<sup>23</sup> She contends that all such labels imply temporality and are seemingly incongruous with 'a movement so insistently premised on the end of chronological time'.<sup>24</sup> She relates that John Knott places the *Journal* 'within a broad tradition of spiritual writing, reading it as closest to Foxe's *Acts and Monuments* and to the Acts of the Apostles'.<sup>25</sup> She acknowledges criticisms of retrospective narration with possible interpolation, referring to assertions by Larry Ingle.<sup>26</sup> Geoffrey Nuttall, however,

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<sup>16</sup> Fox, *The Works of George Fox*, 1, p.142.

<sup>17</sup> *Ibid.*, p.263.

<sup>18</sup> *Ibid.*, p.229.

<sup>19</sup> *Ibid.*, p.288. Fox states, 'Therefore this is the word of the Lord to you all...'

<sup>20</sup> *Ibid.*, p.309.

<sup>21</sup> *Ibid.*, p.209.

<sup>22</sup> Hinds, *George Fox and Early Quaker Culture*.

<sup>23</sup> *Ibid.*, p.82.

<sup>24</sup> *Ibid.*

<sup>25</sup> *Ibid.*, p.83. She is referring to John R. Knott, *Discourses of Martyrdom in English Literature, 1563-1694* (Cambridge: Cambridge University Press, 1993), p.233-35.

<sup>26</sup> Hinds, *George Fox and Early Quaker Culture*, p.84. 'For Ingle, Fox becomes the movement's first revisionary historian, tidying up and toning down the excesses, whether prophetic or political, of the movement's early years.' See H. Larry Ingle, "George Fox, Historian," *Quaker History* 82, no. 1 (1993). Richard Bailey also asserts interpolation. See Richard George Bailey, "Was Seventeenth-Century Quaker Christology Homogeneous?," in *The Creation of Quaker Theory* :

dismisses this criticism, stating that the *Journal* 'makes no claim to be a history of early Quakerism'.<sup>27</sup> He maintains that 'it is a genuine journal, with a journal's self-centredness'.<sup>28</sup> Thus, he reaffirms the 'journal' nomenclature. Hinds summarizes scholarship's view of the *Journal*:

However we account for the lack of chronological precision, it is clear that this has not been prohibitive of reading the *Journal* as history. Historians of Quakerism continue to rely on it as an indispensable source for the early years of the movement.<sup>29</sup>

The *Journal* also assumes an autobiographical dimension, beyond a chronology of locations, dates, events, and people.<sup>30</sup> There is a certain intimacy in the early years in which Fox openly laments personal conflicts, confusion, and mental turmoil. These afflictions at times manifest themselves in physical anguish and social isolation.<sup>31</sup> The *Journal* positions his pains as existential crises in religious thought, scriptural competency, and religious convictions.<sup>32</sup> Douglas Gwyn suggests that the chronic despair stems from 'a sense of hollowness in the Church's teaching'.<sup>33</sup> This void left Fox both pained and confused, which together formed an impetus that propelled him into action.<sup>34</sup> In a sense, he initiated a quest of enlightenment, seeking spiritual answers and physical relief. Thus, Fox's odyssey began.

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*Insider Perspectives*, ed. Dandelion, Pink (Aldershot, Hants, England ; Burlington, VT: Ashgate Publishing Limited, 2004), p.61.

<sup>27</sup> Geoffrey F Nuttall, "Reflections on William Penn's Preface to George Fox's *Journal*," *The Journal of the Friends Historical Society* 57, no. 2 (1995): p.113.

<sup>28</sup> *Ibid.* Nuttall characterizes Fox as a 'compulsive autobiographer'. He positions Fox as a biographer rather than a historian, and the *Journal* as a memoir rather than a history.

<sup>29</sup> Hinds, *George Fox and Early Quaker Culture*, p.88.

<sup>30</sup> Wright, *The Literary Life of the Early Friends, 1650-1725*, p.viii.

<sup>31</sup> Fox, *The Works of George Fox*, 1, p.71.

<sup>32</sup> *Ibid.*

<sup>33</sup> Douglas Gwyn, *Apocalypse of the Word : The Life and Message of George Fox (1624-1691)*, Third edition. ed. (Richmond, IN: Friends United Press, 2014), p.259.

<sup>34</sup> Fox, *The Works of George Fox*, 1, p.73.

## 5.2 STRUCTURE

The *Journal* narrates years of Fox's individual activities that, when assembled, present a relatively high-level view of the movement. It does not dwell on local Quaker entities, but rather on the larger enterprise. Hence, little information is present concerning the operation or structure of individual Quaker meetings (churches), other than that they initially met in homes.<sup>35</sup> Further, direct references concerning overall structure within the *Journal* are also absent. Nevertheless, some observations are still possible.

The narratives indicate the presence of a parent entity with peripatetic delegates in a flat-tier arrangement. The visualization is of Fox and his delegates spreading out geographically, evangelizing populations, producing adherents, and forming local meetings.<sup>36</sup> The travels are opportunistic at times, as if supernaturally 'moved'.<sup>37</sup> Other trips are planned in advance.<sup>38</sup> There is no indication of a periodic system of visitation, yet it is evident that certain meetings and locations are revisited.<sup>39</sup> The term 'flat-tier' is used to indicate an absence of bureaucratic personnel. Essentially, the *Journal* presents relatively few positional levels between Fox and the individual churches.

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<sup>35</sup> Ibid., p.128. This would have been 1651.

<sup>36</sup> Ibid., p.149.

<sup>37</sup> Ibid., p.212.

<sup>38</sup> Ibid., p.348. 1657.

<sup>39</sup> Ibid., p.188.



There are indications of central orchestration of delegates. In 1653, Fox dispatches James Lancaster to start a meeting near Cockermouth.<sup>40</sup> In 1654, he disperses a number of delegates to the 'eastern, southern, and western parts of the nation'.<sup>41</sup> Moore indicates that central management was based at Swarthmoor Hall.<sup>42</sup> The *Journal* first mentions Swarthmore in 1652, with repeated references thereafter.<sup>43</sup> Central supervision is evident, yet not fully characterized. Nevertheless, the authority is evidently sufficient to direct doctrine and purge dissidents,<sup>44</sup> direct movements of delegates,<sup>45</sup> form both local and general meetings,<sup>46</sup> and engage in issues of national importance to the movement.<sup>47</sup>

By the end of the study period a significant organizational entity is evident.<sup>48</sup> A base of operations is established. Meetings are being organized. The entity is attracting delegate talent. By 1654, instructional letters are being issued to followers.<sup>49</sup> The nature of these letters varies between inspiration, motivation, and caution. Fox urges followers to 'be not hasty', and in speaking publicly to 'see that it be in the life of God'.<sup>50</sup> This latter aspect arguably indicates a growing issue of control, which becomes correspondingly more difficult with size. The control

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<sup>40</sup> Ibid., p.175. 'Now was I moved to send James Lancaster to appoint a meeting at one John Wilkinson's steeple-house near Cockermouth.'

<sup>41</sup> Ibid., p.194.

<sup>42</sup> Moore, "The Inevitability of Quaker Success?," p.50. Swarthmoor and Swarthmore are variant spellings. The *Journal* uses Swarthmore.

<sup>43</sup> Fox, *The Works of George Fox*, 1, p.146. The *Journal* mentions Swarthmore some twenty-two times, usually in phrases such as 'and so to Swarthmore', 'to Swarthmore again', and 'returned to Swarthmore'.

<sup>44</sup> Ibid., p.173.

<sup>45</sup> Ibid., p.202.

<sup>46</sup> Ibid., p.190.

<sup>47</sup> Ibid., p.208.

<sup>48</sup> The end of the study period is 1656.

<sup>49</sup> Fox, *The Works of George Fox*, 1, p.195.

<sup>50</sup> Ibid., p.196-97.

issue is manifestly evident by 1656 when Fox issues a letter concerning a public dispute with James Naylor.<sup>51</sup>

In summation, the *Journal* provides a high-level view of structure. It does not dwell on local Quaker entities, preferring to focus on the movement as a whole. Coded Events within the *Journal* suggest an emergent structure, one not preconceived or entirely developed by the end of the study period. Further, there are indications of structure, yet without attributions associating them with importance or growth. Stated conversely, the *Journal* evidences structure and growth but does not credit growth to structure.

By research design, the importance of Structure is determined by the author not the inquirer. Therefore, the conclusion is that the *Journal* assigns little importance to Structure through to 1656. Structure is thus a Minor Tenet.

### 5.3 TALENT

As noted, Fox initially appears like a troubled youth full of questions to which there were seemingly no answers. This is a significant observation. The *Journal* conveys that the Quaker movement began with neither plan nor premeditation of human origin. Plagued by both mental and physical anguish, Fox seeks relief by questioning those in whom he confides. Some provide shallow remedies.<sup>52</sup> Still others take offense at his inquiry, giving rise to irritation. By 1647,

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<sup>51</sup> Ibid., p.309.

<sup>52</sup> Ibid., p.70. One priest bid him to 'take tobacco and sing psalms.

Fox states that hope in 'all men' was gone and that 'nothing outwardly' could help him.<sup>53</sup> Then came a voice saying, 'There is one, even Christ Jesus, that can speak to thy condition.'<sup>54</sup> Thereafter, Fox progresses 'without the help of any man, book, or writing'.<sup>55</sup>

*Journal* characterizations of Fox from thence onward change. The early Fox questions, the later Fox declares. It is in the year 1647 while in Dukinfield and Manchester that Fox first declares himself as speaking the truth.<sup>56</sup> He describes 'openings' that he feels compelled to pass on to others.<sup>57</sup> Fox grows in strength during the course of the narratives. By the *Journal's* end he arguably attains apostolic stature. The fully evolved Fox states: 'This is the word of the Lord God to you all.'<sup>58</sup> Thus, Fox is elevated to the level of a biblical apostle.

In 1654, relatively early in the movement, Fox indicates that the Lord moved 'upon the spirits of many' to spread out in England and Wales 'in service of the gospel'.<sup>59</sup> These are the so-called Valiant Sixty.<sup>60</sup> The *Journal* specifically mentions Francis Howgill,<sup>61</sup> Edward Burrough, John Camm, John Audland, Richard Hubberthorn, George Whitehead, and Thomas Holmes.<sup>62</sup> Other individuals from the Sixty appear elsewhere in the narrative, although a complete

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<sup>53</sup> Ibid., p.74.

<sup>54</sup> Ibid.

<sup>55</sup> Ibid. Foreword (Section 5.1).

<sup>56</sup> Ibid., p.79. This observation was also noted by Braithwaite, *The Beginnings of Quakerism*, p.42.

<sup>57</sup> Fox, *The Works of George Fox*, 1, p.80.

<sup>58</sup> Ibid., p.368.

<sup>59</sup> Ibid., p.194.

<sup>60</sup> The originator of this distinction is Ernest E. Taylor, *The Valiant Sixty*, Rev. ed. ed. (London: Bannisdale Press, 1951). It is not a term that appears in the *Journal*.

<sup>61</sup> The former seeker. See Gwyn, *The Covenant Crucified*, p.99.

<sup>62</sup> Fox, *The Works of George Fox*, 1, p.194.

enumeration is never found within the *Journal's* pages.<sup>63</sup> Braithwaite characterizes these early followers thusly:

They were continually driven to bear their witness in the markets and the churches: they plunged with zest into the controversial debates which were a chief interest of that Puritan age: they flooded England with the violent religious pamphlets which formed the sensational literature of the Common-wealth period. They put themselves in unflinching and confident opposition to much of the worship and the way of life round them, and had the courage and the consistency to give their Christian experience an all-round application to every department of life.<sup>64</sup>

The Sixty may have been closer in number to the biblical seventy of Luke.<sup>65</sup>

Noticeably, the *Journal* generally deemphasizes all characters other than Fox. The seventy is rounded down to sixty, with only a handful of the Sixty mentioned by name. This 'narrowing-down' is prevalent throughout the *Journal*, focusing on Fox to the exclusion of others. Most evident is the near-eradication of another prominent leader up until 1656, James Naylor.<sup>66</sup> Moore recognizes Naylor as a near-equal to Fox, contending that he was 'better known to the general public' than Fox.<sup>67</sup> The *Journal*, however, says little of his contributions.

In summation, Fox is presented as a dedicated and driven person, who labors industriously through harsh and difficult circumstances, with reckless abandon to the physical consequences. He emerges as righteous and moral to a

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<sup>63</sup> The names of actual persons may be significant for case studies, but this research is a model study.

<sup>64</sup> Braithwaite, *The Beginnings of Quakerism*, p.132.

<sup>65</sup> *Ibid.*, p.155. This issue was also presented in Research (Section 2.3.17).

<sup>66</sup> Naylor is mentioned in the *Journal* more than any other person other than Fox himself. Naylor's name occurs some twenty times, compared with Edward Burrough about twelve times, and Francis Howgill about eight times. The frequency of appearance of a person's name, however, is not necessarily indicative of their contribution.

<sup>67</sup> Moore, "The Inevitability of Quaker Success?," p.49. At least at one point early in the movement.

degree bordering on perfection. Fox, as the *Journal's* focal leader, appears organizationally idealized to larger-than-life, apostolic proportions. His personification is entirely unbalanced: no deficiencies, no failures, nary a hesitation, and he never loses a debate.<sup>68</sup> The Valiant Sixty illustrates a dynamic discussed by John Hayward's epidemiology.<sup>69</sup> Fox's deputation and dispersal of at least sixty talented advocates represents an application of Hayward's model, catalyzing both linear and exponential growth.

The *Journal* places great importance on Talent. Talent is thus a Major Tenet.

#### 5.4 OUTREACH

As presented in Talent, the spiritually and physically troubled young Fox initially sets out to gain answers and relief by seeking advice from others,<sup>70</sup> desperate to remedy his condition.<sup>71</sup> In this early phase, authority is conceded to those presumed to have the answers.<sup>72</sup> In one instance, Fox's conversational contributions are plagiarized by the priest in his next sermon.<sup>73</sup> He seeks out another priest in Tamworth, only to find him as empty as a 'hollow cask'.<sup>74</sup> Yet another priest sought to let some blood from him.<sup>75</sup> Fox finds all such exchanges

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<sup>68</sup> Some balancing of this perspective occurs in the Talent section of the discussion of the Foxian Model (Section 6.2).

<sup>69</sup> See Hayward (Section 4.2.11).

<sup>70</sup> Fox, *The Works of George Fox*, 1, p. 69. Fox was 19 years old at this time.

<sup>71</sup> Gwyn, *Apocalypse of the Word*, p.259.

<sup>72</sup> Fox, *The Works of George Fox*, 1, p.69.

<sup>73</sup> *Ibid.*, p.70.

<sup>74</sup> *Ibid.*

<sup>75</sup> *Ibid.*, p.71.

unfruitful. His condition worsens rather than improves<sup>76</sup> and he calls them all 'miserable comforters'.<sup>77</sup> Gwyn states that he 'lost respect' for them.<sup>78</sup> These formative encounters foment Fox's disrespect for the priests and their churches: he pronounces them incompetent and their buildings barren of God.<sup>79</sup> Gwyn adds context to this perspective by indicating that 'spiritual fraud' was 'considered just as dangerous' as 'commercial fraud' in those times.<sup>80</sup>

Fox receives his answers not from any human source but in openings. These openings (illuminations) provide some measure of relief and prepare him for the conflicts to come with 'opposing professors and priests'.<sup>81</sup> Fox likens his illuminations to those of the Apostle Paul, who had been taken up into the third heaven and 'seen things not lawful to be uttered'.<sup>82</sup> The prophecy of a terminally ill person confirms that Fox is to become an instrument of God.<sup>83</sup> The stage is now set for Fox's evangelistic endeavors to begin.

Fox states that a report of him 'went abroad', which drew attention and crowds to hear his orations.<sup>84</sup> Armed with answers now, rather than questions, he travels from locale to locale speaking at gatherings, and also with priests. The *Journal* records Fox's first instance of challenging a priest during a sermon in 1648. 'This set them all on fire', priest and congregation alike.<sup>85</sup> The evening is not

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<sup>76</sup> Ibid.

<sup>77</sup> Ibid., p.70.

<sup>78</sup> Gwyn, *Apocalypse of the Word*, p.28.

<sup>79</sup> Fox, *The Works of George Fox*, 1, p.71-72.

<sup>80</sup> Gwyn, *The Covenant Crucified*, p.80.

<sup>81</sup> Fox, *The Works of George Fox*, 1, p.75.

<sup>82</sup> Ibid., p.81. Another parallel with the experience of the Apostle Paul. See 2Cor 12:4 (KJV): 'How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.' Fox rephrases the experience again on p.89.

<sup>83</sup> Ibid., p.80. The man's name was Brown.

<sup>84</sup> Ibid., p.81. Correlates with Braithwaites observation of progandist work in *Journal Naratives*.

<sup>85</sup> Ibid., p.83.

over, however: Fox continues the dispute with others at his inn until they 'were all on fire' as well.<sup>86</sup>

Such confrontations are to be contentious affairs in upcoming narratives. Fox by this time already identifies priests as deceitful and acting under a 'dark power'.<sup>87</sup> He appears compelled to confront them. In 1649, in Nottingham, his outburst during a service results in confinement in a 'stinking prison'.<sup>88</sup> In the same year while in Mansfield Woodhouse, his declarations during church get him 'beaten and bruised' and locked in the stocks.<sup>89</sup> At Market-Bossoth, priest Nathaniel Stevens becomes so engulfed with 'rage' that he induces the congregation to stone Fox out of town.<sup>90</sup> Fox's confrontation with a meeting of 'officers of the army, priests, and preachers' in Derby results in his imprisonment there for eighteen months,<sup>91</sup> while in the meantime priests plead for a life sentence.<sup>92</sup> His incursion into the church at York, where he was 'commanded of the Lord to go and speak', results in yet other violent reaction to his spiritual proclamations: they literally carry him out the front door and throw him down the steps.<sup>93</sup>

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<sup>86</sup> Ibid.

<sup>87</sup> Ibid., p.86. He does recognize worse among the population, but does not constructively identify them beyond 'great deceivers.'

<sup>88</sup> Ibid., p.94.

<sup>89</sup> Ibid., p.96.

<sup>90</sup> Ibid., p.98. Gwyn states that Nathaniel Stephens was Fox's boyhood pastor in Drayton. See Gwyn, *Apocalypse of the Word*, p.67. Braithwaite indicates that Stephens was a 'thorough Calvinist' and steeped in apocalyptic literature. See Braithwaite, *The Beginnings of Quakerism*, p.32. Therefore, Stevens may have been an early influencer of Foxian perspectives. The location 'Market-Bossoth' is presented as listed in the *Journal*. It may have actually been Market Bosworth, lying between Birmingham and Leicester.

<sup>91</sup> Fox, *The Works of George Fox*, 1, p.99. Six months in the prison and a year in the jail (see p.120).

<sup>92</sup> Ibid., p.100. This page also contains the first example of a written letter from Fox, in like-kind response to the mittimus against him.

<sup>93</sup> Ibid., p.124.

This imagery is consistent with the apostolic Fox engaged in a Divine mandate who dutifully discharges his obligation. In prosecution thereof, Fox is willing to accept all the consequences of disseminating in his theology in obedience to Divine directives.<sup>94</sup> Gwyn says that these narratives are reminiscent of 'Paul's confrontations in the synagogues'.<sup>95</sup> More to the point, Gwyn contends that 'Fox understood his steeplehouse entries as following in the example of Paul'.<sup>96</sup> Fox is not a self-proclaimed prophet; rather, the *Journal* records such characterizations from others. Various monikers are found such as 'angel' or 'spirit of God'.<sup>97</sup> Fox is one who is sent from the 'Lord God' to preach the 'word of life'.<sup>98</sup> One statement has that the 'Lord sent' Fox to preach.<sup>99</sup> Specific testimonies assert Fox to be a prophet.<sup>100</sup>

The *Journal* credits the confronting of priests to declare 'the word of the Lord' to a Divine illumination Fox had while incarcerated in Derby during 1651.<sup>101</sup> The seed, however, was planted years earlier, in 1647, to answer all 'opposing professors and priests'.<sup>102</sup> The context of this is to oppose all who oppose scripture, in a contest of truth versus lies and good versus evil.<sup>103</sup> Incursions into churches appear as early as 1648:

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<sup>94</sup> Ibid., p.120. 'Immediately the word of the Lord came to me, that I must go thither.'

<sup>95</sup> Gwyn, *Apocalypse of the Word*, p.35.

<sup>96</sup> Ibid. Another example of a parallel.

<sup>97</sup> Fox, *The Works of George Fox*, 1, p.122.

<sup>98</sup> Ibid., p.143.

<sup>99</sup> Ibid., p.110. 'Had you known who sent me to you, ye would have received me; for the Lord sent me to you.' Notice the similarity to the verse in John 13:20 (KJV): 'Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.'

<sup>100</sup> Ibid., p.173. 'Justice Benson coming thither again told judge Fell, that now he saw George was a true prophet.'

<sup>101</sup> Ibid., p.128.

<sup>102</sup> Ibid., p.75.

<sup>103</sup> Ibid., p.76.



He [the priest] asked me, what a church was? I told him, the church was the pillar and ground of truth, made up of living stones, living members ... but he was not the head. This set them all on fire. The priest came down from his pulpit, and others out of their pews, and the dispute there was marred.<sup>104</sup>

At Nottingham in 1649, Fox explains that ‘the Lord said unto me, “Thou must go cry against yonder great idol, and against the worshippers therein.”’<sup>105</sup> The

*Journal* records:

I could not hold; but was made to cry out, ‘Oh! no, it is not the scriptures;’ and told them what it was, namely, the holy spirit, by which the holy men of God gave forth the scriptures, whereby opinions, religions, and judgments were to be tried; for it led into all truth.<sup>106</sup>

The *Journal* narrates years of ensuing incursions, which would become a criminal act by 1655.<sup>107</sup> Meanwhile, he extrapolates the tactic to other audiences as well.

During the years 1647–1651, Fox generally takes to debating whoever he encountered, in whatever venue and whenever the opportunity arose.<sup>108</sup> He debates with ‘professors at Duckenfield and Manchester’ in an unspecified venue (1647).<sup>109</sup> He engages in a ‘great meeting of the Baptists at Broughton’.<sup>110</sup> He is similarly present at a ‘meeting of priests and professors at a justice's house’ for debate (1648).<sup>111</sup> He accepts a challenge to debate with a group of Ranters (1648).<sup>112</sup> The year 1652 has Fox traveling ‘to several great men's houses,

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<sup>104</sup> Ibid., p.83.

<sup>105</sup> Ibid., p.94.

<sup>106</sup> Ibid. At which point, Fox was thrown ‘into a nasty, stinking prison’.

<sup>107</sup> Moore, *The Light in Their Consciences*, p.30. ‘Before the end of 1655 many Quakers were in prison for such crimes as interrupting church services.’ In 1648, Fox states that ‘many were moved by the Lord to go to steeple-houses, to the priests, and to the people, to declare the everlasting truth unto them’. See Fox, *The Works of George Fox*, 1, p.84.

<sup>108</sup> This statement is not intended to indicate that Fox did not do similarly in later years.

<sup>109</sup> Fox, *The Works of George Fox*, 1, p.79.

<sup>110</sup> Ibid.

<sup>111</sup> Ibid., p.81.

<sup>112</sup> Ibid., p.126.

warning them to repent'.<sup>113</sup> The *Journal* also has him agitating a crowd at the market cross in Carlisle in 1653.<sup>114</sup> Not all incursions end in violence. In 1651, Fox's outburst in the Beverly 'steeple-house' has a non-violent outcome.<sup>115</sup> At another church, some two miles distant from the first, the priest concedes ground without incident.<sup>116</sup> At yet another church, the priest flees the scene in response to allegations, leaving his audience with Fox.<sup>117</sup> Fox's reputation begins to spread late in 1647<sup>118</sup> and by 1651, 'great meetings' are found in the narratives.<sup>119</sup> One such Event in 1653 contains an account of 'many hundreds' being convinced<sup>120</sup> in a three-hour span.<sup>121</sup>

#### 5.4.1 Activism

Competing imagery within the *Journal* develops Fox as an altruistic legal and civil activist. His acerbic approach produces some frictional episodes with secular authorities. At Patrington, Fox is seized and later released without prosecution (1651).<sup>122</sup> At Doncaster, the magistrate skips formal proceedings and

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<sup>113</sup> *Ibid.*, p.134.

<sup>114</sup> *Ibid.*, p.178.

<sup>115</sup> *Ibid.*, p.122.

<sup>116</sup> *Ibid.*

<sup>117</sup> *Ibid.*, p.123.

<sup>118</sup> *Ibid.*, p.80.

<sup>119</sup> *Ibid.*, p.126.

<sup>120</sup> Angell and Dandelion, *The Early Quakers and Their Theological Thought*, p.8. Angell and Dandelion discuss the meaning of 'convincement': 'The term "convincement" has several meanings. It is used here to describe the moment when a person was impelled to join the Quaker movement (or the movement that would become known as "Quaker") and to embrace the principles of Quakers (also known in their earliest years as "Children of the Light" and more generally as "Friends"). The word "conversion," as applied to other religious groups, is a rough equivalent, but seventeenth-century Quakers generally did not use "conversion" to describe their own spiritual transformation.'

<sup>121</sup> Fox, *The Works of George Fox*, 1, p.177.

<sup>122</sup> *Ibid.*, p.133.

concedes to vigilantism (1652).<sup>123</sup> Fox is imprisoned in Derby (1650/1651).<sup>124</sup> He lands in prison again some two years later in Carlisle.<sup>125</sup> Other adherents are incarcerated as well: James Naylor and Francis Howgill are imprisoned in Appleby (1652).<sup>126</sup> Fox later enjoys some protection from Judge Fell, who at times thwarts the efforts of other authorities.<sup>127</sup> This protection, however, was neither omnipresent nor absolute.<sup>128</sup>

Engagements with professors and priests are contests of wit involving Scripture.<sup>129</sup> The substance of Fox's arguments, however, changes during his encounters with the authorities. Some defenses retain their appeal to the Christian ethos, with admonishments for any infraction thereof.<sup>130</sup> Other defenses are decidedly legal in nature: cross-examinations,<sup>131</sup> finding of insufficient evidence,<sup>132</sup> 'justice and equity',<sup>133</sup> warrants and revocation of warrants,<sup>134</sup> application of statutes,<sup>135</sup> false testimonies,<sup>136</sup> 'due course of law',<sup>137</sup> right to confront

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<sup>123</sup> Ibid., p.136. Fox is stoned out of town.

<sup>124</sup> Ibid., p.100-20.

<sup>125</sup> Ibid., p.178-87.

<sup>126</sup> Ibid., p.152.

<sup>127</sup> Ibid., p.157.

<sup>128</sup> Judge Fell's umbrella of protection would have extended approximately from 1652 to his death in 1658. See *ibid.*, p.148. and *ibid.*, p.54. respectively. Moore indicates that although Judge Fell extended his umbrella of protection, he 'never became one of the Friends'. See Rosemary Moore, "Seventeenth-Century Context and Quaker Beginnings," in *The Oxford Handbook of Quaker Studies*, ed. Angell, Stephen W. and Dandelion, Pink (New York, NY: Oxford University Press, 2013), p.17.

<sup>129</sup> Fox, *The Works of George Fox*, 1, p.221. Gwyn calls the Bible the 'master code of seventeenth-century English religious, social, and political discourse'. See Gwyn, *The Covenant Crucified*, p.23.

<sup>130</sup> Fox, *The Works of George Fox*, 1, p.101.

<sup>131</sup> Ibid., p.158.

<sup>132</sup> Ibid., p.159.

<sup>133</sup> Ibid., p.160.

<sup>134</sup> Ibid.

<sup>135</sup> Ibid.

<sup>136</sup> Ibid., p.179.

<sup>137</sup> Ibid., p.181.

witnesses,<sup>138</sup> and 'lawful hearing'.<sup>139</sup> Fox's encounters with various authorities are thus contests of wit involving law.

Generally, Fox and/or his adherents argue against subjective, if not entirely arbitrary, applications of English law.<sup>140</sup> The various authorities that arrest Fox seemingly manifest a presumption of impunity: they act capriciously, arresting first and deciding what to charge later. In some instances, judgment is rendered prior to trial.<sup>141</sup> This behavior demonstrates a presumption of Fox's ignorance of the law, his ability to defend, as well as his access to remedy. Once he is incarcerated, however, they find that such presumptions are mistaken. The *Journal* presents Fox as both persistently resistant and knowledgeable. In like manner with his spiritual development, he evolves from novice to seasoned contender as early as 1650.<sup>142</sup> Additionally, as the narratives continue, legal aid by others within the Quaker movement is even more adept and brought to bear.<sup>143</sup>

The authorities find themselves in uncomfortable positions, ethically and legally, and in both instances with consequences. The *Journal* narrates 'plagues' of conscience that haunt Fox's accusers.<sup>144</sup> One jailer was subsequently incarcerated for his infractions of the law.<sup>145</sup> Fox's incarcerators fall into untenable quandaries between releasing him with admissions of error or proceeding with prosecution, risking later scrutiny and disciplinary action. With either eventuality,

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<sup>138</sup> Ibid.

<sup>139</sup> Ibid.

<sup>140</sup> Ibid.

<sup>141</sup> Ibid.

<sup>142</sup> Ibid., p.114.

<sup>143</sup> Ibid., p.180. In this instance, Anthony Pearson who was a 'justice of the peace in three counties.' See p.173.

<sup>144</sup> Ibid., p.105.

<sup>145</sup> Ibid., p.290.

secrecy invariably appears unavailable. As early as 1650, Fox takes to disseminating letters from prison:

As by reason of my restraint I had not the opportunity of travelling about to declare and spread truth through the countries, it came upon me to write a paper, and send it forth to be spread amongst Friends and other tender people.<sup>146</sup>

The content of these letters in succeeding years varies from theological to polemic, yet regardless Fox's presence in prison is no secret.

The *Journal* portrays the authorities as losing the battle of legalities and the battle of publicity. The affairs are evolving into publicity nightmares for the authorities. With repeated occurrences, Fox's reputation begins to proceed him. The *Journal* captures the atmosphere of the public fracas surrounding his incarceration at Launceston in 1655:

After some time, several sober persons came to see us, and some of the town were convinced; and many friendly people out of several parts of the country came to visit us, and were convinced. Then got up a great rage among the professors and priests against us. They said, 'This people thou and thee all men without respect, and will not put off their hats, nor bow the knee to any man; but we shall see when the assize comes, whether they will dare to thou and thee the judge, and keep on their hats before him.' They expected we should be hanged at the assize.<sup>147</sup>

The public is aware of his incarceration.<sup>148</sup> Between prison and court appearances, Fox interacts with onlookers and hands out Quaker tracts.<sup>149</sup> Hence, his incarceration and pending trial draw public attention. As with prior

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<sup>146</sup> Ibid., p.105.

<sup>147</sup> Ibid., p.252.

<sup>148</sup> Ibid., p.253. 'It was nine weeks from the time of our commitment to the assizes, to which abundance of people came from far and near to hear the trial of the Quakers. The doors and windows were filled with people looking upon us.'

<sup>149</sup> Ibid., p.253. '... a multitude of people following us, with whom we had much discourse and reasoning at the jail.'

incarcerations,<sup>150</sup> Fox is released from Launceston in 1656,<sup>151</sup> an outcome that arguably embellishes his aura of legal invincibility. Hence, Fox's spiritual ambitions are producing practical consequences. His legal defenses have ramifications that benefit the citizenry as well: due process of law is applicable for all.

Social injustice is not an aspect lost upon the *Journal*, which positions Fox as a populist benefactor:

I am moved to write unto you, to take heed of oppressing the poor in your courts, or laying burdens upon poor people which they cannot bear; and of imposing false oaths, or making them take oaths which they cannot perform.<sup>152</sup>

Hugh Barbour notes that Quakers had 'strong social concerns',<sup>153</sup> which he presents as a logical extension of their spiritual concerns.<sup>154</sup> Both are viewed as a defense of the individual.<sup>155</sup> While they initially sought to defend a 'person's understanding of divine will', it progressed into a subsequent defense of legal due process.<sup>156</sup> Such defenses would affect the application of the law to all nonconforming sects as well as legal matters in general. The *Journal* positions Fox as a benefactor of the populace and a social activist.

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<sup>150</sup> Ibid. By this time, Fox had been in prison twice before: once in Derby in 1650 (see p.100) and again in Carlisle (see p.180).

<sup>151</sup> Ibid., p.293.

<sup>152</sup> Ibid., p.103.

<sup>153</sup> Barbour and Roberts, *Early Quaker Writings, 1650-1700*, p.7.

<sup>154</sup> Ibid.

<sup>155</sup> Ibid.

<sup>156</sup> Ibid.

#### 5.4.2 Print

The previous section mentions Quaker tracts.<sup>157</sup> Betty Hagglund says that the first publications ‘appeared in late 1652 or early 1653’;<sup>158</sup> Angell and Dandelion indicate that production began in earnest in 1653.<sup>159</sup> By 1656, Hagglund identifies 291 publications by nearly 100 authors.<sup>160</sup> The nature of their content varies. Moore states that some gave ‘maximum publicity’ to their sufferings to ‘enlist public sympathy’.<sup>161</sup> Other variants explained legal positions, and still others were descriptive of the Quaker faith.<sup>162</sup> Moore also identifies the advent of an adversarial contest between the Quakers and their detractors.<sup>163</sup>

That all said, the *Journal* largely refers to Fox’s various letters and proclamations, sparingly to any tracts, and with little indication of either’s effect. Printed materials can, at a minimum, be considered supplemental to Outreach, yet they also contribute to other model components, such as the Discipleship function. Ultimately from a *Journal* perspective, oral transmission is the dominant form of communication in Outreach.

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<sup>157</sup> The Activist subsection (5.4.1) in Outreach.

<sup>158</sup> Betty Hagglund, "Quakers and Print Culture," in *Oxford Handbook of Quaker Studies*, ed. Angell, Stephen W. and Dandelion, Pink (Oxford UK: Oxford University Press, 2013), p.479.

<sup>159</sup> Angell and Dandelion, *The Early Quakers and Their Theological Thought*, p.vix.

<sup>160</sup> Hagglund, "Quakers and Print Culture," p.479. This represents ‘an average of more than one a week’. Publications were anything from ‘single-page broadsheets to substantial books’.

<sup>161</sup> Moore, *The Light in Their Consciences*, p.157.

<sup>162</sup> *Ibid.*

<sup>163</sup> *Ibid.*, p.20. Moore refers to detractors such as Francis Higginson who published *The Irreligion of the Northern Quakers*, and the anonymous author of *Querers and Quakers*. Both texts were published in 1563.

### 5.4.3 Assimilation

The *Journal* indicates significant growth by assimilation, the absorption of other groups or group fragments. As early as 1648, the *Journal* has Fox encountering 'shattered' groups, possibly discarded dissidents or orphans of failed rivals, and bringing them into the fold.<sup>164</sup> These growth opportunities were not isolated, nor necessarily accidental. Events have Fox scrutinizing Baptists as early as 1647:

About this time there was a great meeting of the Baptists at Broughton, in Leicestershire, with some that had separated from them; and people of other notions went thither, and I went also.<sup>165</sup>

The interest is not confined to Baptists. In 1648:

Then I heard of a great meeting to be at Leicester for a dispute, wherein Presbyterians, Independents, Baptists, and common-prayermen, were said to be all concerned. The meeting was in a steeple-house; and thither I was moved by the Lord God to go, and be amongst them.<sup>166</sup>

The pattern solidifies by 1649:

Then went I out of Nottinghamshire into Leicestershire, several Friends accompanying me. There were some Baptists in that country, whom I desired to see and speak with, because they were separated from the public worship.<sup>167</sup>

By 1653, there is some inclination that groups are coming to Fox:

From thence we travelled to Carlisle, and the pastor of the Baptists, with most of his hearers, came to the abbey, where I had a meeting, and

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<sup>164</sup> Fox, *The Works of George Fox*, 1, p.83. 'Returning into Nottinghamshire, I found there a company of shattered Baptists, and others. The Lord's power wrought mightily, and gathered many of them.'

<sup>165</sup> *Ibid.*, p.79.

<sup>166</sup> *Ibid.*, p.82.

<sup>167</sup> *Ibid.*, p.96.



declared the word of life amongst them. Many of the Baptists and of the soldiers were convinced.<sup>168</sup>

By later that year, groups are definitively seeking out Fox:

I travelled amongst Friends, visiting meetings till I came to Swarthmore, where I heard the Baptists and professors in Scotland had sent to have a dispute with me.<sup>169</sup>

Therefore, the *Journal* indicates that Quaker growth also occurred by assimilation of rival factions and/or their remnants.

#### 5.4.4 Urgency

Fox mentions 'the Lord that was coming'<sup>170</sup> and that 'the mighty day of the Lord is come'.<sup>171</sup> Announcements of Christ's impending second return could be viewed as scriptural discipleship. They can also be viewed more pragmatically as creating a sense of urgency in would-be adherents. Hence, the sense of urgency in the Quaker message is an attribute of the Tenet.

#### 5.4.5 Supernatural Intervention

The *Journal* also weaves the presence of miracles into Fox's outreach efforts. As early as 1647, he indicates that he is physically 'much altered in

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<sup>168</sup> Ibid., p.178.

<sup>169</sup> Ibid., p.188.

<sup>170</sup> Ibid., p.140.

<sup>171</sup> Ibid., p.249.

countenance and person'.<sup>172</sup> In 1648, his prayers reportedly shake the house.<sup>173</sup> An incident in 1649 has a physician prescribing blood-letting as a curative remedy.<sup>174</sup> Fox in turn speaks 'in the name of the Lord' and the inflicted person is 'mended'.<sup>175</sup> Similarly in the same year, he restores to health a man who has 'lain sick' for many years.<sup>176</sup> These narratives are not firmly associated with evangelism, however. In 1655, Fox does reference large-scale convincements in association with 'great miracles',<sup>177</sup> although the narrative does not make clear the exact nature of the association. Miracles are mentioned and people are convinced, but the details are absent.

Supernatural augmentation is suggested in a number of narratives.<sup>178</sup> Such phenomena are most commonly found augmenting evangelistic efforts in three modes: obstruction, serenity, and sustenance. Obstructions come upon Fox's opposition and in a myriad of forms.<sup>179</sup> In some instances, Fox's opposers are overwhelmed with a sense of conviction. In other cases, fear engulfs them. There are also debates where his opposers are confounded and/or silenced, all of which Fox credits to supernatural obstruction.<sup>180</sup> He also credits supernatural obstruction for derailing the actions of would-be assailants, such as preventing an

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<sup>172</sup> Ibid., p.80.

<sup>173</sup> Ibid., p.81.

<sup>174</sup> The patient's affliction is not accurately described, and the proposed remedy is not effective.

<sup>175</sup> Fox, *The Works of George Fox*, 1, p.95.

<sup>176</sup> Ibid., p.98.

<sup>177</sup> Ibid., p.240.

<sup>178</sup> Ibid., p.202. For further instances, see pp.206, 223, and 240.

<sup>179</sup> Ibid., p.128. For further instances, see pp.156, 162, 172, 174, 176, 187, 199, 202, 211, 212, 222, 224, 225, 227, 241, 242, and 322.

<sup>180</sup> There is no intent here to differentiate the two, nor to define any supposed distinction.

attempted assault with a sword,<sup>181</sup> one incident where a pistol fails to fire,<sup>182</sup> or a clandestine attack that is thwarted.<sup>183</sup>

The second mode of augmentation is the production of serenity. It may be variously characterized as tranquility or peace, but Fox frequently uses the term 'quiet'<sup>184</sup> or 'made tender'.<sup>185</sup> A quiet or stilling effect is often associated with the receipt of Foxian theologies throughout the *Journal*. It is a phenomenon that is also noted in other Quaker documents.<sup>186</sup> The observation here is the production of tranquility associated with the receipt of theology.<sup>187</sup> That said, a quieted crowd does not translate into convincements in all instances. Further, a quieted opposer may only be silenced yet not convinced.<sup>188</sup>

The third mode is sustenance for the evangelizer. Not all assailants are derailed, as some succeed in their effort. In some of these instances, Fox credits supernatural recuperation.<sup>189</sup> After being beaten senseless in one narrative, he relates that 'the power of the Lord sprang through' him and the 'eternal refreshings revived' him so that he returned upright to continue his oratory, only to be struck again with a staff across his outstretched hand. The 'Lord's power

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<sup>181</sup> Fox, *The Works of George Fox*, 1, p.98.

<sup>182</sup> *Ibid.*, p.156.

<sup>183</sup> *Ibid.*, p.157.

<sup>184</sup> *Ibid.*, p.127. See also pp.135, 162, 199, 201, 202, 207, and 222.

<sup>185</sup> *Ibid.*, p.95. This page also narrates what appears to be an exorcism.

<sup>186</sup> Elsa F. Glines, (ed.), *Undaunted Zeal: The Letters of Margaret Fell* (Richmond, Ind.: Friends United Press, 2003), p.389. This references a letter from Margaret Fell: TO ALL PRISONERS, FROM LANCASTER PRISON JANUARY 11, 1665.

<sup>187</sup> Fox, *The Works of George Fox*, 1, p.201. 'After this we came to Skegby, in Nottinghamshire, where we had a great meeting of divers sorts; and the Lord's power went over them, and all was quiet. The people were turned to the spirit of God, by which many came to receive his power, and to sit under the teaching of Christ, their saviour.'

<sup>188</sup> *Ibid.*, p.127. 'Then I directed the people to the inward teacher, Christ Jesus, their saviour; and preached up Christ in the hearts of his people, when all these mountains were laid low. The people were all quiet, and the gainsayers' mouths were stopped; for though they broiled inwardly, the divine power so bound them down, that they could not break out.'

<sup>189</sup> *Ibid.*, p.136.

sprang' through him once again, healing the infliction in the presence of his attackers.<sup>190</sup> In other narratives, sustenance appears as enhanced endurance.<sup>191</sup>

One could argue the presence of a fourth mode: dominion. It is a term used throughout the *Journal*, although the exact meaning is debatable. In some instances, there is a sense of control.<sup>192</sup> Other instances imply a sense of victory.<sup>193</sup> Either interpretation involves an element of power being exerted. Further, dominion could be considered a resultant outcome of one or more of the other three modes. As such, it is concluded to be an indistinct mode of supernatural activity.

#### 5.4.6 Summary

All in all, Outreach emerges as a complex mixture of evangelism, activism, media publications, and merger, all infused with a sense of urgency and supernaturally augmented. The significance of printed material is not ascertainable from within the *Journal*. It largely contains references to letters and proclamations, which are primarily written by Fox. Such references appear in close association with Fox's travels and travails, and therefore arguably perform a function in either instigating, perpetuating, or memorializing the interactions. That

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<sup>190</sup> Ibid., p.154.

<sup>191</sup> Ibid., p.188.

<sup>192</sup> Ibid., p.242. 'So I passed through the market in the dreadful power of God, declaring the word of life to them; and John Crook followed me. Some struck at me; but the Lord's power was over them, and gave me dominion over all.'

<sup>193</sup> Ibid., p.162. 'But the Lord's power was wonderfully exalted, and he gave truth and Friends dominion therein over all to his glory: and his gospel was freely preached that day over the heads of about forty hireling priests.'

does not, however, adequately characterize their function or impact.<sup>194</sup> Three modes of supernatural intervention augment the evangelistic effort. The combined effect is that interferences and obstructions are negated, more people are evangelized than would have been possible otherwise, and the effectiveness of the message appears to be enhanced. Fox stated on occasion that he 'did not come to dispute, but to hold forth the word of life and truth'.<sup>195</sup> Nonetheless, dispute he did, and a confrontational missiology became the defining feature of this tenet. Outreach is thus a Major Tenet.

## 5.5 DISCIPLESHIP

Discipleship appears to emerge from Fox's early experiences of enlightenment, and the resultant theology from an inward, personal teacher.<sup>196</sup> Individuals joining the entity similarly enjoin a theology of independent contemplation. The *Journal* commonly says to be still<sup>197</sup> and then to wait.<sup>198</sup> The *Journal* frequently indicates the teacher to be 'Jesus' or 'the Lord'.<sup>199</sup> Fox commonly advocates against the world's 'changeable uncertain teachers',<sup>200</sup> who are 'teachers made by men'.<sup>201</sup> In effect, he is advocating against corporeal

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<sup>194</sup> A more thorough discussion is undertaken of print in the Discussion of the Foxian Model (Section 6).

<sup>195</sup> Fox, *The Works of George Fox*, 1, p.122.

<sup>196</sup> This statement does not preclude Fox from having been exposed to other influences.

<sup>197</sup> Fox, *The Works of George Fox*, 1, p.83. See also pp.97, 119, and 120.

<sup>198</sup> *Ibid.*, p.69. See also pp.75 and 101.

<sup>199</sup> *Ibid.*, p.68. See also pp.69, 71, 72, and 73.

<sup>200</sup> *Ibid.*, p.75.

<sup>201</sup> *Ibid.*, p.91. See also p.98.

preceptors in favor of a spiritual one, who is internally available to all.<sup>202</sup> A consequence of the theology is the advent of 'unprogrammed' worship services, in which adherents meet collectively yet largely sit in silence, without the direction or supervision of a minister. As such, there is a cascading effect of theology affecting Discipleship, and Discipleship affecting Structure.

This theology poses potential difficulties for discipleship as individual illuminations may differ from one another and at odds with any established doctrine. This then becomes an issue of control of doctrine. The *Journal* makes no direct reference to this quandary, yet certain narratives indicate that the issue is present:

About this time I was in a fast for about ten days, my spirit being greatly exercised on truth's behalf: for James Milner and Richard Myer went out into imaginations, and a company followed them. This James Milner and some of his company had true openings at the first; but getting up into pride and exaltation of spirit, they ran out from truth.<sup>203</sup>

Milner's and Myer's personal illuminations originally were compatible with the entity's, and later they were incompatible. Truth, however, was determined by the Quaker entity. Another open dispute occurred between Naylor and Fox in 1656. However, the *Journal* shows little recognition of the dispute, calling Naylor a 'wicked spirit amongst Friends' who later returns to the fold.<sup>204</sup> Therefore, the Foxian theology of individual contemplation is in tension with entity control.

Within the *Journal*, Discipleship demonstrates some evolution. In early narratives, Fox prototypes Quaker values, behaviors, and theologies that future

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<sup>202</sup> Ibid., p.75.

<sup>203</sup> Ibid., p.173.

<sup>204</sup> Ibid., p.297.

adherents may adopt. Moore indicates that 'from the beginning' Fox expected similar emulations from Friends.<sup>205</sup> With time and entity growth, letters emerge as an additional means to promulgate discipleship. Later narratives have Fox issuing decrees, demonstrating apostolic authority.<sup>206</sup> Hence, Discipleship shows some evolution of tactics from emulation to proclamation.

The inexorable creation of doctrine within the *Journal* indicates a range of reactions: some will ratify and embrace, and others will reject and dissent. Early narratives indicate that Foxian theologies did not exist at the model's inception. Hence, there could not have been a body of Quaker doctrine. Formal formulation of Quaker doctrine was not systematically undertaken until Barclay's *Apology* in 1676.<sup>207</sup> Hence, Quaker doctrine lacked codification and ratification during model development.

Unlike other growth models studied, the *Journal* itself is a viable document for discipleship.<sup>208</sup> Hinds indicates that the *Journal* was widely and 'methodically circulated' around the time of Fox's death.<sup>209</sup> Emulatory behavior, scriptural interpretations, and a growing body of doctrine are all present. The *Journal* endorses biblical end-times events, and associates proscribed behavior with Divine judgment. Further, Fox's adversaries are subjected to Divine retribution. Fox forewarns:

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<sup>205</sup> Moore, "Towards a Revision of the Second Period of Quakerism," p.14.

<sup>206</sup> As discussed in Talent.

<sup>207</sup> Moore, *The Light in Their Consciences*, p.110. It was first published in Latin in 1676, and later in English in 1678.

<sup>208</sup> The *Journal* was written after the study period, so it could not have been used for such during the years of model inception. Inclusion of this aspect here is intended only to characterize the uniqueness of the *Journal*, compared to modern texts, but not necessarily to promote discipleship as an element of growth during the study period.

<sup>209</sup> Hinds, *George Fox and Early Quaker Culture*, p.98.

Oh! consider what ye do, in time, and take heed whom ye imprison; for the magistrate is set for the punishment of evil doers, and for the praise of them that do well. I entreat you, in time, take heed what you do.<sup>210</sup>

Near his release from Derby in 1651, Fox states that God brought plagues against his capturers.<sup>211</sup> One of Fox's detractors later hanged himself.<sup>212</sup> An early persecutor of the Quakers drowned.<sup>213</sup> Fox writes to Adams Sands that 'the Lord will strike thee down' and later he dies 'miserably'.<sup>214</sup> Fox expresses no remorse in these accounts, which arguably raises the specter of personal vendetta. While that cannot be discounted, the *Journal* globally endorses a different perspective. Punishment is propositionally framed as an inevitable outcome for evil-doers and victimizers of 'God's messengers'.<sup>215</sup> Moore elaborates that 'Quakers believed in the active intervention of God to punish evildoers'.<sup>216</sup> Though they had little 'proof' early on, with time this changed. One of the most significant presumed interventions was the death of Cromwell:

It was not until the Protectorate came to an end in April 1659 that Quakers found a clear case of the intervention of the Lord on behalf of his people. The Protectorate government had persecuted the Children of Light, and it had fallen.<sup>217</sup>

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<sup>210</sup> Fox, *The Works of George Fox*, 1, p.101.

<sup>211</sup> *Ibid.*, p.120.

<sup>212</sup> *Ibid.*, p.135.

<sup>213</sup> *Ibid.*, p.165.

<sup>214</sup> *Ibid.*, p.169.

<sup>215</sup> *Ibid.*, p.185.

<sup>216</sup> Moore, *The Light in Their Consciences*, p.160. See Edward Billing, *A Vvord of Reproof, and Advice to My Late Fellow-Souldiers and Officers of the English, Irish, and Scotish Army : With Some Inrhoad Made Upon the Hireling and His Mass-House, University, Orders, Degrees, Vestments, Poperies, Heathenism, &C. : With a Short Catalogue of Some of the Fighting Priests And ... Have Given Them a Blow in One of Their Eyes (Pickt out of the Whores Head) Which They Call a Fountain of Religion but Is a Sink of Iniquity.*, Early English Books Online. B2903 (1659).

<sup>217</sup> Moore, *The Light in Their Consciences*, p.160.



Edward Billing collected and published some forty-two examples of Divine retribution for offenses against Quakers.<sup>218</sup>

In summation, Discipleship appears in various evolving forms, ranging from personal prototyping to individual contemplations, and printed letters and proclamations.<sup>219</sup> Theologies and doctrines are developing concurrently with the development of the model. The *Journal* itself was arguably a document of discipleship for later generations. Discipleship appears as an omnipresent construct yet as a work in progress, lending support to an argument that a well-defined doctrine is not a prerequisite for growth. Discipleship is thus a Major Tenet.

## 5.6 FELLOWSHIP

A discussion of Fellowship originates with Fox's early years of seekership. His quest results in isolation, remaining aloof for years.<sup>220</sup> Rather than reconcile, Fox convinces others to join him. In doing so, proselytes undergo some degree of differentiation from the majority that is greater than religious beliefs alone. Fox admonishes those given to 'fooleries and vanities'<sup>221</sup> and expresses an aversion to such behavior.<sup>222</sup> More fundamentally, he describes such individuals as bound

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<sup>218</sup> Ibid.

<sup>219</sup> Wright asserts that a typical method of disseminating Quaker tracts was through their monthly and quarterly meetings network. Such tracts would not have included the *Journal* during the study period, given its much later publication date. See Wright, *The Literary Life of the Early Friends, 1650-1725*, p.75.

<sup>220</sup> Gwyn, *Apocalypse of the Word*, p.27.

<sup>221</sup> Fox, *The Works of George Fox*, 1, p.216-17.

<sup>222</sup> Ibid.

by Satan and enslaved in pride.<sup>223</sup> Positively, he urges 'sober' behavior<sup>224</sup> and plain dress.<sup>225</sup> Negatively, anyone not compliant 'is no Quaker'.<sup>226</sup>

Speech, mannerisms, and expressions also differ with affiliation. The idiosyncratic Quaker use of 'thee' and 'thou' emerges.<sup>227</sup> 'Hat honor', the customary tipping of one's hat as a sign of respect, is abandoned.<sup>228</sup> The *Journal* acknowledges some adherents engaging in public nudity as a type of testimony.<sup>229</sup> The *Journal* seems to sanction this expression while condemning their attackers.<sup>230</sup>

Joining this separated group had significant consequences. The *Journal* indicates that persecution sets in by 1650.<sup>231</sup> The attacks are physical, with beatings and stonings.<sup>232</sup> In other narratives, boycotts inflict economic hardships.<sup>233</sup> Fox maligns the aggressors:

Your own bellies; who are as the evil beasts spoken of, which have destroyed many families, taken away their cattle, their horses, their goods, even their household goods; destroyed many poor men, even whole families, taking their whole estates from them.<sup>234</sup>

He comforts his followers:

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<sup>223</sup> Ibid.

<sup>224</sup> Ibid., p.224.

<sup>225</sup> Ibid., p.216.

<sup>226</sup> Ibid., p.216-17.

<sup>227</sup> Ibid., p.91.

<sup>228</sup> Ibid.

<sup>229</sup> Ibid., p.168. The first mention is in 1652. The practice was apparently isolated, yet in one instance (outside the study period) extended intermittently over a three-year period. See p.427. More is presented on this expression in Chapter 6.

<sup>230</sup> Ibid., p.428. It is perhaps a marginal support while a definitive denunciation of attackers.

<sup>231</sup> Ibid., p.108.

<sup>232</sup> Ibid., p.152.

<sup>233</sup> Ibid., p.356.

<sup>234</sup> Ibid., p.234.

For the oppression is entered into the ears of the Lord, who gives rest to the wearied, to the burdened, to the oppressed.<sup>235</sup>

Quaker members in turn respond with acts of fellowship. Fox is visited in prison (1653).<sup>236</sup> Friends would visit other adherents in prison, taking them food (1653).<sup>237</sup> Fox himself visits others in prison (1655).<sup>238</sup> More significantly, Fox urges prison surrogation (1655):

Likewise where any suffer for the truth by them who are in the untruth, if any brethren be moved of the Lord to go to the magistrate, judge, general, or protector, and offer up themselves to the prison, to lay down their lives for the brethren; as Christ hath laid down his life for you, so offer your lives one for another.<sup>239</sup>

The evident pattern is that acts of persecution give rise to acts of fellowship.

In summation, Quaker affiliation arguably must have evoked quandaries between the attractiveness of the theology and the impacts of the persecution. Quaker membership enacted a demarcation with consequences beyond that of theological ratification alone. The teacher was free, but affiliation was not. Membership had consequences. Adherents were socially ostracized, fined, put in stocks, imprisoned, dispossessed, and in some cases died. Without a significant Fellowship tenet in support, persecution of members might have just as quickly resulted in casualties to the movement. Defections are referenced within the *Journal*.<sup>240</sup> Prison visitations, and offers of surrogation, are indicative of a significant construct at work. Therefore, Fellowship is a Major Tenet.

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<sup>235</sup> *Ibid.*, p.235.

<sup>236</sup> *Ibid.*, p.182.

<sup>237</sup> *Ibid.*

<sup>238</sup> *Ibid.*, p.225.

<sup>239</sup> *Ibid.*, p.238.

<sup>240</sup> *Ibid.*, p.108.

## 5.7 WORSHIP

The opening statement in the *Journal* signals the magnitude of the Worship tenet in this model:

That all may know the dealings of the Lord with me, and the various exercises, trials, and troubles through which he led me, in order to prepare and fit me for the work unto which he had appointed me, and may thereby be drawn to admire and glorify his infinite wisdom and goodness.<sup>241</sup>

The first and last phrases ('that all may know ... and thereby be drawn to admire and glorify' [God]) establish the significance of worship. Thereafter, references to worship are found throughout. There are a number of Events of a generalized nature, such as 'all honour and glory be to thee',<sup>242</sup> 'Blessed for ever be the name of the Lord',<sup>243</sup> 'all people, praise and glorify your king',<sup>244</sup> and 'A glorious and heavenly meeting it was; for the glory of the Lord did shine over all'.<sup>245</sup> Further, and more significantly, a number of Worship Events are in close association with growth, such as 'the infinite love, wisdom, and power of God, in preparing, fitting, and furnishing me for the service he had appointed me to',<sup>246</sup> 'in the power of his love, boldly to witness forth the truth, as it is revealed in you by the mighty working of the Father: to him alone be everlasting praise and honour for evermore!',<sup>247</sup> and 'look not at man ... but rest in the will of the Lord, that so ye may be furnished with

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<sup>241</sup> Ibid., p.67.

<sup>242</sup> Ibid., p.73. In 1647.

<sup>243</sup> Ibid., p.96. In 1649.

<sup>244</sup> Ibid., p.108. In 1650.

<sup>245</sup> Ibid., p.190. In 1653.

<sup>246</sup> Ibid., p.90. In 1648.

<sup>247</sup> Ibid., p.159. A statement made by Naylor in 1652.

patience both to do and to suffer what ye shall be called unto; that your end in all things may be his praise'.<sup>248</sup> As such, Worship is commonly expressed in terms of God's glory, honor, exaltation, power, love, and grace, and at times is linked with growth.

The context of growth is sometimes that of conflict. In this battle, the term 'weapon' first appears in 1649:

When I was come down the stairs into a lower room, and was speaking to the servants, and others there, a servant-man of his came raving out of another room, with a naked rapier in his hand, and set it just to my side. I looked steadfastly on him, and said, 'Alack for thee, poor creature! what wilt thou do with thy carnal weapon? It is no more to me than a straw.'<sup>249</sup>

By 1653, the nature of weaponry has changed:

Have you no ministers of the spirit, no soldiers with spiritual weapons, displaying Christ's colours? But all the dragon's, the murderer's, the persecutor's arm of flesh, Cain's weapons, chief priests taking counsel, Judas and the multitude with swords and staves.<sup>250</sup>

Essentially, ministers of the spirit carry spiritual weapons while legions of Satan carry physical ones.

In summation, statements of worship are found throughout the *Journal*. Worship is directed to God in expressions of adoration. Further, God is credited with affecting growth of the movement. Worship is presented as a foundational construct. It is both a facilitator of growth and a reason for growth. Worship is thus a Major Tenet.

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<sup>248</sup> Ibid., p.161. A statement also made by Naylor in 1652.

<sup>249</sup> Ibid., p.98.

<sup>250</sup> Ibid., p.184.

## 5.8 SERVICE

The *Journal* expresses a general concern for non-member welfare. In 1646, Fox states: 'When I was invited to marriages I went to none at all; but the next day, or soon after, I would go and visit them; and if they were poor I gave them some money.'<sup>251</sup> In 1648, he exhorts 'justices not to oppress the servants in their wages'.<sup>252</sup> By 1650, he writes: 'Show mercy to the fatherless, to the widows, and to the poor.'<sup>253</sup> In 1652, he again runs 'about a quarter of a mile' to personally give money to poor travelers.<sup>254</sup>

In summation, service emerges as a personal inclination rather than an organizational effort.<sup>255</sup> Fox generally describes his own acts. However, there is some indication that the ideology is shared. Consider the statement:

Friends have endeavoured much to save the lives of men in time of wrecks, and to preserve the ships and goods for them. And when some, who suffered shipwreck, have been almost dead and starved, Friends have taken them to their houses to succour and recover them, which is an act to be practised by all true christians.<sup>256</sup>

That said, altruism in principle is not practice by model. One could argue that Fox's legal encounters, resulting in reformations benefiting the general populace, could be considered as service. While having some merit, the benefits to others were tangential and secondary to their immediate objectives. All organizational

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<sup>251</sup> Ibid., p.71.

<sup>252</sup> Ibid., p.84.

<sup>253</sup> Ibid., p.115.

<sup>254</sup> Ibid., p.144.

<sup>255</sup> During the study period.

<sup>256</sup> Fox, *The Works of George Fox*, 1, p.397. This statement occurs in 1659, somewhat after the study period.

humanitarian efforts found during the study period are directed internally. Care for members is Fellowship. Care for non-members is Service. Therefore, Service is Inactive in the Foxian model.

## 5.9 POSTURE

Supernatural activity displays a close partnership between Fox and the Divine. Aspects of the relationship were presented in Outreach (Section 5.4.5). An example from 1652 is illustrative:

The hour being fixed, we met, and abundance of rude people gathered together, (besides the baptized people who were his own members,) with intent to do mischief, but God prevented them. I declared the day of the Lord to them, and directed them to Christ Jesus.<sup>257</sup>

In hazardous surroundings, Fox evangelizes and God stymies would-be attackers.

Other narratives exemplify the pattern:

Not long after this the Lord's power came over the justices, and they were made to set me at liberty.<sup>258</sup>

They fell upon us, and had like to have spoiled us and our horses: but the Lord restrained them, that they did not much hurt; and we passed away.<sup>259</sup>

From thence I passed to Market-street, where God had a people; and through Albans to London, where Friends were glad of the prosperity of truth, and the manifestation of the Lord's glorious power, which had delivered us, and carried us through many dangers and difficulties.<sup>260</sup>

About the beginning of the year 1653, I returned to Swarthmore, and going to a meeting at Gleaston, a professor challenged a dispute with me. I went

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<sup>257</sup> Ibid., p.171.

<sup>258</sup> Ibid., p.187. Fox was released from Carlisle prison in 1653.

<sup>259</sup> Ibid., p.188.

<sup>260</sup> Ibid., p.244.

to the house where he was, and called him to come forth; but the Lord's power was over him, so that he durst not meddle.<sup>261</sup>

So the Lord's power came over, put to silence, and restrained the rude people, that they could not do the mischief they intended.<sup>262</sup>

An episode in 1652 provides a somewhat extended delineation of the partnership:

And he and his company were full of wrath: for I kept his assertions on the head of him and them all, and told them, I owned what the scriptures said of themselves, namely, that they were the words of God, but Christ was the word. So the Lord's power came over all, and they being confounded went away. The Lord disappointed their mischievous intentions against me; Friends were established in Christ, and many of the priest's followers saw the folly of their teacher.<sup>263</sup>

Fox presses on in his effort; God thwarts any opponents; the result is convincements. This scenario typifies the *Journal's* characterization of the effort as a joint venture. Fox routinely performs the work at hand while crediting God for the results produced.

Descriptions of physical protection and evangelistic augmentation are insufficient characterizations of the partnership. In 1668, Fox offers a deeper rationale for the alliance:

For it is the greatest danger to go abroad, except a man be moved of the Lord, and go in the power of the Lord; for then, he keeping in the power, is kept by it in his journey, and in his work; and it will enable him to answer the transgressed, and keep above the transgressor.<sup>264</sup>

If any have been moved to speak, and have quenched that which moved them, let none such go forth afterwards into words, until they feel the power to arise and move them thereto again; for after the first motion is quenched,

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<sup>261</sup> Ibid., p.172.

<sup>262</sup> Ibid., p.174.

<sup>263</sup> Ibid., p.172.

<sup>264</sup> Ibid., p.368.



the other part will be apt to get up; and if any go forth in that, he goeth forth in his own, and the betrayer will come into that.<sup>265</sup>

Fox is counseling zealous yet errant followers who are precipitating problems for the Quaker entity. He infers that evangelizers may come under spiritual attack personally, posing a danger to themselves. He counsels prudence. The advice may stem from his own early experiences in 1647:

Though I had great openings, yet great trouble and temptations came many times upon me, so that when it was day I wished for night, and when it was night I wished for day; and by reason of the openings I had in my troubles.<sup>266</sup>

The advent of Divine involvement seemingly stimulates demonic encroachment. Fox likens his experience to the ordeal of Christ, who was 'tempted by the same devil'.<sup>267</sup> Without venturing into the *Journal's* analogous pairing of Fox with Jesus, the text nonetheless infers demonic subversion. Hence, evangelism should not be undertaken without the accompaniment of Divine authority.

In summation, narratives establish the pattern of a close working arrangement between evangelizer and God. In this arrangement, God physically and spiritually protects the evangelizer while augmenting the convincing of others. Therefore, the *Journal's* Posture is Balanced.

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<sup>265</sup> Ibid., p.371.

<sup>266</sup> Ibid., p.72. Fox's thoughts continue on the following page.

<sup>267</sup> Ibid., p.74. The *Journal* is referencing the story of Christ's temptation in the desert. More than one gospel records the story. The location of the story in the first gospel is Matthew 4:1 (KJV): 'Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.'

5.10 STRATEGY

As a focal application of the model framework, Strategy of the Foxian model is explored in greater detail, to include 'Pattern', 'Ingenium' and 'Niche'. Part of Table 1 that discusses strategies in 'Design' (Section 2.3.5) is reproduced in Table 6.

Pattern	Pattern in a stream of actions which establishes a consistency in behavior, whether or not intended.
Ingenium	An ingrained way of perceiving the world. Concepts such as corporate culture, paradigm, and ideology all fall within this ontological definition of strategy.
Niche	The mediating force which locates an entity in its environment, that is, between the internal and the external context.

**Table 7 Pattern, Ingenium, and Niche Strategies.**

5.10.1 Growth Pattern

Outreach (Section 5.4.6) contained a discussion of attributes. A summation of these is shown in Table 8 Early Quaker Outreach Attributes.

Evangelism	Confrontational missiology.
Supernatural Intervention	Three modes of evangelistic augmentation.
Itineracy	Fox and delegates in a system of peripatetic visitations.
Theology	An inward light free of ecclesiastical autocracy and tithes.
Apocalypticism	A sense of urgency in conversion (convincement).
Media	Pamphleteering.
Civic Activism	Quakers as benefactors of the populace.
Merger	Assimilation of rival remnants.

**Table 8 Early Quaker Outreach Attributes.**

These attributes come into play when interacting with various people groups, of which the *Journal* identifies several: Clergy, Authorities, and Rivals.

## CLERGY

Fox's earliest interactions with clergy were in hopes of enlightenment and relief. Unproductive (in this aspect), the encounters foster a disrespect for theological competency within a betrayal-of-trust context.<sup>268</sup> Fox's disrespect evolves into bickering, animosity, and eventual efforts to usurp the clergy's

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<sup>268</sup> Ibid., p.70.

authority. The *Journal* does indicate that some priests are convinced,<sup>269</sup> along with a few examples of Baptist pastors<sup>270</sup> and some Independent preachers.<sup>271</sup>

Overall, however, this was uncommon. By 1648, Fox's disdain for mammon among the clergy is an omnipresent theme: 'Oh! the vast sums of money that are got by the trade they make of selling the scriptures!'<sup>272</sup> Foxian Quakerism advocates a free teacher.<sup>273</sup> This imposes a considerable economic barrier for clerical convincements, one that Fox recognizes:

To this priest's house I went, where abundance of priests and professors were got together after their lecture, with whom I had great disputings concerning Christ and the scriptures; for they were loath to let their trade go down, which they made of preaching Christ's, the apostles' and prophets' words.<sup>274</sup>

Nevertheless, the economic barrier was not insurmountable:

From hence I passed on, the old priest being still with me, and several others. As we went along, some people called to him and said, 'Mr. Boyes, we owe you some money for tithes, pray come and take it.' But he threw up his hands, and said, 'He had enough, he would have none of it; they might keep it;' and 'he praised the Lord he had enough.'<sup>275</sup>

In summation, interactions with clergy vary from conversational to contentious. There are some convincements of clergy despite the economic

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<sup>269</sup> *Ibid.*, p.227 and 347. The reference found on p.347 is to a John Wilkinson. Fox encountered Wilkinson on several occasions, in 1653 (pp.175–76, 190) and then again in 1655 (p.347). Wilkinson is termed a priest on p.190.

<sup>270</sup> *Ibid.*, p.178, and 239. See also p.245.

<sup>271</sup> *Ibid.*, p.222. There is another Independent convincement in 1655, found on p.240. It was however short-lived, being recanted on the following page.

<sup>272</sup> *Ibid.*, p.93.

<sup>273</sup> *Ibid.*, p.125.

<sup>274</sup> *Ibid.*, p.153. A considerable but not impossible economic barrier. The *Journal* contains an instance of a 'Baptist teacher' voluntarily relinquishing money from an impropriation. See *ibid.*, p.188. However, this individual may or may not have been a Baptist pastor, given the more ambiguous application of 'teacher'. Further, impropriations were compensations to church laity. This individual received one as an inheritance. Ultimately, it is an instance of surmounting an economic barrier, yet it is not conclusive that is an accomplishment by rival clergy.

<sup>275</sup> *Ibid.*, p.131. (1651).

disincentive. Hence, evidence supports a Pattern of convincements from this subpopulation. Therefore, they are a growth objective within the overall strategy.

## AUTHORITIES

Fox's Pattern of interactions with secular authorities shares some similarities with those with clergy.<sup>276</sup> These interactions are similarly, at times, contentious affairs. They appear interspersed between, and occasionally comingled with, his encounters with clergy. Some convincements are also apparent. Justice Benson of Westmoreland is convinced in 1652, along with Mayor Ripan.<sup>277</sup> A Sir Richard Wray is convinced in 1654.<sup>278</sup> Peter Price and Walter Jenkin, 'two justices of the peace from Wales', are convinced in 1655.<sup>279</sup>

The interactions with authorities are different from those with clergy. Fox occasionally develops alliances with authorities, notably Judge Thomas Fell. Fell offered both his protection as well as use of Swarthmoor Hall for Quaker operations.<sup>280</sup> Notably, no such alliance, joint venture, or cooperative arrangement is associated with any interactions with clergy. Fox, for example, expounds on his allegiance to the Protector, while no similar profession is found for clergy.<sup>281</sup> The emergent Pattern is limited assent to the secular regime. For example:

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<sup>276</sup> 'Authorities' as used here generally refers to judges, sheriffs, military officers, or knights, and specifically to the Crown and Cromwell the Protector.

<sup>277</sup> Fox, *The Works of George Fox*, 1, p.159.

<sup>278</sup> Ibid., p.200. Although he recanted later.

<sup>279</sup> Ibid., p.239. Both of whom would become Quaker ministers.

<sup>280</sup> Moore, "Seventeenth-Century Context and Quaker Beginnings," p.17. 'Thomas Fell never became one of the Friends but gave them support and protection.'

<sup>281</sup> Fox, *The Works of George Fox*, 1, p.407. Oliver Cromwell was in power from 1649 until his death in 1659. Rather than 'King', he took the title Protector, and his reign is known as the 'Protectorate'.

They [priests] are not pleased with the law, because it is not in the statute to imprison us, as the priest that pleaded against us said. The justices bid him go put it into the statute, if he could; he said, it should want no will of his.<sup>282</sup>

In this Event, Fox is crediting the operation of the law for its protection against arbitrary punishment. It is not, however, an unmitigated endorsement. In another Event, the legal system is maligned:

In what have I misbehaved myself, that any should be bound for me? All men's words will do me no good, nor their bonds neither, to keep my heart, if I have not a guide within, to keep me in the upright life to God. But I believe in the Lord, that through his strength and power I shall be preserved from ungodliness and worldly lusts. The scripture saith, 'Receive strangers;' but you imprison such. As you are in authority, take heed of oppression, oaths, injustice, and gifts or rewards, for God loathes all such.<sup>283</sup>

In summation, Fox arguably embraces the legal system in general while not always aligning with specific laws, their representatives, or their applications. Thus, while not all interactions with the secular regime are harmonious, Events evidence a desire for reform rather than abolition, as well as a Pattern of growth from this subpopulation. Therefore, they are a growth objective within the overall strategy.

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<sup>282</sup> *Ibid.*, p.161.

<sup>283</sup> *Ibid.*, p.110. (1650)

## RIVALS

Events reference interactions with a number of rival groups generally throughout the *Journal*: Baptists,<sup>284</sup> Ranters,<sup>285</sup> Presbyterians and Independents.<sup>286</sup> A narrative set in 1661 enumerates several groups:

We had reasonings with all the other sects, Presbyterians, Independents, Seekers, Baptists, Episcopal-men, Socinians, Brownists, Lutherans, Calvinists, Arminians, Fifth-monarchy-men, Familists, Muggletonians, and Ranters; none of which would affirm they had the same power and spirit that the apostles had and were in: so in that power and spirit the Lord gave us dominion over them all.<sup>287</sup>

This latter Event is found at the end of a discourse with 'Papists and Jesuits'. Fox reasoned with them but made little headway, at which point they 'went their way' and the Quakers 'were rid of them'.<sup>288</sup> These Events suggest an ongoing Pattern of active interactions with rivals. Such interactions could be construed as theological debates, lacking an Outreach (growth) objective. To argue this aspect, however, denies a foundational characteristic of the *Journal*, which memorializes their genesis. This Pattern of interaction is one of Outreach, debates with the objective of convincement, and thereby growth.

In summation, Moore states that delineations between sects of the era were less distinct: 'denominations in the modern sense did not form until later in

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<sup>284</sup> Ibid., p.202. 'I went to Anthony Brickley's, in Warwickshire, where there was a great meeting; several Baptists and others came and jangled, but the Lord's power came over them' (1654).

<sup>285</sup> Ibid. 'After this I went to Twycross, whither came some Ranters, who sung and danced before me; but I was moved in the dread of the Lord to reprove them; and the Lord's power came over them, so that some of them were convinced' (1654).

<sup>286</sup> Ibid., p.82. 'I heard of a great meeting to be at Leicester for a dispute, wherein Presbyterians, Independents, Baptists, and common-prayermen, were said to be all concerned. The meeting was in a steeple-house; and thither I was moved by the Lord God to go, and be amongst them' (1648).

<sup>287</sup> Ibid., p.466.

<sup>288</sup> Ibid.

the century'.<sup>289</sup> Therefore, *post factum* segregation of the sects may belie their fluidic boundaries, an aspect that arguably facilitates lower-threshold transitions. *Journal* Events evidence a Pattern of lateral interactions with resulting assimilations. Acquisitions may have resulted from predatory actions or chance opportunities. Regardless, Events evidence a Pattern of convincements from this subpopulation. Therefore, they are a growth objective within the overall strategy.

## GROWTH PATTERN SUMMARY

The *Journal* identifies interactions with the general populace and specifically three of its subpopulations: clergy, secular authorities, and other nonconformist rivals. Interactions with all are, at times and to varying degrees, adversarial affairs. While in some Events the populace responds with violence and vigilantism, interactions with rivals appear less physically combative, with common descriptors like 'rude' and 'jangling'.<sup>290</sup>

Seemingly the most contentious events are the protracted interactions with either clergy or authorities. Bitter narratives surround interactions with authorities when Fox and adherents are mistreated and incarcerated. As for clergy, Fox calls them antichrists and deceivers.<sup>291</sup> In the same year, he labels a priest a false prophet and a hireling.<sup>292</sup> By 1655, Fox states that clergy are 'broken cisterns' that

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<sup>289</sup> Moore, *The Light in Their Consciences*, p.5. 'At this time there were no hard and fast divisions between religious groups.'

<sup>290</sup> Fox, *The Works of George Fox*, 1, p.202. These terms are also found in connection with other interactions regardless of populace or subpopulation.

<sup>291</sup> *Ibid.*, p.174. In 1653.

<sup>292</sup> *Ibid.*, p.176.



'must be abased' and 'whose damnation doth not slumber'.<sup>293</sup> Acquisitions from each subpopulation are noted, however. Despite the derogatory characterizations of clergy early in the *Journal*, Fox expresses hope that 'priests might be reformed, and brought into the true faith'.<sup>294</sup> Possibly some change of heart may have occurred with time. If so, it is also evident that most convincements of clergy do occur after this early statement. Thus, while interactions may have taken their toll, his earlier hope appears not to have been in vain. Therefore, the Pattern that emerges is a contentious missiology.

Nevertheless, not all interactions are combative interactions despite provocations:

I opened to them, how some were in the nature of dogs and swine, biting and rending; some in the nature of briers, thistles, and thorns; some like the owls and dragons in the night; some like the wild asses and horses, snuffing up the wind; and some like the mountains and rocks, and crooked and rough ways.<sup>295</sup>

Arguably, comparing people with swine is offensive, but this Event concludes without violence and with convincements.<sup>296</sup> Thus, peaceful convincements, provocative irritations, and contentious reactions all appear in close association. A substantial number of these interactions also produce publicity:

Many unsavoury words came from him, but after he was gone we had a blessed meeting; the Lord's power and presence was preciously manifested and felt among us. Soon after he sent me a challenge to meet him at Kendal. I sent him word he need not go so far as Kendal, for I would

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<sup>293</sup> *Ibid.*, p.234.

<sup>294</sup> *Ibid.*, p.86. (1648).

<sup>295</sup> *Ibid.*, p.150. (1652).

<sup>296</sup> *Ibid.*, p.151. 'Many more such things were declared to them, and they were turned to the light of Christ, by which they might come to know and receive him, and might witness him to be their substance, their way, their salvation, and true teacher. Many were convinced at that time.'

meet him in his own parish. The hour being fixed, we met, and abundance of rude people gathered together.<sup>297</sup>

Whether publicized by broadsides or word of mouth, crowds were in attendance.

Therefore, publicity is also found in close association with these Events.

The reactions, publicity, violence, and number of resulting convictions could be argued to be entirely incidentally unrelated. The existence of a pattern, and therefore a Pattern, evidences a tension in the interplay between the elements of conviction, provocation, reaction, and publicity in coded Events. Interacting elements emerge in varying amplitudes: Quakers influencing the continuum between conversation and provocation, prospects exhibiting reactions and convictions, and both parties to some degree affecting the publicity. The degree to which violence results arguably resides with the degree of provocation. Thus, there is a balancing act between the objective of conviction and the outcome of violence.

There is a notable imbalance in what is known as the Naylor Incident.<sup>298</sup> In 1656, Naylor and his party reenacted Christ's entry into Jerusalem riding on a donkey. Braithwaite indicates that the affair was planned with 'with full purpose and resolution', their having rehearsed their parts prior to entering Bristol.<sup>299</sup> They were all jailed.<sup>300</sup> Naylor's inquisitions resulted in a charge of blasphemy and his punishment was that 'his tongue was to be bored through with a hot iron, and his forehead to be branded with the letter B'.<sup>301</sup> After the sentencing, he was whipped

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<sup>297</sup> Ibid., p.171. (1652).

<sup>298</sup> Braithwaite, *The Beginnings of Quakerism*, p.242. The *Journal* says relatively little of the affair. However, Braithwaite's coverage is extensive, consuming all of Chapter 11.

<sup>299</sup> Ibid., p.252.

<sup>300</sup> Ibid.

<sup>301</sup> Ibid., p.262.

in the streets en route to his cell.<sup>302</sup> Nine days later his sentence was carried out.<sup>303</sup> Braithwaite contends that Naylor directed attention to Christ throughout the episode, citing statements such as ‘the Lord is coming’.<sup>304</sup> Thus, the objective arguably remains the conviction of prospects. The means to achieve the objective was a provocative publicity event.<sup>305</sup> The provocation achieved the publicity, although it was also sufficient to produce extraordinary violence.

One definition of provocation is ‘an action that is intended to cause a reaction, especially anger or annoyance’.<sup>306</sup> A reaction is an action in response to a stimulus. Fox states:

I was sent to turn people from darkness to the light, that they might receive Christ Jesus. For I saw that Christ had died for all men, was a propitiation for all, and had enlightened all men and woman with his divine and saving light.<sup>307</sup>

Thus, while Fox is evidently causing anger in some instances, his ultimate objective is to ‘turn’ people to Christ (conviction and salvation). Therefore, provocations evince an immediate objective that aligns with yet differs from the ultimate objective, i.e. to think. People who become angered or annoyed are inherently considering the message. They may agree, differ, strongly object, and/or violently object. Nonetheless, they are considering the message.

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<sup>302</sup> Ibid. 18 December 1656.

<sup>303</sup> Ibid., p.266.

<sup>304</sup> Ibid., p.263. ‘The Lord is coming to separate between the sheep and the goats, to gather up the wheat into garners, and to burn the chaff with fire that is not to be quenched.’

<sup>305</sup> Ibid., p.266. Braithwaite indicates the presence of crowds throughout the event. For example, when the sentence was executed, he states that ‘people watched bareheaded, struck into silence by the pathos of the scene’. Note: removal of their hats was a sign of respect.

<sup>306</sup> Definition found at <https://dictionary.cambridge.org/us/dictionary/english/provocation>

<sup>307</sup> Fox, *The Works of George Fox*, 1, p.90. (1648).

Thus, the Pattern of Provocation is delivering a message in a push. It cannot be assumed that narratives contain all the actual details of strategic events. The *Journal* delineates a propositional process. That said, certain Events help substantiate the proposition of the Pattern of Provocation:

Then John-ap-John being with me, went, and spoke through the town, declaring the truth to the people; and when he came to me again, he said he thought all the town were as people asleep. After awhile he was moved to go and declare truth in the streets again; then the town was all in an uproar, and cast him into prison.<sup>308</sup>

The message delivered in the first round results in no publicity, gauging from the lack of reaction, either convincements or offenses. As such, he is 'moved' to do it again. This second engagement results in significant publicity, no apparent convincements, but reactively lands him in jail. This incident evinces provocation sustained to the point of reaction. The publicity resulted in no convincements, although convincements were the stated objective ('declaring the truth').

Publicity-producing provocation had its limits, nevertheless. There are at least two that emerge: the commitment level of the provocateurs and the elasticity of toleration.<sup>309</sup> As with the Naylor incident, the elasticity of toleration was exceeded, resulting in severe consequences. Thus, there exists a dynamic tension between provocation, toleration, and outcome. Fox evangelizes individuals as he encounters them, and some hold positions of authority. Hence, there is a distinction. Individuals react personally, while the authorities react institutionally. Interacting individuals respond with convincement, tolerance, or intolerance, resulting in financial or physical harm to the evangelizer. Authorities

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<sup>308</sup> Ibid., p.333. (1657).

<sup>309</sup> Provocateur commitment is discussed further in Crux (Section 5.11).

may respond likewise, yet with a magnitude of difference to the evangelizer and the Quaker entity. The Pattern of Provocation generally evidences less discretion with individuals and more discretion with authorities, with two caveats. First, the boundary between tolerance and intolerance is not always discernable in advance, which leads to infractions. Second, infractions of the secular authorities are more dire than of the ecclesiastical.

England was not a theocracy. Although the church was a state institution, ultimate authority rested with the state, not the church. Public antagonization of either regime produced publicity, whether entirely premeditated or not. Thus, both regimes can be viewed as platforms, mechanisms leveraged in performance of propagating the Quaker message. The secular regime is the gatekeeper, holding ultimate power to either permit or dispel the Quakers. Fox can irritate clergy seemingly without limits, yet not so with the authorities.<sup>310</sup> Therefore, his continued operation is ultimately determined by the secular authorities rather than the ecclesiastical.

In concluding this summation, the production of publicity is arguably dependent upon the existence of imperfections in the regimes. Events expose clergy incompetency and ongoing errancy. Foundationally, the existence of such imperfections arguably is a basis for the Quakers' genesis, as evidenced by Fox's early lamentations. Imperfections in the secular regime may not have given rise to the Quakers, yet the Quakers arguably similarly exploited their imperfections, producing publicity. As such ecclesiastical imperfections gave rise to the Quakers,

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<sup>310</sup> Irritations short of blasphemy. That said, any repercussions therefrom would still go before the authorities for a determination of consequences.

while ongoing imperfections in both regimes unintentionally helped perpetuate their movement. Therefore, to argue that Quakers desired perfection in either case would inherently be to argue that they wished to undermine the mechanisms used to help propel their movement.

#### 5.10.2 Ingenium Pattern

Ingenium, an ingrained way of perceiving the world, emerges along two strands in the *Journal*. The first is parallelism: descriptions, encounters, and events that are reminiscent of Scripture. The *Journal* refers to a ‘voice crying in the wilderness’.<sup>311</sup> Fox’s early years were fraught with both physical and mental anguish, as he ‘travelled up and down as a stranger in the earth’,<sup>312</sup> beseeching God to make a ‘barren wilderness a fruitful field’.<sup>313</sup> These phrases are presented metaphorically, yet are also derivatives of scriptural passages:

I am the voice of one crying in the wilderness. John 1:23 (KJV)

I am a stranger in the earth. Psalm 119:19 (KJV)

Until the spirit be poured upon us from on high, and the wilderness be a fruitful field. Isaiah 32:15 (KJV)

Such parallels are common in the *Journal*.

The phrase ‘voice crying in the wilderness’ arguably could characterize the Quaker genesis. Fox’s ‘wilderness’ was well northwest of England’s main population center of London, relatively isolated and far away from the central

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<sup>311</sup> Fox, *The Works of George Fox*, 1, p.88.

<sup>312</sup> *Ibid.*, p.73.

<sup>313</sup> *Ibid.*

powers.<sup>314</sup> Throughout the *Journal*, Fox declares that ‘the Lord ... was coming’<sup>315</sup> and that ‘the mighty day of the Lord is come’.<sup>316</sup> As such, there is a parallel between Fox and John the Baptist in New Testament times, who resided well away from Israel’s main city of Jerusalem and heralded the coming of Christ.<sup>317</sup> Therefore, parallelism also emerges in an Ingenium of millenarianism.

In summation, the *Journal* arguably develops a literary parallel with Scripture that elevates the communication from common toward spiritual, and the communicator from ordinary toward apostolic. In effect, the communication appears to originate from beyond the communicator. Thus, there is a blurring of distinctions between source and person. Further, parallelism extends beyond communication and into role assimilation. Whether by pretense, sincere imitation, or external attribution, the result is that the communication attains an authority and the person an aura in an Ingenium of parallelism with scripture.

### 5.10.3 Niche Pattern

A niche is a relative location in an environment. A Niche is a strategy of positioning the entity in that location. Theology is certainly an element of Niche positioning that is unique to ecclesiastical entities. The *Journal*, however, presents other positioning elements that are not necessarily theologically based. Herein

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<sup>314</sup> Fox was born in Leicestershire. Ibid., p.xxix. About 100 miles northwest of London.

<sup>315</sup> Ibid., p.140.

<sup>316</sup> Ibid., p.249.

<sup>317</sup> Matthew 3:5-6 (KJV): ‘Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins.’ The Jordan river is east of Jerusalem, along Israel’s eastern border. The baptisms were performed by John.

these are called 'canons' and are embedded throughout the *Journal*. They are truth, freedom, non-violence, gender equality, and love.<sup>318</sup>

Truth appears in two forms. The first is scriptural truth. Fox expends much energy in initially seeking out scriptural truth, and then dedicating his life efforts to its promulgation.<sup>319</sup> The *Journal* presents truth as highly prized in contestations with its enemies.<sup>320</sup> That said, the term 'truth' in the *Journal* is virtually inseparable from a theological context. It overwhelmingly refers to a correct understanding of Scripture. Thus, one is easily led to conclude that 'truth' refers only to theology. The canon (in a non-theological form), however, is more readily discernable when examining the contexts around the term 'lie'.<sup>321</sup>

Do not love that which God forbids; lying, wrath, malice, envy, hatred, greediness, covetousness, oppression, gluttony, drunkenness, whoredom, and all unrighteousness.<sup>322</sup>

Thus was the woman manifested to be a liar. She was amazed, blessed herself, took up the child, and whipped it sorely: but I reprov'd her for her lying and deceit.<sup>323</sup>

Thou knowest, lying is evil, drunkenness is evil, swearing is evil, whoredom, theft, all ungodliness, and unrighteousness, are evil.<sup>324</sup>

In this second form, truth originates from a love of God, yet emerges in personal conduct.<sup>325</sup> The Niche canon of truth is a general policy of honesty and a

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<sup>318</sup> The order of presentation is unrelated to their relative significance.

<sup>319</sup> Fox, *The Works of George Fox*, 1, p.67. The first page of the *Journal*.

<sup>320</sup> *Ibid.*, p.210.

<sup>321</sup> The term 'lie' or any one of its variants such as lied, lying, etc.

<sup>322</sup> Fox, *The Works of George Fox*, 1, p.111.

<sup>323</sup> *Ibid.*, p.124.

<sup>324</sup> *Ibid.*, p.167.

<sup>325</sup> *Ibid.*, p.109. 'I am bound to my good behaviour, and cry for good behaviour of all people.'



detestation of lies.<sup>326</sup> H. Larry Ingle indicates that an early name for adherents was 'Friends in the Truth', which he credits to Fox's 'insistence on veracity'.<sup>327</sup>

Freedom also appears in several forms. The first form is corporeal self-determination: a freedom to move about the country unmolested;<sup>328</sup> a freedom of speech and thought. The latter aspect of this first form transitions into a second form of freedom: freedom of religion, which is a major theme in the *Journal*. This is a freedom to decide personal beliefs, yet also that one's beliefs should actually be free.<sup>329</sup> Fox expresses his abhorrence of tithing enforced as taxation: 'Did the apostles cast men into prison for tithes, as your ministers do now?'<sup>330</sup> 'Tithes were extremely unpopular,' according to Moore.<sup>331</sup> Fox's attacks on the tithing system 'resonated' with 'many people'.<sup>332</sup> Moore states that Fox 'aligned himself with a considerable weight present in popular protest'.<sup>333</sup> Some areas that had tax strikes later became Quaker 'strongholds'.<sup>334</sup>

The third canon is non-violence. Numerous instances reference this value, variously presented. Fox refuses a military appointment, indicating that he had come into a 'covenant of peace'.<sup>335</sup> He repeatedly states that he would not

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<sup>326</sup> Ibid., p.119. 'Oh! the deceit that is within thee! It even breaks my heart to see how God is dishonoured in thee.'

<sup>327</sup> Ingle, *First among Friends*, p.110. Ingle further extends the canon into an additional dimension: 'The kind of truth he spoke, however, was not limited to mere personal veracity but included also the right to claim authority over the deceitful.'

<sup>328</sup> Fox, *The Works of George Fox*, 1, p.248.

<sup>329</sup> Ibid., p.93.

<sup>330</sup> Ibid., p.220.

<sup>331</sup> Moore, "The Inevitability of Quaker Success?," p.50.

<sup>332</sup> Ibid.

<sup>333</sup> Ibid.

<sup>334</sup> Moore, *The Light in Their Consciences*, p.8.

<sup>335</sup> Fox, *The Works of George Fox*, 1, p.113.

physically harm another person, stating that ‘God doth forbid these things’.<sup>336</sup> He would not carry a weapon,<sup>337</sup> asserting ‘spiritual weapons’ as his arsenal.<sup>338</sup>

The fourth canon is gender equality, the unbiased treatment of men and women.<sup>339</sup> It is the least apparent of the canons, only fragments being found in the *Journal*. Some scholars allege systematic censorship.<sup>340</sup>

The fifth canon is love. This is a perennial value of the *Journal*, appearing some 500 times in the 370-page document. The term in some instances is used to refer to worship.<sup>341</sup> Otherwise, it usually connotes a general affection for people and their well-being. In two letters, Fox concludes with ‘From a lover of thy soul, who desires thy eternal good’.<sup>342</sup> The indication can be construed as referring to an afterlife, and thus limited to a spiritual concern. The term ‘eternal’, however, is understood as a quality ‘without beginning or end’.<sup>343</sup> Therefore, the concern is both present and everlasting. Further, the concern is exemplary given that both letters were written in response to persecution. In this latter context, the expressed concern could be considered to be manipulative or having an ulterior motive. If so, Fox also projects concern whether being persecuted or holding the means of retaliation:

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<sup>336</sup> Ibid., p.112.

<sup>337</sup> Ibid., p.208.

<sup>338</sup> Ibid., p.184. ‘Have you no ministers of the spirit, no soldiers with spiritual weapons, displaying Christ’s colours?’

<sup>339</sup> Ibid., p.82. ‘For the woman asking a question, he ought to have answered it, having given liberty for any to speak.’

<sup>340</sup> An aspect that is discussed more in the Discussion of the Foxian model (Section 6.8).

<sup>341</sup> As is discussed in Worship (Section 5.7).

<sup>342</sup> Fox, *The Works of George Fox*, 1, p.221. See also p.238.

<sup>343</sup> This specific discussion of the term ‘eternal’ centers around a comparison of the term ‘eternal’ and ‘everlasting’, found at <https://english.stackexchange.com/questions/333434/difference-between-everlasting-and-eternal>. The website is self-described as a ‘question and answer site for linguists, etymologists, and serious English language enthusiasts’.

The tailor came to ask me forgiveness, fearing I would complain of him. The constables also were afraid, lest I should trouble them. But I forgave them all, and warned them to turn to the Lord, and to amend their lives.<sup>344</sup>

Fox offers forgiveness, directs people to God, and advocates reform. This canon is a strategic Pattern to overcome evil with good, i.e. love.<sup>345</sup>

In summation, Niche is a strategic positioning of an entity within its environment, which Mintzberg contends is for competitive advantage or outright survival.<sup>346</sup> While they may promulgate from theologies, they emerge as philosophies not exclusive to the Bible. Thus, their consideration occurs here rather than in Discipleship. It would be accurate to restate these canons as an aversion to lies (truth), autonomy (freedom), peaceful interaction (non-violence), respect for all people (gender equality), and kindness (love). In effect, these philosophies arguably have appeal independent of a religious context.

Conversely, the *Journal* frames rival clergy as embodying the antitheses of these canons: deception, subjugation, violence, discrimination, and hate. This combination augments Quaker appeal while vilifying rivals, a combination that can be asserted to contribute to a wider acceptance of Foxian doctrine and increased Quaker growth.

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<sup>344</sup> Fox, *The Works of George Fox*, 1, p.134.

<sup>345</sup> Ibid., p.355. 'How are ye like to do good to them that hate you, when ye do evil to them that love you? How are ye like to heap coals of fire on their heads that hate you, and to overcome evil with good, when ye banish thus?'

<sup>346</sup> See Section 2.3.3.

#### 5.10.4 Summary

In summation, the early Quaker Strategy is composed of Growth, Ingenium, and Niche Patterns. The interaction is complex, and not always so neatly considered as is presented here. One Quaker practice that is difficult to classify is the anti-oath stance. Gwyn contrasts this with the stance of Ranters:

In an era of intense covenant theology, their ranting oath-swearing was the perfect expression of rage, a dissonant diatribe that flung covenantal blasphemies aimlessly in all directions. Ranters frightened the Church, the government, and almost everyone else. Parliament passed a Blasphemy Act in 1650 to deal with them; their leaders were rounded up and jailed in 1650 and 1651. They all recanted readily to gain release; there was no principle or truth they felt compelled to defend, much less suffer for.<sup>347</sup>

Thus, there is a basis to consider the positioning aspect of the stance within Niche. However, refusal to swear an oath drew governmental ire and jeopardized Quaker well-being. This then appears to violate Mintzberg's contention that Niche is a means of protection against competitors specifically, and the environment generally, in a 'world of hostility'.<sup>348</sup> The antagonism also produced publicity. Thus, it could be considered within a Growth Pattern.<sup>349</sup> Ultimately, the anti-oath stance serves to reinforce the notion that not all realities readily align within a model's simplifications.

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<sup>347</sup> Gwyn, *The Covenant Crucified*, p.89.

<sup>348</sup> Mintzberg, "The Strategy Concept I: Five Ps for Strategy," p.21. As noted in Construct Definitions (Section 2.3.3).

<sup>349</sup> The anti-oath stance is based upon Scripture. See Matthew 5:34 (NIV): '34 But I tell you, do not swear an oath at all: either by heaven, for it is God's throne; 35 or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. 36 And do not swear by your head, for you cannot make even one hair white or black. 37 All you need to say is simply "Yes" or "No"; anything beyond this comes from the evil one.' Thus, some argument exists for a location within Discipleship.

## 5.11 CRUX

As discussed, provocation of the secular and ecclesiastical regimes was arguably engineered to produce publicity for the Quaker entity. From these spectacles, the entity gathered and convinced adherents. The strategy produced some predictability of growth yet was not without its risks. Fox and his adherents engaged in the production of rage. Reactions varied from mild to severe. The severity, however, was arguably beyond Fox's ability to predict, mitigate, or control.<sup>350</sup> The *Journal* narrates dozens of aggressive reactions to the point of physical violence. Joseph Besse's *Sufferings* enumerates hundreds of reprisals between the years 1650 and 1689. Besse provides a summary description:

The Messengers of it were entertained with Scorn and Derision, with Beatings, Buttetings, Stonings, Pinchings, Kickings, Dirtings, Pumpings, and all Manner of Abuses from the rude and ungoverned Rabble: And from the Magistrates, who should have been their Defenders, they met with Spoilings of Goods, Stockings, Whippings, Imprisonments, Banishments, and even Death itself.<sup>351</sup>

Moore provides some high-level statistics: some 3100 imprisonments and 32 deaths by the year 1660.<sup>352</sup>

Nonetheless, both the *Journal* and Besse present one-sided perspectives on the degree of Quaker sufferings. Indications are that they overstate both the overall severity and the pervasiveness of persecution. To balance the perspective,

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<sup>350</sup> For examples of the variety of reactions, see Fox, *The Works of George Fox*, 1, p.92.

<sup>351</sup> Joseph Besse, *A Collection of the Sufferings of the People Called Quakers, for the Testimony of a Good Conscience from the Time of Their Being First Distinguished by That Name in the Year 1650 to the Time of the Act Commonly Called the Act of Toleration Granted to Protestant Dissenters in the First Year of the Reign of King William the Third and Queen Mary in the Year 1689*, 2 vols. (London,: L. Hinde, 1753). A collection of post-factual memoirs.

<sup>352</sup> Moore, "The Inevitability of Quaker Success?," p.52.

Moore asserts that law enforcement varied by locale and by period. The most oppressive periods were in the early 1660s and early 1680s.<sup>353</sup> In some instances, there were times of ambivalence when 'pursuing Quakers was not worth the trouble'.<sup>354</sup> As such, there were locations and periods of normality in Quaker life. Thus, the overall severity appears to be exaggerated.

'Overall', however, should not be confused with 'individual'. The individual severity seems to be reasonably accurate. Fox endured several beatings and incarcerations. Francis Howgill was also imprisoned.<sup>355</sup> In 1656, James Naylor was publicly tortured<sup>356</sup> and James Parnell died in prison.<sup>357</sup> The Quaker leadership set examples that some of the contingent were willing to follow; hence the statistics quoted by Moore. The *Journal* does infer some extrapolation from the individual to the collective, thus giving an impression of severe, persistent, and widespread persecution.

The extent of persecution is of less interest to this study than the associated ideology. The *Journal* arguably constructs a sacrificial ideology. Further, it constructs an association between this ideology, Quakerism, and those who choose to become Quakers. A statement early in the *Journal* suggests the ideology:

After this, a pure fire appeared in me: then I saw how he sat as a refiner's fire, and as the fuller's soap. Then the spiritual discerning came into me; by which I discerned my own thoughts, groans, and sighs; and what it was that veiled me, and what it was that opened me. That which could not abide in the patience, nor endure the fire, in the light I found to be the groans of the

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<sup>353</sup> Periods occurring after the study period.

<sup>354</sup> Moore, "Towards a Revision of the Second Period of Quakerism," p.9-10.

<sup>355</sup> Braithwaite, *The Beginnings of Quakerism*, p.111.

<sup>356</sup> *Ibid.*, p.262.

<sup>357</sup> Moore, *The Light in Their Consciences*, p.160. 'James Parnell's death in April 1656 at the age of nineteen, from maltreatment in Colchester gaol, was a shock to Friends.'

flesh, that could not give up to the will of God; which had so veiled me, that I could not be patient in all trials, troubles, anguishes, and perplexities; could not give up self to die by the cross, the power of God, that the living and quickened might follow him, and that that which would cloud and veil from the presence of Christ, that which the sword of the spirit cuts down, and which must die, might not be kept alive.<sup>358</sup>

This passage is somewhat cryptic, although not atypical of theologies encountered within the text. The sacrificial undertone is discernable, nevertheless. Spiritual enlightenment is associated with 'groans of the flesh' and likened to the purifying process of a 'refiner's fire'.<sup>359</sup> The *Journal* subsequently relates many hardships that Fox endures in finding and disseminating his illuminations. In 1652, he is found fasting,<sup>360</sup> a voluntary form of self-inflicted suffering. Fox's willingness to endure sacrificial hardships is positioned as an attribute with which onboarding adherents are encouraged to empathize and to emulate. Corroborative statements from the Preface of *Sufferings* elucidate this corporate ideology:

Gold is tried in the Fire and acceptable Men in the Furnace of Adversity.<sup>361</sup>

[Quakers] are made strong in the Lord, and enabled to suffer cheerfully for his Name and Truth's Sake, not being moved at these light Afflictions.<sup>362</sup>

Fox summarizes this ideology proactively and with greater clarity in 1656:

I was moved also to give forth the following epistle to Friends, to stir them up to be bold and valiant for the truth, and to encourage them in their sufferings for it.<sup>363</sup>

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<sup>358</sup> Fox, *The Works of George Fox*, 1, p.76. This passage does not specifically associate suffering with salvation.

<sup>359</sup> This quotation occurs early in the *Journal*, in 1647.

<sup>360</sup> Fox, *The Works of George Fox*, 1, p.161.

<sup>361</sup> Besse, *A Collection of the Sufferings of the People Called Quakers*, p.iii.

<sup>362</sup> *Ibid.*

<sup>363</sup> Fox, *The Works of George Fox*, 1, p.344.

Fox is thereby motivating followers, yet also associating evangelism with suffering. As such, suffering is presented within a sacrificial context.

Exhortations to make sacrifices are not confined to the evangelism of theology. Fox also urges the whole to equably distribute the persecutions befalling some of their number:

Likewise where any suffer for the truth by them who are in the untruth, if any brethren be moved of the Lord to go to the magistrate, judge, general, or protector, and offer up themselves to the prison, to lay down their lives for the brethren; as Christ hath laid down his life for you, so offer your lives one for another.<sup>364</sup>

Such surrogation was offered to the benefit of Fox personally.<sup>365</sup> Besse records a much larger-scale example:

There was a printed Paper presented to the Parliament in 1659, and subscribed by one Hundred and Sixty four of this People, wherein they make an Offer of their own Bodies, Person for Person, to lie in Prison instead of such of the Brethren as were then under Confinement, and might be in Danger of their Lives through extreme Durance.<sup>366</sup>

Surrogation of sufferings could well be discussed under Fellowship. It is discussed here due to its contribution to a corporate sacrificial ideology. Moore coins the phrase 'theology of suffering', which she defines as a perceived 'unity with the experience of Christ'.<sup>367</sup> She suggests that 'Suffering came to be seen as a necessary part of salvation and entry into God's Kingdom.'<sup>368</sup> She dates its emergence to the death of James Parnell:

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<sup>364</sup> Ibid., p.238.

<sup>365</sup> Ibid., p.290.

<sup>366</sup> Besse, *A Collection of the Sufferings of the People Called Quakers*, p.iv.

<sup>367</sup> Moore, *The Light in Their Consciences*, p.157.

<sup>368</sup> Ibid.



They developed the idea that their suffering was a part of God's plan, so that Quaker faith and the Quaker experience of persecution were found to reinforce each other, instead of being opposed.<sup>369</sup>

Moore expands on the ideology: 'Christ himself had suffered' and therefore 'what more natural than that they, the Children of light, God's elect, should also suffer'.<sup>370</sup> By doing so, she is also corroborating the element of parallelism within the Ingenium. Gwyn notices the ideology as well: 'as the prophetic Church ... of God's new order', conflict is to be 'expected'.<sup>371</sup> He too corroborates the parallelism: Quaker suffering follows the 'example of the prophets' suffering'.<sup>372</sup>

As initially presented, Quaker provocations produce crowds. Moore asserts that 'sufferings' additionally 'had good publicity value'.<sup>373</sup> Therefore, given that publicity was established in the Strategy section as producing growth, and suffering produces publicity, then suffering also contributes to growth. Besse echoes the assertion that 'the more they afflicted them, the more they multiplied and grew'.<sup>374</sup> The *Journal* often associates sacrificial suffering with Quaker growth.<sup>375</sup> Moore asserts that 'knowledge of martyrdom was part of the inheritance

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<sup>369</sup> Ibid., p.160. 'James Parnell's death in April 1656 at the age of nineteen, from maltreatment in Colchester gaol, was a shock to Friends and concentrated their minds on the subject'.

<sup>370</sup> Ibid.

<sup>371</sup> Gwyn, *Apocalypse of the Word*, p.266.

<sup>372</sup> Ibid.

<sup>373</sup> Moore, *The Light in Their Consciences*, p.157.

<sup>374</sup> Besse, *A Collection of the Sufferings of the People Called Quakers*, p.iv.

<sup>375</sup> Fox, *The Works of George Fox*, 1, p.98. 'He bid the people not to hear me; who, being stirred up by this deceitful priest, fell upon us, and stoned us out of the town: yet they did not do us much hurt. Howbeit, some people were made loving that day; and others were confirmed, seeing the rage of both priests and professors; and some cried out, that the priest durst not stand to prove his ministry' (1649)

of most English people' of the era.<sup>376</sup> Further, the *Journal* has Fox admiring some new recruits as being the 'stock of the martyrs'.<sup>377</sup>

The downside to this growth is of course the pain. Therein lies the Crux of this model: a willingness to suffer. Suffering is positioned as an element of Outreach. Therefore, the strategy is dependent upon a willingness to sacrifice. Starting at the top, Fox demonstrates a willingness to endure the consequences of his actions. The *Journal* also narrates the willingness of Quaker leadership to suffer sacrificially, along with common adherents following likewise. There is a cascading of the corporate ideology from top to bottom. Suffering lies as the Crux between an individual's willingness to evangelize and the entity's ability to grow. The Crux is thus placed in the Outreach function.

## 5.12 PROFILE

The Foxian model has a Balanced ETP, indicating reliance on both human effort and Divine involvement. There are strong emphases on Talent, Discipleship, Fellowship, Outreach, and Worship. Structure seems to be of little importance, whereas Service has none. The model uses a Provocation Strategy to produce growth, which is contingent upon a Crux of sacrifice in Outreach.

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<sup>376</sup> Moore, *The Light in Their Consciences*, p.161. Moore qualifies this statement to indicate that Quakers' sense of martyrdom was 'invariably biblical', as opposed to the martyrs' tradition found in 'John Foxe's Acts and Monuments, otherwise the Book of Martyrs.'

<sup>377</sup> Fox, *The Works of George Fox*, 1, p.225. In Colchester, 1655.

Model	Author	Strategy	Year	P	Comp.		Functions					
					S	T	D	F	O	W	S	
Foxian	Fox	Provocation	1656	⇒								
Indicator Key:												
P	ETP		S	Structure	D	Discipleship						
◀	Egocentric Posture		T	Talent	F	Fellowship						
▶	Theocentric Posture				O	Outreach						
⇒	Balanced Posture		X	Crux	W	Worship						
					S	Service						
	Inactive			Minor Tenet		Moderate Tenet			Major Tenet			

**Figure 38 Foxian Model Profile.**

### 5.13 CHAPTER SUMMARY

This chapter explored the *Journal* as a latent church-growth model, written by a practitioner-author. Arguably, all constructs of the model framework are present, although Service emerges Inactive. Strategy was presented as an emergent Pattern rather than an intentional Plan, yet with no less validity. The objective of this chapter was to present the model. The next provides a more detailed discussion of it.

## 6 DISCUSSION OF THE FOXIAN MODEL

Chapter 5 focused on a thorough exploration of the Foxian model as presented by the *Journal*, while generally abstaining from a wholesale importation of external inputs. The intent was to unfold the model in isolation and avoid biases. That done, the *Journal* likely presents an idealized model and makes certain characterizations that vary from the historical reality. In this chapter, scholarship is brought to bear that to some extent reveals these variances, yet also provides greater depth of understanding and appreciation of the context from which the model emerged.

### 6.1 STRUCTURE

The Quakers arguably developed more structure than is indicated by the *Journal*. Rosemary Moore contends that the ‘strength of their organization’ was ‘perhaps the most important factor’ in their survival.<sup>378</sup> She asserts that ‘a strong central organization was in place by 1658’.<sup>379</sup> Moore also refers to a structural ‘centre and periphery’, indicating some complexity of construction.<sup>380</sup> That said, she states that the Quaker entity was ‘not fully developed’ for yet another eight

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<sup>378</sup> Moore, "The Inevitability of Quaker Success?," p.53. The context of this particular statement indicates that by ‘strength’ she is referring to structure rather than personnel: ‘Modern British Quaker organization, consisting of preparative, monthly, general and yearly meetings linked to central committees and secretariat, had reached something recognizably like its modern form by the late 1670s.’

<sup>379</sup> *The Light in Their Consciences*, p.141.

<sup>380</sup> "The Inevitability of Quaker Success?," p.53. There are also apparently some tense interactions between the two.

years.<sup>381</sup> She indicates that substantial development of the organization's structure did not occur until the later 1660s, following Fox's release from prison in 1666:

During the years following, Fox used his authority to form the Quaker movement into a strong interlocking structure, resistant to both dissidence and persecution.<sup>382</sup>

Some contemporary model authors focus on the growth and/or development of a single church. Such authors would be, for example, Kimball (Emergent), George (Meta), and Warren (Balanced).<sup>383</sup> Similarly, George's model is premised on a touted ability to grow a single location without an upper, constraining limit. The same is true of Cho's model (Cell). Other authors, such as Nevius (Nevius), Allen (St. Paul), McGavran (People Movement), and Garrison (CPM) focus on increasing the number of churches. It is reasonable to assume that the numeric advance of each church could still an objective for these latter models. However, these authors focused on the numeric growth of the collective whole rather than the individual plant.

The model of the *Journal* aligns with the collective paradigm. It is a paradigm that arguably persisted until the advent of Anderson's model in 1960, the first model text to concentrate on the growth mechanics of an individual church. The earliest models, Allen's and Nevius', arguably exhibit a horticultural approach: plant and return periodically with nourishment. The Foxian model

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<sup>381</sup> "Gospel Order: The Development of Quaker Organization," in *The Quakers, 1656-1723: The Evolution of an Alternative Community*, ed. Allen, Richard C. and Moore, Rosemary (University Park, Pennsylvania: Pennsylvania State University Press, 2018), p.55. 'In the early 1660s, the organization was not fully developed.'

<sup>382</sup> *Ibid.*, p.54.

<sup>383</sup> That said, it is noted that Warren's church structure does have more than one location.

follows suit. Scholars of Quakers commonly use the term 'itineracy', which is a structural hallmark of the Quaker movement.

Hinds summarizes the early Quaker ministry as 'a travelling ministry', calling the *Journal* 'as much a travelogue as it is a spiritual memoir'.<sup>384</sup> Fox's travels are characterized as 'ceaseless' yet not uncommon of other early Friends, notably members of the Valiant Sixty.<sup>385</sup> In the *Journal*, Fox often states that he was 'moved of the Lord' to go and/or do.<sup>386</sup> Hinds remarks that 'happily for Fox' his route was 'coincident with an increasingly well-developed system of support that served him, and the broader movement, extremely well'.<sup>387</sup> 'Networks of Friends developed that would provide food, lodging, and meeting places.'<sup>388</sup> Hosting Friends would distribute literature in advance of Fox's arrival, preconditioning the attending crowds.<sup>389</sup> Hinds suggests that Fox's routes targeted 'potential converts or sympathisers'.<sup>390</sup> Moore states that 'Fox was not wandering at random'.<sup>391</sup> Further, she notes that William Dewsbury in 1652 retraces one of Fox's campaigns from the prior autumn, establishing meetings along the route.<sup>392</sup> Indications are that Fox and other Quaker leaders were engaged in a systematic and organized effort. Thus, while early travel may have

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<sup>384</sup> Hinds, *George Fox and Early Quaker Culture*, p.100.

<sup>385</sup> *Ibid.*

<sup>386</sup> Fox, *The Works of George Fox*, 1, p.84.

<sup>387</sup> Hinds, *George Fox and Early Quaker Culture*, p.103.

<sup>388</sup> *Ibid.*

<sup>389</sup> *Ibid.* Hinds refers to Peters' work, who argues that the Quaker identity was augmented by a 'systematic and self-conscious' campaign of pamphleteering. See Peters, "Quaker Pamphleteering," p.130.

<sup>390</sup> Hinds, *George Fox and Early Quaker Culture*, p.103. See also Outreach (Section 5.4.3).

<sup>391</sup> Moore, *The Light in Their Consciences*, p.13.

<sup>392</sup> *Ibid.*

been haphazard, there was a distinct progression toward premeditation, collaboration, and organization.

Thus far, the exploration of Quaker itineracy has centered around Structure for its contribution to Outreach. There are additional considerations, however. Quaker ministers spoke to inquisitive persons on their rounds, yet also to those already in the fold. Hinds discusses itineracy as a mechanism affording opportunities for 'self-narrative' that provided 'cultural reinforcement of Quaker self-mythologization'.<sup>393</sup> Therefore, itineracy facilitates the formation and maintenance of Ingenium. Visitations also afforded opportunities for 'reassurance and encouragement' of members (Fellowship), to establish self-regulation throughout their system of meetings (Structure), and to establish the 'infrastructure' for further dissemination of Quakerism (Outreach).<sup>394</sup> Hinds argues that 'Quakerism was a movement that, from the outset, was particularly adept at fostering mechanisms for its own preservation and perpetuation'.<sup>395</sup>

Hinds delves even deeper. She points to Edward Burrough, who stated that 'The Worship of God in itself is this, It is a walking with God.'<sup>396</sup> She contends that

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<sup>393</sup> Hinds, *George Fox and Early Quaker Culture*, p.109. Hinds refers to a work by Susan Wiseman. See Susan Wiseman, "Read Within: Gender, Cultural Difference and Quaker Women's Travel Narratives," in *Voicing Women : Gender and Sexuality in Early Modern Writing*, ed. Chedzoy, Kate, Hansen, Melanie, and Trill, Suzanne (Edinburgh: Edinburgh University Press, 1998).

<sup>394</sup> Hinds, *George Fox and Early Quaker Culture*, p.109. Catherine Wilcox states that by the 'mid 1660s many of these early itinerant preachers had died'. See Catherine Mary Wilcox, "The Theology of the Early Friends and Its Implications for the Ministry of Women in Seventeenth Century English Quakerism." (PhD Thesis, King's College, 1991), p.125.

<sup>395</sup> Hinds, *George Fox and Early Quaker Culture*, p.109.

<sup>396</sup> Edward Burrough, *The Memorable Works of a Son of Thunder : Namely, That True Prophet, and Faithful Servant of God, and Sufferer for the Testimony of Jesus, Edward Burroughs Who Dyed a Prisoner for the Word of God, in the City of London, the Fourteenth of the Twelfth Moneth, 1662*. (London: Printed and published for the good and benefit of generations to come ... 1672), p.478.

the 'prevalence of itinerancy' in those early days suggests general concurrence among the Quaker ranks with the concept.<sup>397</sup> She extrapolates this into a correlative between the distance traveled and perceptions of holiness: 'James Nayler, for example, also understood his wandering to be an index of the godliness of his work.'<sup>398</sup> Hence, she suggests a positive correlation between distances traveled and the holiness of the traveler. Further, Burrough's statement fixes walking as worship. Therefore, the greater the walking, the greater the worship.

Hinds characterizes the rhetoric of the *Journal* as a travelogue.<sup>399</sup> Its asyndetic construction, however, presents more islands of activities than details of travels. She observes that the *Journal* 'conveys remarkably little detail about the journeys themselves'.<sup>400</sup> The *Journal* commonly states 'thence I passed' and 'coming to', while only rarely providing details in between.<sup>401</sup>

In summation, the *Journal* focuses more on destinations rather than journeys, and outcomes more than organization. Itinerance remains the most notable element of Structure.<sup>402</sup>

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<sup>397</sup> Hinds, *George Fox and Early Quaker Culture*, p.100.

<sup>398</sup> *Ibid.*, p.109.

<sup>399</sup> *Ibid.*, p.100.

<sup>400</sup> *Ibid.*, p.114.

<sup>401</sup> Fox, *The Works of George Fox*, 1, p.147. See also p.152.

<sup>402</sup> As sourced from the *Journal*.



## 6.2 TALENT

The *Journal* places a very strong emphasis on Leadership. It positions Fox as the early Quaker movement's sole and supremely capable leader.<sup>403</sup> Most modern model authors emphasize leadership.<sup>404</sup> The *Journal*, however, places an emphasis on Talent that exceeds even that of Hybels, who arguably indicates that all other constructs are mute in its absence.<sup>405</sup>

The *Journal* aggrandizes Fox beyond ordinary human proportions into an apostolic personification.<sup>406</sup> To be sure, the *Journal* stops short of such a claim. Braithwaite, however, completes the connotation, contending that Fox is characterized not as 'the founder of a sect' but as a 'prophet of a new age'.<sup>407</sup> He notes a letter from Margaret Fell labeling Fox a prophet.<sup>408</sup> Wright similarly finds that the *Journal* progresses Fox into a 'divinely commissioned prophet'.<sup>409</sup> Tarter asserts that Quaker correspondence of the era goes farther by positioning Fox as an avatar.<sup>410</sup> She cites literature addressing Fox as 'thou Son of God ... thou god of life and power ... [and] thou who art with the Father'.<sup>411</sup> More understated,

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<sup>403</sup> In the case of the *Journal*, the contributions of others are ignored or diminished.

<sup>404</sup> Only one author, Kimball, places a Minor emphasis on leadership, and none have it as Inactive.

<sup>405</sup> See Lynne and Bill Hybels in the Appendix (Section 8.1.3).

<sup>406</sup> Rosemary Moore notes 'evidence that Fox was treated by his followers as divine'. See Moore, *The Light in Their Consciences*, p.249. She refers to work by Richard Bailey. See Richard George Bailey, *New Light on George Fox and Early Quakerism: The Making and Unmaking of a God* (Edwin Mellen Press, 1992).

<sup>407</sup> Braithwaite, *The Beginnings of Quakerism*, p.47.

<sup>408</sup> *Ibid.*, p.250. Braithwaite states that Fell's letter 'contains indeed high expressions concerning Fox, "him to whom all nations shall bow," "him" to whom has been given "a name better than every name, to which every knee must bow," "him who is the promise of the Father to the seed."' That said, Braithwaite notes that 'Margaret Fell's phrases are not intended by her to designate Fox as the Messiah.'

<sup>409</sup> Wright, *The Literary Life of the Early Friends, 1650-1725*, p.31.

<sup>410</sup> Tarter, "Go North!," p.90.

<sup>411</sup> *Ibid.* Tarter is citing the work of Richard Bailey. See Bailey, *New Light on George Fox*, p.128.

Gwyn indicates that Fox 'received a sense of divine, apostolic commission' by 1648.<sup>412</sup>

Rufus Jones' view aligns with that of the *Journal*. In his foreword to Fox's *Book of Miracles*, he alleges that the 'early editors' of the *Journal* actually 'saw fit to tone down' Fox's miracles and thereby reduce his stature.<sup>413</sup> Jones describes Fox as a 'remarkable healer ... with the undoubted reputation of miracle-worker'.<sup>414</sup> He prefaces his argument thus:

For 100 years there had been a succession of spiritual reformers who had proclaimed the inward Light, the inward Word and the Divine seed, but who had felt compelled to content themselves with an invisible Church, composed of unorganized believers scattered over the world, because no one had yet appeared with apostolic authority to set up a visible Church which would restore the pure primitive Church of the apostolic times ... This long-hoped-for man with apostolic power would of necessity, they all believed, prove his apostolic power by signs and evidences by which the original apostles established their claims to leadership, namely the performance of miracles.<sup>415</sup>

Therefore, Jones fixes Fox as a prophet with apostolic authority to head the Quaker entity.<sup>416</sup>

From a growth-model perspective, an apostolic leader has merit. The effect is that the entity is more than a budding church with a charismatic pastor.<sup>417</sup> Quaker theology is elevated beyond insightful instruction. While other nonconformist groups possessed sectarian theologies, the Quakers were in effect promoting theologies promulgated by an authoritative prophet. Such a stature likely served to further the purposes of the movement. From an Iannaccone

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<sup>412</sup> Gwyn, *The Covenant Crucified*, p.98.

<sup>413</sup> Fox, Cadbury, and Jones, *George Fox's 'Book of Miracles'*, p.ix.

<sup>414</sup> Ibid.

<sup>415</sup> Ibid.

<sup>416</sup> And all Christendom as well by Jones' calculations.

<sup>417</sup> A point of discussion presented in Discipleship (5.5) and Outreach (5.4).

perspective (Section 4.2.10), possession of apostolic authority would constitute a competitive advantage by which Quakers could outcompete their rivals.<sup>418</sup>

The *Journal's* characterization of Fox is not without scholarly support. Wright states that George Fox was 'pre-eminently a religious genius, endowed with a psychic-temperament, executive ability, strong personality, and transcendent faith'.<sup>419</sup> Gwyn contends that 'no other figure' reached a similar 'heroic stature' in the era.<sup>420</sup> Braithwaite characterizes him as gifted both physically and mentally, and as spiritually never having 'undergone any travail over his own sins, nor to have passed through that experience of conviction of sin'.<sup>421</sup>

This all said, some balancing is in order. Moore states that the 'Quakers preached the Light of Christ, not of Fox'.<sup>422</sup> Thus, she differs the opinions of adherents from characterizations within the *Journal*. Hinds argues that *Journal* narratives emphasize Fox's 'itinerance' rather than the 'self',<sup>423</sup> a focus that she maintains tends to relegate the *Journal* to the literary category of an annal or journal, rather than that of a spiritual autobiography.<sup>424</sup> Essentially, she argues that the events are focal rather than the traveler.

H. Larry Ingle's autobiography of Fox is also less mythological. He premises his work as an 'attempt to rescue' the person from 'poorly grounded,

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<sup>418</sup> This discussion could also have application in other study sections, such as Ingenium, Niche, and Outreach.

<sup>419</sup> Wright, *The Literary Life of the Early Friends, 1650-1725*, p.28.

<sup>420</sup> Gwyn, *Apocalypse of the Word*, p.xvii. Gwyn's statement would be confined to leaders of emerging nonconformists.

<sup>421</sup> Braithwaite, *The Beginnings of Quakerism*, p.xxxii. Braithwaite argues that a heightened 'physical stamina' extended to others in the movement, as well (p.xxxviii).

<sup>422</sup> Moore, *The Light in Their Consciences*, p.78.

<sup>423</sup> Hinds, *George Fox and Early Quaker Culture*, p.85.

<sup>424</sup> *Ibid.*, p.82.

usually uncritical, and theologically oriented works'.<sup>425</sup> That said, he remarks that the young 'George was not something of a prig, he was a prig'.<sup>426</sup> He goes on to characterize the youngster as never socially well adjusted,<sup>427</sup> with a belief that the world was flat,<sup>428</sup> and known to 'gloat about the misfortune of an enemy'.<sup>429</sup> Ingle indicates that Fox melded into his message a 'curious brand of anarchism by stressing that the law was made for sinners and disobedient people, not for those who knew' Christ.<sup>430</sup> Ingle describes his orations:

After enunciating a central point, he would ramble, unevenly and unsystematically, over and around it until he almost beat it to death. He was always more repetitive than clear. He liked to relieve himself by pontificating on all manner of subjects. His views were erratic and subject to shifts over time, as well as to major modifications as he confronted new situations.<sup>431</sup>

Nevertheless, Ingle states that none of the foregoing should 'detract from our recognition of Fox's essential genius'.<sup>432</sup> Moore considers talented personnel within the early Quaker entity as a key factor in their success.<sup>433</sup>

### 6.3 DISCIPLESHIP

One aspect of the Early Quaker model involves the clarity of its theologies. Angell and Dandelion state that 'trying to tease out the Quaker message of the

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<sup>425</sup> Ingle, *First among Friends*, p.vii.

<sup>426</sup> *Ibid.*, p.18.

<sup>427</sup> *Ibid.*, p.23. 'He found the solitude of tending sheep especially appealing.'

<sup>428</sup> *Ibid.*, p.22.

<sup>429</sup> *Ibid.*, p.23.

<sup>430</sup> *Ibid.*, p.213.

<sup>431</sup> *Ibid.*, p.107.

<sup>432</sup> *Ibid.*

<sup>433</sup> Moore, "The Inevitability of Quaker Success?," p.50.

1650s can be a frustrating task, with different authors using the same phrases in different ways or different phrases in the same way'.<sup>434</sup> Moore describes Fox's theology generally in the *Journal* as 'obscure'.<sup>435</sup> For example, the phrase 'God in every one' first appears in the *Journal* in 1647.<sup>436</sup> Its exact meaning shifts through the years, however, and is prefaced differently:

The perfect principle of God in every one.<sup>437</sup>

Which shall answer that of God in every one.<sup>438</sup>

Which is agreeable to that of God in every man's conscience.<sup>439</sup>

That of God in every one.<sup>440</sup>

The witness of God in every one.<sup>441</sup>

Moore questions the suggestion of a quadrinarian, rather than a trinitarian, Godhead.<sup>442</sup> Thus, the theologies in the *Journal* are cryptic if not ambiguous.

She further suggests that Quaker growth was so rapid that 'proper' consolidation did not occur.<sup>443</sup> The result was that 'Friends were often disputatious ... especially around 1655 and 1656'.<sup>444</sup> Larry Ingle links the difficulties to Quakerism's experiential rather than credal foundation:

Candidly confessing that he knew the truth of his conviction before ever seeing it in the Bible, he explained that he apprehended the light and spirit

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<sup>434</sup> Angell and Dandelion, *The Early Quakers and Their Theological Thought*, p.1.

<sup>435</sup> Moore, *The Light in Their Consciences*, p.109.

<sup>436</sup> Fox, *The Works of George Fox*, 1, p.77.

<sup>437</sup> Ibid.

<sup>438</sup> Ibid., p.218.

<sup>439</sup> Ibid., p.273.

<sup>440</sup> Ibid.

<sup>441</sup> Ibid., p.309. The last instance found within the study period, occurring in 1656.

<sup>442</sup> Moore, *The Light in Their Consciences*, p.109. She notes that this phrase, 'that of God in every one', appears in other works of Fox.

<sup>443</sup> "The Inevitability of Quaker Success?," p.55.

<sup>444</sup> Ibid.

responsible for the Scriptures in the first place: human beings, if his experience was the guide, could go beyond and behind holy writ to the same spirit that originally produced it. Needless to say, giving every Jack, much less Jill, that kind of invitation to individualism caused horrific specters to rise up.<sup>445</sup>

The Milner and Myer incident occurred in 1653.<sup>446</sup> The two 'had true openings at the first' but later 'went out into imaginations, and a company followed them'.<sup>447</sup>

Hence, the *Journal* notes schisms that developed. Angell and Dandelion call direct inspirations and an increasingly codified Quaker practice a 'flashpoint' by 1655.<sup>448</sup> In the 1670s, the tension between personal illumination and group doctrine eventually gave rise to charges of organizational censorship.<sup>449</sup> The Second Day Morning Meeting was set up in 1673, which 'assumed responsibility of approving Quaker tracts' prior to publication.<sup>450</sup> Tarter indicates that spontaneous illuminations were summarily undermined with the publication of Robert Barclay's *Apology*.<sup>451</sup> She argues that experiential worship was thereafter disempowered.<sup>452</sup>

These schisms offer a view into a unique interplay between Discipleship, Outreach, and growth, that is not encountered with modern models. The Quakers grew significantly during the study period. The implication is that a lack of consistent theologies is not a deterrent to growth. All model constructs function to produce growth. Therefore, other Functions and Components could conceivably

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<sup>445</sup> Ingle, *First among Friends*, p.112.

<sup>446</sup> Fox, *The Works of George Fox*, 1, p.173.

<sup>447</sup> Ibid.

<sup>448</sup> Angell and Dandelion, *The Early Quakers and Their Theological Thought*, p.6.

<sup>449</sup> Tarter, "Go North!," p.91-92.

<sup>450</sup> Angell and Dandelion, *The Early Quakers and Their Theological Thought*, p.xv.

<sup>451</sup> Tarter, "Go North!," p.93.

<sup>452</sup> Ibid.

'overcompensate' for any ambiguities or vacancies in theologies. Logically extended, the question arises as to what extent other constructs can compensate for a lack of theological clarity, or if clarity is even necessary.

More fundamentally, the lack of clarity seems to undermine statements from the majority of modern model authors. They nearly unanimously recommend an uncompromising fidelity to doctrine regardless of the means and mechanisms to achieve growth. Hence, questions arise: (1) Can there be a fidelity to doctrine without clarity of theologies? (2) Is there a minimum acceptable level of doctrine below which growth would not occur? (3) Is a codified doctrine numerically beneficial above such a minimum? Roland Allen (St. Paul model) offers answers. He strongly argues for the 'simplest elements in the simplest form' in the early stages of a church.<sup>453</sup> He contends that simplicity is a strength rather than a compromise.<sup>454</sup> His recommendation is the mastery of 'fundamental truths' now, while leaving greater discovery for later.<sup>455</sup> Arguably, the early Quaker movement illustrates Allen's contentions: rapid growth with only basic (fundamental, if not fully clarified) doctrine. Summarized, Allen argues that (1) a fidelity to doctrine is a fidelity to fundamentals, (2) fundamentals are the minimum level of doctrine necessary,<sup>456</sup> and (3) a full corpus of doctrine is not beneficial to growth (and is possibly detrimental) in the early stages. Arguably, the early Quaker model does suggest support for Allen's position.

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<sup>453</sup> Allen, *Missionary Methods: St. Paul's or Ours?*, p.122.

<sup>454</sup> *Ibid.*

<sup>455</sup> *Ibid.*

<sup>456</sup> Terms like 'basic' and 'fundamental' understandably leave some latitude of determination.

The impulse for control developed long before the codification of doctrine that occurred with Barclay's *Apology*.<sup>457</sup> Barbour and Roberts indicate that control efforts began as early as 1651.<sup>458</sup> They contend that individual illuminations came into conflict with 'corporate guidance' as the Quaker entity moved from 'charismatic' to institutional authority.<sup>459</sup> They point to Rice Jones, who joined the Quaker movement and then later became 'estranged from it'.<sup>460</sup> Rice first appears in the *Journal* in 1654 when Fox labels him a 'false prophet'.<sup>461</sup> While Milner and Myer are reunited with Quakerism when confronted,<sup>462</sup> Rice was not and remained a detractor. Barbour and Roberts term the spat with Rice a 'relatively innocuous conflict'.<sup>463</sup> However, internal conflicts continued to escalate with the resistive individualism of Perrot in the 1660s, and the 'Wilkinson-Story defections' of the 1670s.<sup>464</sup>

In the decades that follow the study period, Quaker malcontents emerge as expendable in the evolution of control over Quaker doctrine. By one view, all denominations arguably undergo doctrinal changes over time. That said, doctrinal shifts over time are not quite the same as the clarification and coalescent processes at work in the early phase of Quakerism. Nevertheless, growth may be construed as the arbiter. The Quaker entity produced far more adherents than

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<sup>457</sup> Barclay's *Apology* was written in 1676 in Latin. The majority of the population were illiterate during the study period with regard to English, and even more so with Latin. Further, the *Apology* arrived over twenty years after the study period.

<sup>458</sup> Barbour and Roberts, *Early Quaker Writings, 1650-1700*, p.463.

<sup>459</sup> *Ibid.*

<sup>460</sup> *Ibid.*

<sup>461</sup> Fox, *The Works of George Fox*, 1, p.198.

<sup>462</sup> *Ibid.*, p.173.

<sup>463</sup> Barbour and Roberts, *Early Quaker Writings, 1650-1700*, p.464.

<sup>464</sup> *Ibid.*



defectors.<sup>465</sup> Arguably, as dissidents depart, cohesion increases among those remaining. The implication is that dissidents need not diminish an organization's growth, and their departure is an acceptable outcome. Ultimately, this early model supports modern authors' contention that doctrine should not be compromised for growth.

#### 6.4 FELLOWSHIP

McGavran's text engages in a prolonged discussion of the social ostracism and persecution resulting from conversion.<sup>466</sup> It could be so severe that physical separation was required. These difficulties spawned the advent of mission stations, legacy fortress outposts from a colonial-era mentality that precipitated radical changes religiously, culturally, socially, and financially. In response to persecution, Fellowship functions to support adherents through their ordeals.

A similar, yet less pronounced phenomenon is evident with early Quakerism. Robynne Rogers Healey calls early Quakers a 'tormented people'.<sup>467</sup> Adrian Davies contends that the extent of the persecution is prone to exaggeration.<sup>468</sup> He asserts bias stemming from a historiographic overreliance on conflict documents, materials produced by Quakers, rather than examinations of their interactions as a whole and balance from other sources.<sup>469</sup> Nonetheless, Moore cites Quaker

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<sup>465</sup> At least during the study period.

<sup>466</sup> See McGavran, the People Movement model (Section 3.3).

<sup>467</sup> Robynne Rogers Healey, "From Apocalyptic Prophecy to Tolerable Faithfulness," in *The Early Quakers and Their Theological Thought*, ed. Angell, Stephen W. and Dandelion, Pink (New York, NY: Cambridge University Press, 2015), p.278.

<sup>468</sup> Davies, *The Quakers in English Society, 1655-1725*, p.3.

<sup>469</sup> *Ibid.*, p.4.

broad­sides indicating that by 1660 there had been over 3,000 imprisonments and 30 deaths.<sup>470</sup>

Reprisals and ostracization developed early in the movement and continued sporadically at least until the Act of Toleration in 1689.<sup>471</sup> Under extreme conditions, such as the ‘gathered colony’ referred to by McGavran,<sup>472</sup> Fellowship becomes socially substitutional rather than socially additive. While Quakers were not withdrawn into mission stations, the early movement exhibits some evidence of a subcultural formation and partial separation from the wider society.<sup>473</sup>

From one perspective, Fox enacted a form of ‘self-othering’ or self-marginalization. Natalie J. Grove and Anthony B. Zwi outline the process:

‘Othering’ defines and secures one’s own identity by distancing and stigmatizing an(other). Its purpose is to reinforce notions of our own ‘normality’, and to set up the difference of others as a point of deviance.<sup>474</sup>

They contend that ‘the person or group being “othered” experiences this as a process of marginalisation, disempowerment and social exclusion’, a process normally enacted by a majority on a minority.<sup>475</sup> This phenomenon creates a separation between relative identities. However, coded Events evidence generalized marginalization and social exclusion initiated by Fox’s own actions. As argued, he was originally part of the majority and ‘othered’ himself, producing an alternative identity that was attractive to some portion of the general population.<sup>476</sup>

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<sup>470</sup> Moore, *The Light in Their Consciences*, p.186.

<sup>471</sup> Healey, "From Apocalyptic Prophecy to Tolerable Faithfulness," p.283.

<sup>472</sup> McGavran, *Bridges of God*, p.46. Note the terminology: ‘gathered colonies’ were gathered into the ‘mission station’.

<sup>473</sup> As discussed in Fellowship (Section 5.6).

<sup>474</sup> Natalie J. Grove and Anthony B. Zwi, "Our Health and Theirs: Forced Migration, Othering, and Public Health," *Social Science & Medicine* Volume 62, no. Issue 8 (2006): p.1933.

<sup>475</sup> Ibid.

<sup>476</sup> Identity as used here is inclusive of his persona, theologies, character, process, and resolve.

What is not argued here is disempowerment. Acts of persecution stimulate positive Fellowship acts. Further, the *Journal* suggests that Fox leveraged persecution against the aggressors while rallying members around, and prospects to, the Quaker movement. Moore makes a similar observation:

Descriptions of acts of persecution, to gain sympathy for people unjustly punished, to explain the legal position as Quakers saw it, and to increase publicity, were written from 1654 onward, serving the dual purpose of keeping the ill-treatment of Friends before the public eye and also providing evidence for the correctness of the Quaker faith.<sup>477</sup>

That said, early Quaker Fellowship appears insufficiently compensatory. The literature abounds with a decades-long quest for social acceptability and respectability.<sup>478</sup> Healey details several procedures followed to affect acceptance. She cites a two-pronged effort involving 'systematic lobbying' of the government emphasizing Quakers' harmlessness, and Quaker publications aimed at influencing public opinion.<sup>479</sup> Additionally, efforts were undertaken to culturally normalize the Quaker doctrine.<sup>480</sup> Healey contends that Quaker leadership became more theologically flexible,<sup>481</sup> manufacturing a shift toward orthopraxy and away from expressions of 'precise belief'.<sup>482</sup> This move 'allowed Quakerism to navigate its way out of persecution [and] into tolerability and even respectability'.<sup>483</sup> One of the tradeoffs was a shift from 'an imminent eschatological

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<sup>477</sup> Moore, *The Light in Their Consciences*, p.186.

<sup>478</sup> Healey, "From Apocalyptic Prophecy to Tolerable Faithfulness," p.273.

<sup>479</sup> *Ibid.*, p.280.

<sup>480</sup> *Ibid.*

<sup>481</sup> *Ibid.*, p.273. Healey's discussion largely centers on events occurring after the study period and focuses on the efforts of George Whitehead. Whitehead, a member of the Valiant Sixty, joined the movement in 1652 at the age of 16 and died in 1722/23. A schism with the main body of Quakerism led to his expulsion in 1695. See Angell and Dandelion, *The Early Quakers and Their Theological Thought*, p.xvi.

<sup>482</sup> Healey, "From Apocalyptic Prophecy to Tolerable Faithfulness," p.273.

<sup>483</sup> *Ibid.*

moment with its apocalyptic prophecies to a more socially acceptable meantime theology'.<sup>484</sup> Healey elaborates:

Many other convictions were disputed during these years, giving Friends an opportunity to align their theology within the spectrum of mainstream Christianity while maintaining their unique positions.<sup>485</sup>

Moore states concisely that Quakers needed to be viewed as 'orthodox Trinitarian Christians if they were to be acceptable in seventeenth-century British society'.<sup>486</sup>

A detailed discussion of these theologies is tangential to the scope of this study. Of more interest here is the insufficiency of Fellowship, in its ability both to satiate external social aspirations and to withstand decades of persecution. Ultimately, theological positions were sacrificed in exchange for social acceptance. Healey goes on to describe the protracted evolution of theologies, occurring over years of discussions, and not without contestations.<sup>487</sup> She argues that physical survival alone became a prime motivator, given a context of persecution, plague,<sup>488</sup> and fire.<sup>489</sup> She cites 'a series of repressive acts', governmental acts during the 1660s designed to suppress the Quakers and other groups.<sup>490</sup> Moore identifies the year 1661 as the advent of 'serious' persecution.<sup>491</sup> She states that in the ensuing two decades thereafter a number of groups 'simply disappeared'.<sup>492</sup> As such, for a while later Quakers had to endure greater

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<sup>484</sup> Ibid., p.278.

<sup>485</sup> Ibid., p.283.

<sup>486</sup> Moore, "Towards a Revision of the Second Period of Quakerism," p.18.

<sup>487</sup> Healey, "From Apocalyptic Prophecy to Tolerable Faithfulness," p.273.

<sup>488</sup> Ibid., p.280.

<sup>489</sup> Ibid., p.279. The Great Fire of London was in 1666.

<sup>490</sup> Ibid., p.278. She lists the Corporation Act 1661, Act of Uniformity 1662, Conventicle Act 1664, and Five Mile Act 1665.

<sup>491</sup> Moore, "The Inevitability of Quaker Success?," p.51.

<sup>492</sup> Ibid.

hardships than their early counterparts. However, Moore adds that ‘Quakers had one great advantage over other dissenting sects in the matter of surviving persecution: they were already accustomed to it.’<sup>493</sup> While this likely was the case, it belies evidence that Quakers began to capitulate under increased levels of duress, hence the theological shifts and progression toward orthopraxy. In the end, Moore concludes that ‘Fox was a realist.’<sup>494</sup>

## 6.5 OUTREACH

The *Journal* indicates significant growth by assimilation, the absorption of other groups or their fragments. Gwyn indicates that puritan sects were ‘shocked’ in 1649 by Cromwell’s imprisonment of their more radical elements.<sup>495</sup> The action caused a breach of trust and ‘a wave of disillusion’ that arrested the momentum of some and led others to ‘break down and disperse’.<sup>496</sup> Arguably, as these groups crumbled, Fox picked up the pieces. Moore contends that a significant percentage of the Quakers’ early growth stemmed from interactions with rivals, such as the Baptists, with whom they ‘shared many ideas’.<sup>497</sup> Hinds affirms ‘that many early converts to Quakerism came from among the General Baptists’.<sup>498</sup> Further, Moore indicates that Fox ‘welded together a number of Seeker or Separated

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<sup>493</sup> Ibid.

<sup>494</sup> Moore, "Towards a Revision of the Second Period of Quakerism," p.18.

<sup>495</sup> Gwyn, *The Covenant Crucified*, p.88.

<sup>496</sup> Ibid.

<sup>497</sup> Moore, *The Light in Their Consciences*, p.5.

<sup>498</sup> Hinds, *George Fox and Early Quaker Culture*, p.18.

congregations',<sup>499</sup> convincing them to Quakerism. Hence, scholarship shows alignment with the *Journal's* portrayal.

Martha Kate Peters asserts that the Quakers engaged in a 'very zealous use' of print that 'helped establish the Quaker movement as a national phenomenon'.<sup>500</sup> Luella Wright characterizes their use of the press as a 'strong weapon',<sup>501</sup> indicating that 'thousands' of publications were distributed over the years.<sup>502</sup> Nevertheless, the productive impact of their publications is questionable. To an extent, the effect of printed material can be characterized by examining pervasive literacy levels. W. B. Stephens studied literacy in sixteenth- and seventeenth-century England by examining the number of individuals who were able to sign their names on various documents.<sup>503</sup> He notes that there is not an exact correlation between signatures and an ability to read/write, yet it does provide a reasonable approximation. His determination is that literacy in 1650 England was approximately 30 percent among men, and 20 percent among women.<sup>504</sup> Therefore, the impact of Quaker print is more reliably attributed to the affluent rather than commoners. Further, it is reasonable to assume that not everyone who could read did in fact read Quaker material, although this can be offset by the likelihood of oral transmission.

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<sup>499</sup> Moore, "The Inevitability of Quaker Success?," p.49.

<sup>500</sup> Peters, "Quaker Pamphleteering," p.iii.

<sup>501</sup> Wright, *The Literary Life of the Early Friends, 1650-1725*, p.74.

<sup>502</sup> *Ibid.*, p.8. Wright refers to a 50-year period beginning in 1653 – far longer than the study period.

<sup>503</sup> W. B. Stephens, "Literacy in England, Scotland, and Wales, 1500-1900.," *History of Education Quarterly* 30, no. no. 4 (1990).

<sup>504</sup> *Ibid.*, p.555. Stephens states: 'It now seems likely that, despite times of stagnation and even decline, proportions of men able to sign their names in England rose from a very low level (of perhaps 10 percent) at the end of the fifteenth century to some 20 percent in the next century, 30 percent in the mid-seventeenth, and to about 45 percent by 1714'.

Vann contends that commercial business interactions were a productive avenue of outreach, 'especially in the cloth trade'.<sup>505</sup> He identifies a 'predominance' of wholesale merchants in the ranks of early Friends.<sup>506</sup> By virtue of their regular travels, merchants moving between communities were exposed to new ideas and inevitably disseminated them.<sup>507</sup> Vann lists a specific example:

Thus while traveling to Stourbridge Fair, Thomas Symonds of Norwich, a master worsted weaver, heard of Anne Blaykling, who was still in prison. By the time he had returned from his trip, during which he visited her, he had become a Friend, the first important adherent in Norwich.<sup>508</sup>

A specific example may not justify a generalization. However, Vann states that clothiers in Cornwall came to be associated with the trafficking of 'illicit ideas' and were arrested as 'suspicious persons'.<sup>509</sup> As such, there is reasonable evidence that Quakerism also spread via commercial interactions.

Vann further identifies the military as a channel of propagation and lists 'Captain Matthew Draper of Buckingham' as an example.<sup>510</sup> Draper, whose property lay on a line between Swarthmoor Hall and London, provided quarters for traveling Friends.<sup>511</sup> Vann generalizes in stating:

We know of one hundred Friends who had served in the armies (all but five in the parliamentary one) including six colonels, two majors, twenty-five captains, and nine other officers.<sup>512</sup>

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<sup>505</sup> Vann, *The Social Development of English Quakerism, 1655-1755*, p.13.

<sup>506</sup> *Ibid.*

<sup>507</sup> *Ibid.*

<sup>508</sup> *Ibid.*

<sup>509</sup> *Ibid.*

<sup>510</sup> *Ibid.* 'Besides wholesale traders, another group particularly disposed to receive Friends was composed of former officers in the parliamentary armies.'

<sup>511</sup> *Ibid.*

<sup>512</sup> *Ibid.*, p.14.

Here again is another channel of propagation. Therefore, one can arguably assume that Quakerism advanced along a number of channels, not limited solely to those presented by the *Journal*. These interpersonal relationships are paths that are similar to, if not entirely the same as, McGavran's channels termed 'Brides of God'.<sup>513</sup> Thus, Vann identifies an aspect of early Quaker growth that mimics McGavran's model.

Vann also states that George Whitehead 'seems to have spoken almost as often among the Baptists as in specifically Quaker meetings'.<sup>514</sup> Interactive outreach with rivals offers superior growth opportunities: the numeric advantage of group versus individual conviction. Strategy (Section 5.10.1) discusses such interactions in terms of assimilation and/or predation. Whether picked up or pilfered, essentially one entity is losing membership to another via involuntary loss. This leaves open speculation on other processes, namely acquisition and merger. Acquisition occurs when a survivor entity absorbs a rival in a win-lose scenario. Merger occurs when two entities choose to retain hybrid elements of each in a win-win scenario. While all of these may yield the same numeric outcomes, they differ in process. Essentially, predation and assimilation are attrition from the bottom, while merger and acquisition are realignment from the top. Wimber discusses these latter growth avenues in his Power Evangelism model (Section 3.7). Such mergers (or acquisitions) may have been attempted by Fox with rival leaders. If so, Braithwaite concludes that such negotiations must

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<sup>513</sup> The People Movement model (Section 3.3) – communication channels of least resistance associated with high productivity.

<sup>514</sup> Vann, *The Social Development of English Quakerism, 1655-1755*, p.13.



have failed.<sup>515</sup> Braithwaite's statement does however indicate the presence of speculation on the matter. Ultimately, evidence is scarce.

There is some commonality with Wimber's Power Evangelism model, which arguably drew some inspiration from the *Journal*. Wimber, a former Quaker minister, references Fox as partial support for his 'signs and wonders' proposition in Outreach.<sup>516</sup> Both reference miracles in model operation, yet with some differences. Wimber asserts that miracles are an integral part of evangelism and directly affect its success. There is intentionality in their invocation, accompanied by some expectation of their occurrence. Although he allows that miracles will not always occur on command, the expectation is sufficiently high that the model is predicated upon their occurrence. For the *Journal*, there is a recognition of miraculous operations in evangelism. That recognition appears as a ratification, yet not as an essential element, of evangelistic efforts; in short, a 'God is with us' confidence.<sup>517</sup> Supernatural phenomena are not essential to the Foxian model, and their absence would not materially affect the model's definition.

Others may disagree with this latter assertion. Thus far, Divine intervention has been internally discussed as augmenting evangelizers, yet not necessarily producing adherents.<sup>518</sup> Jones elevates Fox to the level of miracle worker and associates that with acquisitions. In *George Fox's Book of Miracles*, he asserts that there are 'more than 150 entries of cures attributed to Fox, many of them of

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<sup>515</sup> Braithwaite, *The Beginnings of Quakerism*, p.71. 'If Fox started out with the expectation of winning the Puritan leaders of the county, he must be held to have failed in his enterprise.'

<sup>516</sup> Wimber and Springer, *Power Evangelism*, p.226.

<sup>517</sup> And a *de facto* 'God is against them' attitude.

<sup>518</sup> These are frustration, serenity, and sustenance. See Outreach (Section 5.4.5).

the seeming miracle type'.<sup>519</sup> He characterizes Fox as 'a remarkable healer of diseases with the undoubted reputation of a miracle-worker'.<sup>520</sup> Within the *Journal*, however, such an impression is absent. Miracles do not appear to be causal agents of Fox's stature nor to be credited to him personally. Miracles appear to be supportive rather than causal.

One argument, however, is that the entire early Quaker movement was a consequence of Divine involvement. To discuss this argument requires some closer examination of early Quaker theology. Michael Birkel discusses the theology of leading Quaker George Keith, who provides some insight:<sup>521</sup>

The witness of God in your Consciences hath answered our Testimony that we are of God, and that which we declared unto you, was not a cunningly devised Fable, but the living Truth of the Living God, which hath been revealed to us, and which we have learned from the Spirit of Truth.<sup>522</sup>

Birkel comments that Keith wrote of a deeply emotional experience in 'silent worship'.<sup>523</sup> It was worship composed of 'Communion and Communication of the Spirit and Life of God' and produced an 'immediate revelation'.<sup>524</sup> The argument would be that such revelations catalyze motivations to evangelize. While this is

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<sup>519</sup> Fox, Cadbury, and Jones, *George Fox's 'Book of Miracles'*, p.ix.

<sup>520</sup> Ibid. It should be noted that the *Book of Miracles* was also written by George Fox, after the *Journal*. See Moore, "Towards a Revision of the Second Period of Quakerism," p.19.

<sup>521</sup> George Keith was a Scotsman who lived somewhat after the study period (early 1660s). He rose to prominence within the Quakers and traveled with such notables as George Fox, William Penn, and Robert Barclay. He is, however, remembered as 'the great apostate', having later undergone a schism with the main Quaker body. His *Immediate Revelation* is considered a 'major work of early Quaker theology'. See Birkel, "Immediate Revelation, Kabbalah, and Magic," p.256.

<sup>522</sup> Ibid., p.257. Birkel quotes George Keith in George Keith, *Immediate Revelation, or, Jesus Christ the Eternall Son of God Revealed in Man and Revealing the Knowledge of God and the Things of His Kingdom Immediately : Or, the Holy Ghost, the Holy Spirit of Promise, the Spirit of Prophecy Poured Forth and Inspiring Man and Induing Him with Power from on High ... Not Ceased, but Remaining a Standing and Perpetual Ordinance in the Church of Christ and Being of Indispensible Necessity as to the Whole Body in General ... / Writ by George Keith, Prisoner of the Truth in the Tolbooth of Aberdein, the 29th of the Third Moneth, 1665 (Aberdeen: s.n.), 1668).*

<sup>523</sup> Birkel, "Immediate Revelation, Kabbalah, and Magic," p.257.

<sup>524</sup> Ibid., p.258.

not an argument championed here, it has some merit. On the one hand, any and all evangelistic operations will likely premise their efforts on some form of Divine motivation. Further, motivations to begin are a somewhat different consideration than mechanisms to continue. That said, a movement is nevertheless composed of individuals, each of whom may become similarly informed and inspired, i.e. Birkel's 'Primacy of Experience'. Thus, as each person becomes exposed to and affected by Divine revelation, there is arguably a mechanism of growth at work. Such a mechanism, within this study, would be viewed as an application of Hayward's epidemiology.<sup>525</sup> Essentially, Divine communication is the contagion; the rate of spread is determined by the number of 'highly infectious' individuals.

Additionally, not all authors may support other characterizations made in Outreach (Section 5.4). Vann states that 'in one sense, there was no real effort at evangelism'.<sup>526</sup> Members sought out others 'who were true fellow-members', yet not to 'make adherents'.<sup>527</sup> This is seemingly a simplifying romanticism. Howard Brinton contends that 'small home meetings constituted the seed-bed out of which the Quaker movement grew'.<sup>528</sup> His rationale is that 'the proclaiming of the message to great crowds was not, and could not have been, the primary factor in the early growth of Quakerism'.<sup>529</sup> This rationale depends heavily upon the role of silence in early Quaker worship.<sup>530</sup> From this, he posits the axiom that the 'means determine the end'.<sup>531</sup> Essentially, a religion propagated by sermons and

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<sup>525</sup> Viewed within this study. See Hayward (Section 4.2.11).

<sup>526</sup> Vann, *The Social Development of English Quakerism, 1655-1755*, p.9.

<sup>527</sup> Ibid.

<sup>528</sup> Brinton, *Quaker Journals : Varieties of Religious Experience among Friends*, p.27.

<sup>529</sup> Ibid.

<sup>530</sup> Ibid., p.26.

<sup>531</sup> Ibid.

evangelistic appeals will tend to rely on words in its worship.<sup>532</sup> Conversely, for a Quaker worship predicated upon silence, growth could not have been propagated by evangelistic orations. Brinton maintains:

A careful scrutiny of early Quakerism shows that spectacular events did not constitute the heart and core of the movement. Its real strength lay in the quiet, inconspicuous growth of small meetings in many homes where sometimes as few as three or four waited upon God in silence until one of those present felt moved to speak. Often there was no speaking at all.<sup>533</sup>

Crediting meetings as the primary mechanism of growth remains axiomatically posited rather than evidentially supported. Brinton rightly identifies small groups as a component of growth. Nonetheless, he offers growth explanations wholly premised on Worship attributes.<sup>534</sup> In doing so, he ignores functional contributions from other model constructs, save structurally arranged small groups.

## 6.6 WORSHIP

Missing from the *Journal* are characterizations of vocal and animated worship activities of the type indicated by Tarter.<sup>535</sup> Tarter studied primary materials from the earliest accounts of Quaker meetings,<sup>536</sup> in which she found:

Descriptions of the Meetings ... with hundreds of Friends gathered at a time, and with Meetings lasting anywhere from six to eight hours, men and women would wait for spirit to pour onto flesh and then quake with the living testimony of God.<sup>537</sup>

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<sup>532</sup> Ibid.

<sup>533</sup> Ibid., p.27.

<sup>534</sup> That said, Brinton's text focuses on religious experience rather than specifically growth, and therefore cannot be expected to provide a comprehensive explanation.

<sup>535</sup> Tarter, "Go North!", p.86.

<sup>536</sup> Ibid., p.83.

<sup>537</sup> Ibid.

She renders a visualization of early Quaker worship known 'experientially and viscerally'.<sup>538</sup> She offers an early anti-Quaker tract, *The Quakers Dream*:

Very observable it is, that at their meetings (after lodg silence) some|times one, sometimes more, f[...]ll into a great and dreadful shaking & trem|bling in their whole bodies, and all their joynts, with such risings, & swell|lings in their bellies and bowels, sending forth such shreeking, yellings, howlings, and roarings, as not onely affrighted the spectators, but caused the Dogs to bark, the Swine to cry, and the Cattel-ran about, to the asto|nishment of al[...] that heard them.<sup>539</sup>

Tarter contends that convincement produced a transmogrification involving a 'corporeal manifestation of God' with the 'divine moving in them', literally.<sup>540</sup>

Participants abandoned rationality, and in turn the 'physicality of their worship was perceived as the affirmation of the living Christ'.<sup>541</sup> She relates accounts of women falling to the floor, 'howling in travail' as their bellies swelled:<sup>542</sup>

In effect, they were graphically simulating birth, or the second birth of Christ in their sacralized bodies. The literal and metaphorical melded together with accounts of women experiencing painless childbirth, a testament to their no longer living under the curse of Genesis but rather existing in a perfect and prelapsarian state.<sup>543</sup>

Healey indicates that such 'ecstatic worship' persisted into the early 1660s.<sup>544</sup> She indicates that it gave rise to accusations of 'demon possession', and public nudity

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<sup>538</sup> Ibid., p.86.

<sup>539</sup> Anonymous, *The Quakers Dream: Or the Devil's Pilgrimage in England : Being an Infallible Relation of Their Several Meetings, Shreeking, Shakings, Quakings, Roarings, Yellings, Howlings, Tremblings in the Bodies, and Risings in the Bellies: With a Narrative of Their Several Arguments, Tenets, Principles, and Strange D Ctrine [Sic]: The Strange and Wonderful Satanical Apparitions, and the Appearing of the Devil Unto Them in the Likeness of a Black Boar, a Dog with Flaming Eye, and a Black Man without a Head, Causing the Dogs to Bark, the Swine to Cry, and the Cattel to Run, to the Great Adminration of All That Shall Read the Same* (London: G. Horton, 1655), p.3.

<sup>540</sup> Tarter, "Go North!," p.88.

<sup>541</sup> Ibid.

<sup>542</sup> Ibid., p.89.

<sup>543</sup> Ibid.

<sup>544</sup> Healey, "From Apocalyptic Prophecy to Tolerable Faithfulness," p.278.

as a testimony also contributed to the controversy.<sup>545</sup> Moore corroborates instances of public nudity, indicating that most occurred between 1652 and 1654, and only sporadically thereafter. She asserts that the expression was 'intended to signal the barrenness of contemporary society', yet also to causally precipitate the 'coming of God's kingdom'.<sup>546</sup>

While specific worship expressions of the early movement are not wholly within the scope of this study, a somewhat better focus is achieved with their inclusion. Experiential 'quaking', according to Tater, 'above all, ushered in apocalyptic revelation and celestial presence on earth'.<sup>547</sup> Tarter suggests that this attribute of early Quaker worship later served as a 'source of embarrassment',<sup>548</sup> inducing a range of reactions from topical avoidance to intentional censorship.<sup>549</sup> Revelation of this attribute, however, renders some context on the Quakers' migration toward social acceptance and respectability.

## 6.7 SERVICE

Gwyn similarly indicates that 'there was a great desire' to assist the hapless.<sup>550</sup> Moore indicates that other early Quaker tracts deplore societal systems that enrich some while impoverishing others.<sup>551</sup>

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<sup>545</sup> Ibid.

<sup>546</sup> Moore, *The Light in Their Consciences*, p.126.

<sup>547</sup> Tarter, "Go North!", p.88.

<sup>548</sup> Ibid., p.87.

<sup>549</sup> Ibid., p.89.

<sup>550</sup> Gwyn, *The Covenant Crucified*, p.80.

<sup>551</sup> Moore, "Towards a Revision of the Second Period of Quakerism," p.15. Although no specific mitigating actions are connected with this statement.

[Fox]criticized the society that allowed extreme poverty to exist alongside great riches, yet he respected the rights of private property, and therefore retained the support of some rich and influential people.<sup>552</sup>

Braithwaite references a Kendal Fund,<sup>553</sup> for the inception of which Elsa Glines credits a letter from Margaret Fell in 1653, *To Prisoners in Lancaster Castle*.<sup>554</sup> Fell had earlier sent money to help several members.<sup>555</sup> This letter offered 'praise and encouragement' for others currently imprisoned, and expresses the need for ongoing 'monetary support'.<sup>556</sup> The first accounts of the Fund appear in 1654.<sup>557</sup> Nonetheless, the Kendal Fund is appropriately located within Fellowship, given its purpose to help other Quakers.

## 6.8 STRATEGY

Moore asserts that Fox's travels were intentional and strategic, and that he planned his routes to intercept predisposed individuals and susceptible groups.<sup>558</sup> She notes that Dewsbury followed Fox's lead:

In the spring of 1652 Dewsbury repeated Fox's autumn route, establishing several meetings, while Nayler and Farnworth joined Fox in a westward journey that led to the rapid growth of Quakerism in North-West England.<sup>559</sup>

Moore's contention is unnecessary to establish Strategy, but is supportive.

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<sup>552</sup> "The Inevitability of Quaker Success?," p.50.

<sup>553</sup> Braithwaite, *The Beginnings of Quakerism*, p.135.

<sup>554</sup> Glines, *Undaunted Zeal: The Letters of Margaret Fell*, p.54.

<sup>555</sup> Ibid.

<sup>556</sup> Ibid.

<sup>557</sup> Ibid.

<sup>558</sup> Moore, *The Light in Their Consciences*, p.13. 'He planned his journey to meet up with potentially useful and sympathetic people and separated church groups, and to pass through one area where a long-running tithe strike was just beginning.'

<sup>559</sup> Ibid.

Concerning provocation, Vann states that ‘often public interest in the new doctrine and the combativeness of its opponents led to public disputations’.<sup>560</sup> Ingle states that Fox ‘cultivated divisiveness’.<sup>561</sup> Braithwaite labels Fox a ‘formidable antagonist’,<sup>562</sup> referencing Fox’s *The Great Mystery of the Great Whore*. In this publication, whose title alone is inflammatory, Fox contradicts and defames Quaker detractors:

‘He that loves God, keeps his commandments.’ But what! are you not false witness bearers that call yourselves ministers of the gospel? and coveters after other men’s goods, houses, &c.? Are not you committers of adultery and stealing? Are not you murdering men in holes for goods, like a troop of robbers, as the company of priests did in the day of the law and prophets?<sup>563</sup>

Further, Braithwaite labels Farnsworth, Howgill, Hubberthorne, and George Whitehead ‘controversialists’.<sup>564</sup> Wright states that Quaker exhortations produced ‘antagonism among Anglicans, Presbyterians, and Independents’<sup>565</sup> and ‘courted publicity’.<sup>566</sup> She contends that Quakers engaged in ‘spectacular’ means to ‘gain popular attention’.<sup>567</sup> Moore too asserts that Quaker ‘sufferings had good publicity value’.<sup>568</sup> Hence, scholarship tends to support a Provocation strategy.

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<sup>560</sup> Vann, *The Social Development of English Quakerism, 1655-1755*, p.12.

<sup>561</sup> Ingle, *First among Friends*, p.4.

<sup>562</sup> Braithwaite, *The Beginnings of Quakerism*, p.299.

<sup>563</sup> George Fox, *The Works of George Fox*, vol. 3 (New York: Isaac T Harper, 1831), p.422. *The Great Mystery of the Great Whore* was originally published in London in 1659.

<sup>564</sup> Braithwaite, *The Beginnings of Quakerism*, p.299.

<sup>565</sup> Wright, *The Literary Life of the Early Friends, 1650-1725*, p.2. ‘In addition the Quaker press, issuing tract after tract in which Calvinistic views were ruthlessly assailed, raised storms of disapproval.’

<sup>566</sup> *Ibid.*, p.9.

<sup>567</sup> *Ibid.*, p.2.

<sup>568</sup> Moore, *The Light in Their Consciences*, p.157.



### 6.8.1 Contrast with Modern Models

This strategy stands in some contrast to modern models. Nevius' model advocated indigeneity as a means, among other reasons, to reduce friction with (and promote acceptance by) prospects. McGavran advocated amiable propagation along sociological lines. Warren advocated infiltration: different yet appearing the same.<sup>569</sup> While not all these are equal, each approach is generally relational, or at a minimum not confrontational. The last two models, Kimball (Emergent) and White (Circle), are both highly empathetic if not placatory: approaches that not only do not confront, but also seek not to offend. These latter models represent the current conciliatory or tolerant paradigm that arguably remains the norm today.<sup>570</sup> Thus, Fox's confrontational approach remains unique by comparison.

This uniqueness appears related to the model context. Foxian Outreach centered on contests of biblical wit (see Section 5.4). This necessitated a commonality of Christianity, and indeed the English population of the era was steeped in some form of either Catholicism or Protestantism. Thus, the model is domestic and operates largely on other Christians. Models by Nevius, Allen, and McGavran are foreign (missionary) models clearly operating on non-Christian populations. All remaining modern models are domestic models. That said, their presumptions of Christian commonality diminish chronologically. By Kimball's time

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<sup>569</sup> Warren, *The Purpose Driven Church*, p.236.

<sup>570</sup> As of 2022.

(2003), he flatly states that Christian commonality can no longer be assumed<sup>571</sup> and is a foundation upon which his model operates. The beginning of this recognition occurred much earlier, nevertheless. Warren's model, nearly twenty years before, establishes an 'us' and 'them' distinction within a domestic context.<sup>572</sup> Thus, modern models transition from presumed commonality to acquiesced non-commonality.

Hayward's modeling of church growth has application here. He establishes growth as an interaction between 'infectives' and 'susceptibles' (Section 4.2.11). He theorizes that the rate of growth is the result of the number of infectives and their effectiveness in contact with susceptibles. Not well discussed is the receptivity of susceptibles. Essentially, the number *and effectiveness* of infectives are paired only with the number of susceptibles, yet not their receptivity. The result is a somewhat asymmetrical analysis. It is an aspect that Hayward recognizes. 'Growth', he states, is 'easier to reason from the infectives' viewpoint.<sup>573</sup> In this regard, he acknowledges that 'there are endemic infections'.<sup>574</sup> Thus, growth can occur both endemically and epidemically, the former being relative growth within an intra-Christendom context, the latter the absolute growth of Christendom in an inter-faith context. While concentrating on the latter, he clarifies overall growth by source (i.e., susceptible population subgroup):

biological (those born to church members, who themselves become members); conversion (those who become members having had no

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<sup>571</sup> Kimball, *Emerging Church*, p.14. The 'un-churched population of the United States is now the largest mission field in the English-speaking world, and the fifth largest globally'. This was in 2003.

<sup>572</sup> Hence his 'infiltration' approach (see Section 3.9.9).

<sup>573</sup> Hayward, "A Dynamic Model of Church Growth," p.6.

<sup>574</sup> *Ibid.*, p.14.

upbringing in the church); transfer in (those who move into the church from another).<sup>575</sup>

Of the three, arguably the greatest barriers to growth lie with the 'conversion' group, those outside the faith, while fewer impediments lie with the 'biological' and 'transfer' groups. Therefore, intra-Christendom growth is more readily achievable than inter-faith growth, being more of a matter of competition from within than conversion from without.

The stellar growth of the Quakers<sup>576</sup> can be fairly characterized as endemically intra-Christendom. Braithwaite states that 'often the Quaker message proved like a spark falling in prepared tinder'.<sup>577</sup> He contends that Seekers were a 'strong group' to enter among the early Quakers.<sup>578</sup> Large convincements took place in 'Westmorland and North Lancashire' in 1652,<sup>579</sup> and the 'expansion into Cumberland in the following year was largely done with the help of Seekers'.<sup>580</sup>

Indeed, it is not too much to say that over the part of England where Quakerism planted itself most readily the communities of Seekers had already prepared the way.<sup>581</sup>

Hence, receptivity of susceptibles can have a significant effect on growth.

However receptivity appears within a equation it can emerge in the field as a sanitized form of predation. Quaker growth came at the expense of rival sects and denominations. Predation was endorsed by both John Wimber and Peter Wagner.<sup>582</sup> Wimber admits no regrets concerning the peril of smaller churches

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<sup>575</sup> Ibid. 'All three have their opposite in terms of decay: death, reversion and transfer out.'

<sup>576</sup> See Introduction (Section 1.3).

<sup>577</sup> Braithwaite, *The Beginnings of Quakerism*, p.26.

<sup>578</sup> Ibid.

<sup>579</sup> Ibid.

<sup>580</sup> Ibid., p.27.

<sup>581</sup> Ibid.

<sup>582</sup> Wimber was a protégé of Wagner. Wimber and Springer, *Power Evangelism*, p.18.

confronted by the rise of mega-churches. Wagner expresses a preference for the strongest within a survival-of-the-fittest paradigm. Still, neither Wimber nor Wagner advocates provocation. Ultimately, the Provocation strategy is unique among all models. Nevertheless, its effectiveness is undemonstrated on non-Christian populations.<sup>583</sup>

### 6.8.2 Ingenium

Barbour and Roberts contend that Quakers considered themselves to be 'God's ambassadors'.<sup>584</sup> Wright remarks that 'to his early converts he [Fox] appeared almost as a second John the Baptist'.<sup>585</sup> There is an 'enormous quantity' of Quaker primary documents comprising letters, reports, epistles, and memoranda, of which the *Journal* is a part.<sup>586</sup> Certain of these works by Fox labeled as 'epistles' tend to confer a sanctity mirroring the epistles of the Bible. Like the prophet Paul wrote epistles in biblical times, so too did Fox write epistles as a prophet of God in his time.<sup>587</sup> Of all Fox's works, his *Journal* is mostly closely analogous to the Book of Acts. Acts is the narrative of the growth of Christianity after the death and resurrection of Jesus. Likewise, the *Journal* is the narrative of the Quakers' growth after Fox's revelation of Christ.

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<sup>583</sup> Within the study period.

<sup>584</sup> Barbour and Roberts, *Early Quaker Writings, 1650-1700*, p.439. Barbour and Roberts reference a poem found in Thomas Ellwood's *Speculum Saeculi* (1667). Ellwood was an understudy to John Milton and editor of the manuscripts of George Fox.

<sup>585</sup> Wright, *The Literary Life of the Early Friends, 1650-1725*, p.28.

<sup>586</sup> Moore, *The Light in Their Consciences*, p.xi.

<sup>587</sup> This study does not seek to ratify this equivalence, only to shed light on the Ingenium.

Gwyn contends that Fox understood 'Christ's revelation as an apocalyptic event':

The thrust of Fox's work was to gather a new community through the public preaching of the apocalyptic gospel. This Church would take Christ's revelation into social and historical realms by establishing Christ's rule, the kingdom of God, on earth.<sup>588</sup>

Gwyn points to a source of the Ingenium: 'Their experience of Christ ... is the revelation of history – not only the history recorded by scripture, but also the end of history foretold by scripture.'<sup>589</sup> Wright also links their behaviors and actions to a sense of agency and eschatology.<sup>590</sup> Hinds argues that their movement was 'premised' on the end of chronological time.<sup>591</sup> The result is that the *Journal* exhibits a coincident temporality.<sup>592</sup> 'Premised', however, is more accurately stated as 'incepted'.<sup>593</sup> The *Journal* was written some twenty years after the study period. With time, corporeal eschatological expectations had diminished.<sup>594</sup> Allen and Moore say that the Quakers 'continued to give warnings of the coming wrath of God, but they came to realize that the full coming of the Kingdom of God was not imminent'.<sup>595</sup> Wilcox also notes their 'disappointed eschatological hopes'.<sup>596</sup> As such, the official position within the *Journal* is 'but Christ is come, and doth

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<sup>588</sup> Gwyn, *Apocalypse of the Word*, p.260.

<sup>589</sup> Ibid. Stated otherwise, Gwyn suggests that their experience of Christ was interpreted as the end of time.

<sup>590</sup> Wright, *The Literary Life of the Early Friends, 1650-1725*, p.9.

<sup>591</sup> Hinds, *George Fox and Early Quaker Culture*, p.82.

<sup>592</sup> Ibid. Much of her Chapter 4 discusses the *Journal's* temporality, beginning on p.82.

<sup>593</sup> In her defense, however, her book is entitled .... *Early Quaker Culture*.

<sup>594</sup> Moore, *The Light in Their Consciences*, p.66. 'Nayler and others were beginning to realize that this was not going to happen.'

<sup>595</sup> Allen and Moore, *The Quakers, 1656-1723*, p.115.

<sup>596</sup> Wilcox, "The Theology of the Early Friends," p.118. She discusses modifications to their theology as a result.

dwell and reign in the hearts of his people'.<sup>597</sup> Thus, the *Journal* retains some of the original zeal for Christ's arrival, yet tempered with the reality of time.

### 6.8.3 Niche

Chapter 5 identified the remnants of a gender equality canon.<sup>598</sup> Tarter alleges that the canon's obscurity in the *Journal* is the result of censorship.<sup>599</sup> She contends that 'Quakerism invited women not only to worship, but also to quake, prophesy, travel, preach and write in the beginning of the Quaker movement',<sup>600</sup> adding: 'Here, at last, were a group of men and women rejecting dualism, celebrating corporeal prophecy, [and] upholding the authority of both sexes in the church.'<sup>601</sup> Mary Van Vleck Garman offers agreement: 'Quakers, as a sign to the rest of the world, were called to work in partnerships that crossed the prevailing gender, class, and racial boundaries.'<sup>602</sup> Wes Daniels also agrees: 'from the beginning, Quakers identified and encouraged the work of women ministers.'<sup>603</sup>

Thus, women's roles and contributions arguably are expunged from the *Journal*. If so, the diminution of prominent, early Quaker women may be no greater than that similarly observed with their male counterparts. As previously stated, the *Journal* generally deemphasizes *all* characters other than Fox.<sup>604</sup>

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<sup>597</sup> Fox, *The Works of George Fox*, 1, p.287. (This statement chronologically occurs in the *Journal* in 1656.)

<sup>598</sup> See Section 5.10.3.

<sup>599</sup> Tarter, "Go North!," p.92.

<sup>600</sup> *Ibid.*, p.89.

<sup>601</sup> *Ibid.*

<sup>602</sup> Garman, "Quaker Women's Lives and Spiritualities," p.233.

<sup>603</sup> Daniels, "A Convergent Model of Hope," p.148.

<sup>604</sup> Discussed in Talent (Section 5.3).

Thus, while some scholars allege sexism, the *Journal* arguably pursues singularity, a focal fixation on Fox to the exclusion of all others, male or female.<sup>605</sup>

#### 6.8.4 Strategy Development

As discussed in Research Design (Section 2.3.5), the question may occur as to which strategy arose first (Table 9).

Number	Process	Sequence
1	Conventional hierarchy	Ingenium > Plan > Niche > Pattern
2	Formalizing an emergent strategy within an Ingenium	Ingenium > Pattern or Niche > Plan
3	Pattern or Niche producing an Ingenium	Pattern or Niche > Ingenium
4	Ingenium constraining the limits of Position	Ingenium > Niche 'A' to 'B' but not 'X'

**Table 9 Sequences of Strategy Development.**

Hence, one question is whether Fox developed a Plan that produced a Niche and a Pattern, or whether a Pattern and a Niche eventually resulted in a Plan.

Mintzberg contends that concluding intent from consistency alone may be erroneous.<sup>606</sup> Intent is purposed to regulate 'behavior before it takes place'.<sup>607</sup>

Conceivably, however, someone could have consistently performed other than

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<sup>605</sup> To be precise, Daniels', Wilcox's, and Tarter's statements take in a broad range of Quaker primary documents. Tarter, however, also specifically identifies the *Journal*.

<sup>606</sup> Mintzberg, "The Strategy Concept I: Five Ps for Strategy," p.13.

<sup>607</sup> *Ibid.*, p.16.

intended. Therefore, substantiation of a Plan requires substantiation of intentionality rather than mere observation of consistent events. Much of the *Journal* exhibits a paratactic construction and is thus not given to displays of intentionality.<sup>608</sup> There are exceptions, however:

Moreover, when the Lord sent me into the world, he forbade me 'to put off my hat' to any, high or low.<sup>609</sup>

The Lord had showed me, while I was in Derby prison, that I should speak in steeple-houses, to gather people from thence.<sup>610</sup>

Church incursions and withholding of hat honor became staples of the early Quaker movement. Therefore, advance directives that are followed by consistent actions make intentionality arguable. This raises support for Process 1, in which a Plan produced a Niche and a Pattern. That said, the *Journal* was written some twenty years post-factually. Exact chronologies are suspect, and past recollections likely biased by hindsight. Thus, it cannot be reliably asserted that statements of intent actually preceded patterns.

Nonetheless, Mintzberg catches the interplay between intent and pattern. Strategies may emerge 'step by step, but once recognized' are 'made deliberate'.<sup>611</sup> Essentially, recognized patterns prompt formalization in plans. Mintzberg, however, does not place mutual exclusivity on any of the four processes. At one point a Plan may give rise to a Pattern, only later for it to be realized that emerging Patterns serve to alter the Plan. In either event, the

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<sup>608</sup> An example of paratactic verse would be 'I came, I saw, I conquered'. Hinds also notices the paratactic construction, although her chapter is more concerned with temporality than intentionality. See Hinds, *George Fox and Early Quaker Culture*, p.95.

<sup>609</sup> Fox, *The Works of George Fox*, 1, p.91. The year is 1648.

<sup>610</sup> *Ibid.*, p.128. The year is 1651.

<sup>611</sup> Mintzberg, "The Strategy Concept I: Five Ps for Strategy," p.19.



conclusion is that Patterns and Plans are mutable. This stands in contrast to Ingeniums, which Mintzberg asserts tend to be immutable:

Once they are established, [Ingeniums] become difficult to change. Indeed, a [Ingenium] may become so deeply ingrained in the behavior of an organization that the associated beliefs can become subconscious in the minds of its members.<sup>612</sup>

Yet how does an Ingenium arise? Mintzberg credits the early, formative years of entities in 'interacting with the world as they find it'.<sup>613</sup> He contends that organizations 'appear to develop "character" – much as people develop personality'.<sup>614</sup> Essentially, early interactions produce patterned responses and developed positions, which incrementally result in an Ingenium.<sup>615</sup> This is the scenario posed by Process 3. As the Ingenium forms, it matures and becomes immutable. Thereafter, it both guides and limits succeeding patterns and niches in a process of subordination. The created becomes the superior immutable and the creators the dispensable subordinates. This is Process 4 at work.

The early, pre-movement years of the *Journal* support the presence of interactions leading to an Ingenium. The narratives begin with Fox's formative years, delineating impressions, frustrations, and observations, all contributing to an internal foundation from which Fox launches his movement. This is one of the reasons that the pre-movement years are included within the study period. Not to do so would leave a vacuous absence in our understanding of the Ingenium observed. Once the Ingenium was formed, either Process 1 or 2 may have

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<sup>612</sup> Ibid.

<sup>613</sup> Ibid.

<sup>614</sup> Ibid.

<sup>615</sup> Ibid.

occurred, with the likelihood that either was at work at any given time. That said, the actuality of a Plan, with its prerequisite intent, is not pertinent to arguments supportive of a strategy. As Mintzberg states, strategies are more reliably identified by the ‘consistency of behaviors than in the articulation of intentions’.<sup>616</sup>

## 6.9 CRUX

Rosemary Moore asserts that ‘sufferings’ additionally ‘had good publicity value’.<sup>617</sup> Larry Ingle supports a corporate ideology of sacrifice, citing examples in which others were attracted to Quakerism ‘because of the good example of those who bore up under the suffering’.<sup>618</sup> More interesting is his assertion that Fox ‘saw clearly’ that ‘filling up the jails ... would lead to ultimate victory’.<sup>619</sup> Thus, questions are raised as to the intentionality of incarcerations: ‘Did Fox maneuver followers into harm’s way?’ and ‘Did Fox himself want to be jailed?’

Throughout the *Journal*, incarcerations receive extensive admonishments. Fox decries the persecution<sup>620</sup> and the *Journal* portrays his unyielding dedication to duty, regardless of consequences. To unconditionally accept this portrayal would discount human ingenuity. Incarcerations generated publicity. Reducing them would correspondingly reduce their exposure, and in turn diminish potential convincements. Thus, there are grounds to argue that Fox orchestrated arrests,

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<sup>616</sup> Ibid.

<sup>617</sup> Moore, *The Light in Their Consciences*, p.157.

<sup>618</sup> Ingle, *First among Friends*, p.212.

<sup>619</sup> Ibid.

<sup>620</sup> Fox, *The Works of George Fox*, 1., p.276.

including his own. This additive argument, however, would not negate a desire to be released. Emerging victorious from an incarceration arguably refreshes him physically and enhances his stature, which in turn serve to attract more crowds and allow for cyclical repetition.<sup>621</sup> Essentially, if one incarceration yields a benefit, then multiple incarcerations would multiply the benefit. Some support for this argument does come from the *Journal*. A 1656 episode has magistrates imprisoning a steady stream of Quakers.<sup>622</sup> Fox states that that ‘which they thought to have stopped the truth by, was the means of spreading it so much the more’.<sup>623</sup> Thus, he offers specific recognition that multiple imprisonments have, at a minimum, a linear effect.<sup>624</sup> The Crux, however, remains with the willingness to suffer.

#### 6.10 ORIGINALITY

Concerning theology, ‘very little of the Quaker message was new’, according to Angell and Dandelion.<sup>625</sup> That said, the ‘selection and emphasis of key elements was fresh’.<sup>626</sup> Fresh does not equate directly with originality, yet does connote an element of timing. Angell and Dandelion contend that Quakerism posed an ‘epistemological break’ from the biblicism of Puritan England.<sup>627</sup> The

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<sup>621</sup> *Ibid.*, p.253. The year is 1655. The movement has been underway for some eight years. Fox has been aggrandized by several imprisonments, some quite torturous, by this time.

<sup>622</sup> *Ibid.*, p.276. Purportedly under false pretenses.

<sup>623</sup> *Ibid.*

<sup>624</sup> *Ibid.*

<sup>625</sup> Angell and Dandelion, *The Early Quakers and Their Theological Thought*, p.8.

<sup>626</sup> *Ibid.*

<sup>627</sup> *Ibid.*

Quaker manner of 'knowing' merged with the 'eschatological expectation' of the era.<sup>628</sup> Gwyn notes that 'the interplay of epistemology and eschatology' had been developing throughout the 1640s, reaching a 'fever-pitch' with the execution of Charles I in 1649.<sup>629</sup> Quakers offered an 'apocalyptic spirituality'.<sup>630</sup> Gwyn contends that Fox understood the revelation of Christ as an 'apocalyptic event'.<sup>631</sup> Thus, the end was near for the early Fox, and his message melded together 'experience, scripture, and history'.<sup>632</sup> Apocalypticism was not unique to the early Quakers. Even within the *Journal*, Fox notes other sects who professed the belief.<sup>633</sup> Gwyn calls these 'key orienting elements', but otherwise characterizes early Quaker theology as 'fairly orthodox'.<sup>634</sup>

Arguably one of the more defining features of Quaker theology, the 'inward light', is of questionable originality. Hinds describes an 'inward illumination' advanced by Gerrard Winstanley of the Diggers as early as 1649.<sup>635</sup> Winstanley writes of Christ as a 'spreading power of light'. He states that 'Jesus Christ at a distance from thee, will never save thee; but a Christ within is thy Saviour'.<sup>636</sup> Hinds suggests that Winstanley was an early influencer of Quaker doctrine, and

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<sup>628</sup> Ibid.

<sup>629</sup> Douglas Gwyn, "Seventeenth-Century Context and Quaker Beginnings," in *The Early Quakers and Their Theological Thought*, ed. Angell, Stephen W. and Dandelion, Pink (Cambridge University Press, 2015), p.13.

<sup>630</sup> Ibid.

<sup>631</sup> Gwyn, *Apocalypse of the Word*, p.260. If an analogy may be hazarded here, death is recognized as inevitable for all, yet on one's own death bed that realization is of greater impact. In other words, timeliness alters the realization.

<sup>632</sup> Ibid.

<sup>633</sup> Fox, *The Works of George Fox*, 1, p.287. The year is 1656. 'While I was in prison here, the Baptists and fifth-monarchy-men prophesied, that this year Christ should come, and reign upon earth a thousand years.'

<sup>634</sup> Gwyn, "Seventeenth-Century Context and Quaker Beginnings," p.13.

<sup>635</sup> Hinds, *George Fox and Early Quaker Culture*, p.19.

<sup>636</sup> Ibid.

may have eventually become a Quaker.<sup>637</sup> Winstanley also held that this inward light 'superseded the Scriptures'.<sup>638</sup> Such direct illumination, as the ultimate arbiter of truth and scriptural interpretation, emerged as an outgrowth of the Quaker inward light theology. Hinds concludes that 'Quakerism [theologically] stood on ground already well-trodden by both earlier and other contemporary radical religious groups'.<sup>639</sup>

Gwyn examines Quakers' silent/unprogrammed worship services. He indicates that the practice was also common with Seekers: 'They met in silence, without use of formal sacraments, without any official clerical leadership, speaking only if moved by the Spirit'.<sup>640</sup> They met to 'wait upon the Lord', understanding 'baptism and communion to be inward realities'.<sup>641</sup> They placed a high value on the 'need for human stillness' as a means to 'sense the Spirit's motions'.<sup>642</sup> Gwyn states that the Seekers were sometimes called 'Waiters', who 'awaited a new revelation from God', yet also a 'new apostolate' to guide them.<sup>643</sup> Thus, silent worship may not have been a Quaker innovation.

One of the more spectacular tactics, disrupting of church services to engage in debate, also warrants examination. Within the *Journal*, Fox records his first arrest for this infraction in 1649.<sup>644</sup> He credits the tactic to Divine instruction: 'The Lord said unto me, "Thou must go cry against yonder great idol, and against

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<sup>637</sup> Ibid.

<sup>638</sup> Ibid.

<sup>639</sup> Ibid.

<sup>640</sup> Gwyn, *The Covenant Crucified*, p.89.

<sup>641</sup> "Seventeenth-Century Context and Quaker Beginnings," p.15.

<sup>642</sup> *The Covenant Crucified*, p.89. Gwyn places a tension between a worshipper's stillness and the spirit's motion.

<sup>643</sup> Ibid.

<sup>644</sup> Fox, *The Works of George Fox*, 1, p.94.

the worshippers therein.”<sup>645</sup> Again in 1651 Fox credits God, stating that ‘the Lord had showed me ... that I should speak in steeple-houses, to gather people from thence’.<sup>646</sup> Gwyn however contends that such ‘dramatic entries were already in practice by Fifth Monarchists’.<sup>647</sup> Their interruptions were less for theology and more about denouncing the system of tithes.<sup>648</sup> That said, purpose differs from tactic, and the tactic was used for differing purposes. Publicity resulted for both groups, nevertheless.

Both Quakers and Fifth Monarchists also stood in opposition to the tithe system, but there were others. Levellers also opposed tithes.<sup>649</sup> Their initiatives were geared toward a national covenant aimed at constitutional reforms:<sup>650</sup>

They advocated the abolition of monarchy and the House of Lords and full sovereignty for the House of Commons. They sought to expand the electoral franchise to include all freeborn Englishmen (not women), which would have more than quadrupled male suffrage. They advocated elections for sheriffs and justices of the peace, legal reforms, greater security for tenant farmers, a ban on military conscription, the abolition of tithes, and the end of the state Church.<sup>651</sup>

Fifth Monarchists’ aims went one step further. They were convinced that Christ would not return until tithes were formally abolished.<sup>652</sup> Their reforms were geared toward triggering the next millennium. Tithes were generally targeted by radical groups of the era.<sup>653</sup> Gwyn asserts that the ‘issue of tithes was central to Friends’

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<sup>645</sup> Ibid.

<sup>646</sup> Ibid., p.128.

<sup>647</sup> Gwyn, *Apocalypse of the Word*, p.31.

<sup>648</sup> Ibid.

<sup>649</sup> Gwyn, *The Covenant Crucified*, p.85.

<sup>650</sup> Ibid.

<sup>651</sup> Ibid.

<sup>652</sup> Ibid., p.87.

<sup>653</sup> Ibid., p.84.

and was a necessary inclusion to garner member involvement.<sup>654</sup> 'Tithes upheld and empowered a large, entrenched ecclesial structure that inevitably aimed to repress all alternative groups.'<sup>655</sup> As such, the Quakers were but one of a number of groups who opposed the tithe system.

Considering itineracy, Hinds characterizes Quakers' travels as fundamental to their 'constitution and self-maintenance'.<sup>656</sup> Calling it their '*modus operandi*', she contends that it 'made them who they were', solidifying their identity and codifying their processes.<sup>657</sup> That said, 'itinerant proselytism' was undertaken by a number of sects.<sup>658</sup> It was common, if not excessive. Hinds offers a portrayal:

After 1640 it must have seemed as though the bowels of Hell had opened to release the hordes of tramping radicals: in Wales alone in 1648 there were reckoned to be 800 itinerant preachers.<sup>659</sup>

Therefore, such itineracy was not uniquely Quaker.<sup>660</sup>

Martha Kate Peters covers the Quaker print medium in depth. She asserts that its use helped propel the movement into a 'national phenomenon'.<sup>661</sup> According to her, Quakers used print to establish an identity, formalize positions, and lobby the government.<sup>662</sup> The proliferation of print was common at the time, however. Gwyn explains that censorship was suspended in the 1640s.<sup>663</sup> As a result, many groups were circulating 'radical ideas as never before'.<sup>664</sup> A 'major

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<sup>654</sup> Gwyn, *Apocalypse of the Word*, p.48.

<sup>655</sup> *Ibid.*

<sup>656</sup> Hinds, *George Fox and Early Quaker Culture*, p.107.

<sup>657</sup> *Ibid.*

<sup>658</sup> *Ibid.*, p.106.

<sup>659</sup> *Ibid.*

<sup>660</sup> *Ibid.*

<sup>661</sup> Peters, "Quaker Pamphleteering," p.iii.

<sup>662</sup> *Ibid.*

<sup>663</sup> Gwyn, *The Covenant Crucified*, p.83.

<sup>664</sup> *Ibid.*

surge in tract and book' occurred as numerous sects availed themselves of their new-found liberty in a post-Guttenberg era.<sup>665</sup> Thus, while Quaker adeptness in print may have a bearing, such productions were not a Quaker innovation.

Other attributes of the early Quakers also bear examination. Gwyn states that the often thought to be idiosyncratic Quaker use of 'thee' and 'thou' was also practiced by the Fifth Monarchists.<sup>666</sup> The Quaker precept of gender equality was also acknowledged among the Baptists. Gwyn notes that the appearance of their 'women preachers' also caused a stir.<sup>667</sup> He formulates shifting gender roles as an outgrowth of the increased mobility of the military at the time. As men were displaced around the country more regularly, women necessarily adjusted to increased and differing responsibilities.<sup>668</sup> Thus, redefined gender roles may have been externally stimulated rather than internally innovated.

Ultimately, while the Foxian model is unique among all those studied, most of its attributes lack originality. Indeed, John Smolenski notes the resemblance between the Quakers and 'other Interregnum sects'.<sup>669</sup> He adds that 'Fox was not ... entirely original'.<sup>670</sup> Nonetheless, he counters thus:

Fox, Nayler, and other leading Quakers had done something more than simply adopting the beliefs of England's other radical sects. In a period in which attacks on the established church called the very idea of a national religious identity into question, early Friends created, in essence, a truly syncretic religious movement.<sup>671</sup>

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<sup>665</sup> Ibid.

<sup>666</sup> Ibid., p.84.

<sup>667</sup> Ibid., p.87.

<sup>668</sup> Ibid.

<sup>669</sup> John Smolenski, *Friends and Strangers: The Making of a Creole Culture in Colonial Pennsylvania*, Early American Studies (Philadelphia: University of Pennsylvania Press, 2010), p.28.

<sup>670</sup> Ibid.

<sup>671</sup> Ibid.



Smolenski appears to assert the old adage of the whole being greater than the sum of its parts. If so, he also identifies Talent as a foundational ingredient. As he puts it, 'if Fox was not ... entirely original, neither was he anyone's copy'.<sup>672</sup> Moore follows suit. She contends that, because of Fox, the Quaker entity 'developed differently' from other nonconformist groups:<sup>673</sup> 'Quakerism was a unitary body from its very early days.'<sup>674</sup> She cites strong leadership and centralized orchestration.<sup>675</sup> Independents and Baptists were congregational organizations, whose initiatives originated from disseminated local gatherings.<sup>676</sup> Further, Moore contends that neither Presbyterians, Independents, nor Baptists had a singular, central figure comparable to Fox.<sup>677</sup> Thus, Fox's uniqueness produced distinctions that did not exist among his rivals.

## 6.11 CHAPTER SUMMARY

The model generated in Chapter 5 arguably remains substantially intact with little modification. Differing views on Structure are perhaps most noticeable, the *Journal* indicating Minor Tenet and scholarship indicating Major. This is, however, a higher-level valuation, with little applicability to specific attributes. In this latter respect, there is no appreciable variance. That said, the *Journal* has limited

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<sup>672</sup> Ibid.

<sup>673</sup> Moore, "Gospel Order," p.54.

<sup>674</sup> Ibid. Centralized at Swarthmoor.

<sup>675</sup> Ibid.

<sup>676</sup> Ibid., p.55.

<sup>677</sup> Ibid.

references to Structure. There are few specifics and thus little opportunity for variance.

Talent within the *Journal* attracts some criticism. Scholarship generally expresses an appreciation for Fox, while assailing the *Journal's* near-eradication of other contributors, coming notably from a feminist perspective. However, such criticism is directed toward the *Journal* rather than the Journal model *per se*. The *Journal* fixates on Fox to the exclusion of all others, male or female. The Journal model emphasizes strong central leadership, without regard to gender.

Model Discipleship and Fellowship emerge as generally aligned with scholarship. Print media emerges as likely an understated attribute of Outreach. Otherwise, Outreach is well aligned with scholarship, with the exception of Brinton and Vann. Brinton contends that small groups were the primary mechanism of growth. Vann seemingly disavows Outreach altogether, yet does identify channels of communication along which growth occurred. Worship within the *Journal*, as with Talent, draws allegations of interpolation. Once again, such allegations focus on historicity. This study focuses on Worship as a Function of growth. Thus interpolation, if true, would alter Worship's attributes but not likely undermine Tenet status. Worship already carries a Major status.<sup>678</sup>

Scholarship does not generally focus on Strategy. The exceptions are perhaps Moore and Gwyn, both of whom have limited input on intentionality. Most scholarship available, however, does bolster the model characterizations arrived

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<sup>678</sup> There is the possible argument that restoration of visceral worship attributes would cause some reappraisal of Ingenium. That said, it seems unlikely. Ingenium has been defined as 'an ingrained way of perceiving the world'. Therefore, it is more likely that Ingenium formed worship attributes than that worship attributes formed Ingenium.

at here. Characterization of a Crux aligns well with scholarship. Finally, originality is largely an external analysis, having no effect of model delineation. Originality figures into a discussion of model attributes. Nonetheless, the combination of constructs and attributes renders the Foxian model unique.

Ultimately, outside scholarship appears generally well aligned and additive, rather than at odds or detractive. Therefore, the Foxian model as constructed is arguably a reasonably accurate model of growth for the early Quaker movement.

## 7 CONCLUSION

This chapter is intended to place a higher-level perspective on the material covered and to highlight original contributions to the field of study that have emerged. The chapter begins with the initial interest of the research, the answers sought, and the design to produce them. Discussion then moves to summations of each of the contemporary models, along with some appraisal of the analytical framework employed. Some overall observations of the population of models are presented. There is a pause at this point to deliberate the progress achieved and the validity for proceeding on to examine a primary document, the *Journal*. At this point original contributions are presented. The chapter ends with the implications for research, both past and future, followed by some summary remarks.

### 7.1 INTEREST AND DESIGN

The interest of this research remains a detailed understanding of early Quaker growth. It is a mechanical objective, involving questions such as ‘What did they do?’ and ‘How did they do it?’ This dissection of a religious phenomenon was intended to leave out the substance of religion in order to avoid bias and provide better visibility of the mechanics. The best-laid plans, however, never foresee all. As work progressed, it became apparent that the involvement and effect of theology were integral. Theologies often had a bearing, and accordingly were

brought into the discussion to the extent that they affected growth. That said, the epistemic approach remained.

What soon became apparent was the lack of a suitable framework for analysis. Descriptive research was deemed inadequately informative, given its inability to provide generalization. Ultimately a content analysis approach was paired with model concepts. Model definition had its own requirements, namely 'What is a model?', more specifically 'What is a church-growth model?', and finally 'What are its constructs?' As such, research had to work backward to construct a foundation before it could move forward to engage its focus.

While the pool of literature did not possess a framework, it did contain texts from practitioners offering models. A few initial texts were used to delineate the nature of church-growth models. While quite diverse in their propositions, some common constructs emerged from reading them. Constructs specific to churches were located within constructs common to organizational entities in general. The result formed a construct-based framework purpose-built to examine church-growth models.

Framework in hand, a thorough search was undertaken looking for church-growth models to examine. Twelve in total were identified, extending back to the late 1890s. The population of models was small enough that statistical sampling was unnecessary, and the framework was applied to the entire population. The result was a thorough exploration and discussion of each model individually. The output of this effort is contained in 'Modern Models' (Section 3), and some condensed characterizations follow.

## 7.2 MODEL RECAP

John Nevius' text (Nevius) was the earliest model to be encountered.<sup>1</sup> In some ways, it epitomized a classic missionary persona engaged in a selfless endeavor for Christendom. His process was to proselytize and deputize. It produced a self-described 'sarmentaceous' advance of conversions spreading across a province. His key contentions were indigeneity and volunteerism, which formed the hallmarks of his model. Nevius' contentions were not always well received in his day. Even fifty years later, comments in McGavran's text indicate little establishment alignment with Nevius' concepts.<sup>2</sup> Nevius is, however, credited with a formative influence contributing to the success of Christendom in present-day Korea.

Roland Allen (St. Paul) is the first author to propose a 'biblical model' of growth.<sup>3</sup> It would be unexpected to read a text from any pastor/missionary without some reference to Scripture. In this sense, his predecessor Nevius does quote Scripture, but does not postulate his model as biblical, whereas Allen does. Allen examines the actions and travels of the Apostle Paul, the primary missionary of the New Testament, to synthesize an itinerant model limited to basic discipleship. Ultimately, Allen asserts that Scripture contains God's model for growth, the distinction being that growth models should be of Divine origin, not human. In doing so, Allen establishes a standard to which future proponents would align: at

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<sup>1</sup> 1899. See Section 3.1.

<sup>2</sup> 1955. See Section 3.3.

<sup>3</sup> See Section 3.2.

a minimum, a church-growth model should be able to demonstrate scriptural support. Most post-Allen authors invoke a scriptural basis. Phrased alternatively, effectiveness alone is no longer a sufficient justification.

Donald McGavran (People Movement) opens his text by challenging an entrenched missionary bureaucracy holding a 'mission station' mentality.<sup>4</sup> His lasting contribution, however, was to introduce science into the arena. While he likely was aware that certain disciplines of science can be at odds with religion, he realized that religion could benefit from science. Thus, he introduced sociology. It is this analytical approach that defines his model: identification of problems and proposal of solutions that are based on sociological principles. Further, he also introduced economics and management science: redeployment of the scarce resources (economics) in response to emerging opportunities (management science). In this respect, the management science approach contained within this research is a furtherance of that approach.

Andy Anderson (Sunday School) may be best characterized as a pragmatist. His model is heavily process driven.<sup>5</sup> Rick Warren years later would tout his effectiveness. Although his specific methodologies were dated by Warren's time (the 1970s), Anderson's small-group concept was carried on in the models of later authors, including Warren. Perhaps Anderson's greatest contribution is pragmatism. In other words, higher-level theologies are translated into forward motion by systematic application of pragmatic processes. This latter aspect offers valuable consideration independent of the model chosen.

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<sup>4</sup> See Section 3.3.

<sup>5</sup> See Section 3.4.

David Yonggi Cho (Cell) brings organizational structure into focus, making it a foundational construct.<sup>6</sup> He has had enormous success, although similar success with the same model elsewhere has been spotty. George contends that the model did not translate well to America.<sup>7</sup> The issue of model portability arose. In retrospect, prior model authors allude to the same. Both Nevius and McGavran argued against assuming that a Western paradigm will export well to Eastern longitudes. In this instance, an Eastern concept did not fare well in the West. Thus, exporting models can be problematic. It is a problem not entirely unlike foreigners being seen as invaders, as noted by Nevius and McGavran. In both instances, foreignness hampers effectiveness. This is a concept that reemerges in later models.

Roberta Hestenes' (Covenant) small-group model was by no means novel in her day.<sup>8</sup> Anderson documents a small-group concept some twenty-three years earlier. Cho's work on structural cell groups was published in 1981, only two years prior to Hestenes'. Given Cho's success, the small-group discussion was likely a popular topic and Hestenes may have been only one more voice in the conversation. That said, she introduces sensitivity into the mix. She advocates a covenant relationship, a bonding between members. Such bonding, she asserts, is only capable with such affirmations as availability, openness, honesty, and sensitivity. Their intent is to provide Christian interaction in an environment of 'security and safety'.<sup>9</sup> On first analysis, the model seemed rather forgettable and

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<sup>6</sup> See Section 3.5.

<sup>7</sup> See Section 3.8.

<sup>8</sup> See Section 3.6.

<sup>9</sup> Hestenes, *Using the Bible in Groups*, p.14.



its inclusion in this study was marginal due its lack of emphasis on growth. In retrospect, however, Hestenes emerged as a precursor to later models. Her 'security and safety' contentions figured prominently in the last two and most recent models encountered.

John Wimber (Power Evangelism) reanimates the battle for creation in a contest between God and Satan.<sup>10</sup> Wimber, a Quaker pastor, seemed well aware of his historical roots, and drew upon 'spiritual weapons' not unlike those mentioned within the *Journal*. The power in evangelism, he asserted, is the power of God. He saw no reason not to call upon it, nay even to invoke it. Wimber's appeal is to some extent emotional. He advocated the abandonment of human rationality in acceptance of Christian spirituality, though it may not necessarily be fully understood.<sup>11</sup> He challenged Christians to invoke a spiritual power in their evangelism. That said, Wimber developed his appeal within a rationally constructed argument that Christianity cannot be entirely an intellectual assent. Essentially, knowledge alone is not sufficient; being fully informed does not confer Christianity. This is an argument with which undoubtedly few Christians would disagree, therefore his contention has merit. Moreover, church growth cannot be reduced to merely management science either. Finally, Wimber introduced an alternative to growth by internal generation, that of merger, which no other author discusses.

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<sup>10</sup> See Section 3.7.

<sup>11</sup> This is an issue phrased differently by Del Tackett, who asks, 'Do you really believe that what you believe is really real?' See Del Tackett, *The Truth Project* (Colorado Springs, CO: Focus on the Family, 2006), Study Guide.

Carl George (Meta) differentiated his objective from either a cell or a megachurch.<sup>12</sup> With 'cell' comes the connotation small units and with 'mega' comes the impression of size (i.e. large). His objective was a large, if not very large, church that has a cellular property. There are distinctions between Cho's earlier Cell and George's later Meta.<sup>13</sup> That said, George's goal was to combat the loss of intimacy that can develop with size. His concept may be viewed as a model marriage between Cho's structure and Hestenes' sensitivity. Cho does specifically address the growing depersonalization underway in industrialized countries,<sup>14</sup> and describes cell life as wonderfully communal.<sup>15</sup> George's ultimate contribution may be to reinforce managerial delegation via the use of affinity groups.

Rick Warren's (Purpose Driven) is distinguished as a corporate approach with constructs that are clearly and distinctly delineated.<sup>16</sup> The presentation appears to be heavily influenced by management science, despite some masking by synonyms. This latter aspect is of some interest. Warren's text appears to be a PR-refined work.<sup>17</sup> Warren, a pastor both before and after publication of his work, exhibited some recognition that while his book was intended for other pastors, it likely would reach a consuming public, as well as his congregation. Thus, he crafted his presentation for wider reception.

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<sup>12</sup> See Section 3.8.

<sup>13</sup> Some discussion was devoted to disambiguating Cho's and Carl's models. See Section 4.1.1.

<sup>14</sup> Cho, *Successful Home Cell Groups*, p.47.

<sup>15</sup> *Ibid.*, p.51.

<sup>16</sup> See Section 3.9.

<sup>17</sup> PR is an abbreviation of 'public relations'.

His approach may be generally characterized as receptivity crafted, in alignment with the adage that 'It's not what you say, it's the way that you say it.' Of course, with religion what is being said is important. Warren stated: 'It is a myth that you must compromise the message to draw a crowd.'<sup>18</sup> However, consider his approach as conveyed here:

For me, it is challenging and enjoyable to teach theology to the unchurched without telling them it is theology and without using theological terms. I've preached sermon series to the crowd on the incarnation, justification, and sanctification without ever using the terms.<sup>19</sup>

Warren borrows numerous business concepts (such as slogans, target marketing, returns on investment, etc.); he merely avoids using business jargon. This might have been to limit perceptions of merchandising religion.<sup>20</sup> Kimball (Emergent), for example, assailed the concept of a 'CEO' Pastor.<sup>21</sup> Regardless of the reasons, Warren's approach displays an adroit tact in adjusting presentations to manage perceptions. In one sense, it is a reduction of foreignness that can hamper effectiveness. In this regard, Warren used the term 'infiltration'.<sup>22</sup>

David Garrison's (CPM) model<sup>23</sup> required some disambiguation from McGavran's model of some forty-five years earlier.<sup>24</sup> Both featured mass movements of conversions for Christianity. In this aspect, Garrison emerged with the lower credibility of the two, given his recharacterization of some successful

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<sup>18</sup> Warren, *The Purpose Driven Church*, p.230.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid., p.70. Warren said that 'recently, church-growth methods have gotten a bad reputation. In some circles, they are considered unspiritual, even camal. Because some church-growth enthusiasts have overemphasized methods to the neglect of sound doctrine.'

<sup>21</sup> Kimball, *Emerging Church*, p.231. Kimball's book was published in 2003.

<sup>22</sup> Warren, *The Purpose Driven Church*, p.230.

<sup>23</sup> See Section 3.10.

<sup>24</sup> See Section 4.1.2.

churches around the world as CPM events that, by virtue of this study, are known to be the products of other models.<sup>25</sup> That matter aside, Garrison advocated the simplicity of doctrine found with Allen, supporting his assertions that full doctrinal knowledge is not required if not a barrier. This was an assertion also made by McGavran. One of Garrison's most notable statements is that CPMs can be initiated. Essentially, when conditions are right, people work hard enough, in the right ways, and so on, a CPM can be triggered. McGavran approached such phenomena opportunistically, but not causally. Thus, in this respect, Garrison differs from McGavran, and is unique in respect to other authors. While some of Garrison's examples of CPM are more convincing than others, his most significant omission may be that he did not look back far enough into history. His examples are all from the late twentieth century. Garrison's descriptions of a CPM phenomenon look arguably quite similar to the early Quaker movement.

Dan Kimball's (Emergent)<sup>26</sup> model is antithetical to models of the likes of George's and Warren's. Big becomes bad and professionalism is superficiality. That said, it is Rick Warren who wrote the foreword to Kimball's text, essentially endorsing it with all the contentions contained therein.<sup>27</sup> However, commonality exists concerning adaptation to changing conditions. Warren wrote that approaches 'must change [with] every generation'.<sup>28</sup> Kimball specifically targeted an emergent generation that assertedly lacks a Christian upbringing, and

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<sup>25</sup> Garrison, *Church Planting Movements*. Garrison brings into this conversation both Cho's Full Gospel Church in Korea and Bill Hybels' Willow Creek Church in Chicago, Illinois. See Part Two – Church Planting Movements Around the World, encompassing Chapters 3–10, beginning on p.32.

<sup>26</sup> See Section 3.11.

<sup>27</sup> This does not imply full agreement, however.

<sup>28</sup> Warren, *The Purpose Driven Church*, p.98.

therefore possesses no recognition of biblical authority. Essentially, it operates on a missional concept, that the mission field is now America. One notable goal is to fashion pastors more as 'holy men' and less like executives.<sup>29</sup> Another is to increase experiential involvement during services, evoking sensory responses in addition to cognitive ones. Perhaps the model is best summarized as a reintroduction of spirituality back into religion.

Rod White's (Circle) delivers a cerebral composition, vacillating between introspection, outward hostility, and model propositions.<sup>30</sup> It exposes as much about the author's frailties as it does of the model's constructs, although at times these are difficult to untwine. As much as Kimball's model is targeted to an emergent generation, White's model is specific to the inner-urban downtrodden, within an atmosphere of victimology. For White, these are the collateral damage of the major denominations: a flawed process of Christianization producing damaged goods. White's foundational remedy is unconditional love and pastoral care, elements that are common to Hestenes' contentions. However, the structure loosely incorporates Cho's cellular structure. It appears more fluidic, if not unstable, perhaps due to its constituency. White sought a 'safe place' where all persons are welcome, can reside, and can recover as much as possible.<sup>31</sup> He described his church's groups as 'sticky places', with all sorts of 'imponderable circumstances'.<sup>32</sup> He recognized that being safe is not the same as being saved.<sup>33</sup> In doing so, he separated acceptance of the person from acceptance of their

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<sup>29</sup> Kimball, *Emerging Church*, p.232.

<sup>30</sup> See Section 3.12.

<sup>31</sup> White, *A Circle of Hope*, p.10.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid., p.5.

theologies. This is a significant distinction. White limits the bounds of tolerance and inclusiveness short of syncretism. In brief, hybridity is not an option.

### 7.3 FRAMEWORK PERFORMANCE

The performance of the framework is worthy of discussion. It has proven to be quite capable at accommodating a rather diverse range of model propositions. There is the (1) indigeneity of Nevius, (2) biblicism of Allen, (3) sociology of McGavran, (4) pragmatism of Anderson, (5) structure of Cho, (6) commitment of Hestenes, (5) miracles of Wimber, (6) delegation of George, (7) management science of Warren, (8) mass movements of Garrison, (9) spirituality of Kimball, and (10) empathy of White. This diversity of propositions was immediately apparent with the reading of an initial sample of texts. However, it was also evident that some underlying commonality existed in the form of constructs. Thus, it is from the texts that the framework emerges, and then in turn is successfully applied to all. Therefore, the framework is arguably capable of performing its intended function.

The initial decision to explore mechanics contributed to this outcome. While descriptions, theologies, propositions, and activities can be innumerable, actual means and ways to grow tend to be more limited. Further, they are categorical, giving rise to the identification of constructs. The development of this framework constitutes an original contribution to the field of church and church-growth study, albeit a byproduct of the focal pursuit. Application of the framework produces the

second original contribution: a detailed comparative exploration of contemporary practitioner models.

#### 7.4 MODEL DISCUSSION

The detailed exploration of individual models permits secondary analyses of them collectively, as a group.<sup>34</sup> Initially, model profiles were combined into the MAP for a visual overview. The chronological order reiterated the evolution in outlook from foreign, to domestic, and finally to missional. Concerning the overall strength of the constructs, Talent, Discipleship, and Outreach are consistently the strongest, with Service the weakest. Given that the models come from a variety of authors, in varied contexts, and written over a 120-year period, the pattern of emphasis suggests more than coincidence. A fully reliable explanation for the pattern is unavailable here, although the pattern alone does support construct validity. That said, red indicates that the construct is Inactive with a particular model. Having too many models with red starts to raise questions concerning the validity of the construct itself. Hence, some discussion of the Inactive designation is warranted.

Two models, People Movement (PM) and Church Planting Movements (CPM), are quite unlike the remainder.<sup>35</sup> Both models engage Divine phenomena generally, outside of missionary control. In each, the Word is spreading rapidly and missionaries are not in positions of control. Thus, for these two models,

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<sup>34</sup> See Section 4.2.1.

<sup>35</sup> See Sections 3.3 and 3.10, respectively.

Structure is Inactive. With the Emergent model, Kimball presents an anti-corporate attitude, disparaging corporate titles and organizational structure. While the ability exists, the desire does not, and the outcome is an Inactive Tenet. As may be seen, specific models for specific reasons may present Inactive outcomes. In these cases, specific abilities and desires arguably do not invalidate the construct's existence. Hence, Inactive should not be construed as indicating theoretically 'not present'.

There are other reasons that a construct may appear Inactive in the MAP. While each author may seek to present their thoughts comprehensively, not all do. Therefore simple oversight is one possible reason. Assuming that an author's most important constructs would not be overlooked, it follows that their least important ones might be. If Service fell into the latter category, then oversight is plausible. Oversight cannot be conclusively equated with non-existence. Consistent oversight among the authors is less likely, however, which brings to attention the Service construct. The MAP shows some evolution in its prominence. Earlier models generally ignore the construct, and although it gains some traction in the 1980s, it never challenges the prominence of other constructs.

The Service construct is arguably different than the others. Service appears to be embroiled in an ongoing misconception with Outreach. Andrew Davies touches on the matter. He studied the effects of the social engagement (Service) of several megachurches in London<sup>36</sup> and states: 'They act because social engagement is for them fundamentally part of the task of mission and

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<sup>36</sup> Davies, "The Evangelisation of the Nation, the Revitalisation of the Church and the Transformation of Society'."



evangelism.<sup>37</sup> In other words, Service is inseparable from Outreach or, by extension, they are one and the same. While in fact they are clearly not the same, this epitomizes the blurring of distinctions encountered with constructs in general<sup>38</sup>

McGavran specifically advocates against Service positioned as Outreach.<sup>39</sup> He sees such efforts as diversionary. He argues that such diversions left in a prolonged state lead to the summary displacement evangelism. At best, McGavran positions service work as parasitically attached to evangelism, draining its resources.

Outreach emerges as an ‘umbrella’ Function. More authors misclassify an activity, attribute or a construct as Outreach than any other construct. Service is the construct most often misclassified, and usually as Outreach. Distinct separation of constructs is indeed one of the beneficial outcomes of the framework. Ultimately, Service’s sustained presence in the literature, either for, against, or misclassified, substantiates its inclusion in the framework.

A number of other observations emerge among the authorial assertions. Talent is credited as a significant factor in success. In the final analysis, however, the strength of leaders needs to be tempered by some humility. No one person appears to be sufficiently capable that they may ‘go it alone’. Delegation is necessary at some minimum, and often is credited as catalytic. To some extent bureaucratic burdens may be unavoidable with success, but their development appears to be more harmful to growth when Functions are affected.

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<sup>37</sup> Ibid., p.235.

<sup>38</sup> Note Robbins’ characterization of ‘Worship as outreach’ and ‘Sunday School as outreach’. See Section 1.4.1.

<sup>39</sup> See Section 3.3.

The discussion in Section 4.2.3 drew the conclusion that contentions of structural scalability do not correlate well with observed growth. While the conclusion holds well for all models as a whole, it lacks some sensitivity, ignoring unit-level consideration. Nevius, Allen, McGavran, and Garrison all discuss the proliferation of rather small churches. Growth occurs as these units multiply. Hence, unit-level growth is growth of the total. Cho, George, Warren, Kimball, and White generally discuss growth as the increase within a single church. It is true that neither Cho's nor Warren's churches are contained within a single facility, but nevertheless with these models, unit-level growth is presented as growth of the one. The concept of scalability with small unit sizes is of little consequence, yet is likely to become more important as unit size increases. Megachurch models (Cho, George, Warren) address the issue by combining largeness with smallness. The Sunday-morning corporate services continue in customary fashion, perhaps of ever-increasing size, but combined with various small-group arrangements. To this, the element of delegation is incorporated.

In this latter aspect, delegation and growth are pictured as correlates. Warren is the most succinct in stating that for a church to grow, the lead pastor 'must give up control'.<sup>40</sup> McGavran's and Garrison's models intrinsically possess little control.<sup>41</sup> Some authors, such as Hestenes and White, write little on the subject. Cho professes to control rigidly from the top.<sup>42</sup> Most authors, however, speak about delegation, which is arguably the essence of passing control to

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<sup>40</sup> Warren, *The Purpose Driven Church*, p.378.

<sup>41</sup> See Sections 3.3 and 3.10, respectively.

<sup>42</sup> See Section 3.5.

subordinates. Some speculation is offered here that effective delegation may be the key to growth within any structure. If so, then growth and structure would once again lack a firm correlation.

McGavran's introduction of discipling versus perfecting circulated into several tangential discussions.<sup>43</sup> His professed intent was to lower the threshold for acceptance into a congregation. His argument was that perfecting was the objective of discipling, yet there was no good cause for delayed admittance in the interim. McGavran's concept was paired with a discussion of Incarnational Emulation, found with Kimball and White.<sup>44</sup> Both of the latter authors advocate emulation as proper Christian behavior, yet also as an attractant in a growth formula. The superficiality that megachurches have been charged with figures in this arena. Essentially, large is seen as a product of quantity in exchange for quality Christians. Barna's research undercuts such allegations. He indicates that all churches tend to exhibit stratification of perfection regardless of size. Warren asserted that the less-perfected 'crowd' should constitute a sizable percentage of the church population as a healthy indicator of growth.

The humorous flavor of Groucho Marx's comment was brought into the conversation to epitomize the criticism of under-perfected Christians.<sup>45</sup> Humor aside, such hypocrisy plays a role in Christianization. Consider Dan Kimball's quotation of Mahatma Gandhi: 'I like your Christ, but I do not like your Christians. Your Christians are so unlike your Christ'.<sup>46</sup> Gandhi's comment may have merit,

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<sup>43</sup> See Section 3.3.

<sup>44</sup> See Section 4.2.6.

<sup>45</sup> 'I refuse to join any club that would have me as a member.' See Section 4.2.6.

<sup>46</sup> Kimball, *Emerging Church*, p.79.

yet how many Hindus resemble Krishna? Would not Hinduism encounter similar hypocrisy? Thus, the issue of perfection, emulation, and hypocrisy is not confined to a discussion on Christianization.

Transportability was discussed as an attempt to transport a model from one country to another.<sup>47</sup> The notable example is Cho's Korean Cell importation to North America. George indicated that the model did not fare well. Comiskey, however, pointed to stellar outcomes in South America. A reliable explanation is not pursued here. That said, the genesis of church-growth models is context: they are products of their environments. Similar results are not assured when changing environments.

The issue of transportability should be viewed broadly. This would include, for example, exportation to foreign lands, movement between different cultures, application to different generations or different levels of Christendom, to name a few, and there are likely other examples. In each instance, transporting a model from its source context to a target context may demonstrate its incompatibilities. This contention lies at the foundation of Nevius' argument in the 1890s, paraphrased as: 'It is different here. We should not approach as if it were the same.' Hence, Nevius argued for adaptation.

Adaptation emerges as the solution for transportation outcomes.<sup>48</sup> The authors suggest a myriad of alterations, involving group size, meeting location, experiential involvement, indigeneity, target marketing, rewarding delegates, congeniality, reduced structure, increased structure, garnering commitment,

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<sup>47</sup> See Section 4.2.7.

<sup>48</sup> See Section 4.2.7.

following familial connections, and so on. The list is conceivably endless, yet categorically limited. The authors discuss adjustments to mechanisms, but not to doctrine.<sup>49</sup> It would be an overstatement to assert that all model authors advocate against amending doctrine as a means of growth, since not all authors speak directly to the matter. However, it is accurate to state that of the authors that do address doctrinal fidelity, none advocates amending doctrine. Thus, adaptation should be viewed more narrowly.

Generally, models are presented in isolation from inter-church predation concerns.<sup>50</sup> Some, of course, are contextually missionary models, set in foreign locations. The gain of Christianity is assumed to be the loss of non-Christian religions. Domestically, this cannot be assured. Thus, one Christian church's gain may only be another Christian church's loss. John Wimber sees this as a healthy exchange, the weak or unaware being replaced by the strong and opportunistic. Warren differs from Wimber on the matter, theologically and practically. Warren contends that God uses a diversity of churches to reach a diversity of people.<sup>51</sup> He considers the strong overpowering the weak as self-serving rather than God-serving, and hence targets the unchurched. Nevertheless, practice arguably lacks the precision of theory and collateral damage likely occurs to some degree, with Warren's or other any model.

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<sup>49</sup> See Section 4.2.8.

<sup>50</sup> See Section 4.2.10.

<sup>51</sup> Warren, *The Purpose Driven Church*, p.61.

## 7.5 VALIDITY AND APPLICATION

A primary objective of this research is a detailed understanding of the growth of the early Quaker movement. To this end, this study places the phenomenon within the concept of a model, defines the nature of that model, establishes a framework for analysis, and then applies the framework to the population of contemporary church-growth models located in the literature. Thereafter, the same framework is applied to the Quaker phenomenon.

The framework developed is based upon a sample of model texts. Thus, validity may be expected internally, yet the question of general applicability could remain. Therefore, a sustained effort was made to acquire all the church-growth models available for application. The result proved to be beneficial in several areas. The population of models presents rather diverse propositions, and application to the group made for a good test. The framework arguably performed well at accommodating the diversity, effectively unraveling the propositions advanced by practitioner-authors, organizing their assertions, and comparing one model to another. Further, its performance supports the assertion of fundamental constructs, clearly distinguished from more superficial attributes.

The process also provided beneficial repetition. This is congruent with the data 'immersion' concept of Satu Elo and Helvi Kyngäs, in which prolonged and detailed examinations tend to promote in-depth knowledge, in this instance of church-growth models.<sup>52</sup> This latter aspect addresses the issue of external validity

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<sup>52</sup> See Section 2.3.16.

or generalizability. A model framework based on a couple of models may have limited validity. A model framework ably accommodating the population of model texts arguably supports general applicability.

The demonstrated capacity to move from a few to the many is not the only basis for asserting generalizability.<sup>53</sup> The framework was designed to capture the model concepts advanced by practitioner-authors. The emphasis here is on 'practitioner'. These authors may weave processes and theologies into their propositions, but their texts are fundamentally shared experiences. Thus, their models are not theories in abstraction, but rather organized responses to stimuli. The results of the framework reinforce the observation that each model emerges from a mentality specific to each author and in response to the context that it engages. This latter aspect reinforces the 'Design', which situates the *Journal* as a similar kind of literature to that of contemporary church-growth authors, with Fox as a like-kind practitioner.<sup>54</sup>

In summary, the framework demonstrates both ability and generalizability. Application to the population of modern models provides in-depth knowledge of church-growth models. Contemporary and historical texts are like-kind literature by practitioner-authors. With these foundations, the research then moved to Fox's *Journal*.

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<sup>53</sup> As discussed and defined in Section 2.2.2.

<sup>54</sup> See Section 2.3.17.

## 7.6 THE FOXIAN MODEL

Moving on to the *Journal* for analysis was procedurally no different than for any other model text. In this respect, it was *just* one more text, within a series of texts, undergoing systematized scrutiny that had been performed some twenty to thirty times before.<sup>55</sup> Nevertheless, the *Journal* is not *just* another text. It is *the* primary text of focal interest here, one that has been subjected to much investigation over the last century. Previous scholarship provides detailed, informative insights into the early Quaker movement that complement the framework's results. At the risk of overgeneralizing, each Quaker scholar peers into the accounts, narratives, and events and offers characterizations, analyses, and conclusions that all tend to be intently yet narrowly focused, at least with individual works.

Collectively, the body of knowledge is expansive, yet never directly addresses the overarching issue of how the Quakers accomplished their growth. In essence, Quakers have been intensively studied because of their growth, yet the mechanisms of that growth have never been systematically addressed. This is one of the primary contributions that this research makes. This thesis is fundamentally a matter of the angle of view and lens employed. The view is external. The lens employed is a model. The result is the identification of a Foxian model that is unlike any other documented in the literature, and that offers a systemic explanation for the early Quaker growth.

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<sup>55</sup> This statement includes the twelve models covered, as well as some texts considered but determined not to contain models, some of which are in the Appendices (Section 8.1).



In Hinds' discussion,<sup>56</sup> she notes that the *Journal* is variously described as a spiritual memoir, annal, travelogue, and diary. All of these connotations appear applicable. It is notable that no known scholar who attaches the label of model. Hinds concludes that there is no prohibition against reading the *Journal* as history. Similarly, there is no prohibition against reading the text as a model. The *Journal* as a text, however, aside from being a primary document, is different from contemporary model texts. It certainly is a far different style of literature. The primary difference, from this study's viewpoint, is that its author appears to be engaged in any number of objectives, the least of which is to advance a model.

This latter quality arguably adds value to the Foxian model proposition. Contemporary authors clearly have agendas of church growth, whether or not they assert or deny the formation of a model. Fox's *Journal* appears to be purposed for objectives other than model creation. Fox himself seems to be focused on narratives, encounters, locations, and theologies, all the while he is inadvertently revealing a model of church growth. This is model formation in a pure form, unbiased by purpose and intent. Arguably, neither Fox nor his editors ever knew that a model lay within the text. Therefore, it is highly unlikely that any alleged interpolations could have targeted the model's subject matter.<sup>57</sup>

That said, it could be speculated on what Fox would have added or altered had he known that he was forming a model of growth.<sup>58</sup> Perhaps, for example, more references to Service would have been included, raising the construct out of

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<sup>56</sup> See Section 5.1.

<sup>57</sup> As discussed in the Plan of Inquiry (Section 2.2).

<sup>58</sup> As with modern authors, some of whom knew that they were advancing models.

Inactive status. Or he might have placed more emphasis on Structure. While such speculation can provide healthy rigor, it would presuppose that Fox was aware of the concept of models and model constructs. Ultimately, the best perspective may be that of Milton, who asserts that strategies are more reliably identified by the 'consistency of behaviors than in the articulation of intentions'.<sup>59</sup> If so, the same would hold true for a model in its entirety. Therefore, such intentionality could have resulted in a less accurately formed model than what we have now.

In the end, the Foxian model embodies strong leadership and ongoing central orchestration. Provocation is leveraged for publicity. Persistence is paramount, even to the point of ultimate sacrifice. That said, it is a unique model composed of rather ordinary attributes of its day. The exception is possibly sacrifice, at which arguably the Quakers excelled.

## 7.7 ORIGINAL CONTRIBUTIONS

The original contributions of this thesis have already been presented, embedded throughout the preceding sections of this chapter. They are enumerated here for clarity, followed by an appraisal of their impact:

1. The development of a construct-based framework to identify and define church-growth models.
2. A detailed comparative exploration of contemporary practitioner models of church growth.
3. The first detailed exploration of the early Quaker movement as having church-growth constructs within a working model concept.

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<sup>59</sup> See Section 5.10.4.

4. Identification of a unique Foxian growth model, the Provocation model, not elsewhere described or documented in the literature.
5. The first systematic and systemic explanation for early Quaker growth.

1. The development of a construct-based framework to identify and define church-growth models.

The identification of constructs within a model framework is the foundational contribution of this thesis that permits all the succeeding contributions.

Surprisingly, the concept originated with the authors themselves. Several authors used the term, some in support while others in denial. In either instance, their discussion provided the investigative insight. Development of the model framework provides for a structured examination of any church-growth model. More fundamentally, the framework defines the nature of a church-growth model: what it is and how it works. This was not known prior to this study.

2. A detailed comparative exploration of contemporary practitioner models of church growth.

While knowledge of any one model is good, knowledge of all is better. Models in the literature were sought out and located back to the 1890s. A systematic application of the framework to each ultimately produced a comprehensive body of knowledge of all. In essence, development of the framework produced theoretical knowledge, while its application produced empirical knowledge. It is a convergence of theory and practice. The completed analyses on the population

now provide a collection for future research. Such a collection did not exist until now.

3. The first detailed exploration of the early Quaker movement as having church-growth constructs within a working model concept.

The model framework permitted analyses of practitioner models, while the analyses in turn validated the framework. Research then turned to the primary document of interest: Fox's *Journal*. This is a text attributed in many ways, but never before as a model of church growth. Nonetheless, from the pages of the *Journal* a model emerged in like fashion. A detailed exploration of the historical Quaker movement as a model of church growth is an academic first. Further, this thesis is the first known model analysis of the genesis of any post-reformation denomination.

4. Identification of a unique Foxian growth model, the Provocation model, not elsewhere described or documented in the literature.

The Quaker model emerged in like fashion, yet not with the same attributes of any other documented model. Therefore, it is unique. Because models are interactive outcomes with their environments, in a real sense they demarcate segments of history. A model that worked in one period of time may no longer work in a later period. As may be stated, declining model effectiveness signifies underlying environmental changes. Thus, the emergence of a new model signifies sufficient change in the environment to warrant its emergence. Indeed, the evolving population of modern models demonstrates this continual interaction of

environmental change and responsive reaction. Each unique model complements our understanding of church-growth models overall, yet also signals shifts in the underlying socio-contextual environment. Essentially, a church-growth model may be viewed as a trailing indicator.

#### 5. The first systematic and systemic explanation for early Quaker growth.

Prior research appears to be a collection of focused analyses. While extensive, the collection is uncoalesced; it is conceptually a list as opposed to an arrangement. Accommodating the list within the arrangement of constructs of a model organizes the information systemically. Thus, theological studies may be viewed within Discipleship, biographies within Talent, pamphleteering within Outreach, and the Quaker system of meetings within Fellowship. The result is a systemic understanding of the early Quaker movement rather than a string of related studies. Phrased alternatively, no previous study adequately explains the growth of the early Quakers. This thesis makes an original contribution to academia by offering a systemic explanation for their growth by providing a fresh approach that yields new information and coalesces prior scholarship.

### 7.8 IMPLICATIONS

One of the criteria placed on any research is the value of the resulting information and/or outcomes. Church operations are arguably significant, affecting millions of people and involving billions of dollars worldwide. Studies indicate that

their benefits are significant. Andrew Davies studied the effects of several megachurches around the world.<sup>60</sup> His conclusion was that 'it is clear that the megachurches do a huge amount to positively impact society'.<sup>61</sup> He catalogues a list of services rendered:

- feeding projects<sup>62</sup>
- initiatives for rough sleepers and the homeless<sup>63</sup>
- touring medical and hygiene facilities<sup>64</sup>
- short-term shelters<sup>65</sup>
- hospital visitations<sup>66</sup>
- career and financial difficulties<sup>67</sup>
- weight loss<sup>68</sup>
- advocacy and personal development programmes<sup>69</sup>
- health centres<sup>70</sup>
- nursing homes visitations<sup>71</sup>
- prisons and immigration detention centres visitations<sup>72</sup>
- marriage and divorce counselling<sup>73</sup>
- bereavement and grief support<sup>74</sup>
- rehabilitation work with prisoners and (ex)addicts<sup>75</sup>

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<sup>60</sup> Davies, "The Evangelisation of the Nation, the Revitalisation of the Church and the Transformation of Society", p.217. Among other locations, Davies studied five London congregations 'as part of the University of Birmingham's Megachurches and Social Engagement in London research project', conducted from 2013 to 2016. More about the research project may be found at

<https://www.birmingham.ac.uk/schools/ptr/departments/theologyandreligion/research/projects/megachurches/index.aspx>

<sup>61</sup> Ibid., p.226.

<sup>62</sup> Ibid., p.217.

<sup>63</sup> Ibid.

<sup>64</sup> Ibid.

<sup>65</sup> Ibid.

<sup>66</sup> Ibid., p.218. Note: this specific service is with Rick Warren's Saddleback church.

<sup>67</sup> Ibid. Note: this specific service is with Rick Warren's Saddleback church.

<sup>68</sup> Ibid. Note: this specific service is with Rick Warren's Saddleback church.

<sup>69</sup> Ibid.

<sup>70</sup> Ibid.

<sup>71</sup> Ibid.

<sup>72</sup> Ibid.

<sup>73</sup> Ibid., p.224.

<sup>74</sup> Ibid.

<sup>75</sup> Ibid.

Davies concludes that megachurches have an 'immensely positive effect across the world', addressing 'needs that are common to all humanity'.<sup>76</sup> Nonetheless, he acknowledges that small churches still contribute, just on a proportionally smaller scale.<sup>77</sup> 'What sets megachurches apart', he explains, 'is the diversity and the scale of their offering and the sheer numbers they can engage with.'<sup>78</sup> That said, it is likely easier to study the effects of several large churches than hundreds of little ones. Regardless, Davies makes his point in asserting that the value of such contributions to both members and non-members is 'inestimable'.<sup>79</sup>

Davies then moves his discussion to the less visible yet 'most obvious' impact of church affiliation: the generation of social capital.<sup>80</sup> Richard Burgess indicates that 'governments have recognised the potential of faith groups to contribute to social capital and welfare provision' since the 1990s.<sup>81</sup> This was touched on briefly in 'Discussion of the Models' (Section 4.2.12). Davies uses stronger terminology than 'potential' in describing social capital as

supportive networks of friendship ... helping people to connect with others in cities that are often isolating, and shaping the way people choose careers, develop friendships, relate to their neighbours, conduct their relationships and family lives, look after their health, use their money, or get involved in politics, charity work or campaigning.<sup>82</sup>

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<sup>76</sup> Ibid., p.216.

<sup>77</sup> Ibid., p.230.

<sup>78</sup> Ibid.

<sup>79</sup> Ibid., p.225.

<sup>80</sup> Ibid.

<sup>81</sup> Richard Burgess, "Megachurches and 'Reverse Mission'," *ibid.*, p.259.

<sup>82</sup> Davies, "The Evangelisation of the Nation, the Revitalisation of the Church and the Transformation of Society", p.225.

‘Social capital theory is that social networks have value’, according to Robert Putnam.<sup>83</sup> He contends that ‘faith communities in which people worship together are arguably the single most important repository of social capital in America’.<sup>84</sup> To support his position he notes:

Nearly half of all associational memberships in America are church related, half of all personal philanthropy is religious in character, and half of all volunteering occurs in a religious context.<sup>85</sup>

Religiosity rivals education as a powerful correlate of most forms of civic engagement.<sup>86</sup>

Religious involvement is an especially strong predictor of volunteering and philanthropy. About 75–80 percent of church members give to charity, as compared with 55–60 percent of nonmembers, and 50–60 percent of church members volunteer, while only 30–35 percent of nonmembers do.<sup>87</sup>

While any good or service without a rate of exchange may be hard to quantify, Putnam monetizes at least some of the outcome:

Churches have been and continue to be important institutional providers of social services. American religious communities spend roughly \$15–\$20 billion annually on social services.<sup>88</sup>

Therefore, a more thorough understanding of church growth could arguably have significant ramifications for churches’ continued development, and the downline benefits to society as a whole that flow from them.

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<sup>83</sup> Putnam, *Bowling Alone*, p.19. Putnam indicates that the ‘term social capital itself turns out to have been independently invented at least six times over the twentieth century, each time to call attention to the ways in which our lives are made more productive by social ties. The first known use of the concept was not by some cloistered theoretician, but by a practical reformer of the Progressive Era – L. J. Hanifan, state supervisor of rural schools in West Virginia.’

<sup>84</sup> *Ibid.*, p.66.

<sup>85</sup> *Ibid.*

<sup>86</sup> *Ibid.*, p.67.

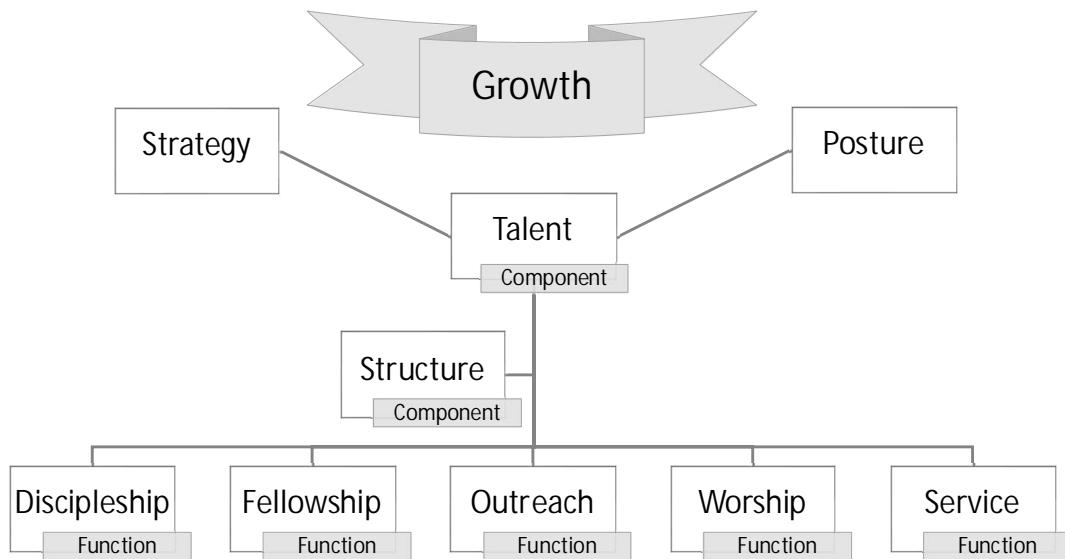
<sup>87</sup> *Ibid.*

<sup>88</sup> *Ibid.* Putnam’s book was published in 2000. These numbers are not inflation adjusted.



### 7.8.1 Previous Scholarship

Of some 200 nonconformist groups mentioned by Vann,<sup>89</sup> fewer than a dozen are mentioned here, and most are forgotten to all but specialists. The key difference is numbers. Regardless of the nature of the inquiry, scholarship's attraction to the early Quakers is grounded in their numbers, their stellar growth. The collage of academic inquiry has a unifying attraction but lacks systematic coalescence. This study offers a unifying framework that collectively unites the collage of previous scholarship onto a common canvas. Consider the conceptualized model framework (Figure 39).<sup>90</sup>



**Figure 39 Morrison's Conceptual Church-Growth Model.**

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<sup>89</sup> See Section 1.3.1.

<sup>90</sup> Re-presented from Section 2.3.14.

Previous scholarship can now be located within this framework. For example, Vann's work on Quaker social development can now be seen as falling within the Fellowship construct on the framework.<sup>91</sup> Ingle's biography of Fox falls within the Talent construct.<sup>92</sup> Creasey's discussion of Quaker Christology falls into Worship.<sup>93</sup> Discussions on Quaker charity would reside in the Service construct. Moore's characterization of 'a strong central organization' falls within Structure.<sup>94</sup> Gwyn's argument for a Quaker covenantal agreement can be seen as Ingenium in the Strategy construct.<sup>95</sup> Martha Kate Peters' work on Quaker pamphleteering falls within Outreach.<sup>96</sup> Dandelion's *An Introduction to Quakerism* largely resides in Worship.<sup>97</sup>

As can be seen, previous works now fall under a new light and within a harmonizing framework. Rather than being displacive or corrective, the outcome of this study is seen as complementary and coalescent.

### 7.8.2 Future Research

Avenues to pursue are plentiful. Below are a few suggestions.

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<sup>91</sup> See Section 1.4.2 in the Literature Review.

<sup>92</sup> See Section 1.4.2 in the Literature Review.

<sup>93</sup> See Section 1.4.2 in the Literature Review.

<sup>94</sup> See Section 6.1. It could however cross over into Talent if referring to personnel.

<sup>95</sup> See Section 1.4.2 in the Literature Review.

<sup>96</sup> See Section 1.4.2 in the Literature Review.

<sup>97</sup> Dandelion, *An Introduction to Quakerism*.

### 7.8.2.1 Success, Evolution, and Other Groups

The study period was intentionally delimited to the years 1643–1656. One concern was that a longer expanse would result in an averaged model.<sup>98</sup> The speculation here is that the Quaker model changed over time. Rosemary Moore wrote a book chapter entitled ‘The Inevitability of Quaker Success?’<sup>99</sup> The question of success is open to discussion. The Quakers did succeed, at least in the study period. Adrian Davies charts their decline in England around the 1690s.<sup>100</sup> It would be of interest to examine their continued movement at different intervals over time using the framework, looking for model changes and correlations with rate of growth. The same could also be done for other religious movements:

- The Methodists of the 1700s.
- The Mormons of the 1800s.
- The Pentecostals of the 1900s.

Ultimately, the model framework may be able to analyze any number of religious movements through the centuries.<sup>101</sup>

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<sup>98</sup> For example, early years may place a Major emphasis on Outreach, while later years a Minor one. The average may be Moderate.

<sup>99</sup> Moore, "The Inevitability of Quaker Success?."

<sup>100</sup> Davies, *The Quakers in English Society, 1655-1725*, p.162.

<sup>101</sup> Given sufficient primary sources.

### 7.8.2.2 Diagnosis

There is some implication within this study of a correlation between the overall strength of constructs and significant growth.<sup>102</sup> The issue here is correlating construct strength with growth, regardless of the model. Theoretically, is the framework predictive? More practically, is the framework diagnostic? Could a case study application of the framework to an existing church diagnose its condition and suggest areas for improvement?

The latter inquiry is closely aligned with the perceived benefits of this study. Arguably, increased knowledge about church growth should translate into increased performance by churches. The suggestion here is that the framework can be used diagnostically. This is a somewhat subtle yet substantial transition, which moves from advocated strength in a model to observed strength in an operation. In other words, model Talent may be Major, yet the observed talent is Moderate. Thus, diagnostic application would be a comparison between theoretical and observed. Ultimately, more study is needed to connect either model or observed strength with growth on the ground.

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<sup>102</sup> The issue bears some resemblance to Robbins' work, which attempted to correlate growth with the implementation of a model. The idea, however, is traced back to Warren, who advocated acumen and balance in all constructs as the key to effective growth.

### 7.8.2.3 Stimulants and Depressants

In the course of reading the texts and defining the models, other factors were revealed that either contribute to or work against growth. Consider John Hayward's statement:

Growth does not end because there are no more unbelievers. The history of revivals show that they stop long before all the people in a population are converted or reached.<sup>103</sup>

Hayward's reasoning is that enthusiasm wanes, not due to a lack of leadership or training, but rather because of a falling rate of conversion within a declining pool of prospects.<sup>104</sup> In one sense, they worked themselves out of a job. In another sense, success breeds apathy. In this latter instance, success as a depressant arguably applies to the state of religion in the U.S. at its pinnacle in 1960.

Depressants can be defined as anything that impedes or inhibits numeric growth. Several were encountered in this study. Garrison identifies unsavory Christian behavior.<sup>105</sup> Anderson talks about cancerous attitudes.<sup>106</sup> McGavran mentions Service, if diversionary to Outreach.<sup>107</sup> While these seem sensible, others at first glance appear to be counterintuitive, success being one, unity another.<sup>108</sup> Garrison states that 'unity can ... be a life-consuming pursuit',<sup>109</sup> inferring that it can become a deterrent to progress. The context of his comment centers on ecumenical unity. He recognizes that 'ecumenical impulses have

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<sup>103</sup> Hayward, "A Dynamic Model of Church Growth," p.16.

<sup>104</sup> Ibid.

<sup>105</sup> Garrison, *Church Planting Movements*, p.246.

<sup>106</sup> Anderson, *Effective Methods of Church Growth*, p.18.

<sup>107</sup> McGavran, *Bridges of God*, p.52.

<sup>108</sup> Garrison, *Church Planting Movements*, p.249.

<sup>109</sup> Ibid., p.252.

appealing aspects'.<sup>110</sup> Nonetheless, if the logic holds true externally, then by inference it would hold internally as well. Ultimately, his contention is that overzealous aspirations of unity lead to underperformance in growth, if not stagnation, denominationally and locally. Another counterintuitive depressant noted is stability. Garrison contends that 'great social stability tends to lull people into a false sense of security', diverting their attention from afterlife concerns.<sup>111</sup>

Essentially, a stimulant is the opposite of a depressant. Bad behavior needs good deeds, poor attitudes need brighter outlooks, diversions need realignment, and unity could use some division. For example, Garrison contends that 'by allowing tremendous freedom of perspective ... the church becomes unstoppable'.<sup>112</sup> Allen expresses the tension between unity and division within a context of freedom of expression: 'If there has been no schism, there has been no vigorous outburst of life.'<sup>113</sup>

Stimulants of positive attitudes and realigned objectives are pleasant enough. Division is less so. Depressants of stability and success, however, imply stimulants of instability and failure. Indeed, Garrison positions 'economic health' as a depressant, an impediment to church growth.<sup>114</sup> Economic hardship is therefore a stimulant. Instability and failure are both closely related and generally thought to be deleterious (outside of this discussion). Micro- or macroeconomic failures, political failures, marriage failures, crop failures, etc., all arguably tend to

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<sup>110</sup> Ibid., p.251.

<sup>111</sup> Ibid., p.223.

<sup>112</sup> Ibid., p.252.

<sup>113</sup> Allen, *Missionary Methods: St. Paul's or Ours?*, p.183.

<sup>114</sup> Garrison, *Church Planting Movements*, p.223.

promote instability, yet are asserted by church-growth authors to be pro-growth agents (stimulants).

Ever the sloganeer, Warren states that 'God uses both change and pain to get people's attention.'<sup>115</sup> Under these conditions, he contends that people will seek out churches as 'islands of stability'.<sup>116</sup> This of course suggests a cyclical nature. Having found stability, continued stability is logically then likely to precipitate eventual fallout from the church; hence the roles of Discipleship and Fellowship in ameliorating the declining phase of the cycle and retaining members.

An extreme form of instability is war, which therefore should constitute a stimulant for church attendance.<sup>117</sup> The 9/11 attacks on the U.S. in 2001 offer some corroboration.<sup>118</sup> In the few months that followed, Gallop reported that attendance at worship services increased from 41 percent to 47 percent, and religion's importance in life increased from 57 percent to 64 percent.<sup>119</sup> That said, arguably few would advocate war as means of church growth. Given its benefits to the church, Putnam positions the stimulant in terms of a search for its 'moral equivalent'.<sup>120</sup> However, he offers no suggestions.

Atheists have long used the existence of pain as an argument against the existence of God.<sup>121</sup> Their rationale is that there is a logical inconsistency between

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<sup>115</sup> Warren, *The Purpose Driven Church*, p.182.

<sup>116</sup> Ibid.

<sup>117</sup> War or acts of war, such as terrorist attacks.

<sup>118</sup> On September 11, 2001, a series of terrorist attack were launched on the U.S. See <https://www.britannica.com/event/September-11-attacks>

<sup>119</sup> Gallup poll found at <https://news.gallup.com/poll/9208/sept-effects-though-largely-faded-persist.aspx?version=print>

<sup>120</sup> Putnam, *Bowling Alone*, p.276.

<sup>121</sup> Robert Pargetter, "Evil as Evidence against the Existence of God," *Mind* 85, no. 338 (1976): p.243.

a world filled with evil, pain, and suffering and an all-loving God.<sup>122</sup> Essentially, given that there is pain, then logically there can be no God, at least in the Judeo-Christian sense. Thus, some authors use pain to disprove God's existence, while to others it constitutes a stimulant to church growth. The 9/11 surveys tend to empirically support the latter. Further, harsh conditions of war, famine, and social and political instability all characterized the early Quaker era. At a minimum, it can be stated that suffering does not appear to deter church growth. Nevertheless, more research is warranted on all of these stimulant–depressant relationships.

Garrison positions wealth and financial distress at odds in what could be characterized as a contest between Gold and God. While the quip may sound somewhat glib, gold should be viewed more generally, such as within a progression from capitalism to socialism. Arguably, socialism substitutes public funding for personal wealth, presumably for the public good, yet also effecting a depressant. Research could explore the relationship between the trade-off of capitalism and socialism, and its effect on religiosity.

Carl George makes a comment that leads into another area ripe for further research:

Know what you believe God wants you to do, develop the organizational framework so it can happen, and some amazing things will result. That's how the business community operates. If they can do it, why aren't we? We have God, and they have the dollar.<sup>123</sup>

The business community is increasingly operating in franchise systems.

Franchises are models as well, yet with specialized structures. They have parent–

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<sup>122</sup> Ibid., p.242.

<sup>123</sup> George, *Prepare Your Church for the Future*, p.19.



child structural relationships, defined contractually, yet notably conjoining separate entities.

The concept of religious franchising is discussed in an article by Thomas Ehrmann, Katja Rost, and Emil Inauen entitled 'Location of Decision Rights in Catholic Church Franchise Systems'.<sup>124</sup> They specifically characterize the Pope as a Franchisor with local clergy as Franchisees. George suggests that 'amazing things' can happen when business concepts are used for God's glory. Evidence for the growth of franchising can be seen in virtually any metropolitan center around the world. Increasingly it has displaced the traditional concept of internal corporate growth. The suggestion here is that this specific model structure could also supplement, or wholly replace, traditional denominational forms of organization. The concept warrants further consideration by church organizations, and study by academia.

## 7.9 CONCLUSION SUMMARY

The impetus of this research has, from the outset, been one of understanding church growth, both in general as well as within a specific historical religious movement: the Quakers. Knowledge of each aspect came in the form of a model: an interrelationship of observed concepts in a scheme. Work started by defining the constructs of a church-growth model. Literature was searched for

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<sup>124</sup> Ehrmann, Rost, and Inauen, "Location of Decision Rights in Catholic Church Franchise Systems.", *Academy of Management Proceedings* 2012, no. 1 (2012): 11130.

models to be examined. Attention then turned to the early Quaker movement.

Along the way, several original contributions to research were accomplished:

1. The development of a construct-based framework to identify and define church-growth models.
2. A detailed comparative exploration of contemporary practitioner models of church growth.
3. The first detailed exploration of the early Quaker movement as having church-growth constructs within a working model concept.
4. Identification of a unique Foxian growth model, the Provocation model, not elsewhere described or documented in the literature.
5. The first systematic and systemic explanation for early Quaker growth.

Earlier discussion within this chapter noted the potential benefits of this research for churches worldwide (Section 7.8). There may, however, be an inclination to shop the models presented, looking for a favorite choice to implement. In this respect, some caution is urged. In Research Design (Section 2.3.1), model contexts were generally excluded during model formulation. This was done to limit the scope, keep the study manageable, and maintain research focus. Thorough research of every model context in a single study is hardly possible. That said, contexts were not entirely ignored either. Contexts crept in where necessary to characterize a model. Section 7.5 discusses models as responses to stimuli, interactions between the authors and their environments. They are shared experiences in a systemic form. Ultimately, environments emerge as deterministic, and models appear in response. Hence, the Quakers produced a model suited to their context, just as Nevius did to his, McGavran to his, and Kimball to his. As such, selecting a model for use without considering its applicable context is ill-advised.

As a result, a final question remains: Would the Quaker model work today? The question is not academic but practical. Indeed, one result of this study may ultimately be selection of one of the included models for use by a church organization. Therefore, the question deserves a practical answer, which is yes, conditionally. The Quaker model is just one more model in a population of models. Any of the models can be considered for future use. Success will largely depend on matching contexts and managing effective application.<sup>125</sup> Use of a model should consider the context from which it originated. For example, Rod White's (Circle) model is set among societal fallout and the collateral damage of legacy Christianity. If a target population/context for evangelism resembles that, then the model is a candidate. As discussed, moreover, the best of models will not compensate for poor application. In turn, application is not fully controllable. Talent such as that of George Fox is arguably a rarity. Use of the Quaker model may necessitate an asset that the organization does not have. Further, do not forget the Crux. Some models have greater costs than others.

An important nuance occurred in the last paragraph: matching the model context with the target population/context.<sup>126</sup> In a village of fifty people there is likely only one target population. In London, there arguably could be a dozen or more distinct populations to pursue. In this latter instance, no one model will be a match to all. Therefore, different models may be used, all within the same area to reach different populations. This is matching the model as appropriate. It is also in

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<sup>125</sup> This is an issue of transferability not generalizability, as discussed in Content Analysis (section 2.2.2).

<sup>126</sup> The equivalent business jargon would be 'target market'.

keeping with Warren's assertion the God uses different kinds of churches to reach different kinds of people.

As this thesis concludes, there is an urge to wax rhetorically, perhaps advocating Christian unification. This assumes that the ultimate goal is Christianity's advance overall rather than churches pilfering from one another. That urge however will be avoided here. Looking back, unification is unlikely, if history is any indication. Looking forward, the work here is not complete, nor likely ever will be. The future will undoubtedly produce new models of growth for Christianity because of the endless new contexts that will arise. Warren makes a suitable observation:

It is also obvious that some methods that worked in the past are no longer effective. Fortunately, one of the great strengths of Christianity has been its ability to change methods when confronted with new cultures and times.<sup>127</sup>

At least now there is a means of analytical consideration of any new arrivals.

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<sup>127</sup> Warren, *The Purpose Driven Church*, p.70.

## 8 APPENDIX

In the search for published models, a number of other texts were encountered. Some were indubitably not model propositions. Others, however, warranted closer inspection. This section discusses the texts falling into this latter group. Of these, some texts do not present models, while others are renditions of models publicized by prior authors that have already been discussed.

### 8.1 TEXTS CONSIDERED BUT NOT USED

#### 8.1.1 Nordyke (1972)

Quentin Nordyke's observations and analyses are contained in his book *Animistic Aymaras and Church Growth*.<sup>128</sup> He intermittently served as a missionary in Bolivia and Peru between 1965 and 1970.<sup>129</sup> He discusses the impacts of several variables on church planting and growth efforts in the region. The variables discussed are cultural, historical, and geographic, as well the social structures of the Aymara.<sup>130</sup> He found, for example, that migrations (seasonal or otherwise) affected quantitative assessments.<sup>131</sup> A net inflow to an area may produce a false sense of success, a net outflow an undue sense of failure.<sup>132</sup> The

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<sup>128</sup> Quentin Nordyke, *Animistic Aymaras and Church Growth* (Newberg, Or.: Barclay Press, 1972).

<sup>129</sup> *Ibid.*, p.xi.

<sup>130</sup> *Ibid.*, p.xii.

<sup>131</sup> *Ibid.*, p.101.

<sup>132</sup> *Ibid.*

purpose of his work was for the benefit of subsequent missionaries, providing a more knowledgeable foundation for their continuing efforts.<sup>133</sup>

Nordyke's approach is a case study.<sup>134</sup> It provides situationally specific analyses. As such, generalizability is hazardous. Nevertheless, he does suggest some principles. He found that churches grew 'along kinship patterns'.<sup>135</sup> Further, he advocates evangelizing along 'homogeneous units'. The 'kinship patterns' are reminiscent of McGavran's discussion (Section 3.3). The 'homogeneous unit' is discussed by Peter Wagner (Section 8.1.2).<sup>136</sup> Nordyke lists both authors as his mentors.<sup>137</sup> Finally of note is that Nordyke formulates no specific strategy.<sup>138</sup> In summation, no model is evident in this text.

#### 8.1.2 Wagner (1976)

Peter Wagner's book *Your Church Can Grow* was also examined. Wagner was a missionary to Bolivia,<sup>139</sup> thus he was a practitioner, yet prefers to describe himself as a researcher rather than a pastor.<sup>140</sup> He advances a set of principles that he considers useful for church growth.<sup>141</sup> He terms these principles 'Vital Signs' and lists seven: a dynamic leader, a 'well-mobilized laity', an optimal variety

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<sup>133</sup> Ibid., p.xi.

<sup>134</sup> Ibid., p.xii.

<sup>135</sup> Ibid., p.154.

<sup>136</sup> Peter Wagner's book is discussed next.

<sup>137</sup> Nordyke, *Animistic Aymaras and Church Growth*, p.xiii.

<sup>138</sup> Ibid., p.160.

<sup>139</sup> Wagner, *Your Church Can Grow*, p.13.

<sup>140</sup> Ibid., p.42.

<sup>141</sup> Ibid., p.86.

of ministries, recognition of differing operating levels within a church, homogeneity, effective evangelism, and biblical priorities.<sup>142</sup>

Wagner advances a concept that he terms a 'Homogeneous Unit'.<sup>143</sup> He defines it as 'simply a group of people who consider each other to be "our kind of people."<sup>144</sup> In other words, a Unit is a subpopulation with common interests and cultures, in a similar social stratum. The immediate benefit to members of the unit, Wagner says, is comfort.<sup>145</sup> He contends that congregational resistance to newcomers is lessened, thus facilitating growth.<sup>146</sup> The Homogeneous Unit is a concept that Wagner acknowledges lacks some political correctness, yet for which he remains resolute in his assessment.<sup>147</sup>

He views denominationally cooperative evangelism as ecumenical appeasement.<sup>148</sup> Rather, he prefers inter-church competition to stimulate evangelistic efforts and productivity.<sup>149</sup> Further, he believes that churches should provide charitable service.<sup>150</sup> This is, however, only a personal conviction. He states that he can find no evidence to support its positive effect on growth.<sup>151</sup> He advocates against social activism, which he contends will deteriorate membership.<sup>152</sup>

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<sup>142</sup> Ibid., p.159.

<sup>143</sup> Ibid., p.110.

<sup>144</sup> Ibid.

<sup>145</sup> Ibid.

<sup>146</sup> Ibid., p.111.

<sup>147</sup> Ibid., p.116.

<sup>148</sup> Ibid., p.142.

<sup>149</sup> Ibid., p.145.

<sup>150</sup> Ibid., p.158.

<sup>151</sup> Ibid.

<sup>152</sup> Ibid.

Wagner views poor growth as a disease.<sup>153</sup> His approach is consultative, figuratively involving diagnosis and treatment for churches that are ailing.<sup>154</sup> His prescriptions are conceptual and void of specifics.<sup>155</sup> For example, he advocates for strong leadership in a pastor, eliminating some forms of congregationalism but leaving open other alternatives.<sup>156</sup> He indicates that decentralization can stimulate growth, yet does not specify to what degree.<sup>157</sup> Evangelism is characterized as essential,<sup>158</sup> but no specific mechanisms are suggested.

In summation, Wagner advances a set of principles rather than a specific model. Phrased differently, the context of the text is the improvement not the replacement of any given model. No model is evident.

### 8.1.3 Hybels (1995)

Lynne and Bill Hybels are authors of the book *Rediscovering Church: The Story and Vision of Willow Creek Community Church*.<sup>159</sup> Willow Creek is a relatively large church located in the Chicago area of Illinois, US. Their text is a retrospective on their endeavor. Lynne authors the first half and Bill the latter. Lynne's perspective provides an intimate account of the difficulties, failures, and sacrifices that occurred en route. Bill's perspective is corporately analytical.

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<sup>153</sup> Ibid., p.41.

<sup>154</sup> Ibid.

<sup>155</sup> At least within this text.

<sup>156</sup> Wagner, *Your Church Can Grow*, p.55.

<sup>157</sup> Ibid., p.103.

<sup>158</sup> Ibid., p.156.

<sup>159</sup> Hybels and Hybels, *Rediscovering Church : The Story and Vision of Willow Creek Community Church*.



In summation, the Hybels advance a full model in their text yet not one of their creation. They indicate that they first considered George's Meta model,<sup>160</sup> and then implemented it.<sup>161</sup> George's model has already been discussed in Section 3.8.

#### 8.1.4 Barna (1999)

George Barna, of the Barna Research Group, provides a number of recommendations for church practitioners in his book *The Habits of Highly Effective Churches*.<sup>162</sup> The book is the result of 'various research projects' conducted between 1997 and 1999.<sup>163</sup> He makes a number of recommendations – nearly 200 – varying from practical, to theological, to rhetorical. They typically begin with the phrase 'highly effective churches', followed by, for example:

have a reliance upon good habits.<sup>164</sup>

have learned to distinguish between having someone in a position of leadership and having a leader in charge.<sup>165</sup>

have a great leader.<sup>166</sup>

cannot be agencies of transformation unless they are structured to facilitate effectiveness.<sup>167</sup>

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<sup>160</sup> Ibid., p.149.

<sup>161</sup> Ibid., p.212.

<sup>162</sup> Barna, *The Habits of Highly Effective Churches*.

<sup>163</sup> Ibid., p.9.

<sup>164</sup> Ibid., p.19.

<sup>165</sup> Ibid., p.30.

<sup>166</sup> Ibid., p.34.

<sup>167</sup> Ibid., p.58.

agree that ministry is not the domain of spectators.<sup>168</sup>

are able to respond rapidly to crises and opportunities that emerge.<sup>169</sup>

Barna's discussion emerges as consultative. He shares his insights and observations. It is advice for improving an existing operation, yet without advising a specific model. For example, he advises responsive changes in structure, but advocates no structure in particular:

One strategy that has worked wonders for highly effective churches is their commitment to changing the church's structure and policies as often as necessary to reflect new insights, needs and opportunities.<sup>170</sup>

Of note is that it is the only text encountered that advocates limiting growth.<sup>171</sup> Barna recommends remaining under 15 percent numeric growth per annum to prevent administrative lapses and staffing issues. One of the lapses is an inability to properly assimilate newcomers. He has an expressed bias for spiritual growth over numeric growth. One means of dampening growth is delivering a sermon containing "hard truth" messages',<sup>172</sup> a message in which the 'high cost of true discipleship is clearly and forcefully articulated'.<sup>173</sup> Thereby, the less committed will seek less-demanding venues.<sup>174</sup>

In summation, no model is evident in this text.

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<sup>168</sup> Ibid.

<sup>169</sup> Ibid., p.59.

<sup>170</sup> Ibid., p.63.

<sup>171</sup> Ibid., p.65.

<sup>172</sup> Ibid., p.67.

<sup>173</sup> Ibid.

<sup>174</sup> Ibid.

#### 8.1.5 Neighbour (2000)

Ralph Neighbour's book *Where Do We Go from Here?* essentially and fundamentally advocates a wholesale conversion of all churches into cell churches.<sup>175</sup> In 'all', he includes apparently successful 'megachurches'.<sup>176</sup> Their 'flaw', he contends, is their inherent 'large group' structure.<sup>177</sup> He considers cell churches a 'better way' regardless.<sup>178</sup> His book goes about proposing a more effective cell.<sup>179</sup>

In summation, any supposed improvement of the cell model does not constitute a new model (see Section 3.5). Rather, it is a variant application of the same model. Therefore, this model has already been discussed.

#### 8.1.6 Castellanos (2003)

As the title indicates, César Castellanos advocates leadership in his book *Successful Leadership through the Government of 12*.<sup>180</sup> Leadership advice consumes approximately two-thirds of his text. The '12' in the title originates primarily with Jesus' commissioning of his twelve disciples.<sup>181</sup> Castellanos also refers to the twelve tribes of Israel.<sup>182</sup> He contends that this unit of 12 is 'God

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<sup>175</sup> Ralph Webster Neighbour and Lorna Jenkins, *Where Do We Go from Here?: A Guidebook for Cell Group Churches* (Houston, TX: Touch Publications, 2000), p.57.

<sup>176</sup> *Ibid.*

<sup>177</sup> *Ibid.*

<sup>178</sup> *Ibid.*

<sup>179</sup> *Ibid.*, p.77.

<sup>180</sup> César Castellanos, *Successful Leadership through the Government of 12* (G12 Editors, 2003).

<sup>181</sup> *Ibid.*, Introduction. Note: the pages are unnumbered in this section of the book.

<sup>182</sup> *Ibid.*, p.207.

established'<sup>183</sup> and he applies it 'within the context or environment of small groups'.<sup>184</sup> Cell groups should consider dividing once they reach twelve members.<sup>185</sup> Castellanos presents this as a 'beautiful model' of growth.<sup>186</sup>

In summation, Castellanos offers a model for church growth, but there is little that fully distinguishes it from Cho's. Castellanos' text was written chronologically much later. He visited Cho's church in 1999.<sup>187</sup> Further, Cho wrote the Foreword for this text. Cho's model has already been discussed (see Section 3.5).

#### 8.1.7 Stetzer (2006)

Ed Stetzer, in *Planting Missional Churches*, addresses the decline of Christianity in North America.<sup>188</sup> In that regard he posits two courses of action: revitalization of existing churches, and/or planting of new churches.<sup>189</sup> While he acknowledges that both are necessary, the bulk of his presentation advocates the latter.<sup>190</sup> He contends that 'saving dead and dying churches' is both difficult and costly.<sup>191</sup> By comparison, new plants are more effective at evangelism.<sup>192</sup> Further,

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<sup>183</sup> Ibid., p.27.

<sup>184</sup> Ibid.

<sup>185</sup> Ibid., p.212.

<sup>186</sup> Ibid., p.29.

<sup>187</sup> Ibid., p.219.

<sup>188</sup> Stetzer, *Planting Missional Churches*, p.5. At the time of publication, Stetzer was employed by the North American Mission Board of the Southern Baptist Convention.

<sup>189</sup> Ibid., p.6.

<sup>190</sup> Ibid.

<sup>191</sup> Ibid., p.11.

<sup>192</sup> Ibid., p.7.

they do not require seminary-trained pastors.<sup>193</sup> Hence, they operate more economically and replicate faster.<sup>194</sup>

Stetzer proposes planting new churches but yet a new kind of church: a 'missional' church.<sup>195</sup> He use the term missional to indicate a church that (1) is tailored to the target culture,<sup>196</sup> (2) is procedurally incarnational,<sup>197</sup> (3) possesses sound theology,<sup>198</sup> and (4) is guided by a leader focused on 'spiritual formation'.<sup>199</sup>

Stetzer's objective is twofold. First, he seeks to reorient perspectives concerning missions and evangelism. He considers the two as one and the same:<sup>200</sup> 'North America needs to be considered a mission field.'<sup>201</sup> He contends that an emerging postmodern culture has turned away from institutional Christianity.<sup>202</sup> The result is that Christendom has lost its dominance.<sup>203</sup> Americans now need missions within their own 'zip codes'.<sup>204</sup> Second, Stetzer seeks to provide tools that can make church planters more effective.<sup>205</sup>

In summation, Stetzer presents mechanisms for generating church growth. He states, however, that planters should 'decide which model to adopt as their own'.<sup>206</sup> He advocates against 'model-specific' fixations<sup>207</sup> and incorporates into

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<sup>193</sup> *Ibid.*, p.9.

<sup>194</sup> *Ibid.*

<sup>195</sup> *Ibid.*, p.11.

<sup>196</sup> *Ibid.*, p.1.

<sup>197</sup> *Ibid.*, p.2.

<sup>198</sup> *Ibid.*

<sup>199</sup> *Ibid.*

<sup>200</sup> *Ibid.*, p.18.

<sup>201</sup> *Ibid.*

<sup>202</sup> *Ibid.*, p.51.

<sup>203</sup> *Ibid.*, p.18.

<sup>204</sup> *Ibid.*, p.19.

<sup>205</sup> *Ibid.*, p.xii.

<sup>206</sup> *Ibid.*, p.90. In this quotation, Stetzer is specifically referring to the 'church's structure or form of government,' found on page 89.

<sup>207</sup> *Ibid.*, p.160. In this quotation, Stetzer is arguing against preconceptions, suggesting that the planter allow the context to determine the growth model to be implemented.

his discussions a number of known models: Cell,<sup>208</sup> Meta,<sup>209</sup> and Purpose Driven.<sup>210</sup> He ponders the relative merits of each, yet ultimately considers all as viable. He does not endorse one over the other, and states that Jesus did not advocate a 'centrality of methodology'.<sup>211</sup> The dominant theme of the book remains largely missional theology: domestication of missionary endeavors, planting of incarnational churches, and targeting an emerging postmodern society. He does not, however, generate a church-growth model.

#### 8.1.8 Viola (2009)

Frank Viola, in *Finding Organic Church*, generally advocates a 'grass-roots' approach to church formation and growth.<sup>212</sup> He calls this 'organic church planting'<sup>213</sup> and presents his 'theology' in this book.<sup>214</sup> He contends that most churches have 'strayed far' from 'God's way of planting churches'.<sup>215</sup> He defines 'organic' as any church born of 'spiritual life' rather than 'constructed by human institutions' and 'religious programs'.<sup>216</sup> His book targets church planters, 'no matter what type'.<sup>217</sup> He does however list several types: 'missional churches,

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<sup>208</sup> Ibid., p.89.

<sup>209</sup> Ibid., p.214.

<sup>210</sup> Ibid., p.159.

<sup>211</sup> Ibid., p.326.

<sup>212</sup> Viola, *Finding Organic Church*, p.20.

<sup>213</sup> Ibid., p.10.

<sup>214</sup> Ibid.

<sup>215</sup> Ibid.

<sup>216</sup> Ibid., p.20.

<sup>217</sup> Ibid., p.12.

incarnational churches, relational churches, emerging churches, house churches, simple churches, and even organic churches'.<sup>218</sup>

Viola enumerates four 'models' for church growth: Jerusalem, Antioch, Ephesian, and Roman, all tied to scriptural passages. In Jerusalem, twelve discipleships planted one church, which subsequently spread.<sup>219</sup> In Antioch, a central location was used as a base for missionaries traveling to and from other fields.<sup>220</sup> In Ephesian, serial plants culminate in the establishment of a central training location.<sup>221</sup> In Roman, the process is reversed: several area plants coalesce into a central church.<sup>222</sup>

Viola's four 'models' possess insufficient constructs to qualify as models. They are simplified combinations of possible outcomes. In actuality, these 'models' are regurgitations of biblical narratives.

In summation, Viola does not advance a model but rather a rendition of Allen's model. Viola refers to Allen.<sup>223</sup> He similarly recounts the Apostle Paul's travels,<sup>224</sup> and advocates itineracy with short engagements.<sup>225</sup> There are some differences in perspectives, nevertheless. Allen applies his model to foreign contexts, whereas Viola's application is domestic. These latter distinctions are application variations and not model differences. Therefore, this model has already been discussed (see Section 3.2).

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<sup>218</sup> Ibid.

<sup>219</sup> Ibid., p.26.

<sup>220</sup> Ibid., p.27.

<sup>221</sup> Ibid., p.35.

<sup>222</sup> Ibid., p.40.

<sup>223</sup> Ibid., p.13.

<sup>224</sup> Ibid., p.17.

<sup>225</sup> Ibid., p.55.





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