

# PRINCIPLES OF CHURCH PLANTING MOVEMENTS

## 教会建立运动的原则

“AND THE WORD OF GOD CONTINUED TO INCREASE, AND THE NUMBER OF THE DISCIPLES MULTIPLIED GREATLY IN JERUSALEM, AND A GREAT MANY OF THE PRIESTS BECAME OBEDIENT TO THE FAITH.” –ACTS 6:7 [ESV]

神的道兴旺起来。在耶路撒冷门徒数目加增的甚多。也有许多祭司信从了这道。 – 使徒行传 6:7

### TRAINER'S OUTLINE 培训者大纲

- I. INTRODUCTORY ACTIVITY: REVERSE ENGINEERING 介绍性小游戏：逆向工程
- II. INTRODUCTION: HOW WERE THE PRINCIPLES OF CHURCH PLANTING MOVEMENTS DEVELOPED?  
引言：教会植立运动原则的由来
- III. TEN UNIVERSAL ELEMENTS OF CHURCH PLANTING MOVEMENTS 教会植立运动普遍性的十大要素
- IV. TEN COMMON FACTORS OF CHURCH PLANTING MOVEMENTS 教会植立运动常见的十大因素
- V. NINE OBSTACLES TO CHURCH PLANTING MOVEMENTS 九个建立教会运动的障碍
- VI. SMALL GROUP DISCUSSION 小组讨论

### INTRODUCTORY ACTIVITY: REVERSE ENGINEERING 介绍性小游戏

#### REVERSE ENGINEERING ACTIVITY 逆向工程小游戏

Divide into small groups and provide each group with a simple object such as a paper airplane or some other simple origami-type object. Even just a drawing will work. Then ask each group to recreate the object using a blank piece of paper.

将众人分成小组，每一组人可以分到一样如纸飞机的简单摺纸或一张画有简单图案的图画。之后，提供一张新的白纸给每一组，指示他们想办法重新创造出之前给的那一样物品。

The idea is that they have observe something and reverse engineer how to make it – they have to open it up, look at each fold, then recreate it using a new piece of paper.

逆向工程的关键是让人们观察一样创造物，加以解构与分析，试图还原其製造过程，揭露一件物品是如何设计而成，打开纸张，观察每个摺痕，然后自己动手用新的纸张製造出相同的成品。

Allow them to do so for about 5-10 minutes.

这项游戏所需要的时间是五至十分钟。

## ACTIVITY DEBRIEF 游戏汇报

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What were the steps you took to re-create your object?

请问你用了什么样的步骤来重新创造出你的物品？

The purpose of this activity is to demonstrate why the 10 Universal Elements and 10 Common Factors of church planting movements are important. In this activity, you observed something in front of you, analyzed it, and recreated it from scratch using your own resources.

在这个游戏裡，你观察了在你眼前的一样东西，加以解构与分析，然后用你手边的资源重新创造了一样的成品。玩此游戏的目的是为了示范了解教会植立运动十大要素以及十大因素的重要性。

In the same way, using surveys, field interviews, and empirical observation, researchers analyzed existing church planting movements in order to better understand them. In addition to this they sought to use this information to help other church planters beware of the practices that were common within these church planting movements so that they could apply them in their own church planting ministry.

同样的，观察员经过侦查，探访，以及从间接性观察的步骤来分析以及瞭解已经存在的教会植立运动。他们研究的成果将能帮助其他即将参与教会植立运动的植堂队伍意识到在实践时应该注意的地方。

In this module, we are going to look at the observations made by the researchers that were present in *all* church planting movements and in *almost all* church planting movements.

在这堂课裡，我们将会查看一些观察员在所有栽植的教会以及几乎所有的植堂运动中观察到的共同点。

### INTRODUCTION: HOW WERE THE PRINCIPLES OF CHURCH PLANTING MOVEMENTS DEVELOPED? 引言：教会植立运动原则的由来

In the late 1990s, the International Mission Board (IMB) assigned David Garrison to research several instances of church planting movements that had occurred around the world. Garrison defined a church planting movement as *“a rapid and exponential increase of indigenous churches planting churches within a given people group or population segment.”*<sup>1</sup>

在 90 年代，International Mission Board 国际任务委员会 (IMB) 委派大卫加里森研究几项在世界各地产生的教会繁殖事工。加里森将植堂运动解释为：『当本色教会快速，几何性增长的拓展在某族群或群体内植堂。

In the church planting movements that Garrison studied, he found elements that were present in every church planting movement (10 Universals), factors that were found frequently but not universally (10 Factors), and common obstacles (9 Obstacles). Church planting strategists have been using these principles for years to more successfully pursue a vision of church planting movements.

加里森在所观察的植堂运动中，他发现了每个植堂事工都拥有的元素（十样普遍性的），不是每处都有但是时常会发现到的因素（十样因素），以及常有的阻碍（九样阻碍）。许许多多的植堂策略同工都曾使用这些原则，成功的迈向教会植立运动的异象。

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<sup>1</sup> David Garrison, *Church Planting Movements* (Monument, CO: WIGTake Resources, 2000), 8.

## TEN UNIVERSAL ELEMENTS OF CHURCH PLANTING MOVEMENTS

### 建立教会运动的十个因素

Every church planting movement Garrison initially studied had each the following ten elements:

加里森初期观察的植堂事工拥有以下的十个要素:

#### 1. EXTRAORDINARY PRAYER 超凡祷告

Prayer is fundamental to every church planting movement and of first importance in ministry plans for reaching unreached people groups. The vitality of the prayer life of the missionary is imitated in the lives of the new church and its leaders, giving them the greatest resource for life, ministry, and vision. Church planting movements are also spurred by hundreds or thousands of passionate prayer support networks, which may often span internationally.

对每个植堂运动而言，祷告是佔据策划在福音未及之族群内植堂事工裡所最基本以及首要的原则。新的教会以及其中的领袖们会效彷宣教士本身拥有活力的祷告生活，这将是给予他们生命，事工，以及异象的最大资源。千千万万的国际祷告互联网，往往也是推进植堂事工的力量。

#### 2. ABUNDANT GOSPEL SOWING 广传福音

Every church planting movement occurs where evangelism is abundant. “Whoever sows abundantly will also reap abundantly” (2 Corinthians 9:6). In movements, hundreds or thousands of people are hearing the gospel. Mass media can be used, but most conversions occur through personal evangelism and testimony to the life-changing power of the gospel. The biggest hindrance to abundant gospel sowing is giving all responsibility for sowing the gospel only to church leaders. In healthy movements, all believers are encouraged and trained to share their faith regularly.

每个植堂运动都发生在有千千万万人听闻得到福音的地方。哥林多后书九章六节说到：『多种的多收。』虽然传播媒介也可遭使用，但多数归信基督的过程都是在个人佈道以及分享改变生命的见证时发生的。而广泛撒种的最大阻碍则是认为传福音的责任都属教会领袖。

#### 3. INTENTIONAL CHURCH PLANTING 有策略地地建立教会

Churches are planted deliberately in church planting movements, and missionaries start with a strategy of planting churches, not just winning converts. New believers are gathered into groups, and in many cases whole households are evangelized, so that the family unit can form a new church. Church planters help the new believers to begin to function as a church and form an identity as a church.

植堂的态度是蓄意以及警慎的，而宣教士则是以繁殖教会为目标来安排策略，并非光以赢得人归主为首要。新的信徒们，多数情形是全家一起被传福音，全家一起信主，被聚集在一起成为新的教会。植堂者则帮助新的基督徒，接受新的身份，一起过教会生活。

#### 4. SCRIPTURAL AUTHORITY 圣经的权威性

The Bible is the guiding source for doctrine, church function, and life, even among non-literate people groups. Most church planting movements have occurred where the Bible was available in their heart language in either written or oral form. God’s Word provides the rudder for the church’s life, and its authority is unquestioned. Missionaries teach believers to find answers to their questions in God’s word, not in the missionaries’ knowledge.

圣经不论是在于识字或不识字的民族裡，都是正确教义，教会运作，以及过生活的指引。许多植堂运动较常发生在当圣经已经被著作或被翻译口语于某一个民族的心灵语言。神的话语将为教会生活掌舵，它的权威也不容质疑。宣教士将教导信徒们从神的话语中而不是从宣教士自己本身的学识中寻找真理的答案。

#### 5. LOCAL LEADERSHIP 当地领袖

Missionaries involved in church planting movements mentor church planters from newly formed churches rather than doing the job of church planting themselves. The missionaries seek not to establish themselves as the primary church planters or church leaders, but they do model evangelism, discipleship, and godly church leadership to the local believers. A good movement missionary will never work alone but always seek to model to the next generation of movement leaders. As soon as possible, local leaders are established, rather than having new churches become overly dependent on outside leadership.

参与植堂运动的宣教士们主要的角色是培训新成立教会的植堂者，而不是直接参与植堂的工作，因为他们并不是新成立教会的领袖。他们的目标是以身作则的示范给当地信徒什么是宣教，是门徒训练，以及是合神心意的教会领袖。当一位宣教士是个优秀的植堂运动培训者时，他永远不会单独行动，而是分秒必争的帮助下一代植堂领袖成长以及独立，以至于新的教会可以尽快拥有稳定的属灵领袖带领，不再依靠外来的领袖来领导会众。

#### 6. LAY LEADERSHIP 带职当地领袖（非全职的领袖）

Leaders in church planting movements are typically bi-vocational and come from the same background as the people in their communities. Paid higher-level leaders may emerge in mature movements, but the growth edge of the movement will continue to be led by lay or bi-vocational leaders. Biblical leadership is a responsibility, not a position. Relying on lay leaders provides the largest possible pool of potential church planters and church leaders. Relying on seminary-trained or highly educated pastors will always lead to a leadership deficit.

植堂运动的领袖们通常是双职事奉，与他们所牧养的会众来自相同背景。在成熟的植堂运动中，渐渐的会有领袖开始被支付薪水成为全职事奉的神职人员，但是成长时期的植堂运动会继续被非全职或带双职的领袖们带领，因为合乎圣经教导标准的领导模式是一种责任而不是一个职位。非全职事奉的领袖仍然是植堂运动的主要干部，光倚靠有神学教育或是有高学历的牧者则往往造成教会的领导素质长期短缺。

#### 7. CELL OR HOUSE CHURCHES 家庭教会

The vast majority of churches in church planting movements are small, usually with 10 to 30 members who meet in homes or local business places, as early New Testament churches did. In house churches, the emphasis is on the people, not the pastor, the building, or programs. House churches are managed more like households and less like corporations. Members are encouraged to participate, not just spectate.

植堂运动所植立的教会在初期都是小型，如新约教会时代一般，有十至三十位成员在家庭或本地营业的商场聚会。在家庭教会裡，重点不是谁是牧师，聚会地点是哪座楼宇，也非聚会的程序，而是在所参与的人身上。家庭教会的运作有如一个小家庭，鼓励每一位成员能够全心投入参与，而不是如管理一间公司般，侷限人们只在观赏与享受策划者所准备的节目。

## 8. CHURCHES PLANTING CHURCHES 教会建立教会

Missionaries often plant the first churches in a movement, but when churches begin to reproduce exponentially, churches themselves begin planting new churches. In order for this to occur, church members must believe that reproduction is natural and requires no external resources. Nothing stands in their way to win the lost and plant new churches.

Traditional Church	Multiplying Church
Inward focused	Outward focused
Concentrated authority	Dispersed authority
"Come" mentality	"Go" mentality
Attract people to church	Frequently start new groups

在植堂运动裡，或许是宣教士建立第一个教会，但当教会成倍增长时，教会本身将开始植立新的教会。若要如此，教会的会众必然要有繁殖的信念，而繁殖更必须是要天然以及不倚靠外来资源的现象，再无任何阻碍他们出去植立新堂，将希望带给失丧的人。

For the chart: 傳統教會

Inward focus 內在焦點

Concentrated authority 集中的權柄

"Come" mentality 『來』的態度

Attract people to church 吸引人來教會

Multiplying Church 繁殖教會

Outward focus 外在焦點

Dispersed authority 分散的權柄

"Go" mentality. 『去』的態度

Frequently start new groups 時常開設新組

## 9. RAPID REPRODUCTION 快速倍增

Every church planting movement was observed to have rapid reproduction. Disciples and churches multiplied relatively quickly. However, this is not to say disciple-makers and church planters should emphasize speed. We should however emphasize *immediacy* – disciples in CPM's obey the Lord's word without reservation (Mark 1:17-18, "*They immediately left their nets and followed Him*"). This *immediacy* results in rapid life transformation and relatively rapid multiplication of disciples.<sup>2</sup> There is also a sense of urgency to lead others to faith in Christ. CPMs empower ALL the believers to participate in God's work among them. Churches are able to reproduce rapidly because church planting does not depend on

<sup>2</sup> Dave Coles. "Addressing Theological and Missiological Objections to CPM/DMM," in *Motus Dei*, ed. Warrick Farrah (Littleton, CO: William Carey Publishing, 2021), 95.

specialized people, places, or resources. When the reproduction of disciples and churches slows down or stops, the movement loses momentum and may fizzle out entirely.

根据观察，每个植堂运动会因为门徒以及教会繁殖而快速倍增。这并不代表门徒栽培者以及植堂者应该着重于速度，反而我们应当强调植堂运动应该有的即时性态度，如门徒毫无保留的服从神的话语的马可福音第一章：17-18 节『他们就立刻捨了网，跟从了他。』这种即时性的态度将造成生命快速的蜕变以及门徒快速的倍增，且有带人归主的紧迫感。植堂运动赋权予所有的信徒参与神的工作，使得教会的快速繁殖不倚靠受过特别培训的人，事，物。当门徒以及教会的增长慢下或停止时，植堂运动将失去势头，逐渐终止。

#### 10. HEALTHY CHURCHES 健康教会

Churches in church planting movements bear the marks of healthy churches including worship, evangelistic and missionary outreach, education and discipleship, ministry, and fellowship. Furthermore, when these indicators of health are strong, churches cannot help but grow. The missionary impulse in churches within movements is particularly strong and helps these churches overcome barriers that have previously limited the responsiveness of their people groups.

植堂运动所植立的教会带有健康教会的特徵：有崇拜，地方佈道以及普世宣教，神学教育与门徒训练，教会事工，以及团契。当教会的这些特徵强而有力时，教会自然就会增长，教会的宣教动力强大，也可助教会跨越许多限制未得之民回应的障碍。

#### **KEY POINT: RESEARCHERS OBSERVED THAT THESE ELEMENTS WERE PRESENT IN ALL CPMS**

- |                                |                               |
|--------------------------------|-------------------------------|
| 1. Extraordinary Prayer        | 6. Lay Leadership             |
| 2. Abundant Gospel Sowing      | 7. House Churches             |
| 3. Intentional Church Planting | 8. Churches Planting Churches |
| 4. Authority of God's Word     | 9. Rapid Reproduction         |
| 5. Local Leadership            | 10. Healthy Churches          |

#### **KEY POINT: RESEARCHERS OBSERVED THAT THESE ELEMENTS WERE PRESENT IN ALL CPMS**

- |              |           |
|--------------|-----------|
| 1. 超凡祷告      | 6. 带职当地领袖 |
| 2. 广传福音      | 7. 家庭教会   |
| 3. 有策略地地建立教会 | 8. 教会建立教会 |
| 4. 圣经的权威性    | 9. 快速倍增   |
| 5. 当地领袖      | 10. 健康教会  |

## TEN COMMON FACTORS OF CHURCH PLANTING MOVEMENTS 建立教会运动的普遍要素

Most, but not all, church planting movements share the following ten factors:

虽然不是全部，但植堂运动几乎都有着这十项因素：

1. WORSHIP IN THE HEART LANGUAGE 用母语敬拜

Worship should be within the reach of all members of the community. Missionaries who embrace the heart language gain insights into the people's worldview.

敬拜必须以适合被牧养的群体能有所得着的方式进行，愿意认识以及瞭解未得之民的母语将有助宣教士洞悉民众的世界观，以该民族所能理解的方式将福音内容传达。

2. EVANGELISM HAS COMMUNAL IMPLICATIONS 福音的传播依赖巨大的家庭社会关系网

Church planting movements rely on family and social connections in evangelism rather than individual and personal commitments. Many new churches consist of family units led by the head of household.

教會植立運動並不是倚靠個人關係或私人委身增長，而是靠家庭以及社會關係宣教。新建立的教會大多數是以一家之主為首，帶領全家信主後開始聚會。

3. RAPID INCORPORATION OF NEW CONVERTS INTO THE LIFE AND MINISTRY OF THE CHURCH 新信徒很快融入教会的生活与事工

Baptism is not delayed by lengthy requirements. Discipleship often precedes conversion and continues indefinitely. New believers are taught and expected to immediately participate in evangelism, discipleship, and even planting new churches. New believers start new churches rather than joining existing ones.

接受浸礼前，没有繁文缛节拖延时间，也无需通过复杂的筛选条件，门训通常在皈依基督教之前就已开始，新的信徒很快的被託付使命参与佈道，门训，以及植立新堂。他们主要是成立新的教会，而不是加入已存在的聚会。

4. PASSION AND FEARLESSNESS 热情和无所畏惧的精神

Believers in movements have a sense of urgency and necessity about sharing the gospel with others. They exhibit boldness in the face of opposition and persecution.

身在植立运动的基督徒对传福音有著迫切性以及必要性的感觉，越遭受抵制与迫害，他们表现得越刚强。

5. A PRICE TO PAY TO BECOME A CHRISTIAN 愿意付作为基督徒所要付的代价

Movements often occur where becoming a Christian is unpopular and not socially advantageous. Believers may face severe persecution or death, which screens out the uncommitted or insincere.

植立运动总在成为基督徒是少数以及弱势的地方存在，因为信徒是会遭受到逼迫致死的待遇，而这恰好将未委身以及不虔诚的人给删除出去。

6. PERCEIVED LEADERSHIP CRISIS OR SPIRITUAL VACUUM IN SOCIETY 觉察到当地领袖阶层的危机或社会中所存在的属灵真空

Countries that have experienced war, natural disaster, or upheaval create ripe environments for church planting movements. Removal of stability prompts people to reconsider matters of eternal significance. 经历战争，灾害，政乱的国家是植立教会活动的温床。没有了平安与稳定的生活，国家的子民将重新思考人生意义以及什麼是有永恒意义的东西。

7. ON-THE-JOB TRAINING FOR CHURCH LEADERSHIP 为教会带领人提供在职培训

Effective leadership training is critical as the number of churches increases exponentially. The most beneficial training occurs as close to the action as possible, possibly through short-term training interspersed with participation in evangelism, church planting, and leadership.

有效的领袖训练有助教会倍增，最能受益的培训则是在所有事情都正在发生的职场上，参与佈道，植堂，以及领导训练的机会如短期训练般的穿插在一切经历所得到的经验中。

8. LEADERSHIP AUTHORITY IS DECENTRALIZED 分散的领导权

Church planting movements are dynamic, and house church leaders must be given all the authority required to do what needs to be done in evangelism, ministry, and church planting without seeking approval from a church hierarchy.

教会植立活动是不断发展的，家庭教会的领袖必须要被赐予权柄，不需要经过教会的等级结构开会核准，就能够担起处理任何在佈道，事工，以及植堂上事务决定的责任。

9. OUTSIDERS KEEP A LOW PROFILE 外来参与者保持低调

Movements thrive when they are seen as indigenous rather than foreign. Instead of waiting for new believers to prove themselves ready, missionaries are quick to draw new believers into key roles in the churches and movement.

旺盛的植堂运动，是由当地本土兴起而不是由番邦外来者的思想所建立的。与其等待新信徒们必须证明自己够能力，宣教士已将教会与植堂运动的重要角色分配给他们，用他们当地独特的文化与见解来达成大使命。

10. MISSIONARIES SUFFER 宣教士们受苦受害

Missionaries involved in church planting movements frequently experience illness, derision, shame, or persecution. The great opposition and suffering may be due to the fact that movements are rolling back spiritual darkness in places where it has had a grip for a very long time. Missionaries should prepare for suffering and pray to endure it with steadfastness in their faith and calling.

参与教会植立运动的宣教士们，会经验病痛，遭受嘲讽，羞辱，甚至逼迫。最强大的阻力以及苦难，在於植堂运动将光亮照射进长期处于被属灵黑暗掌控的地方，宣教士们必须要有心理准备遭受苦难，以及恒常祷告，为他们的信心以及神对他们的选召来忠心的长久忍耐。

**KEY POINT: RESEARCHES OBSERVED THAT THESE FACTORS WERE PRESENT IN MOST CPMS**

- |   |  |
|---|--|
| 1. Worship in the heart language                    | 6. Perceived crisis or spiritual vacuum in society |
| 2. Evangelism has communal implications             | 7. On-the-job training for church leadership       |
| 3. Rapid involvement of new believers in the church | 8. Leadership authority is decentralized           |
| 4. Passion and fearlessness                         | 9. Outsiders keep a low profile                    |
| 5. A price to pay for becoming a Christian          | 10. Missionaries suffer                            |



## KEY POINT: RESEARCHES OBSERVED THAT THESE FACTORS WERE PRESENT IN MOST CPMS

1. 用母语敬拜
2. 福音的传播依赖巨大的家庭社会关系网
3. 新信徒很快融入教会的生活与事工
4. 热情和无所畏惧的精神
5. 愿意付作为基督徒所要付的代价
6. 觉察到当地领袖阶层的危机或社会中所存在的属灵真空
7. 为教会带领人提供在职培训
8. 分散的领导权
9. 外来参与者保持低调
10. 宣教士们受苦受害

## NINE OBSTACLES TO CHURCH PLANTING MOVEMENTS 九个建立教会运动的障碍

If any of the following obstacles are present, church planting movements rarely occur:

如以下的任何障碍存在，植堂运动将很难发生：

1. IMPOSING EXTRA-BIBLICAL REQUIREMENTS FOR BEING A CHURCH 对形成一个教会要求过多  
Requiring a church to have land, a building, seminary-trained leaders, or paid leaders before they can be a church kills movements and makes it very unlikely that churches will naturally reproduce.  
要求一个教会必须有土地，有楼宇，有神学院教育的领袖，或受薪的教会职位才能成立一间教会，会扼杀植堂运动，使之很难自然的繁殖。
2. LOSS OF A VALUED CULTURAL IDENTITY 放弃自己的文化  
Christianity is incarnational, not an attempt to remove people's ethnic identity. Indigenous church planting seeks to plant culturally appropriate churches amongst our target people groups.  
基督教是道成肉身的信仰，并不是要把人类的种族分别给除去。当地的植堂是要在焦点族群中植立与当地文化契合的教会。
3. BAD EXAMPLES OF CHRISTIANITY 基督徒中的坏榜样  
Some existing churches may have an unhealthy influence on emerging movements either through moral hypocrisy or a failure to be active and urgent in evangelism and discipleship.  
在已成立的教会中，或许存在某些不健康的影响，如道德的虚伪，以及对佈道与门训不存在迫切感。
4. NON-REPRODUCIBLE CHURCH MODELS 不能倍增的教会模式  
Every element of church must be able to be reproduced by the people themselves, or churches will have barriers to reproduce. If a local believer cannot do it, the missionary should not introduce it.  
教会成立的每一种元素若无法能够被当地的民族複製出来，教会将很难繁殖。当地人无法办到的条件，宣教士则不应该引入。
5. CREATING FINANCIAL DEPENDENCY 对外来资金的依赖  
Money has a role in supporting missionaries and funding things new believers cannot do for themselves, like developing gospel resources. But outside funding can create a dependency that stifles the initiative of the believers and makes reproduction difficult.

宣教士外来金钱的赞助可提供发展福音的资源，这是当地新信徒所没有的。但倚靠外来资源可能会养成不健康的依赖，压制新信徒自主决断行事的能力，使繁殖难上加难。

6. EXTRA-BIBLICAL LEADERSHIP REQUIREMENTS 对领袖过多的要求

The New Testament has requirements for church leaders, and our requirements should not go beyond those. Those requirements mostly concentrate on character and willingness to follow Christ rather than theological training or academic credentials.

我们不可有超过新约圣经对教会领袖所要求的条件。这些要求是关于人品以及愿意跟从基督的心志，而不是某人有多少神学研究或学术造诣。

7. LINEAR, SEQUENTIAL THOUGHT AND PRACTICE 按部就班的思想和实现

Church planting is not necessarily a linear, step-by-step process. The various elements of church planting movements – surveying, evangelism, discipleship, church planting, and leadership training – all occur simultaneously.

植立教会并不是按部就班的过程，许多教会植立运动的元素，如侦查，佈道，门训，植堂，以及领袖训练都是同时进行的。

8. PLANTING “FROG” RATHER THAN “LIZARD” CHURCHES 建立“青蛙”式的教会，而不是“蜥蜴”性的教会

Frog churches sit complacently, expecting the lost to come to them. Lizard churches are always moving, pursuing the lost, and getting into homes and places where they aren't necessarily comfortable.

青蛙教会坐以待毙，等待著失丧的人寻著他们，蜥蜴教会则灵活运作，走入家庭或任何并不舒适的场所来寻出失丧的人们。

9. PRESCRIPTIVE STRATEGIES 预先的计划与策略

Though there are principles that inform our strategies, missionaries must seek to continually learn where God is at work. Principles and values don't often change, but the strategies we employ (ex: how we share the gospel or what stories we may use in discipleship) are flexible and can be adapted. Church planting movements are a work of God, not the strategies of well-trained missionaries. Those who seek to start movements must have great humility and dependence on God.

纵然我们的策略是根据原则的，宣教士们必须不断地寻找神在哪里做工。原则与价值观不常改变，但我们使用的策略（例如我们传福音的方式以及门训使用的故事）都是可变通以及能适应不同情况的。教会植立运动是神的作为，不是满有经验的宣教士的策略造成的，所以要开启植堂运动的人们，必需兼备谦卑与坚心倚靠神。

#### SMALL GROUP DISCUSSION 小组讨论

1. Which of the elements, factors, or obstacles listed above are most surprising to you? Are there any you struggle to agree with or accept?

2. Which elements and factors do you see as strengths in your current ministry?

3. Which elements or factors may be missing in your current ministry? Which obstacles are standing in the way of seeing a church planting movement occur in your context?

4. How can you change or adapt your methods in light of the principles given here? Try to list at least two or three concrete steps you can take in pursuing a church planting movement in your people group.

1. 對於以上所列出的元素，因素，或阻碍，你對於哪项感到讶异？有没有哪项是你很难同意或接受的？
2. 哪一项元素与因素是你现任事工的长处？
3. 哪一项元素或因素是你现任事工所缺乏的？在你的焦点民族中，有哪些阻碍会有可能造成教会植立运动停滞不前？
4. 以上所列出的原则里，你将会如何改变你的植堂策略或变通适应你所在的当地环境？试试看举出两叁个实际可行的步骤，开始在你焦点民族中实践植堂运动？

### **KEY POINT:**

Church planting movements don't just happen spontaneously. We have observed elements and factors critical to the success of church planting movements, and we have identified practices that prevent them from occurring. Wise missionaries are constantly evaluating their ministries in light of these principles.

教会植立运动并不会自然的产生，我们观察了许多元素与因素是对植堂活动的成败有关键性的影响，而且我们也确认了阻碍植堂发生的做法。有智慧的宣教士们会时常用这些原则来评估自己的事工。