

**Education as a Factor in Successful Church Planting:  
A study of the development of Foursquare Gospel churches in  
the southern region of Papua New Guinea (2004 to 2013)**

Kenneth John Iskov

This Dissertation is presented for the degree of  
Doctor of Education of AGST Alliance.

2021

## **Declaration**

I declare that this dissertation is my own account of my research and contains as its main content work which has not previously been submitted for a qualification at any tertiary education institution.

A handwritten signature in black ink, appearing to read 'Kenneth John Iskov', written in a cursive style.

Kenneth John Iskov

17.9.2021

### **Abstract**

In the Southern Region of Papua New Guinea from 2005 to 2013 in Foursquare Gospel Church ministry, significant numbers of people became believers in Christ and gathered in dozens of newly planted churches. A Bible college established at the start of that period was likely a key factor in that church planting movement. This study seeks to elicit the educational factors that contributed to the establishment of these churches with a view to further enhancing the educational effectiveness of Foursquare PNG Bible colleges.

Graduate pastors, leaders and educators were researched using a participant-observer qualitative methodology and responses open-coded to arrive at a series of conclusions. The results derived suggest a number of findings: the importance of adequately resourcing students in both course fees and living expenses, and in providing infrastructure for regular deployment in meaningful outreach settings with a view to planting new churches. The importance of contextually appropriate curriculum materials is established, as is also the ongoing value of requiring accountability through regular reporting on these outreaches. The importance of “sentness” - regular meaningful deployment in outreach ministry- is elaborated, and the strategic value of experienced practitioner/mentors guiding the students in an apprenticeship-like arrangement is identified.

The key finding which gathers up these previous supportive insights is proposed as *Transformational Sentness*, describing the motivational, spiritual and educational transformations that occurred in students as they participated in regular church planting outreach ministry as an integral part of their educational experience. Those transformations continue to be present in ongoing commitments to church planting as a singularly fruitful form of evangelism to the glory of Jesus Christ, and to furthering the *missio Dei* in the nation of Papua New Guinea.

**Dedication**

To Leonie, committed wife and mother, passionate Christ follower, advocate for the disenfranchised, compassionate medical professional, committed mother and caring grandmother, and consistent supporter of my endeavours. Thank you!

### **Acknowledgments**

This research culminates decades of commitment to the cause of Christ and His church.

My thanks to Dr Al Moser at Alliance College of Theology in Canberra who introduced me to Sociology, and Dr G. Linwood Barney at Alliance Theological Seminary, Nyack NY who introduced me to Anthropology. My educational commitments were awakened under Barbara A. Wilkerson at Alliance Theological Seminary Nyack and were forged at Princeton Theological Seminary under Dr James E. Loder.

I am grateful to the Christian and Missionary Alliance for giving my wife and me the opportunity to plant churches in Western Australia (1976, 1978), and to Dr Ian Jagelman of Christian City Congregations as my Senior Pastor to invite me to participate in the Executive as new congregations were planted out of that church in Carlingford (1996) and Ryde (1999) in the city of Sydney, Australia.<sup>1</sup>

National President Pastor Timothy Tipitap of the Church of the Foursquare Gospel in Papua New Guinea permitted me to serve in that nation in Living Light Foursquare Gospel Church under founding pastors Bill and Corrie Page. It was my privilege to launch a basic one-year Bible college with a focus on church planting (2005). New churches continue to be planted by the passionate graduates of that college (now Southern Region LIFE Bible College).

Special thanks are due to my dear friend and colleague late Pastor Magi Goro, Southern Region Supervisor of the Church of the Foursquare Gospel, with whom I partnered in strategising and training with the end of reaching more people with the Good News of Jesus Christ, and enfolding them into healthy reproducing churches,

---

<sup>1</sup> The reader will detect a series of moves on the part of the researcher from the C&MA (a ‘second blessing’ church) into the distinctly Pentecostal Christian City church and Foursquare Gospel Church. The enduring thread between these organisations is an openness to the Holy Spirit, and a commitment to planting new churches as a prime means of evangelism.

and to Ps Mark Sam, my assistant at Living Light Bible College, who managed much of the student church planting outreach ministry.

Dr Patricia Harrison has always had my admiration as a consummate educator around the world, and it has been a great privilege to have her rich insights available to me as my supervisor.

My long-time friend and occasional colleague, Dr Perry Shaw has been an invaluable mentor through the rigors and occasional discouragements in completing the writing of this dissertation.

And finally, I acknowledge the support and encouragement of my Senior Pastor, Dr Richard Green of C3 Church Ryde. I count it a great honour to serve alongside his apostolic ministry, seeing dozens of new churches planted on four continents.

## Table of Contents

|  |        |
|--|--------|
| Declaration .....  | i      |
| Abstract.....  | ii     |
| Dedication.....  | iii    |
| Acknowledgments .....  | iv     |
| Table of Contents .....  | vi     |
| List of Tables .....   | xii    |
| List of Figures.....   | xii    |
| Abbreviations .....  | xiii   |
| Note Regarding Translation .....                                 | xiv    |
| <br>CHAPTER 1. INTRODUCTION .....                                | <br>1  |
| Preliminary Considerations .....                                 | 4      |
| Purpose of the Study.....  | 9      |
| Definitions .....  | 12     |
| Limitations of scope .....                                       | 13     |
| Significance .....   | 15     |
| <br>CHAPTER 2. LIVING LIGHT BIBLE COLLEGE – A NARRATIVE.....     | <br>17 |
| Background.....  | 17     |
| The Setting for Student Church Planting Ministry .....           | 23     |
| LLBC Curriculum Development.....                                 | 28     |
| Contextualised Study Materials.....                              | 34     |
| Practitioner Lecturers and Staff.....                            | 36     |
| Student Support .....  | 36     |
| Facilities .....   | 37     |
| Christian Service Requirements .....                             | 39     |
| Inauguration of Church Planting Student Practical Ministry ..... | 40     |
| Description of Church Planting Activity .....                    | 42     |
| Summary.....   | 43     |

|   |    |
|---|----|
| CHAPTER 3. RESEARCH METHODOLOGY .....   | 44 |
| Setting .....   | 45 |
| Research Design and Rationale .....   | 47 |
| Guiding Questions .....   | 54 |
| Role of the Researcher – Participant Observer.....  | 55 |
| Methods .....   | 56 |
| Overview .....  | 58 |
| Participant Selection .....   | 60 |
| Procedures for Recruitment, Participation, and Data Collection .....                        | 61 |
| Conduct of Interviews and Focus Group.....  | 62 |
| Ethics Approval .....   | 63 |
| Data Gathering – Interviews and Focus Group .....   | 63 |
| Transcription and Translation.....  | 64 |
| Archival Data and Security .....  | 65 |
| Coding Procedure .....  | 65 |
| Data Sources and Analysis .....   | 66 |
| Limitations.....  | 70 |
| Summary.....  | 71 |
| CHAPTER 4. PRECEDENTS IN TRAINING CHURCH PLANTERS: AN<br>HISTORICAL & LITERARY REVIEW ..... | 72 |
| Jesus’ Training of the Twelve Disciples .....   | 74 |
| Other Suggestions of Apprentice-Like Training Of Leaders .....                              | 77 |
| Zinzendorf and the Moravian Missional Community .....                                       | 78 |
| John Wesley’s Bands and Circuit Riders in the New World.....                                | 78 |
| Rise of the Academy, William Tennent “Log College” Princeton .....                          | 79 |
| Tensions in Traditional European Theological Education .....                                | 80 |
| Rise of the Bible Colleges: Late 19th Century .....   | 81 |
| New Agencies: YWAM and Operation Mobilisation .....   | 83 |
| The Rise of Church Planting Networks.....   | 85 |



|  |         |
|--|---------|
| Historical Overview of Theological Education .....                                     | 86      |
| Reflections, Reassessment and Restructuring in Mainstream Theological Education .....  | 87      |
| Summary and Conclusions .....  | 89      |
| Summary.....   | 90      |
| <br>CHAPTER 5. BIBLICAL AND MISSIOLOGICAL FOUNDATIONS: A<br>REVIEW OF LITERATURE ..... | <br>91  |
| <br>The missio Dei in Overview .....   | <br>91  |
| The Biblical Concept of Sentness: apostello & pempo .....                              | 92      |
| The Practical Outworking of Sentness .....   | 97      |
| Gospels: The Calling Of The Disciples .....  | 103     |
| Acts/Epistles .....  | 104     |
| Trinitarian Theology at the Heart of Church Planting.....                              | 105     |
| Summary.....   | 108     |
| <br>CHAPTER 6. EDUCATIONAL FOUNDATIONS: A REVIEW OF<br>LITERATURE.....                 | <br>109 |
| <br>Aspects of Curriculum.....   | <br>115 |
| Oral Learning.....   | 116     |
| Problem Based Learning .....   | 117     |
| Social Learning Theory .....   | 120     |
| Likeness Education: Luke 6:40 as Operative Paradigm.....                               | 121     |
| Transformational Learning .....  | 122     |
| Summary.....   | 127     |
| <br>CHAPTER 7. ANALYSIS AND DISCUSSION .....   | <br>128 |
| <br>Adequate Resourcing and Ongoing Support .....                                      | <br>129 |
| Contextualised Curriculum.....   | 132     |
| Accountability .....   | 135     |
| Regular Deployment (“Sentness”) .....  | 136     |

|  |     |
|--|-----|
| Likeness Education.....  | 136 |
| Transformational Learning.....   | 138 |
| Evidence of Trustworthiness – Reliability .....                            | 143 |
| Evidence of Trustworthiness – Triangulation .....                          | 143 |
| Summary.....   | 145 |
| CHAPTER 8. SUMMARY AND CONCLUSION .....                                    | 146 |
| Summary.....   | 146 |
| Recommendations .....  | 148 |
| Implications .....   | 149 |
| Further Research.....  | 150 |
| Epilogue.....  | 151 |
| REFERENCE LIST .....   | 152 |
| APPENDICES .....   | 188 |
| APPENDIX A. FOURSQUARE CHURCH UNIFIED CURRICULUM.....                      | 188 |
| APPENDIX B. STUDENT BROCHURE .....   | 190 |
| APPENDIX C. LLBC APPLICATION PACKAGE.....                                  | 191 |
| APPENDIX D. LLBC PROMOTIONAL BROCHURE FOR SPONSORS.                        | 192 |
| APPENDIX E. GUIDING QUESTIONS FOR INTERVIEWS/ FOCUS<br>GROUP .....         | 193 |
| APPENDIX F. LIVING LIGHT FOURSQUARE GOSPEL CHURCH<br>HISTORIC WEBSITE..... | 194 |
| APPENDIX G. LIVING LIGHT FOURSQUARE GOSPEL CHURCH<br>PROMO VIDEO .....     | 198 |

|  |     |
|--|-----|
| APPENDIX H. FGCPNG SOUTHERN REGION COORDINATOR,<br>PASTOR MAGI GORO, PROMO VIDEO ..... | 199 |
| APPENDIX I. TEN HOT TOPICS: SCANNED PAGES .....  | 200 |
| APPENDIX J. LINK TO FINAL CODED RESPONSES .....  | 201 |
| APPENDIX K. AGST ETHICS APPROVAL .....   | 202 |
| APPENDIX L. TRANSCRIPTS OF INTERVIEW AND AUDIO FILES ...                               | 203 |
| APPENDIX M. SAMPLE OF ORAL ETHICS APPROVAL .....                                       | 204 |
| APPENDIX N. PHOTOS BY LLBC STUDENT OF CHURCH PLANTING<br>ASSIGNMENTS.....              | 205 |

### **List of Tables**

|   |    |
|---|----|
| Table 1: FGCPNG initiatives & no. of churches, Southern Region. PNG | 24 |
| Table 2: LLBC Enrolments year on year, 2006 – 2009                  | 39 |
| Table 3: Level 2 (second pass) codes and frequency of occurrence    | 69 |
| Table 4: Final derived results from analysis of second level codes  | 69 |

### **List of Figures**

|           |   |    |
|-----------|---|----|
| Figure 1: | Living Light Bible College Building, constructed 2006 | 37 |
| Figure 2: | Logic Chain, following Das.                           | 51 |
| Figure 3: | Logic chain model as developed by Shaw                | 52 |
| Figure 4: | Modified Kellogg Block-Chain diagram                  | 53 |
| Figure 5: | Express Scribe Transcription Software                 | 64 |
| Figure 6: | Sample section of Excel coded responses               | 65 |
| Figure 7: | 5 steps of leadership development                     | 75 |

### Abbreviations

|        |  |
|--------|--|
| AGST   | Asia Graduate School of Theology Alliance  |
| CE     | Christian Education  |
| CLTC   | Christian Leader's Training College – the premier interdenominational Theological College in PNG         |
| CP     | Church Planting  |
| CPM    | Church Planting Movement   |
| ECE    | Kurian (ed): <i>Encyclopedia of Christian Education</i>  |
| EDCE   | Benson <i>et al</i> : <i>Evangelical Dictionary of Christian Education</i>                               |
| EDWM   | Moreau: <i>Evangelical Dictionary of World Missions</i> ,  |
| EMLOS  | Loder: <i>Educational Ministry in the Logic of the Spirit</i> .  |
| FGCPNG | Foursquare Gospel Church of Papua New Guinea   |
| HU     | Homogenous Unit  |
| HUP    | Homogenous Unit Principle  |
| IBMR   | International Bulletin of Mission Research   |
| IMT    | Intensive Ministry Training  |
| LLA    | Living Light Academy   |
| LLBC   | Living Light Bible College (now SRLBC)   |
| NIV    | New International Version of the Bible<br>(All references are given from the NIV unless otherwise noted) |
| NLT    | New Living Translation of the Bible, second ed.  |
| NT     | New Testament  |
| OCMS   | Oxford Centre for Mission Studies  |
| OM     | Operation Mobilisation   |
| POM    | Port Moresby   |
| SRLBC  | Southern Region Life Bible College (Formerly LLBC)   |
| TDNT   | Theological Dictionary of the New Testament  |
| TDNTA  | Theological Dictionary of the New Testament Abridged, (Bromiley)   |
| TE     | Theological Education  |
| TEE    | Theological Education by Extension   |

|       |  |
|-------|--|
| TKM   | Loder & Neidhardt: <i>The Knight's Move</i> .  |
| TM    | Loder: <i>The Transforming Moment</i> .  |
| OT    | Old Testament  |
| PNG   | Papua New Guinea   |
| SRFGC | Southern Region of FGCPNG encompassing Western, Gulf, Central, National Capital District, Oro and Milne Bay provinces. |
| TDNTA | Bromiley: <i>Theological Dictionary of the New Testament, Abridged</i>   |
| TP    | Tok Pisin, national basic language of PNG  |
| YWAM  | Youth With A Mission   |

### **Note Regarding Translation**

Respondents in interviews and focus groups regularly spoke in the national basic language *Tok Pisin* and often in a mix of English and TP-sometimes in the same sentence-switching back and forth between the two.

For simplicity I have translated all TP into English and indicated this by giving the translated words in *italics*. The original transcriptions may be accessed via the link in Appendix L.

## **CHAPTER 1.**

### **INTRODUCTION**

From the time of Jesus up to the present, an enduring concern in His church has been the development of leaders and pastors for the faith communities that have arisen around the world in response to the preaching of the Gospel. The declaration of the Lord Jesus: "...I will build my church" (Mt. 16:18) has come to fruition in all manner of cultures and countries. And in each of these is the need for trained leaders who will shepherd these flocks into their destiny of propagating the Gospel further.

Such training has taken many forms; from the itinerating apprenticeships of Jesus and Paul to local centres of instruction such as arose at Antioch and Alexandria, the cathedral and monastic schools prior to the sixteenth century Reformation, and the academy (university and seminary) of the modern era.

In all these developments however, there has continued a stream of "grass roots" training that has taken promising leaders and further developed them in modest settings with a substantial emphasis on practice of ministry. These have arisen for a variety of social and theological reasons and continue to make a significant and largely positive contribution to the life of local congregations and to the furtherance of the preaching of the Gospel to all the nations.

From 2003–2008 I had the privilege to launch and lead a basic one-year Bible college for training pastors in Port Moresby, Papua New Guinea. The thrust and focus of that training was biased towards church planting. I will argue that church planting is the most prominent form of evangelism in the Book of Acts and has the merit of providing a holistic context for all that is needed for new converts. Discipleship, fellowship, worship, training, pastoral care, and leadership development are all present in ways that cannot easily be replicated by other forms of evangelism.

This holistic focus has not always been present in evangelism and missions. Paul G. Hiebert observes that, "mission in the past focused on evangelism to the neglect of discipling converts and organising churches. Today the goal of missions in



not simply individual conversions, but the planting of living, reproducing churches and the starting of further church planting movements” (Hiebert 2009, 91).<sup>2</sup>

Living Light Bible College was birthed with this wholistic understanding of evangelism which was to be expressed primarily in the planting of new faith communities which would disciple, nurture, care for, train and in turn deploy believers in evangelising through planting further faith communities.

The Foursquare denomination sponsoring the college, although having over 1000 churches in the Highlands and to the north of PNG, had only about 15 churches in the Southern Region in 2003.<sup>3</sup> LLBC produced the first graduates in 2005 with around 100 graduated by 2009. By 2013 there were some 86<sup>4</sup> churches in that region, and much of that growth appears related in some way to the impetus provided by Living Light Bible College (now Southern Region Bible College) and the several hundred graduates of that institution.

The notable impact of LLBC in fostering new churches presses the question which is at the heart of this research project:

“What educational factors contributed to effective Foursquare Gospel Church planting in the Southern Region of Papua New Guinea, (2005—2016) and how might these factors shape pastoral training nationwide in PNG Foursquare colleges?”

Following this introductory chapter, Chapter Two narrates the educational philosophy informing the founding and operation of Living Light Bible College. The

---

<sup>2</sup> Hiebert, as a careful anthropologist, is not an uncritical advocate of the Church Growth Movement of Donald McGavran and others and goes on to offer criticism of the reductionism and mechanistic methodologies that can result from the Church Growth movement perspectives.

<sup>3</sup> The Southern Region of PNG is made up of the six provinces of: Western, Gulf, Central, National Capital District (NCD), Oro and Milne Bay. Most of the research for this dissertation was conducted in the Central and NCD Provinces. Note that numbers of churches are estimates by senior regional leaders. Detailed statistics on church life are not currently kept by the Foursquare denomination.

<sup>4</sup> As indicated by FGCPNG Southern Region supervisor Pastor Magi Goro in a 2013 promotional video for the church planting ministry. See Appendix H for a link to the video.

foundational importance of apprenticeship mentoring and practical ministry in church planting is portrayed, to provide the context and rationale for this research.

The ground is now set for the practical description of the research methodology in Chapter Three. This is described as a qualitative study, employing the researcher as a participant observer, and making use of guided questions in semi-structured interviews and focus groups. The data so gathered is coded in a simple quasi-grounded theoretical pattern and mapped onto a grid of key indicators of educational effectiveness in a modification of the Kellogg social development assessment model proposed by Das (2015) and Shaw (2014). The data acquired and analysed here provides the foundational themes to be explicated in the following chapter.

Chapter Four is an historical review of literature relating to pastoral training, tracing the practice of training church leaders through the centuries, and noting the prominence of apprentice-like (“likeness education”) approaches through to the rise of the academy as the locus for such training in the late Middle Ages. This demonstrates that the basic apprentice-like nature of training at Living Light Bible College stands in a long tradition in the Christian church, extending back to the earliest days of the New Testament.

The fifth chapter continues to examine literature relating to the missional nature of the church. Much mission and evangelism has fallen captive to individual disciple making, with the establishment of local churches a largely accidental outcome. In this chapter the focus moves to the biblical and theological foundations of missiological church planting, and the training required for the participants. The practice of Jesus and his travelling band and the early church are considered through the lens of biblical and theological discourses. The notions of “Sentness” as articulated by Dubose at a theoretical level and Hammond and Cronshaw at a popular level are introduced. The threads of the theological and the educational begin to be drawn together here, and the educational lens is developed more fully in the next chapter. This emphasis on deployment of disciples into ministry is fundamental to the ethos of LLBC and is evident in the value placed on it by respondents.

The sixth chapter picks up the insights introduced in the previous chapter, and develops distinctive educational themes covering the social learning of Albert

Bandera which is explanatory of the communal nature of the student church planting activity, the various understandings of curriculum proposed by Eisner and Shaw which are evident in the structure of the educational experience at LLBC. Then, most significantly, we draw on the work of James E. Loder in proposing the transformational nature of education in the Spirit. As this study seeks to excavate *educational factors*, it is necessary to provide a theoretical framework for understanding those factors that emerge from the research data. It is evident that education is here to be broadly conceived in those structural aspects of training church planters and not primarily in the detailed aspects of classroom and curricular matters.

Chapter Seven articulates the heart of the findings, emphasising the apprentice-like nature of the training with exposure to practitioner mentors (*likeness education*), the regular deployment in practical church planting ministry (*sentness*), and the personal and educational transformation resulting under the proposed rubric of *Transformational Sentness*.

The final chapter of recommendations makes concrete proposals for the applicability of *Transformational Sentness* in a series of expanding spheres, ranging from the ongoing work of LLBC and sibling colleges in PNG, to like settings in other developing countries, and extending to some tentative proposals for shaping pastoral training in academic pastoral training in the developed West. Some suggestions for possible further research are also included.

### **Preliminary Considerations**

C. Peter Wagner, sometime Professor of Missions at Fuller Theological Seminary, once famously remarked, “church planting is the best methodology of evangelism under the sun” (Wagner 1990, 11). This quote has become something of an “old chestnut!”<sup>5</sup> There is considerable discussion about the validity of Wagner’s assertion (Paas & Vos 2014, 233). But in dismissing Wagner’s observation, whether

---

<sup>5</sup> Idiom: *Old Chestnut*: A topic, saying, or joke that has been repeated so much that it has become boring or irksome. ‘Whether there’s truth in it or not, I can’t stand that old chestnut “follow your heart.”’ <https://idioms.thefreedictionary.com/chestnut>

from over exposure or because of some of Wagner's later aberrations, we must not overlook the biblical grounds for making such a claim and this will be done in Chapter Five.

Not all are agreed with Wagner's conclusion however, and alternative models of communicating the claims of Christ exist, such as the "Insider movement" among Muslims, and non-church planting approaches where no traditional church structure or worship is established in the early phases, perhaps never! Andrew Jones is one such, who headed an article in *Christianity Today* "9 Reasons NOT to Plant a Church –Why church planting may no longer be the best vehicle for evangelism" (Jones 2012).

This research however assumes that Wagner's aphorism reflects a biblical view of the Mission of Christ, such that establishing new faith communities ("planting churches") is a valid, indeed, faithful response to the call of Christ to his disciples (Mt. 28:18,19). As noted by Moreau *et al*, church planting "...is generally considered to be the heart of the missionary enterprise, and rightly so, as it is the fulfilment of Christ's declaration "I will build my Church", as well as the clear objective of mission as it plays out in the New Testament" (2004, 252).

*The Cape Town Commitment* of the Third Lausanne Congress in 2010 further affirms this commitment to church planting and evangelism. Section four on Theological Education and Mission is quoted in full in recognition of its direct relevance to this research (*italics mine*):

The New Testament shows the *close partnership between the work of evangelism and church planting* (e.g. the Apostle Paul), and the work of nurturing churches (e.g. Timothy and Apollos). Both tasks are integrated in the Great Commission, where Jesus describes disciple-making in terms of evangelism (before 'baptizing them') and 'teaching them to obey all that I have commanded you.' theological education is part of mission beyond evangelism.

*The mission of the Church on earth is to serve the mission of God*, and the mission of theological education is to strengthen and accompany the mission of the Church. Theological education serves *first* to train those who lead the Church as pastor-teachers, equipping them to teach the truth of God's Word with faithfulness, relevance and clarity; and *second*, to equip all God's people for the missional task of understanding and relevantly communicating

God's truth in every cultural context. Theological education engages in spiritual warfare, as 'we demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.'

A) Those of us who lead churches and mission agencies need to acknowledge that *theological education is intrinsically missional*. Those of us who provide theological education need to ensure that it is intentionally missional, since its place within the academy is not an end in itself, but to serve the mission of the Church in the world.

B) Theological education stands in partnership with all forms of missional engagement. We will encourage and support all who provide biblically faithful theological education, formal and non-formal, at local, national, regional and international levels.

C) We urge that institutions and programmes of theological education conduct a 'missional audit' of their curricula, structures and ethos, to ensure that they truly serve the needs and opportunities facing the Church in their cultures.

D) We long that all church planters and theological educators should place the Bible at the centre of their partnership, not just in doctrinal statements but in practice. Evangelists must use the Bible as the supreme source of the content and authority of their message. Theological educators must re-centre the study of the Bible as the core discipline in Christian theology, integrating and permeating all other fields of study and application. Above all *theological education must serve to equip pastor-teachers* for their prime responsibility of preaching and teaching the Bible. (Lausanne 2010, Pt II, F, 4)<sup>6</sup>

There is much to applaud in this extended quote, though I would add to the final sentence that theological education must serve to equip pastor-teachers for their prime responsibility of participating in the *missio Dei* through leading the people of God in fostering church planting evangelism as they teach and preach the Bible, otherwise it is primarily an in-house activity.

---

<sup>6</sup> <https://www.lausanne.org/content/ctcommitment#capetown>. Theological education and mission. It can be noted that this is a much more biblically rich definition of mission compared to the Tokyo 2010 Declaration in the same year. This was produced by the Global Missions Consultation as a celebration of 100 years since the Edinburgh Missions Conference. The Declaration manages to make a number of affirmations regarding mission without once mentioning the church as a means or an outcome of mission! (EMQ, Oct 2010, 46, 4, 727f.). There is perhaps an institutional blindness at work here!

The Cape Town Commitment as it stands however infers the pastoral role is to conduct an internal discipleship ministry, rather than proclaiming the Gospel to the world.

Clearly the church is central in the *missio Dei* and we now seek to answer the question “what is the church?” and what are its characteristics as an *effective* church. Sometimes mission organisations are criticised for claiming any gathering of a handful of people as a “church”. These may in fact be the preliminary form of a church, and some mission organisations do make such a distinction.<sup>7</sup> A church necessarily has some substance and structure.

Several definitions of *church* might be offered. John Driver in *Images of the Church in Mission* (Driver 1997) offers a series of visual pictures of the church drawn from Scripture and encompassing images of Pilgrimage, New-Order, Peoplehood, and Transformation. While these are helpful in forming a nuanced perspective on church, the categories in themselves are fragmentary. A more comprehensive and cohesive understanding of church is needed.

A working definition of church might be stated in the form of the traditional “Marks of the Church” (Grudem 2007, 875). There are various forms of these, but as stated by Calvin are, “wherever we see the Word of God purely preached and heard, and the sacraments administered according to Christ’s institution, there, it is not to be doubted, a church of God exists” (Calvin 4.1.9). This statement, although hallowed by the centuries of restatement, lacks any notion of mission or outreach, and is at this point critically deficient. One cannot ignore the *missio Dei* in any understanding of the church.

A more contemporary delineation of what defines a church is offered by Mark Dever in *The Church: The Gospel made Visible*. He asserts:

The first mark is the fountain of God’s truth that gives life to His people, and the second is the lovely vessel to contain and display this glorious work. The church is generated by the right preaching

---

<sup>7</sup> eg: Empart, planting churches in North India distinguishes between “Established Churches” (12+baptised believers) and “Developing Churches” (less than 12 baptised believers) in graphing their total growth in planted churches. (Empart Australia, Partnership Impact Report 2015, 6.)

of the Word. The church is distinguished by the right administration of baptism and the Lord's Supper. (Dever 2012, 21)

Regular preaching (and associated worship) and administration of baptism and the Lord's Supper are the minimal criteria to determine that a *church* is planted as distinct from a fellowship group. But still lacking is any declaration of mission.

Ott and Wilson further define *church* thus: "a local church is a fellowship of believers in Jesus Christ committed to gathering regularly for biblical purposes under a recognized spiritual leadership" (2011, 7). This is moving toward satisfactory definition for the purpose of this research as it incorporates the *leadership* element, though still lacking a concrete missional focus.

A more durable understanding of the church is offered by Charles Van Engen, "although we know that the ideas are distinct, it is impossible to understand church without mission. Mission activity is supported by the church, and the fruits of mission are received by the church." (Van Engen 2000, 195). He quotes a powerful opinion by veteran missiologist Leslie Newbiggin:

Just as we must insist that a church which has ceased to be a mission has lost the essential character of a church, so we must also say that a mission which is not at the same time truly a church is not a true expression of the divine apostolate. An unchurchly mission is as much a monstrosity as an unmissionary church. (Newbiggin 1944, 169)

It will be recognised that the word "church" is multivalent and can encompass variously: a local congregation – "My church is starting a new outreach"; a building – "the church on the corner"; an activity – "I'm going to church"; a denomination – "the Catholic church faces a shortage of priests"; a composite of denominations nationally – the church in Australia faces a crisis in handling abuse claims"; and universally – "the church is expanding around the world".

It is the first of these usages of the local congregation that is intended in the Ott and Wilson and Newbiggin definitions above and which is deployed here. church planting has been the principal mode for the expansion of the Kingdom of God on earth from the time of Jesus Christ, who in one of the two occasions he used the word "church" said "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it" (Mt. 16:18).

The Book of Acts narrates the founding of the Gentile church in Syrian Antioch by Jewish believers, scattered as a result of persecution of the church in Jerusalem (Acts 11:19–21). This church, led by the Apostle Barnabas and co-led by his disciple Saul (later Paul), became a church planting centre through releasing these two leaders into itinerant church planting ministry. Numerous churches resulted from this and later trips, and the parent church in Antioch continued to foster such activity for decades (Acts 14:21 etc.).<sup>8</sup> Paul emerged as a key church planting leader in his strategic targeting of new church locations, development of leaders and ongoing nurturing of these new churches through his epistolary ministry.

This New Testament pattern was emulated in succeeding generations, as exploits such of those of Cyril and Methodius to the Slavs, John and Charles Wesley through their successors in the American colonies, Hudson Taylor in China, and many more exemplify.

Though evangelism has come to take many forms (personal evangelism, hospitality, crusade, literature, radio evangelism, and more), church planting continues to hold a central place in the propagation of the Gospel throughout the world. Political, social, and religious factors may require modifications to the approach (as in Jones, above) yet there are significant regions around the world where church planting continues to be a highly effective means of evangelism.

Church planting has a long and honourable history, with some notable exceptions such as forced conversions under Charlemagne's rule, and the practice of Viking Kings to convert by the sword (Fletcher, 2019). But in many regions of the world throughout history church planting has been the principle means of evangelism.

### **Purpose of the Study**

This research seeks to identify those educational factors that contributed to the successful church planting activity in the Southern Region of Papua New Guinea,

---

<sup>8</sup> So Schnabel who in describing Paul's missionary work in Asia Minor, Greece and Spain on his first missionary journey observes, "...he was able to establish several churches in this area" (2004, 1073), Further churches were established in Macedonia, Ephesus. Clearly the missionary and evangelistic method of the apostle was the planting of new functioning congregations.



from the founding of Living Light Bible College in Port Moresby in 2005 through to 2013 when the number of churches was verified at 86. At the time of focus group interviews in November 2016 there were claims of major further growth, but these numbers are under review by the Foursquare Gospel Church denomination, and do not come into consideration in this research. On any assessment of the numbers of churches planted up to 2013, this is significant growth. The churches are almost all rural and range in size from twenty attenders in recently planted churches to 150 and more in older churches.

The locus for the college recruitment, training and deployment provides something of a closed ecosystem in that the only connection with the rest of the country is by air, and in fact three of the six provinces in the Southern Region are only reachable by air (or boat in some instances).

By examining the social and religious context and the narratives of the graduates and of church members, this study seeks to elicit the educational factors in preparing church planters that contributed to rapid growth in the number of churches from fifteen to over eighty in the ensuing decade.

Of course, mere numeric growth is not the only determining factor in assessing the fruitfulness and success of a venture. Some indicators of church health are therefore identified and included in this research.

It is expected that the results of the research will assist the ongoing pastoral training programs of the FGCPNG Colleges in PNG. To this end, this researcher has been requested by the national president of the denomination to propose several training scenarios (in short one day format, and a longer format) for faculty training commencing February 2020.<sup>9</sup> I have already conducted a three-day church planting Intensive course in the Southern Region of PNG in November 2019.

Missiologist and Anthropologist Alan Tippett observes:

If religion is to fulfil the role that has been ascribed to it in a communal society ... it must both recognize and provide ways of dealing with the basic felt needs of the society. The animist has a

---

<sup>9</sup> Unfortunately, prevented by Covid 19 pandemic, to be rescheduled in the future.

confidence in the shaman and regards him as a benefactor and ...an essential person. When a new religion neglects its therapeutic ministry in a communal community, that society will inevitably retain its shamanic configuration. (Tippet 2006, 24)

Thus, any emerging church must seek to holistically address the felt and visible needs of the community in which it seeks to be planted. And for this research, there needs to be some method of assessing the effectiveness of ministries deployed to meet these needs. This will be further addressed below in the description of methodology in Chapter Three.

The research question is proposed as:

“What educational factors contributed to effective Foursquare Gospel Church planting in the Southern Region of Papua New Guinea, 2005—2016 – and how might these factors shape pastoral training nationwide in PNG Foursquare colleges?”

“Educational factors” indicates that this is an exercise in educational research – specifically researching theological education of pastors, and more specifically, education for church planting. And education is here conceived widely: the focus is broader than the traditional institutional factors of curriculum, classrooms, and faculty. And it is conceived missionally. As theological educational reformer Perry Shaw writes:

The classic shape of theological education, with its “silos” of biblical, theological, historical and (subsequently) ministerial studies or applied theology, emerged in a context where the relationship between the church and the wider society was largely in a “Christendom” paradigm – that is, the assumption was that the church could and should have a level of power and influence in society. It is for this reason that missional elements in content and methodology are barely evident in the classic approach to theological education and the emphasis has been on the study of texts from the past (Guder 2010). The “Christendom” paradigm has never been relevant in the non-Western world and is no longer relevant in most of the West. (Shaw 2014,17)

Consequently, the research question is explored in the wider context of the student’s educational experience, particularly in intentional church planting ministry experience as part of the learning process.

It will be observed that the researcher occasionally resorts to use of the first person which is not normally anticipated in an academic work of this nature. However, I am inescapably embedded in this study as a participant observer in an anthropological mode (see further in the methodology Chapter Three), and hopefully self-aware enough to bracket off extraneous conditions in applied phenomenological observation of the phenomena at hand.

### Definitions

*Church Planting:* A number of definitions of church planting have been proposed: Eddie C Smith in *Evangelical Dictionary of World Mission* writes,

...church planting can be described as the effort to bring men and women to faith in Christ and incorporate them into growing, reproducing Christian fellowships. Far from denominational aggrandizement, church planting seeks to extend God's kingdom through starting multitudes of local congregations. (Smith 2000, 202)

Or this in *Global Church Planting*:

...we can simply define church planting as that ministry which seeks to establish new churches....church planting is that ministry which through evangelism and discipleship establishes reproducing kingdom communities of believers in Jesus Christ who are committed to fulfilling biblical purposes under local spiritual leaders. (Ott and Wilson 2011, Kindle Loc. 283)

This latter definition encompasses outreach, discipleship, leadership, community, ongoing reproduction, and biblical foundations and is very adequate for the purposes of this research.

*Church Planter:* A church planter is an individual, male or female, ordained or lay, who is tasked to evangelise by establishing a local church, winning people to Christ, discipling them, and deploying them in ongoing church planting evangelism.

*Bible College:* A Bible college is an institution, formal or informal, accredited or non-accredited, and established to train believers in Christ in ministerial formation on a foundation of the teachings of the Bible, with a view to deploy graduates into fruitful ministry in and through the church of Jesus Christ.

*Theological Education:* An educational enterprise, often located in formal colleges, but equally available through informal settings and extension education, intended to elevate the intellectual, spiritual, and ministerial capacity of students undertaking it.

### **Limitations of scope**

Any study must have boundaries, and there are several matters intrinsically linked to this research, but which are not within the focus of the research question.

#### *Re-evangelisation versus evangelism*

The southern coast of PNG was extensively and powerfully evangelized by London Missionary Society, Methodist and Catholic missions in the late nineteenth Century (Waiko 2013, 25; Ryan 1972, II.772). Strong local churches resulted, typically one per village, as a result of comity arrangements that allocated geographic areas to each church so minimizing overlap of effort and avoidance of potential conflicts.<sup>10</sup> However, these churches have over the decades often become moribund, and function more as *de facto* local councils, arranging sporting and civic events, which has resulted in significant spiritual hunger in many locations.

Additionally, the old comity arrangements have long ceased to operate and with people now freely moving to and from the metropolitan centres, other religious bodies have been drawn into these locations where once a single church operated, and which often held some spiritual hegemony over the area. This has not been without conflict.

Consequently, the people evangelized in the church planting movement that grew out of LLBC were statistically “Christian”, but often lacking in a vital and evangelical relationship with Christ. This raises questions of the ethics of

---

<sup>10</sup> In Papua New Guinea the first comity agreement among the LMS, Wesleyan, and Anglican missions was co-ordinated in 1890 by the Governor, Sir William MacGregor, and in the 1950s missions entering the highlands districts and the remote Sepik district continued to make comity agreements (Hassal 1989, 7).

evangelizing such peoples, conflicts with established religious authorities and local pastors, and the nature of the salvation experience of such people.

This study acknowledges these questions to be relevant and worthy of further investigation. However, as the churches planted have generally grown out of a local request for the planting of a Foursquare church, sometimes by a newly invigorated convert, and sometimes by wistful memories of former church vitality, there were sufficient grounds to justify entrance into new locations to plant a new (in this instance Pentecostal) church.

### *Impact of New Congregations on Social Life*

A second area of concern is the health of the resultant congregations from the church planting efforts of LLBC students. The effectiveness of evangelistic endeavours, especially church planting, requires the defining of some measure. The question is raised by Sam Lee in an article in IBMR ( 47.2, 2019: 121–139).

It would be an ideal to devise such a metric for the above considerations, but such is beyond the scope of this study. I have chosen rather to focus on the notion of “effective” church planting with a concrete but minor research focus on the social outcomes of the planted churches. The research question indicates “effective” church planting, so the question arises: “What constitutes ‘effective’?” The answer might include numerical growth, personal moral improvement, and social and economic development.

The primary marker of success is therefore chosen to be the numbers of churches planted, with some focused but limited exploration of the social consequences of these new churches in order to conclude that they are relatively healthy spiritually, and relatively fruitful in elevating the social landscape of their contexts.

Related to this study which seeks to elicit the positive factors contributing to effective church planting involving LLBC students is the possibility of exploring those factors which could detract from such effective church planting. These might include sociological factors in the highly segmented PNG society comprising over 750 language groups (Waiko 2007,13), oppositional factors from opponents to entry

of church planters,<sup>11</sup> and the potential for backsliding and social factors disqualifying pastors from ministry.<sup>12</sup> While this would make for an important contribution to understanding all the dynamics in play, for reasons of time and travel constraints, this study has concentrated on those positive factors involved in the fruitful church planting surrounding graduates of Living Light Bible College. This is redolent of the Appreciative Enquiry approach: Appreciative Enquiry is a paradigm shift in approaches to human system change that moves away from problem solving and a focus on the deficits in a system... AI begins by examining the strengths and successes” (Cockell and McArthur-Blair 2012, 29). This is the approach followed in this research project.<sup>13</sup> The identification of any existing detracting factors might make a useful future research project.

### **Significance**

This study is of some significance for the larger Foursquare denomination in PNG, in that the several existing Bible colleges, in Goroka, Wapenamanda, and Madang are experiencing low enrolments, and cultivate little passion for church planting.<sup>14</sup> This situation has aroused the concern of pastors and the National

---

<sup>11</sup> Guns have been used in seeking to discourage church planting teams from entering some communities. Regional Supervisor Ps Magi displayed considerable wisdom and grace in dealing with and defusing some of these situations of opposition.

<sup>12</sup> One graduate who rose to district supervisor level was unfortunately stood down for marital problems. He was one of four young people in a church youth group two decades before, but for unknown reasons the males each married the less favoured female. Years later the other male made approached to the wife of the pastor, who agreed to go with him. The village elders solved the problem by advising that the couples change partners! This to them was a perfectly acceptable solution. The other man now had his first love (albeit five children later) and pastor now had his first love but was necessarily stood down from ministry for a season. This is not the sort of problem one must deal with in the developed world.

<sup>13</sup> In a private conversation with a senior leader in the FGCPNG who was not directly involved in the church planting enterprise, I was informed of some strains in relationship between himself and the Regional Supervisor, but I consider this does not materially affect the factors underpinning the effective church planting under investigation.

<sup>14</sup> In 2019 I produced for national Foursquare president Ps Timothy Tipitap a spreadsheet analysing current enrolments, estimated retirements and exits from ministry, and future needs for proposed church planting which demonstrated a shortfall of enrolments across all colleges of about 200 new students each year.

Executive Committee (NEC). The NEC, under the leadership of National President and Pastor/Educator the late Pastor Timothy Tipitap has expressed a willingness for faculty training by the author, with a desire to revitalise the existing colleges and re-awaken a commitment to church planting. There is further potential for wider applicability of these results which will be canvassed in the recommendations in Chapter Eight.

## CHAPTER 2.

### LIVING LIGHT BIBLE COLLEGE – A NARRATIVE

Some practitioners spend too much effort trying to get the strategy and methodology right rather than looking for the right person to invest in. If someone says to me, give me the method or give me the curriculum, I know they have not understood that this is accomplished through persons rather than through methods. (Bill Smith, in Addison 2015a, 19)<sup>15</sup>

Commencing our journey into seeking the educational factors that contributed to effective Foursquare Gospel church planting in the Southern Region of Papua New Guinea, it is important to understand something of the founding and philosophy of Living Light Bible College. A cursory glance sees it as little different from hundreds of other basic Bible colleges in countries around the world. But in this chapter a more textured understanding is unfolded.

### Background

One region where church planting continues to be effective and important is Papua New Guinea, populated by some eight million Melanesian people, speaking over 850 languages. PNG is one of the few self-declared Christian nations in the world.<sup>16</sup> This is a result of extensive missionary activity in the coastal regions by London Missionary Society, Methodist, Lutheran, Anglican, Catholic and others from the latter half of the 19<sup>th</sup> century onwards. One of these to narrate his extraordinary

---

<sup>15</sup> Addison gives no reference for this potent quote, which consequently does not appear in the Bibliography. I suspect the source of the quote to be Bill Smith, Global Church Planting Movement trainer and retired Vice President for Church Planting of East-West Ministries International.

<sup>16</sup> The Preamble to the Constitution of PNG declares: “*WE, THE PEOPLE OF PAPUA NEW GUINEA*— united in one nation pay homage to the memory of our ancestors—the source of our strength and origin of our combined heritage acknowledge the worthy customs and traditional wisdoms of our people—which have come down to us from generation to generation pledge ourselves to guard and pass on to those who come after us our noble traditions and the Christian principles that are ours now. By authority of our inherent right as ancient, free and independent peoples *WE, THE PEOPLE*, do now establish this sovereign nation and declare ourselves, under the guiding hand of God, to be the Independent State of Papua New Guinea.”

[http://www.wipo.int/wipolex/en/text.jsp?file\\_id=199188#LinkTarget\\_1778](http://www.wipo.int/wipolex/en/text.jsp?file_id=199188#LinkTarget_1778) (accessed 11.3.2021)



experiences was Methodist missionary, George Brown (Brown: n.d.). Clearly the Gospel of Christ made powerful inroads into the coastal regions in the nineteenth century.

It is of significance to the contextualisation of the Gospel in PNG that many of the early missionaries to the coastal regions were fellow Pacific Islanders–Polynesians from Tonga and Fiji in particular–under the auspices of the London Missionary Society and the Wesleyan Missionary Society. Missionary anthropologist Alan Tippet documented this heroic and innovative approach to missions in *The Deep Sea Canoe* (1977, Reprinted 2005). Polynesians evangelising fellow Polynesians and Melanesians brought a new element to the missionary enterprise opening a conversation between equals in contrast to the intrinsic power imbalance that many European missionaries operated under.

Significant inland parts of the country in the Highlands, however, were only made known to the wider world in the mid 1930's (Leahy, 1994) yet even this newly revealed region has also massively adopted Christianity since that time. The result of this activity is that by 1992 about 92% of Pacific Islanders, including PNG, identified themselves as Christian, in a testimony to the effectiveness of some 150 years of missional work (Muck *et al.* 2014, 376).

Sadly, the earliest evangelised regions of the country, including the extensive Southern Region from the Western and Gulf Provinces through to Oro Province to Milne Bay Province in the East have in many places lapsed into formalism and even occasionally relapsed into traditional religion. Such relapses are not likely to be an expression of a Nativist Movement, arising to contest the colonial imposition of religion and political structures.<sup>17</sup> Rather, the traditional religious elements have remained under the surface to be called on in times of extremity – even by active church members who often feel pressured by family to access traditional magic for a desperately sick child, for example. Thus, there are elements of syncretism and

---

<sup>17</sup> PNG citizens are proud of their (somewhat dysfunctional) Westminster system of government and legal system based on English Common Law.

Christopaganism at work in the background of this target population, (Yamamori, 1975).

Regarding this formalism Farhadia observes, "...some independent, evangelical, and Pentecostal churches insist that the historic mainline churches have lost relevancy with the people of Oceania, thus leaving a need for other ways to articulate a meaningful Christian Faith" (Muck *et al*, 2014, 399). Into this vacuum various new churches, including the Foursquare Gospel church, have entered, seeking to bring a revitalised Christian experience to the many nominal Christians in the region.

It is beyond the scope of this research to investigate the relationship between the former animism and the current Christian faith of the participants, mediated through over a century of exposure to Christianity, but this would make a worthwhile future study in contextualisation to narrate the degree to which former animistic world views have carried forward into Christianity.<sup>18</sup>

Into this setting came the Church of the Foursquare Gospel in 1956. Pioneer USA missionaries Mason and Vergine Hughes with their four children singlehandedly launched a significant church planting movement (Hughes, 2014). There was rapid initial success in the Highlands and the northern Morobe province, resulting in over 1000 churches by the turn of the Millennium. However, there was little penetration of the southern region, including the nation's capital in Port Moresby. A major effort was made by the denomination in sending an Australian missionary couple, previously based in Madang, to Port Moresby in 1993. Pastors Bill and Corrie Page were charged with planting a Foursquare church in Port Moresby with the purpose of establishing a base for planting further churches in the region.

In 2003 I was invited to join the staff of this church which had by then grown to over 1000 members and had already planted several churches around the city and its surrounds. The assignment was to launch a basic level training institution for

---

<sup>18</sup> One such significant study in the region is Kenneth Nehrbass' *Christianity and Animism in Melanesia* which seeks to explicate the place of animistic views incorporated into Christian faith on the Melanesian island of Tanna in Vanuatu.

pastors who could plant churches. This we were able to do, approximating a model of the early church in which individuals were educated “... ‘on the job’ in the truths of scripture as well as the basic functions of a church” (Kurian & Lamport 2015, III, 1276).

Up to this point students from the south of the country needed to travel (by air) to Madang, Goroka or Enga at considerable expense and dislocation. The first classes of Living Light Bible College (LLBC)<sup>19</sup> commenced Port Moresby in 2005, and by the year after we returned to Australia in 2008, some 100 students had graduated. Since then, many more have graduated. The resulting church planting movement has increased the number of Foursquare churches in the Southern Region of PNG from an initial fifteen churches to 87 in 2013. Subsequent estimates of growth to 130 then 250 in 2019 have proven to be unreliable and the current number of churches is unclear.<sup>20</sup>

The national leadership of the FGCPNG under the newly appointed General Superintendent, Pastor Wayne Naruma, have embarked on a province-by-province review of the actual number of churches. There are early indications that the national estimate of two thousand churches may be overstated by 100%, suggesting a more realistic total of one thousand churches. However, there is some resistance to these revisions from the senior leadership of the denomination.<sup>21</sup> A passionate cadre of church planting pastors from the Bible college continues the momentum up to the

---

<sup>19</sup> Now renamed ‘Southern Region LIFE Bible College’ in keeping with its regional focus.

<sup>20</sup> Church statistics were provided by Foursquare church southern regional supervisor, Pastor Magi Goro from his personal knowledge of the area, and from his records of correspondence and reporting. As an oral culture, there are few formal and written records in Papua New Guinea. As a key respondent in this research Pastor Magi, reports that there were 12 churches in the region in 2005, and by 2013 there were 87 churches. Unfortunately, the formal reporting system of church membership and numbers of churches is ad-hoc and often non-functioning. I am reasonably confident of the veracity of these numbers based on my own knowledge of the situation and my trust in the competence of Pastor Magi. A promotional video made in 2013 featuring Pastor Magi Goro, claims a total of 86 or 87 Foursquare churches in the Southern Region of PNG at that time.

<sup>21</sup> Information provided verbally by NEC member Ps Rodney Tom’riesa, himself a graduate of LLBC, now Senior Pastor of the largest Foursquare church in the nation, in Port Moresby, the nation’s capital.

present, until recently under the capable and apostolic leadership of regional supervisor, Pastor Magi Goro who passed away in June 2019.

Church planting is the most prominent form of evangelism in the Book of Acts and has the merit of providing a holistic context for all that is needed for new converts: discipleship, fellowship, worship, training, pastoral care, and leadership development. The thrust and focus of the training at LLBC was biased towards church planting, and much of the numeric growth is related in some way to the impetus provided by the college and its graduates.

As Perry Shaw, writing about transformative theological education quips, “in Christ ‘the word became flesh’– not ‘the word became text’” (Shaw 2016, 214). The founding vision for the college was to prepare men and women prepared to “enflesh” themselves in village communities, engaging in all the complexity of human life and offering hope in Christ in such contexts.

By examining the social and religious context and the narratives of graduates and church members this study seeks to elicit the educational factors in preparing church planters that contributed to rapid growth in the number of Foursquare Gospel churches in the Southern Region of PNG.

The notable church planting results from the efforts of the first few graduating classes from LLBC stand in some contrast to the modest results of the other three (sometimes four) Bible colleges of the Foursquare Gospel Church in the nation. Tangible and enduring attitudes of a commitment to church planting were deposited in the LLBC students by several innovations in the college program. These were:

- Immediate deployment into practical ministry situations every weekend, with a full range of responsibilities to run a youth program, a children’s activity, visit house to house to build relationships, and to pray for the sick.
- Appointment of leaders from among the students to head the weekend teams.
- System of reporting activities and results of the weekend activities.
- Provision of basic supplies: tent, guitar, lantern, foodstuffs for team use and for hospitality: flour, tea, sugar, beef biscuits. Students were responsible to care for and return the non-consumables as part of developing their stewardship of resources.

- Scholarship assistance covering fees for all students and basic living allowance for out-of-town students. This was raised by a sponsorship program similar to the Child sponsorship programs of agencies such as World Vision.
- Short one-year curriculum following the prescribed first year of the standard Foursquare Asia-Pacific curriculum. This meant that students did not lose their taste for rural village life as was evident with longer programs based in the towns, where the students come to prefer access to goods and services in the larger locations and are reluctant to return to remote village life for ministry.
- Careful selection of contextualised and relevant curriculum materials suited to the PNG context and the larger Foursquare ethos.

Other features of the early days of the college were:

- Classes conducted in afternoons and evening to permit those in full-time employment to take classes part time over two years and so enhance the level of biblical and theological knowledge in the local church – primarily Living Light Church.
- English language requirement of grade six minimum evidenced by requiring a handwritten testimony of applicants' spiritual journey. This was a lower requirement than other colleges (typically requiring grade ten. It intentionally sought applicants with minimal formal education but having the capacity to cope with the requirements of the college program. No student failed to complete the course because of academic limitation.
- Non-residential (as a city college, accommodation was very difficult to provide, contrasting to the other Foursquare Colleges which were in rural towns where students could maintain their own gardens for food supply).
- After one year of operation in a borrowed classroom of the Living Light Academy (a Christian Primary/elementary school operated by Living Light Church), a double classroom with office and library was funded by an overseas donor, giving the college a distinct identity and venue for classes and study, fellowship and occasionally for accommodation.

The most distinctive feature however was the weekly deployment of students in real ministry and church planting settings. I suggest that these church planting weekend trips were seminal in developing a passion and ongoing commitment to church planting in the region. Several of the early graduates became district supervisors under regional supervisor, late Pastor Magi Goro. I return to PNG regularly to conduct ongoing pastoral intensive ministry training seminars, typically over three days, which helps to keep momentum in the church planting movement.<sup>22</sup>

### **The Setting for Student Church Planting Ministry**

In 2005 Living Light Bible College began actively deploying students in the one-year basic certificate into the field as prospective church planters. Small groups of three or four students were taken each weekend to accessible villages around Port Moresby and left there for the weekend with some food supplies, a guitar and a lantern, and tasked to do whatever ministry they were able: a youth meeting on Friday night, visit home to home and pray for the sick and other needs on Saturday morning, run a children's program on Saturday afternoon, and hold a church service on Sunday. The team would be picked up on Sunday afternoon, and resume classes again the next day. Where possible the teams would return regularly to the same churches in order to foster relationships.

Funding for this endeavour was generously provided by the Foursquare Foundation with the stated purpose: "*To accelerate worldwide interdenominational evangelism.*"<sup>23</sup> The Foursquare Foundation was funded by the sale of the historic Los Angeles based Radio Station KFSG ("Calling Foursquare Gospel") This station, founded by innovative and controversial evangelist Amy Semple McPherson, was one of the first religious stations in the USA. With the changes wrought by the internet

---

<sup>22</sup> Numerous books have recently been written focusing on the need to not only plant churches as a principal means of evangelism, but to develop *church planting movements* of churches planting churches: e.g. Garrison: *Church Planting Movements*, Christopherson: *Kingdom First: Starting churches that start Movements*, Stetzer: *Planting MISSIONAL Churches* and Harrison *et.al: Spin-Off Churches*.

<sup>23</sup> <https://foursquarefoundation.net/purpose-mission-vision/>.

and social media, the station was deemed to be no longer vital, and sale profits were directed toward fostering existing evangelistic efforts around the world. Living Light Bible College successfully applied for three years of funding in the amount of \$100,000 USD to operate the student church planting outreach. The proposal projected 100 new churches over the three years of the funding period. Only about 50 were established in the first three years, but 100 churches were eventually planted.

Directly or indirectly as a result of this non-assessable but required activity, a church planting mindset developed and from 2005 to 2013 some 86 churches have been planted in the Southern Region of PNG. Many of these were planted by graduates of LLBC, and the whole region is permeated by an active outreach mindset to plant new churches and win new people to Christ that continues to this writing. Table 1 gives a linear timeline of the development of the college and the concomitant increase in number of churches.

| Year | Initiative   | No. of Churches  | Comment  |
|------|--|------------------|--|
| 1993 | Deployment of Expatriate Church Planters to Port Moresby             | 0                | Port Moresby is the national capital and a strategic location.   |
| 2003 | Arrival of Educator Rev Kenn Iskov tasked to establish Bible college | 12 <sup>24</sup> | 18 months spent in establishing housing, and developing curriculum   |
| 2005 | First graduating Class of Living Light Bible College                 | 15               | From my records as Principal   |
| 2013 | Promotional Video released   | 86               | In keeping with the somewhat loose record keeping in PNG the number is variously stated as 86 and 87 in this video |
| 2015 | This Research Project commenced                                      | 150              | From 2015 Powerpoint report prepared by Supervisor Magi Goro. probably overstated.                                 |
| 2021 | Submission of Research Project                                       | 250              | From Jan 2019 verbal report by Pastor Magi. probably overstated.   |

**Table 1: FGCPNG initiatives and numbers of churches, Southern Region, PNG**

---

<sup>24</sup> Note that statistics are estimated and were obtained in numerous ongoing conversations with at least two key leaders. Formal record keeping of churches and membership is *ad hoc* in the Foursquare Church of PNG at this point. This despite good intentions! Such is in keeping with the oral nature of PNG Society.

There has been only modest reflection in PNG on theological education in general and in particular of church planters in PNG. The two main theological academic journals for PNG are *Divine Word University Journal* (DWUJ) and *Melanesian Journal of Theology* (MJT).<sup>25</sup> In these journals there are many useful and interesting articles on church life and leadership, but few treating church planting or more specifically, the education of church planters.

However recently the *Australian eJournal of Theology* has carried two articles relevant to PNG, *Is There a Better Way to Teach Theology to Non-Western Persons? Research From Papua New Guinea That Could Benefit the Wider Pacific* (Kiki and Parker 2014, 108), and *Education that Enables and Satisfies* (Kiki & Parker EJT 2016, 23.1, 43).

The first of these introduces the concept of “Wokabaut Curriculum” which attempts to contextualise theology into the situations of felt need of trainees rather than classroom centric education. From the abstract:

...learning is often hampered and hindered by the wide cultural gaps between a Western style lecture/lecturer and an Island style communal reciprocal approach. In many ways the Islander’s approach is much like an apprenticeship. Learning takes place by observation, imitation, listening and participating. (Kiki and Parker 2014, 108)

This seems explanatory of the phenomena I seek to research and is redolent of the educational philosophy of Albert Bandura in his *Social Learning Theory* (1977). He writes: “...most human behaviour is learned observationally through modelling: from observing others one forms an idea of how new behaviours are performed, and on later occasions, this coded information serves as a guide for action” (Bandura 1977, 22).

Living Light Bible College was launched with a determined focus on providing an apprenticeship style of training which might be best formally described

---

<sup>25</sup> <http://www.dwu.ac.pg/en/index.php/dwu-research-journal>  
<http://www.cltc.ac.pg/melanesian-journal-of-theology-mjt/>



as likeness education as detailed extensively in Hudgins (2014) – *Luke 6:40 and the Theme of Likeness Education in the New Testament*. The student when fully trained will manifest the characteristics of their instructor, “The student is not above the teacher, but everyone who is fully trained will be like their teacher” (Lk. 6:40). This notion is more fully explored in Chapter Six.

Theological education is a key activity in the life of any national church, and the means by which it is undertaken shapes the resulting church over time. For centuries, the formal training of pastors has been based on the university model of the academy since the time of the reformation in the sixteenth century. Justo Gonzales traces the history of formal theological education from the time of the apostles, and concludes that seminaries (“seed beds”) to train pastors only emerged in the 16<sup>th</sup> century. He notes:

...no matter how much we value these institutions that are called seminaries or schools of theology and no matter how important a role they play in the church today, they are not of the essence of the church. The church can exist, and did exist for fifteen centuries, without seminaries. (Gonzales 2015, 117)

This is not to disparage a learned clergy and one of the signs of a weak church has been an ignorant clergy. But it is instructive to consider that models other than the academy can produce faithful and fruitful pastoral leaders and were the initial expression of leadership development from the time of the New Testament.

The problem to be addressed is to identify how best to prepare effective church planting pastors, starting from the ground up in the primarily oral learning context of Papua New Guinea. The challenge of launching a Bible college encompasses many facets: curriculum design, identifying and sourcing contextualised texts and other resources, establishing admission requirements, recruitment and selection of students, recruitment of faculty, provision of classroom, library and study facilities, sourcing operational funding and student financial assistance.

Much of the data for decision making in these areas could be derived from a well-crafted graduate profile formulated from stakeholder interviews and surveys: What qualities and skills should graduates have? What knowledge should they have and more? Obviously hastily formulated requirements of graduates might exclude the

Apostle Paul himself from participation, such can be the expectations of church members! Thus, aspiration in a graduate profile, especially in the case of a new college in a developing country, needs to be tempered by feasibility.

However, the circumstances in PNG as a developing country and the expressed wishes of the NEC to promptly foster church planting in the Southern Region of the country precluded such a survey. A de-facto Graduate Profile, however, can be retrospectively stated from the intention of the founding principal, that would look something like the following:

**Cognitively:**

- A basic grasp of the overall Bible narrative and familiarity with the contents of the individual books
- A basic grasp of Pentecostal theology including foundational doctrines of the Triune nature of God, Creation, Redemption in Christ, the work of the Holy Spirit, and the nature of the church
- A foundational knowledge of church polity, leadership, pastoral care and church planting outreach

**Affectively**

- A clear sense of conversion to Christ and his call to reach out to alienated humanity
- A growing love for Jesus Christ as Lord
- A heart of compassion toward human need
- A passionate commitment to the local church as a means of outreach
- A growing engagement in church planting as the most effective means of evangelism
- A willingness to endure discomfort and dislocation in service of reaching others with the good news of the Gospel

**Behaviourally**

- Capable of gathering people to commit to a cause (leadership)
- Able to communicate verbally in leadership matters (mobilisation and motivation)

- Able to communicate Christian concepts in formal and informal group settings (preaching and teaching)
- Demonstrated ability to live a godly lifestyle, resisting temptation and distractions
- Evident capacity to control emotions and particularly to eschew any form of violence toward others

Clearly these elements are broadly applicable in any number of contexts but have the distinct emphasis on church planting that was the *raison d'être* for the establishment of LLBC. This is particularly true of the last item, as domestic violence continues to be a major problem in PNG, and it is imperative that healthy churches address this. The Human Rights Watch organization reports, “Papua New Guinea is one of the most dangerous places in the world to be a woman, with the majority of women experiencing rape or assault in their lifetime and women facing systemic discrimination.”<sup>26</sup>

The sponsoring church of LLBC has been aware of this problem for over a decade and constructed with aid money a “Meri safe haus” on church grounds for short term accommodation of victims of domestic violence. In-service training of graduates conducted by this researcher has included a unit to prepare pastors to combat domestic violence in church communities. This research has surfaced the problem of domestic and *raskol* violence as a continuing issue for pastors, though with reports of lower levels of violence in communities where students were able to establish a new Foursquare church.

### **LLBC Curriculum Development**

The Foursquare Gospel church in the Asia Pacific region designed a two-year theological program for training licenced pastors termed the *Unified Curriculum*. (This was intended to lead to a similar standard of pastoral education across the

---

<sup>26</sup> <https://www.hrw.org/world-report/2017/country-chapters/papua-new-guinea#49dda6>, (accessed 8.2.2020). Additional material on Domestic Violence in PNG may be found in Maxom Mani, *Marital Violence in Papua New Guinea: A Theological Critique and Response* (Thesis, Doctor of Philosophy. University of Otago, 2008). Retrieved from <http://hdl.handle.net/10523/8756>

various countries comprising the region. See Appendix A). In the start-up phase it was considered that only the first year be offered given the initial low numbers anticipated to enrol and the limited availability of teaching staff. Consequently, the first year of the recommended Foursquare Unified Curriculum was modified slightly and adopted for use in the College. This process is described in more detail below.

The college is now offering a second year of studies, and several of the original students are now taking advantage of this. Some of the research responses indicate a desire for this additional level of study, and some have pursued further studies in the Christian Leaders Training College at their Port Moresby Annexe.

The curriculum at launch consisted of 12 subjects, largely based on the first year of the Unified Curriculum of the Foursquare Gospel Church of PNG (See Appendix A). and adapted to the needs of the launch phase of LLBC. Following are the resulting subjects leading to a *Certificate in Ministerial Studies* as described in the College promotional brochure.<sup>27</sup> These were taught on a semester basis with six units in each semester (A brief description of each follows—the number in parentheses indicates the unit loading as proposed by Foursquare Church Asia Pacific):

**Bible Survey** (3 units) A survey course that serves to orient the student to the books of the Old and New Testaments, from Genesis to Revelation and the major themes of Scripture.

**Life of Christ** (3 units) A historical and devotional study of the life of Jesus Christ as revealed in the four gospels. A comparative examination of the records of Matthew, Mark, Luke and John is made. *Text: Jesus of Nazareth: Studies in the life of Christ, Ian Malins, Christian Books Melanesia.*

**Bible Exegesis (study)** (2 units) This course introduces students to in-depth study of an OT and NT book. Jonah and Romans were the chosen books in 2005.

---

<sup>27</sup> The textbooks listed are formatted as in the original brochure, not conforming to the standard Chicago formant as used elsewhere in this dissertation.

**Church Leadership** (3 units) This subject introduces students to concepts of vision, planning, management, raising and handling finances, and church planting. *Books by John Maxwell and others.*

**Church History & Missions (including Foursquare History and Distinctives)** (2 units) A course that relates to the history of the Church with a focus on the Foursquare Church, its past heritage, and present goals. The four cardinal doctrines are given special emphasis. The history of the Foursquare movement in PNG and the history and theology of missions are included. *This We Believe: The Articles of Faith for the Foursquare Church.*

**Bible Study Methods and Hermeneutics** (2 units) A course designed to help the student in profitable self-study and interpretation of the Scriptures. Methods of personal Bible study such as the synthetic, inductive, analytical, geographical, biographical, and devotional are taught. The principles of interpreting the various books and types of literature of the Bible are taught. Students will be exposed to the application of these principles in the exegesis of selected Bible passages. *How to Read the Bible for All it's Worth: G Fee & S Stuart, OMF. How to Understand the Bible Correctly William Girao, OMF Literature.*

**Theology 1** (3 units) A biblical, historical and contextual study of Bibliology (the study about Scriptures), Theology (the doctrine of God), Anthropology (the study about man), Hamartiology (the doctrine of sin), Christology, (the study of the person, nature and work of Christ), and Soteriology (doctrine of salvation), *Foundations of Pentecostal Theology Duffield & Van Cleave. LIFE Bible College.*

**Theology 2** (3 units) A biblical, historical and contextual study of the doctrine of Pneumatology (the doctrine of the Holy Spirit, including divine healing), Ecclesiology (study of the church), Angelology and Demonology (the study of angels and demons) and Eschatology (study of the last and final things in God's plan for the ages). Emphasis will also be given to the study of the Kingdom of God. Duffield & Van Cleave, *Foundations of Pentecostal Theology. LIFE Bible College.*

**Christian Life.** (2 units) A study of the development of the personal spiritual life, including the theology and practice of prayer, meditation, and the spiritual disciplines. *Come Follow Me: Studies in Discipleship, Ian Malins, New Edition. Christian Books Melanesia.*

**Christian Family** (2 units) A study of the Biblical principles and methods of establishing and maintaining a Christian home. Questions on courtship, marriage, parenting, and the needs of the Christian family are discussed in the light of Scriptures. *I Married You, Walter Trobisch. Marriage the Melanesian Way, O.C. Fountain. Christian Marriage and Family Life, Ian Malins, Revised ed. Christian Books Melanesia.*

**Platform Ministry** (3 units) A basic course in the leading public gatherings including the art and science of preaching. The various types of sermons, and methods of sermon preparation are studied. Practical application is required.

**Pastoral Theology** (3 units) Pastoral skills, counselling, small groups, church polity, operational policies and procedures. *How to be a People Helper, Gary Collins.*

For each of these subjects, contextually appropriate resources were identified, and these are listed in the subject descriptions above. These contextually appropriate resources were derived from several sources.

Christian Books Melanesia is a PNG publishing house that prints locally written materials for local consumption. Prominent among these are the works of Pastor Ian Malins, an Australian Bible teacher and missionary who spent many years at the Christian Leaders Training College in Banz, PNG.<sup>28</sup> CLTC has become the premier institution for training Christian leaders on a traditional academy-based model. It has also reached out in developing materials for theological education by extension and establishing annexes in other locations. The books by Malins, though

---

<sup>28</sup> Malins, now based in Brisbane, Australia continues to write and teach in the Pacific region. His materials are available from his website <https://omega-discipleship.com/>

written by an expatriate, use simple English, local illustrations, and are geared to the needs of modestly educated Papua New Guineans.

Foursquare Press USA published the in-house *Foundations of Pentecostal Theology* which, though couched in somewhat older English and using the KJV for Bible quotes, was contextually appropriate for Foursquare Gospel church students at LLBC who each were provided with a personal copy included in their college fees. This text has the advantage that it was *Pentecostal* in keeping with the theological focus of FGCPNG, and that it was written by two Foursquare church scholars.

Nelson Publishing House released *The Spirit Filled Life Study Bible*, based on the New King James version of the Bible, and edited by Dr Jack Hayford, president of the Foursquare Church International from 2001–2008.<sup>29</sup> Each student was issued with a personal copy of these two Foursquare oriented publications, in the knowledge that personal books are relatively rare among rural pastors in PNG. It is possible to see a pastor whose only Bible is worn out to the point of being without cover and sometimes with broken spine and whole stitched sections separated.

Other materials came to prominence in Intensive Ministry Training (IMT) seminars for pastors. These are held every few months for ongoing training of LLBC graduate pastors in which the highly appropriate pastoral resources of *Ten Hot Topics* and *Eleven Hot Topics* were provided to them and workshopped with them to address major cultural and social problems in PNG society (see Appendix I). The value of such contextualized resources can scarcely be overstated in providing materials well suited to personal spiritual development, church culture and social engagement of church planting pastors.

A further consideration was to assist students with costs. The fees were set at a relatively modest level of 700 Kina (about \$300AUD), but even this would be beyond the means of many of the young people from the rural villages who wished to enrol. In addition, living costs in Port Moresby (as a cash economy) would be a further

---

<sup>29</sup> I had the privilege to meet Dr Hayford in Goroko PNG in 2006 when he was guest speaker at the 50<sup>th</sup> National Conference of the FGCPNG in his role as President of the International Church of the Foursquare Gospel.

obstacle to enrolment. In response to this challenge a sponsorship system was set up, connecting individual students with donors from Australia and the US. Photos and a profile of the student were provided to the sponsor, and they received updates from the college and from the student several times through the school year. The sponsorship covered college fees, and in some instances, a small living allowance for the village student who had to find accommodation in Port Moresby, typically with extended family.

It was deemed opportune to conduct half the classes in the evening on several nights of the week to enable local Moresby based students who were in regular employment to enrol by part-time study over two years. This made a virtue of necessity in that for the first eighteen months of operation, the college was hosted in the facilities of the Living Light Academy and could not commence classes until the end of the last academy class in the early afternoon. Several students in full-time employment took advantage of this including some police officers, one of whom became a police chaplain as a result. These evening classes created a certain impost on the time and commitment of the faculty, but this was a fruitful strategy for a season. Currently all classes are conducted in the daytime, thus removing this possibility for people in the workforce to develop their biblical and theological knowledge. While evening classes were not a direct contribution to church planting, it created a supportive mindset in students in this category. Some of them voluntarily participated in the weekend church planting practicums.

In recognition of the high cost and unavailability of theological textbooks, each student was provided free of charge a “starter kit” of books: a *Spirit Filled Life Study Bible (NKJV)*, edited by Foursquare pastor and scholar Dr Jack Hayford, *Foundations of Pentecostal Theology*, also by Foursquare authors, and several of the Malins course books listed above.

Finally, it was determined students should be engaged in real practical ministry for the duration of their program. In the first two years of operation, this meant assignment to a range of ministries operated by Living Light Foursquare



Gospel Church.<sup>30</sup> As detailed earlier, from 2007, funding was received from a grant from the US based Foursquare Foundation for “the acceleration of evangelism”. These funds were used to purchase transportation, musical instruments, bedding, and food to deploy students on practical church planting ministry. With the support of these funds, students were sent every weekend on church planting ministry trips, in groups of three or four. The transforming experiences gained on these trips were powerful in shaping students future ministry fruitfulness and ongoing commitment to church planting.

The initial proposal projected the planting of 100 churches over three years. In fact, it took some six years to reach that point. This was a classic case of over-projecting the short term, and under-projecting the long term!

### **Contextualised Study Materials**

As touched on above, it was desired to make curriculum materials as contextually appropriate as possible. Callaham and Brooks observe:

... while the church is in its very early stages of growth, it is highly likely that specific and complex theological questions will arise for which no one has previously sought an answer. Western systematic theology textbooks will not likely address those questions. The missionary must train new believers in exegetical skills in order to apply Scripture to those questions. (Callaham and Brooks 2019, 187)

My initial investigations resulted in recurring advice that the curriculum material produced by Ian Malins was highly regarded by many PNG church leaders. Malins was a long-term expatriate missionary teacher at the Christian Leaders Training College (CLTC) in Banz in the PNG Highlands, recognized as the premier interdenominational Theological College in the country. Several of Malins’ materials were used in designing the course structure detailed above, and these contextually appropriate curriculum resources were provided to students as described in the Free

---

<sup>30</sup> This included involvement in children’s supplementary nutrition program, Sunday Children’s church, Health ministry support, School’s ministry, and well drilling ministry.

Book Kit below. It is noteworthy that in the research interviews, a number of LLBC students, more than a decade after graduation, considered that the courses using the Malins material were the most helpful. One Student said, “Pastor Kenn, from my experience at Bible college, one of the focus on church planting was Discipleship, the book *Come Follow Me* that was helpful for church planting” (PS, 1:10).

The following statement from the LLBC promotional leaflet indicates the level of personal library assistance provided to each student. It is a sad reality that many PNG Pastors possess only a Bible (often close to worn out) and perhaps one or two other books. The founding intention for LLBC was to equip each graduate with a minimal personal library as described in this extract from the college brochure:

**Information on Bibles:** Each Student will be provided with a personal copy of a The Spirit Filled Life Bible (edited by Ps Jack Hayford) and based on the New King James (NKJV). This is the version you will be requested to use in class and base your assignment work on.

Other useful bibles are the New American Standard Bible (NASB), English Standard Version (ESV) or New International Version (NIV).

The King James Bible is not suitable for this course. Easy English translations such as the Good News Bible (GNB – also known as the TEV), the Contemporary English Version (CEV) or the Living Bible (LB or New LB) are useful as a second version but will not be adequate as your only Bible.

**The following books will be provided free of charge** to incoming students and will cover the textbook needs of several courses.

- *Come Follow Me* (New Edition), Ian Malins, CBM.
- *Jesus of Nazareth: Studies in the life of Christ*, Ian Malins, CBM.
- *This We Believe: The Articles of Faith for the Foursquare Church*.
- *Christian Marriage and Family Life (Revised Edition)*, Ian Malins, CBM.
- *Spirit Filled Life Bible* (Hardback)
- *How to Understand the Bible Correctly*, William. Girao, OMF Literature.

- *Foundations of Pentecostal Theology*, Duffield and Van Cleave.<sup>31</sup>

Additional to this statement, for the first few years of operation of LLBC graduating students received a gift of a Bible Dictionary, Commentary and Concordance through the generosity of a Foursquare Gospel church in Seattle USA. As mentioned earlier, for some students these books received during their training at LLBC may be the only books they will ever own.

### **Practitioner Lecturers and Staff**

Partly from expediency (i.e., who was available) and partly from ideology (use practitioners) the initial staff teaching at the college included three classroom teachers who had church planting experience, and supervision of church planting students by the regional supervisor who also had extensive church planting experience. Exposure to these personnel had a salutary effect on the student body and the formation of an evangelistic orientation expressed through church planting.

### **Student Support**

Students in developing countries are rarely able fund their studies from their own resources, even when fees are modest. The fees were set at a relatively low level of 700 Kina (about \$300AUD), but even this would be beyond the means of many of the young people from the rural villages who wished to enrol. In addition, living costs in Port Moresby (as a cash economy) would be a further obstacle to enrolment.

For LLBC the overseas support was solicited using a child sponsorship model in which individual students were linked to a specific sponsor, who was provided with a photograph and biographical information, and personal notes were required of students to their sponsors on two or three occasions. Sponsors in return sent messages of encouragement to students, and some of these relationships continued beyond college years.

---

<sup>31</sup> This text is a Foursquare Gospel Church Publication, and while comprehensive across a wide range of historical Christian doctrines had the advantage of being an “in-house” Foursquare publication, but the disadvantage of being based on the Authorised Version, so making the content a challenge for readers of English as a second language. A revised and updated version in two volumes is now available. This would prove more suitable for future use in PNG Foursquare Bible Colleges.

This aspect of college life was somewhat labour intensive and with limited personal fell largely to the founding principal to implement. It also required navigating the complexity and costs of international monetary transfers. The support program depended heavily on the overseas connections of the expatriate founding principal and was not sustained by the subsequent expatriate pastor (who was from the Philippines and may not have had the financially capable network of the founding principal). Such a system eventually needed to be localized with PNG churches taking up the challenge of financial support of training pastors.

In subsequent years, the Regional Supervisor, late Ps Magi Goro, had some success in motivating local churches to take up the support of student from their area, providing funds for student fees, and with periodic gifts of garden vegetables and other items.

### **Facilities**

For an initial eighteen months LLBC classes were held in the facilities of the Living Light Academy, which meant that classes could only commence after LLA classes concluded mid-afternoon. The classrooms were in use from morning until that time, requiring LLBC classes to be offered in the afternoon and evenings. This had the virtue of necessity in enabling students to participate in Bible college who were



**Figure 1. Living Light Bible College Building, constructed 2006**

engaged in full time employment in other capacities by taking classes in the evening only.

The timetable transposed the afternoon and evening classes each year which made completion of the *Certificate in Ministerial Studies* possible in two years of part-time study. A number of students took advantage of this arrangement. The evening classes required a certain level of commitment from faculty and students alike, and when a college building was completed so that the LLA facilities with their time constraints were no longer required and the founding principal left, subsequent administration reverted to the less demanding daytime only class offerings.

While the college classes were held in the Academy facilities, the founding principal solicited funding for a permanent home for the college. An offer was received from a family to pay for a double classroom in kit form in honour and memory of the donor's father, a missionary teacher. A separate gift was received to pay for furniture and fit-out (see Fig. 1).

The double classroom design was modified slightly to enlarge one classroom, and utilize the other, now smaller classroom, as a library and study centre. Also included were a small two-person office and a secure storeroom. The library was fitted out with shelves along the rear wall, and the founding principal donated a significant number of books including commentaries and reference works to bring the library holdings to over one thousand titles.

The availability of the new college building was a boost to the visibility of the college with resulting increased enrolment and functioned as a meeting place for monthly district pastors gatherings which provided ongoing field education and personal support to church planters and pastors deployed from the college.

As a result of these initiatives the college grew strongly and in the years 2005–2008 under the stewardship of the founding principal nearly 100 students were graduated (see Table 2. Enrolments).

| Year | Graduated | Comment  |
|------|-----------|--|
| 2005 | 14        | Part-time Students do not graduate until the following year.   |
| 2006 | 18        |  |
| 2007 | 26        |  |
| 2008 | 27        | Founding principal returned to Australia at the end of this school year  |
| 2009 | 15        | Estimated from grad photos. Graduate list not available. Numbers dropped after the exit of founding principal and the termination of sponsorship from his sources. |

**Table 2: LLBC Enrolments year on year, 2006–2009**

### **Christian Service Requirements**

From the outset the focus at LLBC was that students be engaged in meaningful practical ministries while engaged in their classroom studies. The experience of this researcher was that often practical ministry assignments for students in theological colleges were largely “busy work” that rarely engaged their interests and ministry gifts, and which were poorly administered and in which there was little in the way of training and development by the notional supervision offered. Plans for Christian Service at LLBC sought to make the experience meaningful, educationally positive, and ministerially effective.

Initially these practical placements were in the range of ministries offered by the host church, Living Light Foursquare Gospel Church in Kaugere, Port Moresby. Kaugere was developed in the 1960’s as a “model suburb” under Australian colonial governance under a UN mandate but became known as a hotbed of “Raskol”<sup>32</sup> activity and crime. The church was founded in 1993 with seventeen people, and by 2003 had erected a large open sided building on donated land in Kaugere with a congregation of around one thousand members.

Multiple ministries developed including mobile medical clinic, supplementary nutritional program for some six hundred children, a Christian academy, and a well drilling ministry to provide clean safe drinking water to communities. To these were

---

<sup>32</sup> Criminal youth gang, common in the larger cities in PNG

added over time a child sponsorship program, two permanent urban clinics treating up to six thousand patients each month, and the LLBC training college which is the locus of study for this research.

Initially students were rostered to these ministries with the expectation that they would give eight hours a week to serve in these areas. They were responsible to fill in a simple weekly report form indicating that the work had been done, and a monthly report was to be provided from the supervisor of that ministry. All of the Living Light church ministries had an evangelistic component, so the student practicum exposed them to ministries serving to meet human need that also offered an invitation to embrace the Christian life.

Options initially included:

- *Operation Pasim Sua* (“Binding wounds” -assist with basic wound care and pastoral care of patients)
- Religion Instruction in Schools
- Children’s church ministries on Sundays
- Area Fellowship ministries (small group)
- Youth Ministry (assist with Fr. Night youth, approx. 600 young people.
- Faith Club (assist with weekday nutritional and activity program for some 300 children not enrolled in school
- Church planting ministries on weekends under direction of Provincial Supervisor Pastor Magi Goro.

### **Inauguration of Church Planting Student Practical Ministry**

But all these activities were secondary to the main focus on church planting which received a major boost with the provision of three years of funding from the Foursquare Foundation in the USA commencing in 2007. Funds were derived from the sale of KFSG (“Kalling Four Square Gospel”) radio station. A news release in 2003 advised:

The programming from one of the oldest radio stations in Los Angeles ends tonight after nearly eight decades, replaced by a format that reflects the Southland’s fastest-growing audience. At midnight, KFSG-FM (93.5), which went on the air Feb. 6, 1924, as

a service of the International Church of the Foursquare Gospel, will cease its Christian music and talk and begin offering Spanish-language music from its current operator, Spanish Broadcasting System. (Carney 2020)

Funds from the sale were released for the purpose: “To accelerate worldwide interdenominational evangelism.”<sup>33</sup> A proposal from LLBC to seek to plant 100 new churches over the three years of funding of the program was accepted and a grant of \$100,000 USD total made available. These funds permitted a major expansion of the church planting practical outreach in the years 2007–2009. Costs were covered for purchase of two vehicles to transport students, basic foodstuffs, musical instruments, and fuel for trips were included.

It transpired that the goal of 100 churches in three years was over optimistic, although by 2013 Ps Magi Goro, supervisor for FGCPNG, declared in a Living Light Church 20<sup>th</sup> Anniversary video that the number of churches had risen to 87 (from an initial 15) indicating that growth in church numbers had been significant, though not reaching the projection in the proposal to the Foursquare Foundation (see Appendix E). Subsequent growth claims are now shown to be erroneous, and a verbal claim in 2019 that there were 250 churches in the Southern Region of PNG is likely to be significantly overstated.

Church planting activity increased considerably because of the Foundation funding. From 2008 most students were engaged in the church planting ministry rather than local church ministries. These local ministries for the Christian service component of the LLBC program were allocated only to those students whose personal circumstances prevented them from travelling out to local villages on weekends for church planting experience. This mainly encompassed part-time students who had other responsibilities that precluded them from the church planting work.

---

<sup>33</sup> From the website of the successor program “Foursquare Endowment Fund” [https://leader.foursquare.org/prod/FoursquareLeader/Content/About\\_Us/Foursquare\\_Endowment\\_Fund.aspx?WebsiteKey=a380e0dc-2780-4202-9033-2a299f55c5f9](https://leader.foursquare.org/prod/FoursquareLeader/Content/About_Us/Foursquare_Endowment_Fund.aspx?WebsiteKey=a380e0dc-2780-4202-9033-2a299f55c5f9) (accessed 13 Jan 2020). It should be noted organisation from non-Foursquare background were invited to submit proposals. The LLBC proposal was approved as specifically for church planting using Foursquare Bible College students, and so was not in itself “interdenominational” but fully met the terms of the funding.



At the commencement of the first semester, students were invited to express their first, second and third preferences for Christian Service assignments. Those who chose church planting typically were allocated to that ministry, some others who had no pressing reason to take another ministry (such as current engagement in it) were also allocated to church planting. Several students with a mid-week Christian Service assignment voluntarily joined the church planting teams regardless! There was an air of challenge and adventure to the church planting enterprise.

### **Description of Church Planting Activity**

Typically, students spent Friday afternoon to Sunday afternoon church planting for the majority of the semester; generally taking the first trip in week three and continuing to the end of the thirteen-week semester. The church planting ministry then continued on into the second semester up to the time of graduation in November.

Students in groups of three to five were dropped off at villages on the two highways leading out from Port Moresby on a Friday afternoon. A student leader was appointed, and they were tasked to conduct a Friday night youth activity, visit house to house and pray for the sick on Saturday morning, run a youth activity on Saturday afternoon or evening, and hold a worship service on Sunday Morning for the team and whoever else may wish to join. The transport would pick students up from these villages on Sunday afternoon ready for classes on Monday.

Sometimes there was pre-existing contact with the designated village and a contact person was named. On other occasions there were no existing relationships, and the students were left to their own devices to form relationships and tap into the Melanesian custom of hospitality. This was a daunting prospect for some, but inclusion in a team of others who were more bold resulted in some remarkable breakthroughs into village life.

Students and the leader each had simple (differing) report forms requesting information on what activities were held, what progress was made, and what problems were experienced. This reporting process, though a minor administrative requirement, was highly regarded by graduates in the research focus groups in developing a sense of accountability, and readiness to participate in the reporting requirements of the Denomination later on in their ministries.

Some students formed such lasting relationships with the villages visited over a period of months that they became the pastor of the church that arose as a result of the student team visits. It was these weekly church planting trips that exposed students to real ministry situations with challenges in evangelism, pastoral care, youth, and children's ministries and preaching sermons. These experiences developed into a real passion for learning, for future ministry and in particular for church planting.

As one student said, "So when I went in (to college), and graduated, I wanted to go out church planting. To be honest I had this heart desire to go out church planting" (PP 11.50). Student exposure to deployment (*sentness*) in practical ministry in a church planting setting and mentoring by experienced practitioners resulted in a deep and fruitful commitment to evangelism by church planting.

### **Summary**

In this chapter the founding principles of LLBC have been articulated, emphasizing evangelism through church planting as integral, describing practical facets of the curriculum of the college and seeking to highlight those distinctive elements that differentiated LLBC from other entry level Bible colleges; namely adequate resourcing, contextualised curriculum materials, practitioner lecturers, and most significantly, extensive practical church planting experience that we will later characterize as *Transformational Sentness* as the research findings are incorporated into this thesis.

## CHAPTER 3.

### RESEARCH METHODOLOGY

Indian theological educator Jessy Jaison asks: “how meaningful are the current practices of qualitative research in instilling and advancing the mission of God in our world today?” (Jaison 2018,1). It is my intent and hope that the research and methods selected here indeed advance the mission of God in Papua New Guinea, and perhaps beyond.

In this chapter the rationale for the selection of research methodology is articulated, and the specific actions in acquiring and processing the data is described, in order to excavate those educational factors contributing to effective church planting in PNG. The methodology seeks to explicate the processes adopted, the data elicited, and the resulting factors promoting effective church planting derived from the data.

I suggest that there is a manifest need for research such as proposed here. Paul G. Hiebert observes, “there is a great lack of systematic, theoretically based research in missions” (Hiebert 2009, 160). He offers the following four rationales for such research:

1. It marshals information to assist in making better decisions and to correct unhelpful actions.
2. It informs and motivates the church regarding missions.
3. It enables the church to assess and adjust its actions and
4. It enables us to attend to our own biases and become self-reflective (*ibid* 163).

If at least some of these issues can be addressed by this research it will be justified. In constructing a research design to respond to the research question below, several factors, practices and methods were surveyed and sifted in order to arrive at a functional research design for the research question:

“What educational factors contributed to effective Foursquare Gospel Church planting in the Southern Region of Papua New Guinea, 2005–2016 – and how

might these factors shape pastoral training nationwide in PNG Foursquare colleges?”

This research is an exercise in Practical Theology which is “...critical, theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring and enabling faithful participation in God’s redemptive practices in, to and for the world” (Swinton and Mowat 2006, 6). Swinton and Mowat assert:

A key question asked by the Practical Theologian is: is what appears to be going on within this situation what is actually going on? Practical Theology approaches particular situations with a hermeneutics of suspicion, fully aware that, when the veil is pulled away, we often discover that what we think we are doing is quite different from what we are actually doing. (*ibid*, 1)

It is potentially the case that unexpected issues and viewpoints may emerge as a result of these investigations. Attention is to be given, not only to historical theological interpretation of texts but, to *situations*, which hold particular relevance for the study of church planting practices. Swinton and Mowat observe, “situations have, cultures and histories, they occur within particular context which often have their own traditions and expectations...” (*ibid*, 15).

### **Setting**

The particular context here is the national Foursquare Gospel Church in Papua New Guinea with its own history and sub-culture and beyond that, the wider church consisting of traditional denominations (Lutheran, Anglican, Baptist, Catholic and United), mission-birther evangelical churches such as the Evangelical Church of PNG and South Seas Evangelical Church, and more recent Pentecostal churches such as the Assemblies of God, Christian Revival Crusade and the Foursquare Gospel Church.

The context for this research is a church planting movement that developed out of the missional and pastoral activity of graduates of Living Light Bible College, located in Port Moresby, and serving the Southern six provinces of Papua New Guinea in the early years of this century. Commenced in 2005, the college was set up with modest resources and expectations.

Several factors governed the design of the college. The core curriculum was that provided by the Church of the Foursquare Gospel in the Asia/Pacific region. The recommended length of the course for pastoral licencing was two years, but in order to get the college up and running, the initial course length was only one year. Taking account of the long summer vacation, this meant students were only removed from their contexts for about nine months. This had the unexpected benefit of avoiding the observed experience of the more established colleges with two and three year long programs, in that graduates were not socialised into the lifestyle of the larger town or city and were prepared – in fact were eager – to return to the village lifestyle that they were familiar with, including self-sufficiency for food. More highly educated graduates tend to expect salary and support to continue to experience the lifestyle with which they have become familiar in the urban setting, even if they could be persuaded to minister back in the rural setting.

The short one-year course had the added and unplanned benefit of tending to avoid the syndrome warned of by Helmut Thielicke in his *A Little Exercise for Young Theologians* (1962). Thielicke narrates the (fictional but true-to-life) tale of a young eager village lad who takes up studies in a theological college in the city, only to return to scornfully dispense his learning on the church friends:

Under a considerable display of the apparatus of exegetical science and surrounded by the air of the initiated, he produces paralyzing and unhappy trivialities, and the muscular strength of a lively young Christian is horribly squeezed to death in a formal armour of abstract ideas (Thielicke 1962, Kindle loc. 127).

From conversations with other educators in the region I note that it is a not uncommon experience in the Pacific to observe vibrant young Christians from rural and village settings who travel to the metropolis for three or four years of formal theological study, and there embrace a world of learning and ideas that distances them from the simple life of their fellows in the village. They, further, develop a taste for life in the metropolis with its many attractions and activities and services in education and health such that students are reluctant to return to the village and finds themselves largely disconnected from the rhythms and interests of village life, and cannot wait for a suitable moment to exit back to the metropolis. This phenomenon is well known in

its larger expression as the “brain drain” of skilled workers from developing countries seeking residency in more developed countries (Docquier 2014).

The distinctive shape of the LLBC curriculum was to involve most students in regular weekend church planting ministry in a series of new locations for the Foursquare Gospel church. They received basic directions, some supplies, and were thrown on their own resources to find hospitality and ministry opportunities. There were searching and sometimes daunting experiences for the students, but the resulting church planting movement and passion continues to this day.

### **Research Design and Rationale**

Any research project will have to come to terms with methodology. There are a vast variety of options available to the researcher and it can be quite difficult to discriminate and choose which approach best suits the research project. As this study is cross-cultural for me as an Australian researching a Papua New Guinea church context, there is the problem of dealing with subtle distortions resulting from the colonialised history of Papua New Guinea which we will undertake to address in the following description of methodology.

The initial choice to be made is between a qualitative or quantitative methodology. Quantitative research is primarily found in the hard sciences and uses carefully controlled research design to ensure reproducible and accurate results. Qualitative research methods on the other hand are better suited to the social sciences and allow more textured research and a great capacity to be inclusive of human variability. This study by its very nature lends itself to a qualitative approach. The respondents are from a largely oral culture with relatively low levels of education. Formal research instruments are daunting, and even some forms of qualitative research are problematic, as I found in initial data-gathering trials (This is described later in this chapter).

The cross-cultural nature of the research contains its own challenges, as detailed by Linda Tuhiwai Smith in *Decolonizing Methodologies*. She challenges the researcher with a series of questions:

In a cross-cultural context, the questions that need to be asked are ones such as:

- Who defined the research problem?
- For whom is this study worthy and relevant?
- Who says so?
- What knowledge will the community gain from this study?
- What knowledge will the researcher gain from this study?
- What are some likely positive outcomes from this study? What are some possible negative outcomes?
- How can the negative outcomes be eliminated?
- To whom is the researcher accountable?
- What processes are in place to support the research, the researched and the researcher (Smith, Kindle Loc 3577–3582).

Responses to these challenging questions follow in an endeavour to de-colonialise the research as far as possible.

- *Who defined the research problem?*

As a committed participant in the founding of LLBC with its church planting focus, and as an observer of the results in numbers of churches planted, I have taken the initiative to formulate the research question, in conversation with my local PNG partners and peers from AGST Alliance.

- *For whom is this study worthy and relevant?*

The results of this study are intended to enhance leadership training in FGCPNG and strengthen its ongoing commitment to outreach with the Foursquare Gospel.

- *Who says so?*

My colleague, late Pastor Magi Goro serving as the Southern Region Supervisor was deeply involved in the research program through providing access to local pastors at periodic Intensive Ministry Training seminars, and by promoting the potential for faculty training by this researcher to the National President of FGCPNG, Rev Timothy Tipitap. Tipitap is himself an educator and has previously sought input from this researcher to develop the skill set of College personnel in PNG.

- *What knowledge will the community gain from this study?*

The expectation is that the research will identify a series of factors that lead to fruitful and effective training of church planters who might be deployed in FGCPNG colleges.

- *What knowledge will the researcher gain from this study?*

The researcher will clarify, confirm, and possibly discard elements of long held commitments to education for church planting, and potentially gain new and possibly unexpected insights into church planting and the PNG missional context.

- *What are some likely positive outcomes from this study? What are some possible negative outcomes?*

Positive outcomes are likely to be better prepared church planters, increase in church planting activity and resulting churches and, as a consequence, increased numbers of students presenting to college for pastoral training. Also elevated levels of understanding of church planting processes among FGCPNG college personnel can be anticipated as a result of future training.

Negative outcomes could be tensions between those committed to church planting as a priority, and those focused on broader expressions of church life.

- *How can the negative outcomes be eliminated?*

As in most arenas of life, clear and consistent communication between all stakeholders can minimise negative attitudes.

- *To whom is the researcher accountable?*

The researcher is accountable to:

1. The National Executive of the Foursquare Gospel Church of PNG. This was through the auspices of late Pastor Magi Goro, Supervisor of the southern region of PNG, and now with his demise my contact is directly to the National Executive Committee of the Church of the Foursquare Gospel, PNG.
2. Pastor Richard Green, my Senior Pastor whose church engages me in the role of Church Planting Pastor, and
3. The academic staff of AGST-Alliance and my supervisor, Dr Patricia Harrison.



- *What processes are in place to support the research, the researched and the researcher?*

The research itself is funded largely from personal resources and in the nature of the case, are well within manageable parameters. The researched are pastors and leaders of the FGCPNG Southern Region and who are in regular fellowship with each other and participate in regular Intensive Ministry Training and other corporate activities to maintain their emotional, relational and spiritual health as well as their ministry skills. The researcher is well supported by spouse Pastor Leonie Iskov, Supervisor Dr Patricia Harrison, Senior Pastor Richard Green, and mentor Dr Perry Shaw.

An initial possibility of using formal Grounded Theory was dismissed because of the complexity of coding interview data, when in this study interview and focus group responses form but a small part of a larger corpus of data including college records, photographs, videos, and the personal involvement of the researcher. Consequently, a social anthropological ethnographic approach with the researcher as a participant observer is more suited to the nature of the data available. The interview and focus group data still must be coded, but in a less formal manner than that demanded by Grounded Theory.<sup>34</sup>

Missiological educational research has unique features that make it appropriate for the use of a range of elements drawn from the broad field of social research. Edgar Ellison observes:

Missiological educational research like missiological research in general tends to range across disciplinary lines and become interdisciplinary. While some of the research subject matter in educational research is distinctive, the methods are not. Sociology, anthropology, history, theology, comparative religion, geography, economics, political science, and leadership all may contribute. Surveys, interviews, grounded theory cycling through the data, unobtrusive observations, ongoing assessment of instruction and learning outcomes, examination of historical archives and other

---

<sup>34</sup> Grounded Theory requires a variety of complex approaches to the data, such as: Open, axial, and selective coding (Gilgun 2011, Kindle Loc. 97). An ethnographic approach allows a more simplified approach to the data, which once coded and reduced to comprehensive categories, can be descriptively written up.

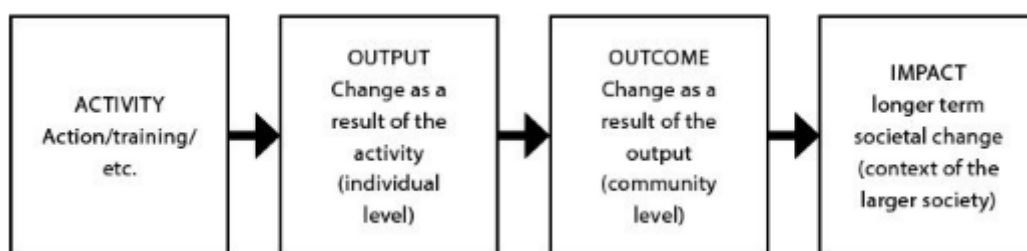
methods all contribute to missiological education research. (Elliston 2001, Kindle loc. 2917)

To be a participant observer of a social phenomenon permits the researcher to move freely from detached observation and attention to artefacts, through to personal engagement with the subjects. Howell and Williams comment that the participant observer method “is an approach to research that combines participation and observation in various ways to optimise understanding of the culture being studied” (Howell *et al.*, 11). It requires the capacity in the researcher to operate in something of a phenomenological mode, “bracketing off” peripheral matters in order to attend directly to the data or phenomena under investigation.

Much epistemological comment has developed around the difficulty or even impossibility of doing so. Nevertheless, those researchers with a measure of self-awareness must be responsible to seek to identify and discount any ethnocentrism within themselves. Rynkiewicz defines ethnocentrism as:

...the all-too-human tendency to respond to other people’s ways by using one’s own culture, especially values and feelings, to prejudge people’s behaviour and explain differences as if they were the result of perceived physical and mental differences (racism) or spiritual and moral differences (elitism). (Rynkiewicz 2011, 24)

It is this tendency that the researcher must assiduously seek to avoid, in order to



**Figure 2. Logic Chain Model, following Das**

describe the observed phenomena with some measure of clarity and accuracy.

Another important consideration is to identify a suitable tool for evaluating “effective church planting” as stated in the research question. Dr Perry Shaw in his recent book *Transforming Theological Education* (2014) provides a suitable paradigm, for analysis of the educational process, drawn from the field of Social

Development. He has described the use of this model in educational research (see Fig. 2). The approach, known as the *Kellogg Logic Chain*, was also articulated by Rupen Das, with experience in the fields of both social development and education (Das 2015, 41). This “Logic Chain” model provides an initial framework for generating the guiding questions of the research interview.

The model seeks to take into consideration the full range of factors influencing a social enterprise. For educational purposes it can be modified with a focus onto the component parts of the educational process, as done by Shaw in this further adaptation of the Kellogg model to an educational setting (see Fig. 3).

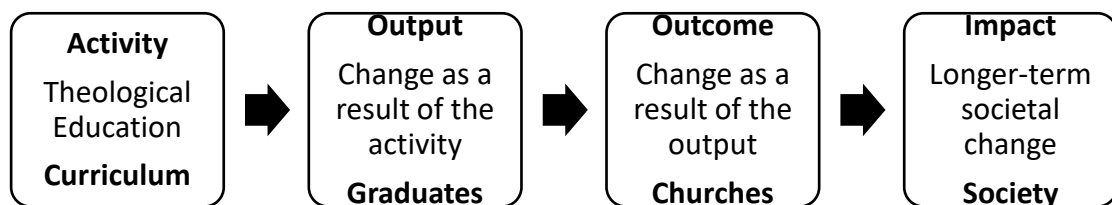


Figure 3. Logic chain model as modified by Shaw (2014, 52)

In this research the model examines the *activity* resulting from the curriculum, its design and philosophy and its deployment into the formal life and informal life of the college. Curriculum is here understood to include the hidden curriculum as well as the explicit curriculum. The *output* is seen as the college graduates with their skills, understandings, lacks and perspectives. These graduates precipitate change as they enter field ministry, with the principal *outcome* understood to be the establishment of new churches. The question then is, “what kind of churches?” The *impact* of these churches is to be assessed for the societal changes that result in the local context of these newly established churches.

It is important that the societal impact of a social endeavour be assessed in some way. As noted by Shaw in relation to this model:

We exist to participate in God’s mission of global restoration through the church as the body of Christ, and consequently we seek to see local churches having an Impact on their communities. If there is little impact or, worse, if the churches are “invisible” in their local communities, we must raise major questions about the efficacy of what we are doing in our theological programmes. (Shaw 2014, Kindle Loc. 1237)

He goes on to discuss the challenge of researching such societal impact. It is beyond the parameters of this research to engage in a full-fledged study of all the changes observable in local communities, but some attempt must be made. Shaw continues:

Of course, it is impossible to establish a direct cause– effect relationship between our programmes of study and community impact, as multiple factors contribute to the church’s impact on the local community. However, we nonetheless need to attempt to devise tools that will help us assess the contribution of our graduates in transforming the ministries of their churches so that they become more effective in their communities. (Shaw 2014, Kindle Loc. 1242)

This extended quote goes to the heart of Gospel entrance into a local community to ask the question “what social indicators have bettered as a result of the presence of this church?” In developing the guiding questions for the focus group and interviews, several questions specifically focused on the impact on society of church planting in southern PNG.<sup>35</sup>

A further development of the Das/Shaw model includes inserting a new initial segment “Resources/Inputs” in recognition of the importance of adequately resourcing a project such as theological education of church planters (see Fig. 4). This improvement resulted from helpful feedback at the 2015 AGST Doctoral Colloquium in Penang, Malaysia, and is included in the analysis of the responses, and reflects the original design of the logic chain as proposed by the W K Kellogg Foundation (Kellogg 2004, 1).



**Figure 4. Modified Kellogg Block-Chain diagram**

---

<sup>35</sup> See the discussion below under “Guiding Questions” and also Appendix E for the list of questions as they map onto the five blocks of the modified Kellogg block chain diagram in fig 6.

One of the defining resources in the formation of LLBC was the provision of personalised scholarship funding for students, the funds solicited from overseas donors for the construction of a highly suitable purpose-built double classroom block, and most significantly, the funding for three years of intentional weekly church planting experience for the students. This funding supplemented the more typical college resources of classroom facilities, library, teaching staff, etc, and allowed for three successive cohorts of students (in a one-year program) to engage in deployment in church planting practicum. The foundational importance of adequate resourcing cannot be overstated, and typically requires a measure of boldness, connections, and faith on the part of key College administration staff. The guiding questions for use in the interview and focus groups include questions designed to elicit responses for each of the five links in the logic chain (as described in more detail below).

- Inputs – students, faculty, building, transport
- Activities – classroom, church planting weekend trips
- Outputs – Graduates who plant churches
- Outcomes – new churches
- Impacts – personal and societal transformation

### **Guiding Questions**

The use of guiding question is described by David Hogue in *Theology Today* as he outlines the use of this approach in assessing the effectiveness of theological education at Garrett-Evangelical Theological Seminary (Hogue 1989, 32). A more modest approach is here based on the amended paradigm provided by Shaw/Das. The guiding questions for the interviews and focus group were constructed to elicit respondent views on each of these five categories as outlined above:

#### **INPUTS – Resources**

- 1) How did the college support for students help you plant churches?

#### **ACTIVITIES – Curriculum**

- 2) What aspects of formal college training contributed to the planting of churches?
- 3) What role did regular deployment of college students into village ministry play in developing student attitudes and effectiveness in planting churches?

#### OUTPUTS – Graduates

- 4) How did regular in-service monthly development meetings for church planting pastors help you, and why?
- 5) How did regular assessment (feedback forms) make a difference to you as a leader?
- 6) Was it helpful to you to access the resources of college buildings and equipment, student scholarships and funding for outreach and transport have? In what ways?

#### OUTCOMES – Churches

- 7) As a Pentecostal ministry, how did your college training contribute to your experience of spiritual empowerment and to the planting of churches?
- 8) What changes in church life are evident as a result of LLBC trained pastors?
- 9) What could other Foursquare PNG colleges learn from LLBC so as to foster church planting interest among students?

#### IMPACTS – Society

- 10) What effect has church planting made on PNG society?
- 11) Specifically, what changes in domestic violence, tribal fighting, alcohol & drug dependency, educational levels, village health (infant & maternal mortality rates)?

These questions were at hand for the researcher in the focus group and interviews to prompt questioning, move the discussion forward should responses be slow in forthcoming, and to ensure coverage of the key research focus areas.

### **Role of the Researcher – Participant Observer**

This study was undertaken in a context of my existing relationship. As the founding principal of the Bible college which trained the church planting pastors under scrutiny, I am on a first-name basis with most respondents. This creates complexity, as I am variously seen as teacher, mentor, and friend. And as detailed below, this created some difficulties in the initial trial interviews.

However, the relationship is a given and can best be managed by viewing my engagement with the subjects in anthropological terms as a “participant observer”. This requires a certain distancing in dealing with data as it emerges, while maintaining and recognizing the various roles I have towards the respondents. But at

the same time, it enables me to be more deeply involved in the lives, aspirations, and challenges of the respondents as a pastor, friend and mentor to them.

### Methods

The specific context of Papua New Guinea with low levels of literacy and education predicates a largely oral society. Formal instruments of research such as questionnaires are not appropriate to the situation, and so quantitative approaches are not readily workable. I thus chose to use a qualitative approach as the respondents are primarily in an oral culture and formal written records are sparse except for those in my own possession. I proposed to use an interview approach from a participant observer stance. As the former college Principal, this had the advantage for me of personal knowledge of the circumstances and backgrounds of most of the participants.

As mentioned earlier, I initially investigated *Grounded Theory* (GT)<sup>36</sup> as a methodology and commenced reading along those lines. I was attracted by the connections with Symbolic Interactionism as the sociological underpinning and Phenomenology as the epistemological underpinning, as I have had some previous exposure to both perspectives. However, Dean Harkness raised a caution about the potential for GT to blow out and become time-consumingly complex. I did not need that!

Consequently, I read more broadly in the qualitative research methodology and have been particularly helped by Pam Maykut and Richard Morehouse, *Beginning Qualitative Research, A Philosophical and Practical Guide* (1994). They helped me see the qualitative research as an equally valid research method compared to the dominant paradigm of quantitative research.

As Maykut and Morehouse observe, “qualitative research places emphasis on understanding through looking closely at people’s words, actions and records” (1994,

---

<sup>36</sup> Melanie Birks and Jane Mills, *Grounded Theory – A Practical Guide* (2nd ed.), Los Angeles: Sage, 2015. Kathy Charmaz. *Constructing Grounded Theory* (2<sup>nd</sup> ed.) London: Sage, 2014. Cathy Urquart. *Grounded Theory for Qualitative Research: A Practical Guide*. London: Sage 2015.

15). This is the approach I have taken, and it can be understood as an ethnographic approach in which I will work as a participant observer.

The basic steps involved were:

- Generate ideas for the research question.
- Identify/build the sample.
- Collect the data, which will be primarily by field observations, in-depth interviews, and from documents, written and photographic, (as numerous photos were taken on inexpensive digital cameras by the student church planters).
- Analyse the data using the “Constant comparative method.”<sup>37</sup> This is an inductive method of identifying units of meaning from the data, rostering the data into clusters accordingly, then begin to code categories and define rules for inclusion of items of data in those categories.
- Write up the results of the themes discovered.
- Communicate the results.

I found this to be a relatively clear process which I was able to utilise. Maykut and Morehouse (written more than two decades ago) recommend displaying all acquired data on 5x8 inch cards in a large physical room! While there are visual benefits to such a display, I chose to make extensive use of Microsoft Word (for transcribing and translating responses, and initial coding), MS Excel (for sorting and grouping coded responses, and second level coding), Mendeley citation manager (for storing and organising resources), and Evernote (for storing and retrieving “hot quotes” and other fragments).

In the initial phases of the data coding, I was guided by Christopher Hanh’s *Doing Qualitative Research Using Your Computer* (2008). He proposes using the

---

<sup>37</sup> “This process of taking information from data collection and comparing it to emerging categories is called the constant comparative method of data analysis” (Creswell and Poth 2018, Kindle Locs. 3254–3255). It begins with “open coding” to identify major categories of information, then successive refining of categories in second level coding to reduce to a handful of comprehensive categories.



Microsoft Office tools of *Word*, *Excel* and *Access* in preference to the expensive and complex purpose-built data management programs such as NVivo or QDA miner. The book was helpful in the initial phases and provided useful templates for Word and Excel. However, when it came to transferring data from Word to Excel, it became apparent that the author massively over complicated the process by requiring the transfer of items one by one from Word to Excel! I forged my own way by a little trial and error and was able to largely automate the exercise. Initial and second level coding and sorting responses into final categories was relatively trivial after that using the spreadsheet as a tool.

### **Overview**

This study has been limited to graduates from LLBC for the first five years of operation from 2005–2009 and who found themselves in local church leadership, often of churches in which they had a hand in establishing. Many of these graduates became church planting pastors of rural Foursquare Gospel Churches in the Southern Region of PNG. During this period and extending up to 2013 the number of FCGPNG churches in the region grew from a notional twelve churches to 87, as reported by the Regional Supervisor at the time, Pastor Magi Goro.<sup>38</sup> This rapid growth was apparently a result of the commitment and passion of these graduates and the leadership wisdom of the Regional Supervisor who worked closely with this researcher who was responsible for the curriculum design and establishment of the college.

It is beyond the scope of this research to investigate the relationship between the former animism and the current Christian faith of the participants, mediated through over a century of exposure to Christianity, but this would make a worthwhile

---

<sup>38</sup> In Church Planting Promotional Video, 2013, produced by Living Light Foursquare Gospel Church (Appendix G).

future study in contextualisation to narrate the degree to which former animistic world views have carried forward into Christianity.<sup>39</sup>

The churches established have made an evident socially constructive contribution to life in the villages and towns where these churches were located. As one female pastor remarked, “because we are in the physical realm, like the two go together. We go and walk around, we teach about cooking and sewing, and along with this we preach the Gospel, so the people are *hamamas* (happy), as we see the impacts of both physical and spiritual working together” (MGDGRs 40:54).

Respondents reported social elevation in their responses as anticipated by the modified Kellogg block chain assessment model. But a full-fledged social study of indicators such as educational and health outcomes, financial stability and domestic violence levels must await a more extensive formal research project. The data elicited in this study were adequate to confirm that the student-based church planting was “effective” in its social consequences.

The Regional Supervisor observed:

So now they can't drink like before. Because of the Gospel you can't drink too much. But now they in the Gospel they understand. If they don't come to the Gospel, they stay where they are. So: Gospel, little skills, look after family, now they are not going to waste their money. This is our joy. (MGDGRs 43:43)

For these small indicators, this researcher is deeply grateful as the promise of the gospel is, “... anyone who belongs to Christ has become a new person. The old life is gone; a new life has begun!” (2 Cor. 5:17, NLT).

It should also be noted that reporting and inflation of statistics in PNG has been shown to be a problem in recent days. The National President has verbally claimed some 2000 Foursquare Gospel churches in PNG (National Conference, Feb 2019), but a mobile team from the national executive which travelled to all provinces in late 2019 has disputed these figures and considers the number to be closer to 1000

---

<sup>39</sup> One such significant study in the region is Kenneth Nehrbass' *Christianity and Animism in Melanesia* (2012) which seeks to explicate the place of animistic views incorporated into Christian faith on the Melanesian Island of Tanna in Vanuatu.

Foursquare Gospel churches in existence in PNG. A similar problem exists with the later (2015–2019) figures from the Southern Region where the verbal estimate by Regional Supervisor Pastor Magi Goro in 2019 of 250 churches is now known to be significantly overstated. These discrepancies do not automatically imply a deceptive or manipulative overstating of numbers. There is no formal reporting mechanism in the Foursquare churches in PNG,<sup>40</sup> and the churches are far-flung, mostly with no road access, so all numbers are obtained by estimation and discussion with people on the ground and are consequently unreliable to a greater or lesser degree.

Nonetheless I regard the early growth figures of initial 12 churches (2013) to 86 or 87<sup>41</sup> in 2013 (see Table 1, p.24) to be relatively reliable, and I was involved in this early phase of the planting of these churches. And as such the numerical church growth involving the LLBC students was indeed significant, particularly as full program of church planting which regularly deployed students to local villages every week did not begin until 2007. And it is this growth that forms the context for the topic of this research, to identify the education factors contributing to this notable numerical growth.

### **Participant Selection**

The participants in this research were largely graduates of LLBC between the years of 2005–2009, interviewed about some seven to eleven years after graduation in which time they have become seasoned church leaders, and have had time to reflect on the process.

These students now have become local pastors, church planting pastors and district supervisors. Though mostly, but not exclusively, male their spouses also participated in the study. Additionally, Bible college faculty and the Regional

---

<sup>40</sup> There technically is a Western derived form-based reporting requirement made of local FGCPNG pastors, but no workable system of collecting, collating, and publishing the results. Consequently guesswork, and inaccurate at that, tends to prevail.

<sup>41</sup> An indication of the “rubbery” nature of statistics of church numbers in Papua New Guinea is evident in Supervisor Pastor Magi Goro’s promotional video where he claims the number of churches to be 86 in places and 87 in others! (Appendix E). As noted above, I believe these numbers to be approximately correct.

Supervisor of the Church of the Foursquare Gospel in Papua New Guinea and his spouse were interviewed. As a regular visitor undertaking ongoing training of the pastors in the region, I have access to all these leaders on an ongoing basis and made use of the gathering of these pastors at successive intensive ministry training events in the Central Province of PNG in 2015 and 2016.

Interviews were conducted with:

1. *Church planting pastors* focus group — all graduates (and spouses) of LLBC in a Focus Group format. Gathered in rural Central Province for a Pastor's Intensive Ministry Training in which I was one of the presenters (Preceded by a successful trial of this approach a few months earlier. Approximately 18 participants – Code PP)
2. *District supervisors* in a small interview setting (3 participants –Code DS)
3. Current *Bible college faculty* (Principal and Lecturer – Code MYHN)
4. *Regional Supervisor and wife*, plus a third senior female pastor (Code – MGDGRs)
5. My former College assistant and sometime lecturer and another graduate (Code – MSVN).

It is instructive that the communal nature of PNG society resulted in unexpected extras in interviews three, four and five! This worked to my advantage as they prevented the invited respondents from feeling overwhelmed in the presence of the former college principal, and the additional person in each case was very familiar with the college and church planting ministry, so was able to meaningfully contribute.

### **Procedures for Recruitment, Participation, and Data Collection**

The approach utilised acknowledged the researcher as a participant in the overall process of training church planters. Within a social anthropological framework, I have engaged in a qualitative study which incorporates recordings and transcriptions of guided conversations with focus groups, and individuals, collation of such field statistics as exists or can be orally elicited from key participants, and

relevant data from records and photographic and video documents relating to the operation of Living Light Bible college and its church planting efforts.

Participants for the main focus group were informed of the upcoming group via the “*tok save*” (notices) circulated to invite them to the tri-annual provincial Intensive Ministry Training (IMT) in November 2016. The focus group was held during the IMT in the coastal village of Pelagai, about a four-hour drive from Port Moresby. As most respondents had participated in a similar trial focus group at a previous IMT in April, they were quite relaxed about their participation. Respondents for the four smaller interviews were approached directly in the days prior to the interview. These interviews were all conducted in the capital city, Port Moresby, a few days later.

### **Conduct of Interviews and Focus Group**

There have been a few steps in this process:

An initial trial run in November 2015 proved unfruitful, in that singly interviewed respondents were awkward and mute, and demurred saying they had nothing to offer. It became apparent there was a power imbalance between me, the expatriate former Principal of the college, and these local pastors who had graduated from that college. Sage advice from my advisor Dr Patricia Harrison proposed a shift in method to a focus group, and this clearly is much better suited to the communal Melanesian culture. The four smaller interviews however did not suffer from this reservation in that the participants were seasoned leaders with experience in influencing others and articulating their views.

In April 2016 I was able to conduct a full suite of focus groups and interviews, but as my proposal was not approved until May 2016, I was not able to use these responses directly for analysis. However, they proved the concept admirably and elicited significant levels of enthusiastic participation, unlike my first attempts in November 2015. After the first voice was raised in response, the flood tide opened with inter-participant discussion that did not require constant intervention by the interviewer. This second trial recording thus provided a good foundation for the official recordings in November 2016.

### **Ethics Approval**

It was of great advantage to me, and much appreciated, that I received approval to obtain assent from participants by verbally requesting it at the beginning of the recording session and receiving it by a united voice of consent. The Melanesian culture of Papua New Guinea is an oral culture and many people do not have functional literacy. The seeking of verbal assent was much more appropriate to the context and was readily granted.

The awkward trial interviews in November 2015 indicated the difficulty of using the standard participant approval form for this research. As a primarily oral society, this would have been daunting, requiring a great deal of handholding and time spent assisting individuals to both understand and agree to the process. Consequently, I sought approval from the Ethics committee for an oral approach, more suitable to the Melanesian context (see appendix K).

Typical wording: “are you agreeable for me to record you? I need to have your answer for my ethics approval.” To which participants typically responded in the affirmative with “yes”. There was no indication of dissenting voices in any of the interviews. As an example of this, see Appendix M.

### **Data Gathering – Interviews and Focus Group**

Recording was done using two professional audio recorders, a simple Zoom H1 and more complex Tascam DR-22WL. The initial trial attempts in November 2015 were done using just the Tascam and this showed up the weakness of this complex device. It was too easy to set up incorrectly because of the range of options available, and I also found that a single device could not clearly capture all the sound in open air settings with children and dogs etc, so a second simpler device was procured – the Zoom H1. Both devices were used to simultaneously record, so that if dialog was indistinct on one device, the other was often found to have captured a clear copy.

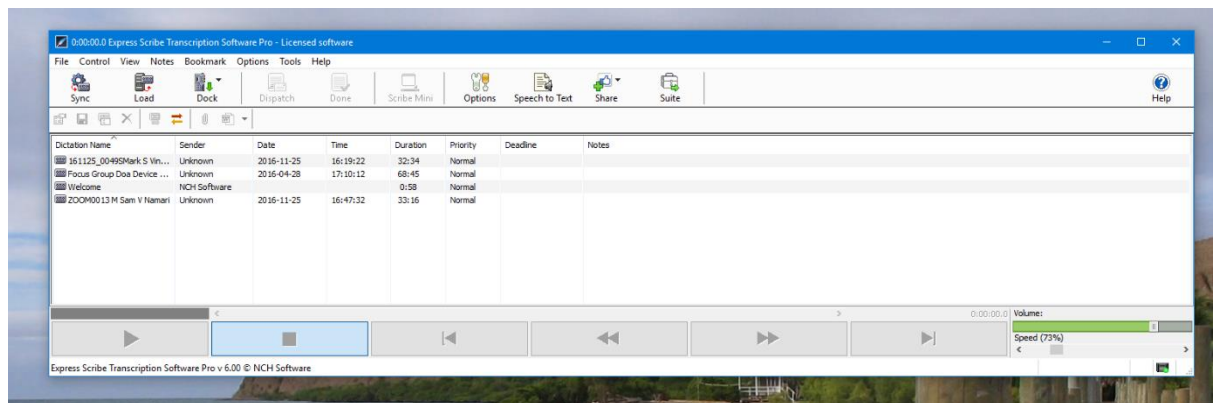
Most respondents answered in a mix of English and the local universal language *Tok Pisin*, so the task became both transcription and translation. I initially attempted to do both simultaneously but found it too difficult, so modified the approach to transcribing directly into the actual spoken language, whether English or

TP, and the later translated the significant TP sections in a second pass where required for this dissertation (see Appendix L for link to transcripts).

### Transcription and Translation

Transcription proved to be a slow and tedious task. It took some time to find the right mix of technology. Initially I experimented with a range of free and commercial audio programs, but eventually I found the ideal (for me) combination of a commercial program, *Express Scribe* transcription software and used this with an *Infinity IN-USB-2* footswitch.

This transcription software enabled the two audio tracks from the two separate recorders to be loaded side by side, and the better quality one could be used to transcribe at any given point. At indistinct sections, the other track could be immediately accessed to see if it helped. In addition, the replay could be sped up or slowed down while retaining the same pitch of speech. In other words, there is no “Donald Duck” effect when speeding up. It was extremely helpful to slow down the audio track when the speaker has a soft voice or using the local *Tok Pisin* language (see Fig. 5).



**Figure 5. Express Scribe Transcription Software screenshot**

The footswitch allows various functions: play, fast forward and reverse movement through the audio track, and at each new press of the play pedal, the audio track “rewinds” a few seconds to help pick up the thread of the previous sentences. This feature is brilliant and made transcription so much easier as my hands could remain on the computer keyboard in readiness for typing.

### Archival Data and Security

Data was held on a passcode secured computer running Windows 10 operating system, with cloud backup using *Zoolz* archival software.<sup>42</sup> Additionally, periodically, the entire research directory was backed up onto a second physical hard drive on the same computer. All files are protected using “bitlocker” security built into Microsoft Windows to prevent unauthorised access to these files.

### Coding Procedure

Coding is a complex and challenging process requiring considerable patience and concentration. Initially each recording was transcribed into a table in separate Microsoft Word documents. After transcription, the resulting texts were subjected to “open coding”, an iterative process of “tagging” with short codes that describe the content or nature of the comment. Each response was also tagged with an identifier of the source document/transcription, the speaker, and the time code in the audio recording in order to locate the original comment on audio file. After initial (first level) coding in MS Word, the individual transcripts of the separate focus group and interviews were combined into a single large Word document so that all source data was available in a single resource for further refining.

|    | A          | B       | C             | D              | E                   | F       | G   |
|----|------------|---------|---------------|----------------|---------------------|---------|---|
| 1  | Source Doc | Seq No. | Analysis      | L2 Code        | L1 Code             | Use Qte | Responses with time and speaker code  |
| 2  | MYHN       | 9.      | 2. Activities | Deployment/    | Apprenticeship      |         | MY Be with them, teaching them, and then after that you ask them to do something – you watch, you know? Like someone said You do things, I watch, I do things, you remember that?   |
| 3  | PP         | 124.    | 2. Activities | Classroom      | Bible               |         | WE don't preach (anything) beside the Word of God, but we listen to the Word of God, and we want to preach the truth to the people, and set the people free by preaching the truth. Thank   |
| 4  | MSVN       | 55.     | 2. Activities | Classroom      | Bible               |         | 19:10Z VN I think the main thing is the Bible, the word of God, that's the foundation, we all   |
| 5  | MSVN       | 18.     | 3. Outputs    | Subj. Resp. +v | Building Confidence |         | 5:25 MS Yeah, definitely on a training basis, that time wasn't easy(?), but, you know, the more   |
| 6  | MSVN       | 22.     | 3. Outputs    | Subj. Resp. +v | Building Confidence |         | we continued, it became not only a tool to reach out to people, but to really build us up,  |
| 7  | MGDGRs     | 46.     | 3. Outputs    | Subj. Resp. +v | Building Confidence |         | 5:59. MS Yeah confidence begin to build.  |
| 8  | PP         | 51.     | 3. Outputs    | Subj. Resp. +v | Building Confidence |         | 15.17Z MG So that also helps the students to feel confident: “This is my trial” so they try, and if it doesn't work, it doesn't matter, so they come back, learn again. So those, when we sent them out, every time, it really helped them grow and when they go out, its easy for them to be   |
| 9  | PP         | 126.    | 4. Outcomes   | Ministry       | Church Plant        |         | C7 PR 13.55 Taim mipela go out ...in order long buildim relationship with the people out there. Na dispela regular taim when we were sent out na pilim bolness na courage, na mi pilim  |
| 10 | PS         | 139.    | 4. Outcomes   | Ministry       | Church Plant        |         | 42:52 Ps Simon Mi likim Olsem, long community blong mi, Olsem. Ples long wok mi gat sampela kain ministry, so ol I go stap. Ol go stap, but, ol lain we ol no, ol sa stap long haus tasol. So taim mi laik bringing niupela Foursquare church go insait long ples blo mi, so ples blo me em, olsem, mi olsem mi stap olsem testimony blo mi, so, olsem .... So olpela lain blo mi no gut, na mi kam, so mi kamap pasto. Tiam mi go insaid, so ol stap yet, Tiam mi go insiat, na mi |

**Figure 6. Screenshot: section of Excel coded responses**

<sup>42</sup> <https://www.zoolz.com/>



This large Word table containing all transcripts was then pasted into an Excel spreadsheet document for greater ease in sorting and adding second level codes and tags for each of the five assessment categories from the modified Das/Shaw Model: Resources/Inputs, Activities, Outputs, Outcomes, and Impacts (see Fig.6). The results of this process are given in Chapter Seven: Analysis and Discussion.

### **Data Sources and Analysis**

The data under consideration includes principally the transcribed interviews from small groups and the focus group, supplemented by written college records, photographs and Videos. The written records were mostly produced by this researcher and include:

- Promotional material
- Subject outlines
- Timetables
- Sponsorship pro forma emails
- Student response to sponsors
- Funding submissions
- Educational records including transcripts and parchments
- Student ID cards
- Reports to the sponsoring church board

Photographs and Videos were captured by student teams on weekend church planting assignments. On many occasions, teams were provided with an inexpensive digital camera, and were tasked to snap as many situations as possible, including capturing small video clips. Many of the resulting image files were nondescript, but among them are some delightful images that capture the spirit and intent of the church planting exercise. Samples are included in Appendix N.

With reference to the recorded data of one focus group and four smaller interview groups, considerable labour necessarily goes into processing the data into useable format for data analysis, as described above in this chapter.

The final form of data is in a Microsoft Excel spreadsheet<sup>43</sup> with columns for the following items:

1. Identifying codes for the source audio recording.
  - DS District Supervisors (3, all graduates).
  - MGDGRs Regional Supervisor, (with spouse & friend, both LLBC grads.)
  - MSVN Bible college Assistant plus colleague (both graduates)
  - MYHN Bible college lecturers (2)
  - PP Pastors at Pelagai IMT, Focus Group, majority LLBC graduates
2. Sequence number for the response item in its original transcription
3. Analysis of response into modified Das/Shaw assessment model  
(5 categories: Resources, Inputs, Outputs, Outcomes, Impact)
4. Second Level Coding (8 categories)
5. First Level Coding (49 Categories)
6. Column for marker of possible direct quotes to be used in thesis
7. Time code for the utterance. If without letter code item is from Tascam Source; if prefixed with “Z” (e.g. Z2.14) indicates from ZoomH1 source.

To reduce complexity for readers to quickly locate a particular response in the spreadsheet, all that is needed is the document source code (#1 above) and the time code (#7 above). The documents are available in both audio and transcribed format from a link in the appendix J. e.g.: PP 59.13 is an utterance at time count of 59 minutes and 13 seconds in the transcription of the interview entitled PP (“Pelagai Pastors”) which is the focus group conducted at the village of Pelagai, PNG

8. Text of transcribed responses (mainly English, some Tok Pisin) with Time code from recorded MP3 file, (time codes preceded by “Z” from Zoom H1 Recorder. No “Z” prefix, time code from Tascam and often, initials or another descriptor of speaker. Code KI refers to this researcher).

---

<sup>43</sup> Downloadable at <https://tinyurl.com/ujkbtmr>

Six hundred and fifty responses from all five recordings were transcribed, (including researcher's questions).<sup>44</sup> Two hundred and ninety-four responses received a code in the first pass of open coding, resulting in 39 initial categories. These first level codes were reduced finally to eight second level categories which were further refined off-spreadsheet through a reflective process to six key findings which are discussed in the next chapter.

As a secondary exercise, all 294 coded responses were separately mapped on the five categories of the modified Kellogg Block chain model (Fig. 6) to validate the formulation of the guiding questions. This analysis is not discussed in detail in the next chapter, but 74 responses were coded into the "Impact" category, substantially affirming the social benefit flowing from the founding of these over eighty new churches, thereby validating the terms of the research questions to identify "effective" churches. There is abundant testimony from the surveyed responses to indicate the churches planted were indeed healthy and socially beneficial. Responses included improvement in social harmony, educational participation, personal hygiene, lowering of "raskol"<sup>45</sup> activity and domestic violence. One respondent observed:

.... within the church different tribes came, and many tribes come together in the church and then they begin to make friends in Christ They begin to see their brother and sister in Christ, and that's one way that tribal fighting, all those things, they begin to die out. Because they begin to become friends in the church. (MSVN 28.31)

In the light of this preponderance of affirmation of the socially constructive presence of these newly planted churches, we might propose the potential value of further research in this area to further clarify and understand this phenomenon.<sup>46</sup>

---

<sup>44</sup> Note that in the coding and analysis that over 300 speech fragments were discarded as being phatic, procedural, or carrying no content relevant to the research. "Phatic" is Bronislaw Malinowski's term for speech intended to create and maintain social relations, rather than to exchange useful information. Greetings, pleasantries, and chitchat generally fall into this category. <https://www.oxfordreference.com/view/10.1093/oi/authority.20110803100321838>

<sup>45</sup> Raskol: The tok pisin term for *criminal*, also "stilman" – a man who steals. <https://www.tokpisin.info/raskol/> (accessed 27.6.2020).

<sup>46</sup> Such further research could possibly be framed usefully against the observations of Max Weber in his *Protestant Ethic and the Spirit of Capitalism*.

The second level codes reduced to the eight categories shown in Table 3:

| Code | Coded as:   | No of Entries                             |
|------|---|---|
| 1    | Classroom and curriculum  | 36  |
| 2    | Deployment (“sentness”)   | 30  |
| 3    | Educational factors   | 13  |
| 4    | Ministry experiences  | 38 inc. accountable reporting (8 Entries) |
| 5    | Resourcing  | 24  |
| 6    | Social & relational transformation  | 57  |
| 7    | Spiritual transformational  | 34  |
| 8    | Subjective responses – positive and negative – encounter with “void” and “holy” | 36  |

**Table 3: Level 2 (second pass) codes and frequencies**

In making the transition from this formally derived list of codes to the final derived list of six educational factors in the next table, I combined some of the above categories, and made some intuitive connections as a participant-observer in the social context in order to condense and restate prescriptively the coded findings listed above

This off-spreadsheet rationalisation resulted in the refining and combination of these coded categories into the six key findings shown in Table 4:

|  |
|--|
| • Adequate resourcing and ongoing support  |
| • Contextualised Curriculum  |
| • Accountability   |
| • Regular Deployment “ <i>Sentness</i> ” (Dubose) John 20:21                                   |
| • Likeness Education Luke 6:40 “The fully trained student will be like his teacher” (Hudgins). |
| • <i>Transformational Sentness</i> : Faith development & educational motivation (Loder)        |

**Table 4: Final derived results from analysis of second level codes**

It is these six key findings that will be further analysed and discussed in the next chapter.

### **Limitations**

In this research design, certain practical constraints bound the scope of the research. These include:

- The nature of church planting in previously evangelised territory but in which, over the decades, church life had become conventional and at times moribund, leaving a deep spiritual hunger in many. There is scope here for further research and theological exploration of the ethics, attitudes, effectiveness, and conflicts surrounding re-evangelisation in such settings.<sup>47</sup>
- The constraints of respondent selection which was limited to those former LLBC students participating in triennial intensive ministry training (IMT) conferences. These gatherings provided a ready-made access in a single locality and compressed time frame for data gathering. With greater resources to gather people specifically for research and for longer periods, a longitudinal and nation-wide study of the factors influencing FGCPNG church planting might be mounted. However, I feel confident that the results obtained through this current research offer significant insights into the educational process and make a useful contribution to future pastoral training.
- The limitation of thoroughgoing assessment of the health of the newly planted churches as a demonstration of the effectiveness of the church planting work. Some pointed probing is structured in the guiding questions for the interviews which resulted in adequate affirmation of the personal and social consequences of the planting of these churches. Responses included less alcoholism and violence, better participation in education and health services (within the limitations of such in PNG) and more. I suggest that there is scope for more extensive research to fully explore the nexus between church planting and the societal and community elevation that might be expected.

---

<sup>47</sup> Attitudes ranged from welcome embrace of Foursquare church personnel, such as occurred from the lay leader of a wholly Catholic village in which I conducted a wedding around 2007, to a mainline pastor with a shotgun astride the track into a village denying entry to my colleague Pastor Magi Goro.

- The research functioned somewhat in the mode of *appreciative enquiry*, which tended to surface those positive factors contributing to effective church planting connected to graduates of LLBC. While no hint of discord was evident in the focus group and interviews, criticism was not specifically invited. Respondents however did not hesitate to identify those oppositional factors such as threats, violence,<sup>48</sup> and land-owner disputes. Further research could approach respondents seeking perspective on those limiting factors which may have hampered the work of church planting.

### Summary

This chapter has detailed the plans and processes undergirding the data acquisition and coding for this research project, seeking to understand the educational factors in the training of successful church planters in the Southern Region of PNG. The analysis and discussion of the data will be unfolded in Chapter Seven, following discussions of historical, biblical and theological, and educational foundations.

---

<sup>48</sup> In one wrenching narrative, a pastor told of his son who was chopped with a machete by a drunken gang seeking to force the closure of the Foursquare church ministry in the location. In tears he declared to the Lord that he would not abandon his post. Another (female) pastor told of her vulnerability, sleeping on an outdoor platform, threatened by drunken youths, but who experienced the transforming grace of inner peace, and physical protection from harm as the threat evaporated.

## CHAPTER 4.

### PRECEDENTS IN TRAINING CHURCH PLANTERS: AN HISTORICAL & LITERARY REVIEW

As we investigate the educational factors that contributed to effective Foursquare Gospel church planting in southern PNG, it is important to consider these factors in light of the wider literature on the training of church planters. This chapter will examine the literature from selected periods of church history. Terminology relating to church planting is a relatively recent phenomena so we will need to cast more widely, scanning practices relating to the more general development of church leaders in their outreach and evangelistic practices.

The training of church planters is a sub-topic of the general category of Theological Education, which in turn may be subsumed under the topic of Christian education in general.<sup>49</sup> Surprisingly, there is little written about the training or theological education of church planters; from neither the perspective of Christian education, theological education, nor from that of missional theology.

This survey is necessarily selective and will seek to demonstrate the ongoing fecundity of grassroots education of church leaders to serve the growing needs of church planting evangelism in a range of settings and eras. The phenomena we seek to trace is not an isolated or ephemeral impulse, but an enduring expression of the *missio Dei* through church history. Consequently, a considerable portion of this dissertation is given over to this historical study to demonstrate that in virtually every era, praxis-

---

<sup>49</sup> This does not reflect much of the contemporary discussion which sees Christian education and Theological education under entirely distinct categories: The former is focused on the life of the local congregation, and often only the children and youth in that context. The latter encompassing the training of pastors and theologians, and more recently on enhancing the faith journey of individual Christians seeking a deeper understanding of their faith. However, if we are to conceive of the terminus of the discipleship journey of local church believers as participation in church planting evangelism, it is entirely appropriate to consider the education for this under the rubric of “Christian education” rather than “Theological education”, although an entire separation between the two is neither desirable, nor conceivable. It is significant the Robert Banks is one educational theorist who recognises that, “...theological education and Christian education are not as separate as is generally thought” (Banks 1999, 158).

oriented education has flourished, even in the face of the rise of the academy as the principal approach to training church leaders.

It will be shown that historically the education of church leaders occurred in apprenticeship-like contexts for centuries until the rise of academic education from sixteenth century. The academy has been contested from time to time since then by the emergence of simpler, more practically oriented training approaches.

This research seeks to offer an analysis of one approach to training that blends elements of the formal with extensive self-led ministry experiences which has resulted in numbers of new churches planted along with personal transformation in ministry formation for the participants. The literature on theological education *per se* has only flourished in the past couple of centuries, flowing from the attempt of Friedrich Schleiermacher to systematize an approach to pastoral education in his *Brief Outline for the Study of Theology* (first published in English in 1850).<sup>50</sup> However, strands of information regarding church planting can be traced back to the writings of the New Testament and various practices through the course of church history.

There is little direct reference to the topic of training church planters in the pages of the New Testament, though certain deductions can be made. For example, church planting can be inferred from Paul's remarks in 1 Corinthians 3:6-7: "I planted the seed, Apollos watered it, but God has been making it grow. So neither the one who plants nor the one who waters is anything, but only God, who makes things grow." That which is planted is clearly the local churches resulting from Paul and his co-worker's efforts.

With notable exceptions such as the apostle Paul, most early church leaders were untutored and, in many instances, we can assume were illiterate (Gonzalez 2015, 5). We know Paul was well educated from his own statements that he was trained in the rabbinical school of Gamaliel (Acts 23:2), and we know that the fisherman Peter

---

<sup>50</sup> An extensive corpus of writings on theological education has emerged over the past few decades but is largely (though not exclusively) focused on the formal academy and mapping the changes it faces. Works by Ball., Banks, Bonhoeffer, Heating, Farley, Fountain, Harkness, Hough, House, Jones, Kelsey, Ott, Shaw, Sherlock, Treloar, Vallett, Warford, Werner, Wheeler, and Wingate are listed in the Bibliography.



eventually wrote some of the most polished Greek in the New Testament,<sup>51</sup> but there are no biblical or extra-biblical descriptions of any formal training of Peter.

### **Jesus' Training of the Twelve Disciples**

Historically the preparation of church planters was predicated on what today we might call an apprenticeship model. The clear example of Jesus as portrayed in the Gospels is that of the master practitioner, living in close community with his apprentices who observe and then practice the skills of their master. Hibbert and Hibbert observe, “the Scriptures provide many case studies of leadership training, and in each case the mode of training was apprenticeship, or mentoring on-the-job, where the job was a 24/7 vocation” (2016, 101).

This concept in various forms appears unattributed in numerous authors but was most visibly communicated in simpler form in the leadership teaching of John Maxwell. Meier comments, “in Maxwell’s experience, the most effective way to mentor and ramp people up is the same way craftspeople have done for years: 1) I do it, 2) I do it – and you watch, 3) you do it – and I watch, 4) you do it” (Meier, 2019).<sup>52</sup>

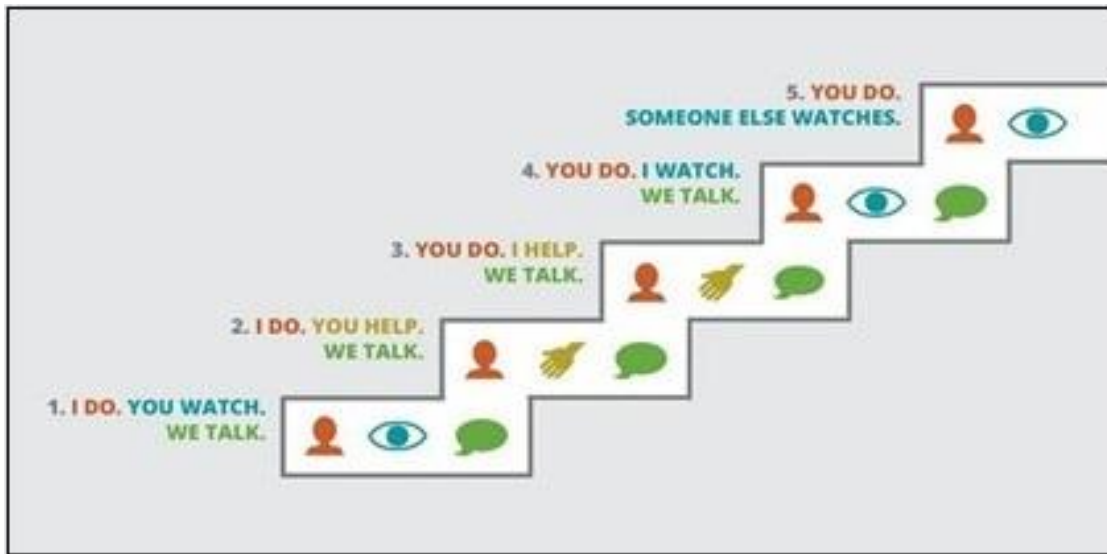
This apprenticeship approach of Jesus has been variously formulated and diagrammed as Figure 7 shows.<sup>53</sup>

---

<sup>51</sup> F W Beare (1970,21), as noted in *Mark as Contributive Amanuensis of 1 Peter?* by Jongyoon Moon, (2009,20). Beare however concluded that Peter as an unlettered fisherman could not possibly have written the epistle, but this ignores the much-observed possibility of self-development and education, which would likely have been required of Peter by virtue of his growing leadership role in the apostolic church.

<sup>52</sup> This is a condensation of the concept as formulated in Maxwell, 2011, 92.

<sup>53</sup> For an exposition of this simple concept, See:  
<https://www.christianitytoday.com/pastors/2018/march-web-exclusives/5-steps-for-disciple-multiplication.html>



**Figure 7 Five steps for disciple multiplication**

The classical expression of this step-by-step development process by Jesus in detailed in Scottish churchman and scholar A. B. Bruce's *The Training of the Twelve* (first published 1877). Bruce portrays the occasional nature of Jesus' interaction with his disciples, more akin to that of an apprenticeship than a formal educational enterprise.

Commenting on Jesus' teaching in John 15 on the vine and vinedresser, Bruce observes: "the fruit He looks for is the spread of the gospel and the ingathering of souls into the kingdom of God by the disciples, in the discharge of their apostolic vocation" (Bruce n.d., Kindle Loc. 7532). Note however that there is no explicit mention of the development of the church here. That is left to others and later.

When we turn our attention to the apostle Paul himself and the circle of leaders surrounding him, again we are struck by the lack of any structured educational processes to prepare those leaders. Rather, learning is contextual and occasional reflecting the axiom stated by Jesus in Luke 6:40: "The student is not above the teacher, but everyone who is fully trained will be like their teacher".

It is this apprentice-like relationship that is discussed in Thomas Hudgins' *Luke 6:40 and the Theme of Likeness Education in the New Testament*, and which can to the modus operandi of the educational enterprise of Living Light Bible College under study here, to seek to answer the research question: "What educational factors

contributed to effective Foursquare Gospel church planting...?” Likeness education will be further discussed in Chapter Six on educational foundations.

Bruce portrays how Jesus chose twelve disciples to be “with him” (Mk 3:14), in order that they might observe and participate in the ministry of Jesus to bring in the Kingdom of God. Bruce speaks of the twelve as “apostles and founders of the Christian church” (Bruce n.d., Kindle Loc. 4875). However, he makes no mention of their evangelistic role and, understandably, does not use the language of “church planting”, rather primarily focusing on the personal spiritual development of the Twelve disciples.

This same focus underpins much of the “discipleship” training available to the contemporary church. The well-known Navigators Organisation course *Design for Discipleship* with the associated *Topical Memory System* and similar materials from other organisations, while enormously helpful in the personal growth of Christ followers, evidence the same lack as expressed in Bruce’s *Training of the Twelve* – the failure to recognize that the full expression of the life of the disciple is expressed in the communal life of the church and the evangelistic activity of establishing local churches. Full-orbed discipleship cannot be insular and isolated from the *missio Dei*.

Robert Coleman in *The Master Plan of Evangelism* (2018) traverses similar territory to Bruce, though at a more popular level. He delineates eight areas of relationship between Jesus and the Twelve, but it is a highly individualistic treatment focusing on the development of each of the disciples singly. The areas of focus are selection, association, consecration, impartation, demonstration, delegation, supervision, and reproduction. These are all relevant and appropriate to the development of church leaders, but Coleman gives very little attention to the corporate nature of the Twelve, nor to the corporate nature of their commission; to evangelise under Christ’s authority and to build the church.

Early in the book Coleman expressed such a goal, but rarely develops the corporate theme, “[God] intended to save out of the world a people for Himself, and to build a church of the Spirit” (Coleman 2010, 18). Consequently, the book is an excellent primer on personal spiritual development but offers little in terms of the corporate nature of evangelism and gift-based ministry for the body resulting in the formation of new faith communities.

Coleman, like Bruce before him, tends to reflect a post enlightenment individualism of faith and faith development. Not only does this neglect a central tenet of the New Testament, evidenced in the near universal use of plural pronouns in directives to believers in the Epistles, but it is a long way from the corporate and communal nature of society in the Pacific and particularly in Papua New Guinea, the locus for this research into the most effective way to train church planting pastors.

Leopold Pospisil in *The Kapauku Papuans* highlights the difference between the egocentric view of social relationships common in the West, and the fundamentally different focus on society and its relationship with sub-segments in that society as is common in PNG (Pospisil 1978, 32). This societal-centric view of relationships invites ministry from groups in relationship rather than the individualistic approach to ministry common in the West. I suggest that the ministry teams deployed from LLBC into local village situations accords more closely with the practice of Jesus with the Twelve and the Seventy, and of Paul with his bands, than the implicitly individualistic portrayal of training disciples in Bruce and Coleman.

### **Other Suggestions of Apprentice-Like Training Of Leaders**

Justo Gonzales, in tracing the history of training of church leaders (and by implication, church planters), claims the primary source of pastoral leaders in the early church was drawn from those who experienced the catechumenate as part of their entry into the fellowship of believers. Notable among such educators is Cyril of Jerusalem, (c. 313–386 AD) whose catechetical lectures give a clear picture of the content of training received by all seeking to participate in the church.

The catechumenate, supplemented by the regular preaching of the pastors and bishops, was the locus for pastoral training in the post apostolic era “...for several centuries theological education—that is, the education of the entire community of believers—took place in two particular settings, the Service of the Word, of which we have already spoken, and the catechumenate (González 2015, Kindle Loc. 278).

This took place in tumultuous times of conflict and opposition to the Christian faith and yet good, conscientious, and learned leaders emerged as the creeds of the several early councils of the church evidence. So, we are reminded that the current

almost universal practice (in the developed West) of requiring pastors to be formally educated in the academy is not demanded by the history of the church.

### **Zinzendorf and the Moravian Missional Community**

A formal education was not the case with the community developed around Count Nicholas von Zinzendorf, a Moravian nobleman who gave refuge to Prussians fleeing persecution in their own lands in the 18<sup>th</sup> century (Reapstone, 2000, 1044). They formed intentional missional communities which were sent around the world, particularly to South America, with the view to develop new Christian communities in these lands. In preparation for this Zinzendorf established *Tropen* (methods of training) embracing elements from the practice of the various Christian churches abroad at that time showing something of an early ecumenical spirit (Lindt 1998). Once more we see a vital and missional Christianity advancing with an informal means of training and deploying its leaders.

### **John Wesley's Bands and Circuit Riders in the New World**

The Wesleyan revival under John and Charles Wesley in Great Britain was initially a movement within the established Anglican church, but as the movement grew, the pressure for administration of the sacraments on the handful of sympathetic ordained clergy grew. They attempted to meet the needs of the members, grouped in bands throughout the country, by extensive travelling around the meeting places (known as a circuit). However, the situation soon outgrew the capacity of these travelling ordained clergy and demanded the deployment of "local preachers"; laymen and women who underwent an extensive part-time training in biblical studies and theology, and were authorised to preach and conduct services, though not initially to dispense the sacraments. When Francis Asbury and Thomas Coke were deployed to the New World, they further advanced the circuit notion with the establishment of modestly trained circuit riders who were both church planting evangelists and pastors to far-flung congregations (Greenlee 2000, 1010).

In 1771 when Asbury arrived in the American colonies, there were only 300 Methodists, led by four ministers. At his death forty-five years later in 1816 there were 2000 ministers and over 200,000 members. His almost monastic lifestyle

inspired an army of circuit riders. These “began with limited formal education, but they followed the example of Wesley and Asbury and used their time on horseback for study. They spoke the simple language of the frontier” (Addison 2015b).

Learning and self-education were clear values of the Wesleyan movement; education was not to be despised, but formal education was not suited to the demands of the situation, and so more informal means of preparing missional preachers were employed out of necessity.<sup>54</sup>

These examples of modest levels of education with intentional deployment pre-figure the training that was provided at Living Light Bible College with the attendant growth in numbers of Foursquare churches in the Southern Region of PNG.

### **Rise of the Academy, William Tennent “Log College” Princeton**

As noted earlier, the formal academic education of church pastors emerged around the time of the Reformation. Such institutions eventually made their way to the New World, but initially there were examples of pastoral education that were more akin to that employed by Jesus and the Apostle Paul – namely more of an apprenticeship model.

A notable example of pastoral training in this manner was the famous “Log College” which in some ways was the predecessor to Princeton University and Princeton Theological Seminary. William Tennent founded the Log College in 1727 out of the need to train Presbyterian pastors for the burgeoning colonies of the Americas. Some “Old Side party” church leaders required their clergy to be “only young men from the universities of the Old World, or from Harvard and Yale in New England” (Ingram 1927, 487). But this view resulted in many congregations unable to obtain a minister from the constrained supply available. In opposition to this limiting viewpoint, the “New Side Party” proposed that in the absence of any colleges or

---

<sup>54</sup> Historically such circumstances arise from time to time. The author when serving in accreditation administration at the Arab Baptist Theological Seminary in Beirut in 2011 learned of massive church growth in Algeria among the Berber, creating such a dearth of leaders that ABTS and others deployed a one-year practical training program to get emerging leaders back into active leadership of the movement in the shortest possible time. The valorisation of lengthy accredited courses in the academy as the most desirable way to train pastoral leaders has its limitations (Hashbany, 2019).

seminaries in the Mid-Atlantic, pastors should establish schools in their parishes for the training of likely young men for the ministry (*ibid*). In response to this and in his fifty eighth year, William Tennent launched such a school in his church at Neshaminy, PA. Nearly two dozen pastors were trained and, against the opposition of the Old Siders, were ordained and many later started their own ministerial training schools. David Beal writes:

William Tennent, Sr.- making the most of the facilities at his disposal-was a well-read theologian, educated at Edinburgh University,<sup>55</sup> as well as a warm and faithful teacher. He was a Greek and Hebrew scholar and could write and speak Latin with perfect ease.

Most important, however, he was a pastor of unusual ability and a man of genuine piety and evangelistic zeal. His little “school of the prophets” as the English evangelist George Whitefield called it, marked an epoch in the history of ministerial training in America. (Beale 1991, 40-43)

Like the Log College, Living Light Bible College was also structured initially to meet the needs of the hour, evidenced in the short length of the initial course and the requirement for practical ministry experience as part of the training. It is to be anticipated that some graduates would seek additional and more formal training, and as of this writing two students are engaged on pathways to a degree in theology at CLTC Port Moresby Annexe.

### **Tensions in Traditional European Theological Education**

H. H. Rowden observes: “in the closing decade of the 17th century, concerns were already being expressed within the German Protestant churches about the effectiveness of preparation given to candidates for ordination. But it wasn’t until the beginning of the 19th century that concerns became sufficiently urgent to bring about change” (Rowden 1971, 75). This trend which was also evident in Europe and

---

<sup>55</sup> This appears to be an error as Alexander observes: “It is probable, however, that he obtained his learning at Trinity College, Dublin, as he belonged originally to the Episcopal Church of Ireland, in which he took orders.” (Alexander, Kindle Loc. 124.)

America was the occasion for one of the most significant movements in the training of Christian workers: The Bible college movement.

### **Rise of the Bible Colleges: Late 19th Century**

The tension between an academy trained clergy and an informal coterie of passionate church planters is clearly outlined by leaders of a church planting ministry in India:

You can have educated men and women who have no passion for Jesus, and you can have uneducated men and women who have no passion for Jesus.

This is how we have overcome this issue in India: We look for fruit, for passion. We look for character, for true disciples of Jesus. Not degrees and diplomas.

Can degrees be helpful? Absolutely! In fact, they can help prepare us in huge ways. But they don't make up for heart. They can't replace passion and a deep desire to follow Jesus and be obedient to Him. (Lall 2015, 25)

Richard Mouw (2019, 41) describes how in his Dutch Reformed tradition, pastoral training was originally “on-the-job” training, with experienced local ministers providing the teaching. Then, over time, full time educators in established schools took over this role. Mouw goes on to describe how in the US Bible colleges arose, and which were, “...founded as an alternative to the established theological schools” (Mouw 2019, 42). He references Brereton’s characterisation of the features of Bible college training as, “....brevity, practicality and efficiency” (Brereton 1991, 62).

In the late 19<sup>th</sup> century considerable disquiet arose in the Christian community. The emergence of critical scholarship in theology faculties of the great European Universities seemed to undermine the foundations of the Christian faith. The rise of prophetic conferences and pietistic camp meetings in the Americas seemed to herald the immanent return of Christ. Several centuries of colonialism had opened developing countries to the Gospel, but progress was slow! A new model was needed to train leaders to reach these “benighted regions”, and this emerged in the rise of the Bible College movement in the late nineteenth century.



Ott sees the origins of this movement in the Basler (Basle), Berliner and Barmer (now United Evangelical Mission) mission schools (Ott 2016, 118).

The first examples of these short, sharp training courses intended to deploy significant numbers of “shock troops” to the mission field, outside of continental Europe can be traced to the work of H. Grattan Guinness in London, A. B. Simpson in Nyack, New York. and D. L. Moody in Chicago (McKinney, 2001, 71–72).

The movement spread rapidly so that in the twentieth century hundreds of such schools were operating around the world. In Australia these were found in almost every state: Melbourne Bible Institute, Sydney Missionary and Bible College, and in Qld, SA, WA, and across the Tasman in the New Zealand Bible Training Institute.

There were several salient features to these. Each offered short (one or two year) courses, covering much of the same content of the formal theological colleges in a condensed format, but with a profoundly conservative view of the Bible, and an emphasis on practice rather than scholarship and with foreign missions as the highest aspiration of graduates. The qualifications granted were not recognised by the established theological colleges but were welcomed by the missionary societies.

Most of the Bible colleges were commenced by men<sup>56</sup> who were themselves products of the academy but felt the need to train and deploy large numbers of workers to the field in anticipation of the return of Christ, which in their understanding of Matthew 24:14 was contingent on the preaching of the Gospel everywhere.<sup>57</sup> The teachers in such Colleges were primarily experienced practitioners in ministry and mission, rather than professional academics.

Men and women equally were recruited, resulting in the response of large numbers of women who were excluded from the traditional theological academy, if

---

<sup>56</sup> For males they were, consonant with the assumptions of the day.

<sup>57</sup> Matthew 24:14 *And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.* An example of this is found in C H Nash who was an Anglican clergyman, educated at Cambridge, and something of a renegade within his own church. He launched the Melbourne Bible Institute in 1920 (Darling, 1986; Paproth, 1997).

not formally, at least by little prospect of engagement as a pastoral leader in their home settings.

It is noteworthy over the decades that most of these hundreds of Bible colleges have migrated slowly to a more traditional academy model, offering a range of accredited degrees up to doctoral, and engaging increasing numbers of pure academics as teachers (McKinney 2001, 71). Many have abandoned the use of “Bible” in their names as part of this elevation to parity with the traditional theological colleges and universities. So, Melbourne Bible Institute became Bible College of Victoria and now Melbourne School of Theology. Southern Cross Bible College has become Alpha Crucis College. In this journey these former Bible colleges have necessarily become encumbered in arduous and sometimes interfering relationships with accrediting agencies and their graduates no longer serve primarily in mission situations, many undertaking studies for personal development rather than ministry aspiration.

Though the Bible colleges were concerned with training a cadre of practically oriented Christian workers, Ott observes that, “the pedagogy of the Bible Schools assumes the primacy of theory and therefore implies a lesser importance for praxis.” (Ott 2016, 120). That theory is transmitted via the “banking” concept of education described by Friere (1970, 164), in which the relatively fixed content of biblical and theological studies is transferred to the relatively passive student. Mastery of content rather than critical reflection is the educational process. Although Living Light Bible College stands in the tradition of the Bible college movement, there was a determined effort to give a praxis engagement in actual ministry more akin to the practices of the newer agencies described below.

### **New Agencies: YWAM and Operation Mobilisation**

The changes in Bible colleges away from their original vision have led to the founding of new models of training and outreach that seek to affirm the founding principles of the Bible college movement: *viz.* a high view of Scripture, and a missional mindset. As examples of this we see the emergence of Youth With A Mission (YWAM) and Operation Mobilisation (OM).

In the mid twentieth century these two major youth outreach organisations sprang up with the intent of evangelising the nations and motivating existing churches to do so. These organisations tended to focus on evangelism rather than church planting, as their entrance into many settings required the sponsoring cooperation of existing churches, with whom they could not be seen to be in competition.

George Verwer and youthful colleagues commenced in 1957 a literature and Bible distribution ministry in Mexico which grew into the world-wide ministry of Operation Mobilisation, encompassing training and deploying young people in particular.<sup>58</sup>

Initially there was no concrete church planting strategy in place in OM, which left the new converts that resulted from their ministry without a context for personal growth and participation in church planting evangelism. In more recent times this has been addressed and a church planting focus has opened up in OM as a parallel ministry to various other longer-term ministries such as literature distribution (OM, 2021).

Youth With A Mission is another youth movement, founded in 1960 by US born Loren Cunningham. It has today over 20,000 members and is notable for its Discipleship Training Schools (DTS) which are short three-month long programs of preparation for a missions experience of another two to three months in length. Each DTS includes a multi-national student body and provides a context for cross cultural experience in the classroom prior to deployment on the mission field. Over time YWAM has added further levels of training including the School of Biblical Studies which is a nine-month intensive study of the entire Bible, also followed by an outreach of two months on completion.<sup>59</sup>

Over the years YWAM, like OM, has seen the need for inclusion of church planting as part of the ministry and gives testimony now to numerous successful church plants, often using multi-national teams as the initial outreach workers (YWAM, 2021).

---

<sup>58</sup> <https://stories.om.org/recent-story/r52107>

<sup>59</sup> [https://en.wikipedia.org/wiki/Youth\\_with\\_a\\_Mission#Discipleship\\_Training\\_School](https://en.wikipedia.org/wiki/Youth_with_a_Mission#Discipleship_Training_School)

In both organisations there is an emphasis on short basic training and then immediate deployment to give expression to the training. And in both organisations, there has emerged over time the recognition that there needs to be a focus on mobilizing the trained members to plant new churches.

The impetus for the rise of OM and YWAM can be considered as akin to that which birthed the Bible college movement of the late 19<sup>th</sup> and 20<sup>th</sup> century. There was a sense of the inadequacy of existing Christian leadership training, seen as over-academic, and too lengthy. These new agencies offered short, sharp training and opportunities for evangelistic service in close connection with that training.

It is these elements that are observable in the one-year program of Living Light Bible College that was the impetus for an ongoing church planting movement in Papua New Guinea today.

### **The Rise of Church Planting Networks**

The most recent move in training church-planting pastors is seen in the emergence of networks of strong local churches, sometimes across denominations, whose primary stated goal is evangelism through the planting of new churches. Among these are Presbyterian Tim Keller's Redeemer City to City<sup>60</sup> network, the Australian largely Anglican based Geneva Push,<sup>61</sup> the US based Acts 29 network<sup>62</sup>, the Exponential network<sup>63</sup>, and Alan Hirsch and Michael Frost's Forge missional training network<sup>64</sup> for example. These bodies are cross denominational and make use of short vocationally oriented training in conjunction with more formal theological training. Such church planting movements have spread across the world as, "...a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment" (Garrison 2011, 9).

In addition, several major denominations have deployed specifically focused church planting departments; some out of conviction to the cause of the Gospel, some

---

<sup>60</sup> <https://redeemercitytocity.com/>

<sup>61</sup> <https://genevapush.com/>

<sup>62</sup> <https://www.acts29.com/>

<sup>63</sup> <https://exponential.org/>

<sup>64</sup> <http://www.forgeinternational.com/#index-a>

out of desperation over declining numbers. The Southern Baptists in the US have relaunched church planting efforts with the creation of the North American Mission Board.<sup>65</sup> In the UK the Anglican church has launched the Gregory Centre for Church Multiplication,<sup>66</sup> and the Vineyard churches have their church planting emphasis.<sup>67</sup>

These networks generally are prepared to deploy non-formally trained church planting pastors. However, this precipitates a need to deliver solid theological and biblical knowledge to such church planters, as the regular demands of weekly preaching and teaching will sooner or later expose their lack of training in the foundational areas.

These examples represent but a small sampling of the winds of educational change blowing through denominational structures today. It was a concern to re-engage with church planting outreach which in 1994 led the Foursquare denomination in PNG to establish a church planting centre in Port Moresby (Living Light Foursquare Gospel Church), which in turn recruited this researcher to establish a church planting Bible college (LLBC) to train church planters for the Southern Region of PNG.

### **Historical Overview of Theological Education**

The history of theological education has not been extensively documented. In one of the few available studies,<sup>68</sup> and in slim compass, Justo Gonzales narrates an overview in *The History of Theological Education* (2015). His writes largely with the formal theological institution as his conversation partner, so does not explore some of the byways described above. While the corpus of historical writing on theological education is modest, there are much more extensive discussions on the mission of the church, especially in the last couple of centuries.

Gonzales summarises the history of theological education of clergy up to the time of the Reformation as being in the hands of bishops and local cathedrals, and

---

<sup>65</sup> <https://www.namb.net/church-planting/>.

<sup>66</sup> <https://www.ccx.org.uk/about/>

<sup>67</sup> <https://www.vineyardchurches.org.uk/vision/church-planting/>.

<sup>68</sup> The 2010 study from OCMS, *Handbook of Theological Education in World Christianity* offers some historical perspectives, but principally commencing in the 20<sup>th</sup> century.

also in the monasteries. Then came the major shift to the universities with the consequent dislocation from the work of the local church. The same trajectory is traced by H. H. Rowdon in his article “Theological Education in Historical Perspective” (Rowdon, 1971, 75–87).

And Anna A May observes that “the notion of advanced theological studies may have initially emerged as early as the 5th century at the Christian school in Alexandria. Advanced theological studies emerged in the West in 13th-century universities such as Bologna, Paris, Oxford, and Cambridge” (May 1999, 359). From these sources, various and sometimes at variance from each, we glean a general observation that formal theological preparation of church leaders only reached its present academic form in the post-Reformation period. Clearly the model of the academy is not of the essence in the development of leaders for the Christian Church as the records of the church in the previous periods from as early as the NT itself testify.

### **Reflections, Reassessment and Restructuring in Mainstream Theological Education**

There is a vigorous discussion among theological educators and the national and international associations and accrediting agencies about the future shape of theological education. Educationalist Marvin Oxenham, director of the London School of Theology professional programs for training theological teachers, launched a robust discussion on Facebook, 17 June 2020, with a reference to Peter Wagner’s book *Changing Church* (Wagner 2004, 119).

Oxenham asks this:

In 2004, Peter Wagner (*Changing Church*) foresaw churches running their own educational programmes, with 80% focusing on practical ministry and 20% on Biblical and theological foundations (with no exams). This would mark the decline of theological education as we’ve known it for decades. Agree or Disagree? (Oxenham, 2020)

This provoked a flurry of responses, some extended, and some from key actors in the theological education space. These indicate that the future shape of theological

education and pastoral training is much in flux, and that a revived theological education by extension program is a key prospect for the future.

The last fifty years or so has seen a flourishing of works revisiting the theological education project in self-critical ways. Most are focused on the developed West, though notable exceptions are educators such as Shaw and Harkness. Some of these works are theoretical and reflective: Farley (1983, 1988) and Kelsey (1992, 1993). Others are historical surveys; describing the “what is”: Sherlock (2009) and Ball, (2012). Yet others are proposals for change, some indeed radical: Banks, (1999), Das (2014), and Shaw (2014, 2016). In traversing this territory in the description following there is a distinct lack, from the perspective of this researcher, of any sustained focus on the theological education of church planters. In fact, this area appears disregarded entirely in the prominent literature. The reasons for this can only be speculative. Perhaps the hegemony of the academy in Western education of all faculties, but particularly theology, is incontestable. Or possibly natural inertia and resistance to change precludes any real adjustments in the educational model that follows the Scheiermachian theological encyclopedia.

Theorists such as Farley and Kelsey have seen the promised land from afar but have had little effect on the theological education process. The major factors precipitating change in the traditional theological academy seem to be falling enrolments and straightened financial circumstances, rather than a missional focus.

Ryan P. Bonfiglio, director of public theological education at Emory’s Candler School of Theology, observes in relation to Gonzalez’ description of education centred in the medieval cathedral:

Though much has changed since the Middle Ages, retrieving the cathedral model of learning has the potential not only to reinvigorate faith formation in congregations but to revitalize seminaries and divinity schools at this critical juncture of their evolution. (Bonfiglio, 2019)

Consequently, the considerable literature surrounding modern theological education and its reform have little bearing on the more modest but fruitful educational endeavours of agencies like LLBC. This college functioned in a mode much more akin to that of an apprenticeship or “likeness education”, to appropriate

Thomas Hudgins term (2014. 13f), and which was predicated on a regular deployment into real ministry contexts that can be described adequately as “sentness” following the proposal of Dubose in *The God who Sends* (1983). Additionally, it represents a modest return to the Cathedral model of education, albeit in the setting of a large open roof sanctuary in a majority world context, utilising the resources and ministerial experience of the church personnel as mentors and educators.

Two of Robert Bank’s conclusions concerning theological education in Part 3 of his *Reenvisioning Theological Education* are germane here:

- It should orient itself primarily around “in-service” ministry activities, activities, within which intellectual, spiritual, and practical concerns form a seamless whole.
- At its center should be a living and working partnership with an experienced person who, for different periods of time, offers his or her whole self to those in such a group. (Banks 1999, 126)

At some level, at least, I propose that the approach of LLBC incorporated these insights in the structure of the educational process conducted there. Central to the learning experiences was the practical “in-service” church planting ministry, and this was conducted with a mentoring partnership with the staff and teachers with their extensive church planting experience.

### **Summary and Conclusions**

In this overview of the historical approaches to training church planting pastoral leaders we can see that throughout the centuries there have been dynamic movements which made use of largely informal training methods as distinct from that of the academy, and which intentionally deployed workers to engage in evangelistic activity resulting in the establishment of new local churches. Though these movements had taken a variety of shapes, the abiding impetus has been to make pastoral development practical, accessible and fruitful. It is this modality that underpinned the development of the church planting focus at the heart of LLBC.

This observation is not intended to denigrate the place of the academy which continues to provide highly educated and reflective theologians and scholars for the church. The program at LLBC drew on the patterns of the curriculum of the academy,



reshaping them to the needs of students with modest education, and supplementing with practical *sentness* oriented field experience.

### **Summary**

It is this practical mindset that undergirded the founding of Living Light Bible College to train church planting pastors, and we will show to be a factor in the effectiveness of Foursquare Gospel church planting in southern PNG.

## CHAPTER 5.

### BIBLICAL AND MISSIOLOGICAL FOUNDATIONS:

#### A REVIEW OF LITERATURE

As we investigate the educational factors that contributed to effective Foursquare Gospel Church planting in southern PNG, in the previous chapter we looked at the literature pertaining to the historical patterns of training of pastoral leaders and church planters. But LLBC is a Bible college with a strong missiological focus, and consequently it is also important to reflect on its methods in the light of the broader biblical and missiological approaches to the training of church leaders through history.

In this chapter we will investigate the significance the notion of the *missio Dei* as it applies to this research and the biblical usage of the ἀποστέλλω (apostello) and πέμπω (pempo) word groups related to sending. The notion of *sentness* as a sufficient descriptor of the use of these words in the New Testament in relation to the *missio Dei* will be asserted as it applies to the training of church planting pastors at LLBC.

#### **The *missio Dei* in Overview**

The notion of *missio Dei* can be traced back to Augustine and Aquinas, (Arthur, 2021), but came into common currency in missiological circles at World Council of Churches assemblies at Willingen (1952) and beyond. From Willingen emerged a Barthian emphasis on mission as the work of the Triune God, rather than the work of the church (Kemper 2014, 189). The work of the church grows from this, rather than being the focus of any understanding of mission, “the mission of the church ensues from the nature of the church as the body of Christ, sharing in the ministry of Christ as Mediator between God and his creation.” (WCC 2005, 8). This emphasis is largely agreeable to the perspectives of most Evangelical and Pentecostal missiologists. Later WWC statements moved to a view of the *missio Dei* as seeing “...God as active in the social affairs of the world...” (Kemper 2014, 189), with marginalising tendencies for the role of the church and a privileging of social and political activism over evangelism and nurturing the church as the main focus of

God's missional activity in the world. Some evangelicals tended to avoid usage of the term *missio Dei* because of later the WCC emphases outlined above. However,

the work of the Lausanne movement supported by Evangelicals and Pentecostals has, helped to reintroduce the concept of *missio Dei* and to re-connect the theology of *missio Dei* with the clear understanding that the church is central to how God's mission is unfolded in the world and, indeed, that the church is God's redemptive goal. (Tennant 2014, 56)

It is this description of the *missio Dei* that encompasses the church planting efforts of students at LLBC. Hammond and Cronshaw aver "a missionary movement that embraces the *missio Dei* is intuitively attractive to followers of Jesus, wherever they are, because Jesus is a missionary God calling us on his mission" (2014,174). The LLBC students became (and continue to be) engaged in sharing of the Good News with their neighbours. The *missio Dei* then works out in human salvation history in the concept of *sentness*, as affirmed by Vicedom, "this saving activity of God, as proffered through the *missio Dei*, His relationship to the world, His dealing with men, is described in Scripture as "sending"" (Vicedom 1965, 9).

### **The Biblical Concept of *Sentness*: *apostello* & *pempo***

As we investigate the educational factors that contributed to the effectiveness of Foursquare Gospel church planting in southern PNG, it is important to bring to the discussion biblical-theological lenses. Consequently, in this section we explore the biblical texts pertinent to training and evangelism with particular focus on the Luke-Acts corpus and the practice of Jesus and Paul in developing church planting leaders.

The *missio Dei* as evidenced at LLBC works out in regular deployment of students in meaningful outreach designated as "church planting", and which occurred throughout the college terms. Within a month of entering college, and with minimal preparation, and certainly hardly any biblical and theological instruction (at least at the outset) students were sent out on weekends of ministry into situations with few established contacts and no church. They were tasked with ministering to children, youth, the sick, to build relationships and build confidence in missions. They undertook this sometimes daunting task with faith and determination, even at times in

the face of discouraging circumstances. In this there might be seen some parallels in the practices of the early church, as narrated in the *Acts of the Apostles*.

It is instructive the extent to which the evident missional nature of the book of Acts as a church planting treatise can be much bypassed by Bible commentators. This however is not the case with Peter Wagner's *The Book of Acts: A Commentary* (2008). Though a missiologist rather than a biblical scholar, Wagner has nonetheless addressed a significant lack in exegetical studies and approached the Book of Acts through the lens of the *missio Dei*.<sup>69</sup> As a notable example of this lack, Jaroslav Pelikan's otherwise marvellous commentary on the Book of Acts manages to completely avoid any discussion of mass conversions, gatherings of believers, or the highly significant gentile mission of the apostle Paul and his associates from Acts chapter thirteen onwards. Instead, we are treated to a smorgasbord of vignettes on topical matters such as "The rule of faith" and "*Christus Victor*" (Pelikan, 2005).

There is however a small compensatory body of literature that does indeed acknowledge and exposit the evangelistic thrust of the book of Acts and the deployment of apostolic evangelists whose efforts result in the planting of new churches throughout the Roman empire, as we shall see in the following discussion. Crucial to this discussion is the notion of *sentness*. It is important in researching how LLBC deployed this concept in practice for us to engage with the biblical and theological material for the underpinnings of *sentness* as an essential element of healthy church life, resulting in church planting. Even a casual reading of the Bible indicates the extensive deployment of the term "send" and its derivatives. Kolb notes some 30 references to the *sentness* of the Son in the Gospel of John alone (Kolb 2013,12). A key exposition of this "sent" theme is found in Francis M. Dubose's *God Who Sends: A Fresh Quest For Biblical Mission* (1983). He writes, "we may...legitimately and meaningfully express what we mean by our favourite term

---

<sup>69</sup> It is worth noting however that this commentary does not make it onto the "Best Commentary" list of commentaries, which numbers 132 commentaries on the book of Acts. <https://www.bestcommentaries.com/acts/>

*mission* through what the Bible means by its favourite term *sending*” (Dubose 1983, 37).

The basic notion of *sentness* derives from the terms used extensively in the New Testament. The principal Greek words are *apostello* (x135) and *pempo* (x81). *Apostello* occurs extensively in the Johannine and Lukan literature, but only rarely in Matthew and Mark. The two terms are largely synonymous, and carry the sense of being sent with authority, both for Jesus who was sent by the Father, and his followers sent out to minister in his name.

Louw and Nida give the simplest definition for the words, “πέμπω; ἀποστέλλω; ... to cause someone to depart for a particular purpose — ‘to send’”. The entry for πέμπω in NIDNTTE states, “It is of interest that John uses it side by side with ἀποστέλλω (28x) and without any obvious semantic difference”(Vol. 3, 704)

Rengstorff in TDNT writes:

We can say in general that when πέμπειν is used in the NT the emphasis is on the sending as such, whereas when ἀποστέλλειν is used it rests on the commission linked with it, no matter whether the one who sends or the one who is sent claims prior interest. (TDNT Vol 1 ἀποστέλλω, πέμπω. 398–447)

He adds that the NT usage of *apostello*, “certainly begins to be a theological word for “sending forth to serve God with God’s own authority,” but only in context and not with any radical departure from its normal sense” (*ibid*).

The key passages are a number of texts found across all four Gospels, and all emphasising in some way the notion of “sentness”. I have added emphasis by italicising the word(s) focusing on deployment or “sentness”:

Matthew 10:5–6 “These twelve Jesus *sent* (ἀπέστειλεν) out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel.”

Luke 10:1 “After this the Lord appointed seventy-two others and *sent* (ἀπέστειλεν) them two by two ahead of him to every town and place where he was about to go.”

John 17:18 “As you *sent* (ἀπέστειλα) me into the world, I have *sent* them into the world.”

Acts 13:3–4 “So after they had fasted and prayed, they placed their hands on them and *sent* (ἀπέλυσαν) them off. The two of them, sent (ἐκπεμφθέντες) on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus.” (Note here both the *apostello* and *pempo* roots are in use more or less synonymously).

In each of these passages these key elements are evident:

- a sender: Jesus/God/Holy Spirit/the Antioch church
- sent ones: /disciples/Jesus & followers/Paul & Barnabas
- mission: to Israel/local villages/the world/Asia Minor
- And in each passage authority is implied in authorising and appointing the emissaries to the task.

It is evident from this modest study that a clear consistent pattern in the New Testament is the deployment of workers in implementing the *missio Dei*. The geographic distance in each of these instances is varied, from local to far distant.

I propose however that the primary emphasis of *sentness* is not the physical movement implied, but the inner attitude of outward focus for ministry. *Sentness* is not primarily a physical journey but an attitude: an inner stance of the spirit toward the other. The LLBC students, I suggest, imbibed such an attitude of *sentness* from their teachers and mentors at college, explored it in their church planting assignments, and implemented it in their ongoing pastoral ministry, resulting in the planting of dozens of new churches at the end of the first decade of the new Millennium.

While there have been some biblical studies on the theme of sending, it is in recent days that a larger discussion has developed. This partly in response to a concern that the terminology of “mission” and “missional” had lost content and become a portmanteau term for anything the church does (Hammond & Cronshaw 2014, 13). The very nature of launching a Bible college in a developing country with students of modest education and limited resources evokes a simple plan that is based around heart attitudes rather than sophisticated educational systems. Such a plan is appropriately described as “sentness”. In a *Christianity Today* blog, Ed Stetzer defines the use of the replacement term:

One of the active characteristics of God's mission is the notion of *sentness*. God establishes this pattern early in redemptive history. He goes to Adam and Eve, sends Abraham to the Promised Land, Moses to Egypt, Jonah to the Ninevites, Israel to Babylon, Jesus to the world, the Spirit to the Church, and the Church to the nations. (Stetzer, 2017)

Hammond and Cronshaw further articulate the appropriateness of *sentness* in a setting such as PNG in which the LLBC church planting students operated:

...the beauty of sentness is you don't have to plan a whole lot of modern infrastructure before you get started, or even after you get started. You don't have to worry about the chaos of change or feel like you have to manage and control it. You don't have to stress about organizing everyone, as if it all depends on you.... (2014, 185)

The thesis of this research may be stated thus: The act of *sending* student pastors into the field tasked to engage in church planting activity was a key factor in the burgeoning growth of number of churches and which can be termed "*Transformational Sentness*". This notion is embedded in the more traditional term of *itineration*. Kevin Hovey describes the view of missional anthropologist Alan Tippett:

In Tippett's missionary life, and subsequently in his writing, he continually emphasized missionary itineration. He found he learned much through the informal relationships that prevailed while trekking with local people: he came to understand them by living in their communities and received much helpful feedback on the appropriateness of his ministry by opening himself to them for these extended periods. Having found these benefits for himself, he wanted all missionaries to make this a key part of their missionary program. He emphasized this for others because he realized that in a missionary's busy program, it is not just possible, but almost inevitable to disconnect from local people unless a proactive mechanism like this is utilized. (Hovey 2019, 70)

Students at LLBC were sent with the expectation that they would engage in such informal relationships, by these regular and (relatively) extended periods of ministry in local village situations. The LLBC students experienced exposure to local village life, having to live and minister among them for days at a time as part of their educational experience. The result was transformational for them. The notion of "Sentness", or deployment of workers is a defining feature of New Testament

missional activity and is a key component of the effectiveness of the church planting educational program of Living Light Bible College.

David Kelsey amusingly attributes to Bishop J A T Robinson the notion that, "...the end toward which the service of Holy Communion is ordered to its last line "Go out into the world" (Latin *Ite Missa Est* = Go, it is sent, or, more colloquially, Get out! Get to work!)" (Kelsey 1992, 145). The experience of communion with Christ for the LLBC students surely expresses that relationship in a commitment to action; *sentness*, in response to His Dominical command to "go into all the world and preach the Gospel" (Mk. 16:15).

### **The Practical Outworking of *Sentness***

The result of *sentness*; of motivated Christ followers mobilized to carry forward the *missio Dei* in the world results, not merely in numbers of isolated individuals embracing the message of the Gospel, but in the formation of new faith communities that are ultimately an expression of God's creation purposes. In *World Mission: Theology, Strategy, and Current Issues*, Wendell Sun observes:

... as the church participates in Christ's mission, this should result in the planting of new-covenant communities across the globe. The task of carrying on Christ's mission is given to the church as the new people of God in Christ. As such, the goal of the church's mission cannot be the mere proclamation of the gospel message, though this is a crucial part of the mission. Rather, the goal is the gathering of believers into new churches with equipped leadership, ready to serve the risen Lord. (Sun 2019, 65)

This process has come to be described as *church planting*; a term that has come into prominence in recent years since the rise of the Church Growth movement spawned by Fuller Theological Seminary professor and former missionary to India, Donald McGavran.<sup>70</sup>

---

<sup>70</sup> McGavran was a third generation Disciples of Christ Missionary to India. Kenneth Mullholland observes, "In 1965, at the age of 67, he became dean of the newly established School of World Mission at Fuller Theological Seminary. There his ideas, supported by a growing research base, assumed definitive form." Mullholland, 1991.



McGavran's writings have not been uncontroversial, most notably the "homogenous unit principle" (HUP) which has often been sometimes misinterpreted in theological terms as to be an undoing of the NT assertion that, "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus" (Gal 3:28). The Lausanne Occasional Paper 1, *Homogeneous Unit Principal* gave extensive treatment to the HUP, and came to a conciliatory conclusion: "...none of us could with a good conscience continue to develop HU churches which seem to ignore the social problems and even tolerate them in the church, while some of us believe that the development of HU churches can often contribute to their solution" (Lausanne 1978, #5). Aspects of the larger debate surrounding McGavran's writings are helpfully summarised in *Evaluating the Church Growth Movement* (Macintosh, 2004).

The context for this research is fundamentally a HUP consisting of Coastal Melanesians of PNG, and as this society has virtually no ethnic diversity (i.e. Asian, other Pacific Islanders etc.) the HU principal is not noticeably at work here in that there is no selectivity of target audience here. The Bible college evangelists and the new church members, though sometimes of different local language groups, were largely homogeneous in the larger anthropological picture.

For the most basic understanding of church planting and the preparation of its proponents we must go back to the New Testament and in particular the four Gospels. There we find the itinerant Jesus functioning in a rabbinical mode; training, instructing, developing, and sending his disciples to carry his Kingdom message to the world. We are deploying the concept of *sentness* as the portmanteau term to describe this training activity.

We now move to consider the four sayings, sometimes described under the rubric "great commissions", and that are recorded toward the end of each of the four Gospels. Though given in a range of contexts, there are several significant commonalities in these key dominical charges.

The first to be treated, possibly the best known, and the common bearer of the description "The Great Commission" is found in the Gospel of Matthew:

<sup>18</sup> Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. <sup>19</sup> 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,<sup>20</sup> and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. (Mt. 28:18–20)

We note here in this post resurrection saying the implied transmission of authority from Jesus to his disciples, and this is based on the elevated assertion of His unique and all-encompassing authority. Based on this authority, the disciples are commissioned to mobilise: “go”. This “go” encompasses the sentness notion described above. The single imperative in the passages “baptise”. The other words, “go, baptise, teach” are participles descriptive of the activities supporting the activity of making disciples. However, Blomberg observes in this extended quote:

The main command of Christ’s commission is “make disciples” (mathēteusate). Too much and too little have often been made of this observation. Too much is made of it when the disciples’ “going” is overly subordinated, so that Jesus’ charge is to proselytize merely where one is. Matthew frequently uses “go” as an introductory circumstantial participle that is rightly translated as coordinate to the main verb—here “Go and make” (cf. 2:8; 9:13; 11:4; 17:27; 28:7). Too little is made of it when all attention is centered on the command to “go,” as in countless appeals for missionary candidates, so that foreign missions are elevated to a higher status of Christian service than other forms of spiritual activity. (Blomberg, 1992, 431)

This is a salutary caution about over-determining meaning in Matthew 28:18–19, however the key elements obligatory on Christ’s followers remains: They are to gather disciples, incorporate them into the new community of faith through baptism, and transmit the teaching of Jesus to them. This last implies that these new believers in turn will become disciple-makers and contribute to building the church of Christ on earth. The process continues and expands and is not to be a terminus of activity (as evident in some past missional activity). It is to encompass all the nations. The implicit goal is for churches to be planting churches!

The point is further forcefully sustained by Michael Milton as he proposed a biblical and theological framework for church planting:

We secure the fullness of the Great Commission through establishment and sustainment of “Golden Lampstands” – local

churches. These churches, under the rule and reign of Christ Jesus, mediated through His own ordained government of ministers, is God's plan for transgenerational discipleship. I say again that *church planting and local church sustainment, alone, is the full expression of the Great Commission*. (Milton 2018, 8. Italics mine)

It can be seen from the above that the creation of church is a central aspect of the outworking of the Matthean Great Commission, and it is this emphasis that permeates the church planting efforts of graduates of LLBC.

Vince Vughere, an SDA cross cultural missionary in the Pacific, revisits the Matthean Great Commission seeking to assert that “disciple-making is at the heart of the great commission. *Discipling* is not *merely* making converts.... Discipling is a life-long process that results in transformation of life into the fulness of Jesus” (Vughere, 2019, 35).

The difficulty with this conclusion, often restated by many, is not that it is wrong, but that it does not go far enough. Absent is the vitally important notion of the result of discipleship of *community*, which is the earthly expression of the Kingdom of God through the raising up of local churches. Evangelism cannot be seen simply as inviting individual converts into salvation in Christ, but inviting them into a community of faith, which then expresses that faith in evangelising others through the activity of creating new local communities of faith. Anything less is a minimisation of the Gospel.

Tim Keller makes this observation concerning the responsibility of church planters to:

...create Christian community that is countercultural and counterintuitive: In Christendom, “fellowship” is basically just a set of nurturing relationships, support, and accountability. In a missional church, however, Christian community must go beyond that to embody a counterculture, showing the world how radically different a Christian society is with regard to sex, money, and power. (Keller 2001, 3)

The LLBC student church planters entered local villages as a mini-community, with a leader, and specific tasks in which they related to each other and the community. And in their lived-out discipleship in the local village situation, they

were able to share the Gospel credibly by the testimony of their own relationships, and in a number of cases, establish an ongoing local church in that village.

It can be seen from the above that the creation of church is a central aspect of the outworking of the Matthean Great Commission, and it is this emphasis that permeates the church planting efforts of graduates of LLBC.

In Mark, the second Gospel, we find these words of Jesus, “He said to them, “Go into all the world and preach the gospel to all creation”” (Mk. 16:15). In this saying, also post resurrection, Jesus again emphasises *sentness* in deployment (“go”) into the whole world. The message is the good news of the Gospel to be heralded (“preach” – *kerusso*) and the extent is again the whole world: “all creation”. Mark’s “Great Commission” is in keeping with the overall terseness of expression throughout the Gospel evidenced in the use of εὐθύς, “immediately” some thirty-five times. Dominical authority is not directly emphasised as in Matthew, though implicit in the directive to “go” – the *sentness* aspect. This is a mobilising directive made by authority. The extent is unlimited – “the world” and “all creation”, and the task is proclamation of the Gospel. “Preach” here should not be understood in the limited form of pulpit ministry, but in the universal sense of κηρύσσω as expounded by Friedrich as, “The NT uses many words for the proclaiming of the Christian message, e.g., *légein*, *laleín*, *martyreín*, *didáskein*. It is a mistake simply to render such terms, and *kēryssein* itself, by ‘to preach.’ Fundamentally *kēryssein* is the declaration of an event (TDNTA, *in loc.* *Kērysō*).

Consequently, that activity is the heralding, declaring, conversing, arguing the content of the Gospel as we see demonstrated in Paul and his associates at work in the Acts of the Apostles. This is the work, not of highly trained theologians and orators, but of (mostly) simple folk who have been captured by the call and commission of Jesus to evangelise the nations through the establishment of local churches. This is to be the principal focus of our evangelistic and missional enterprises if we are in any way to be consistent with the patterns of the New Testament.

Luke, the writer of Acts and the third Gospel, introduces the ministry of the Spirit, “repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send

you what my Father has promised; but stay in the city until you have been clothed with power from on high” (Lk. 24:47–49).

In another post-resurrection dominical utterance, Luke extends our understanding of his commission in this pericope (commencing at v.45) highlighting the content of the *kerusso* as a message of forgiveness (with all its implications of love, grace, restoration, and hope). The note of dominical authority is again sounded, in that this *kerusso* is undertaken in Christ’s name and with His endorsement, and indeed with His empowerment. The heralds of this message have personally experienced it. This is true not only of those eleven disciples immediately addressed by Jesus here, but by all who subsequently would believe, embrace forgiveness and herald abroad this good news. And they are emboldened with *power from on high* to enable them to undertake this task.<sup>71</sup> And once again the notion of *sentness* is expressed in the strategic methodology, of commencing locally, and proceeding out to “all nations”. The *sentness* motif is further echoed in Jesus sending the Spirit, in order that the disciples may be sent with power, as emphasised by Bock:

The Spirit is the Father’s promise, but Jesus says, “*I will send*” (ἐγὼ ἀποστέλλω, *egō apostellō*) him, thereby indicating that he has authority over the Spirit’s distribution. This intermediary role for Jesus fits Peter’s description of the Spirit’s distribution at Pentecost (Acts 2:30–33). (Bock 1996, 1942)

Finally, in John we find a double emphasis. Firstly in John 17:18 Jesus says, “As you sent me into the world, I have sent them into the world.” Here, in his great high priestly prayer, Jesus affirms to the Father the participation of his disciples in the *missio Dei*.

This is further elaborated in John 20:21–23, “Again Jesus said, “Peace be with you! As the Father has sent me, I am sending you.” And with that he breathed on them and said, “Receive the Holy Spirit. If you forgive anyone’s sins, their sins are forgiven; if you do not forgive them, they are not forgiven”.”

---

<sup>71</sup> This *power* is elaborated by Jesus in Acts 1:8 as received when the Holy Spirit comes upon them.

These final two passages that come under consideration again both sound the note of dominical authority: “I have sent”, “I am sending”, and the resultant deployment in *sentness* that was so strikingly carried out by the early church. Not evident in these pericopae is the focus on calling people into repentance and into participation in the new community. That note is struck resoundingly in the passages previously treated above.

It is instructive in asserting church planting as the natural and principal outworking of the *missio Dei* in the pages of the New Testament, that in Terrence Tice’s postscript to his translation of Schleiermacher’s *Brief Outline of Theology* he writes, “the whole of Schleiermacher’s practical theology stands under the proviso that “we posit the planting and the extension of the Christian Church as the object of the divine government of the world (CF #164)” (Schleiermacher 1997, 125).

It is evident from the above passages from the four Gospels that, despite demurs, a strong case can be made for church planting as the appropriate outworking of the commission given by Christ in the four Gospels. We now move to consider some of the direct teaching of the New Testament including the notion of “sentness”.

### **Gospels: The Calling Of The Disciples**

All four gospels narrate in some way the calling and deployment of the initial twelve disciples, who figure in significant ways in the Gospels, and whom Jesus developed/trained in an intentional but non-formal manner. The synoptic Gospels each have a summary statement of the calling of the twelve with a declaration of their purpose:.

Matthew 10:1 “Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.”

Mark 3:14 “He appointed twelve that they might be with him and that he might send them out to preach.”

Luke 6:13 “When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles.”

From these statements it is seen that the initial followers of Jesus had the following qualities developed in them:

- Authority in the spiritual realm

- Ongoing relationship with Christ
- Deployed (sent out to proclaim)
- Apostolic, capable to develop spiritual social entities

The Gospel of John narrates the individual calling of some of the twelve (Jn 1:35–51) but includes no overarching description. Andrew, Peter, Philip and Nathaniel are described as individually called and these further elements are described:

- Being with Jesus (John 1:38–39)
- Following Jesus as a life focus (John 1:43)
- Christ’s insight into the inner life (John 1:48)
- Experience of subtle spiritual realities (John 1:51)

This range of experiences is primarily accessed in community and “being with” Jesus (Mark 3:14). Much leadership development and theological formation does not take into account these factors: There is limited community fostered, minimal shared activity together in service, and little contemplative time to “be with” Jesus or the group. The students LLBC on their church planting practicums experienced each of these in some enduring measure, and this specifically as a result of their *sentness* on the task of church planting.

### Acts/Epistles

Roland Allen, High Anglican missiologist and practitioner in the late nineteenth and early twentieth century, is in agreement that the focus of the New Testament apostolic leaders is to plant churches, “but St. Paul did not gather congregations, he planted churches, and he did not leave a church until it was fully equipped with orders of ministry, sacraments and tradition” (Allen 2010, 8).

Theological education has at its heart the *missio Dei* and is a ministry to the Church as it seeks to fulfil its mission. As Matthew records: “the harvest is plentiful, but the workers are few” (Mt. 9:37). This utterance was made in the context of Jesus moving through the towns and Villages around his hometown of Capernaum: “Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness” (Mt. 9:35). The activity is Kingdom focused and manifest in preaching the Good News, and healing

the sick, both signs of the Kingdom and hence manifestations of the *missio Dei*. For this to continue workers are required who need to be prepared for the task, and that is where the contribution of theological education comes into play. This education can range from simple lay training programs through to graduate and post-graduate programs.

The Lausanne Movement's Cape Town Commitment asserts, "The mission of the Church on earth is to serve the mission of God, and the mission of theological education is to strengthen and accompany the mission of the Church" (2011, II.F. 4)

Education in theology that focuses on personal knowledge and development has its place, but that cannot be the main thrust of theological education, and indeed might be better termed "Christian Studies" or similar, if the intent is not serving the church in its participation in God's mission on earth.<sup>72</sup>

### **Trinitarian Theology at the Heart of Church Planting**

Missional Theology has at its heart an understanding of the nature of the Triune God as missional. The popular term *missio Dei* is regularly deployed as a declaration the Mission begins in the heart and purpose of the Trinity. The term was coined by German missiologist Karl Hartenstein, according to Timothy Tennent in his overview of mission theology, but experience widespread currency following the WCC Willingen Conference, through the writings of Georg Vicedom:

The defining phrase that was later used to conceptualize this view of mission was *missio dei*, a phrase originally coined by German missiologist Karl Hartenstein in 1934. The phrase *missio dei*, or the "mission of God," was later popularized by Georg Vicedom as a key concept in missions with the publication of his 1963 landmark book, *The Mission of God: An Introduction to the Theology of Mission*. Vicedom insightfully conceptualized mission as our participation in the Father's mission of "sending the Son". (Tennent 2010, 55)

---

<sup>72</sup> This is not to decry in any way the need for personal development in theological education of church leaders, as masterfully treated in Marvin Oxenham's 2019 "academic epistolary novel" entitled *Character and Virtue in Theological Education* in which he makes a plea for the return of this personalised focus in theological education.



The term *mission* has been widely used to a degree that makes it unhelpful, ranging from everything that churches do, to evangelism strategies, to something that God does. So, the emphasis has swung from theocentric to anthropocentric over the past century or so. The term *missio Dei* has a less troubled career and has become the common designation for the redemptive activity of God in the world. The term brings into focus the priority of the Triune God in the discussion of mission.

Discussions around the trinity have tended to fall into two theological families. An emphasis on the social trinity has foci on the God-derived nature of human society, marriage and family and the redeemed family of God in the Church. The relational nature of God is seen as the ground and source of all human relationships, as a reflection of the *imago Dei*. This perspective has been very prominent particularly in Evangelical circles in the past few decades. As Miroslav Volf writes, “if God is a person, then ultimately the issue is not to know something (and certainly not “everything”) about God, but rather to encounter God as a person and to stand in personal communion with God. The same applies to one’s fellow human beings” (Volf 1998, 168).

The less visible view is that of the economic trinity, where the focus moves to the distinctive *roles* of the persons of the trinity. In a discussion with theologian Dr Neil Omerod of the Australian Catholic University around 2014, he emphasised to this writer that the importance of an understanding of the economic (or ontological) trinity cannot be downplayed in missiology. The Father *sent* the Son. The Son *sends* his disciples in obedience to the *missio Dei*. This provides the theological justification for the deployment of the LLBC students on church planting that we have above characterised under the rubric of *Sentness*, following Dubose.

Thus, in pursuit of a theological foundation for the church planting work of LLBC, we might affirm both insights into the nature of the Triune God: In God’s relational self the value of ministry in teams is affirmed, and the goal of raising up new communities of redeemed people in the church is justified. In God’s economic self is affirmed the importance of deployment of workers – the notion of *sentness* as intrinsic to a faithful outworking of the *missio Dei*.

Attempts to write a mission theology have been a relatively recent development over the course of church history. A number of theologies of missions

have emerged in the late nineteenth and into the twentieth century, e.g., from Gustav Warneck (1882), J. H. Bavinck (1960), Johannes Blauw (1962), Hendrik Kraemer (1984), and then a flood of works in the last half century: Alan Tippett (1987), Leslie Newbigin (1978, rev. 1995), David J. Bosch, (1980, 1991, 1995), Samuel Escobar (2003), J. Christopher Wright (2006) and subsequent works, Timothy C. Tennant (2010), Bruce Ashford (2011), Scott Sundquist (2013), John Howard Yoder (2014), J. Andrew Kirk (2014), Gailyn Van Rheenen (2014), Michael Goheen (2014), John Stott, & Christopher J. H. Wright, (2015). Significantly for the purposes of this research on training of church planters, index entries in these works for church planting, training or theological education are minimal, though do appear in some of the later works.<sup>73</sup> The lack of such reference in the earlier works is surprising in the light of the prominence of the *missio Dei* and all that is encompassed by this in the pages of the New Testament.

And yet in some few mission theologies there is an acknowledgement of the priority of church planting. Timothy Tennent offers this rationale:

Church planting resists the theological reductionism that asks, “what is the minimum to be believed in order to be saved”. Church planting opposes the “minimalistic, individualistic emphasis which downplays the role of the church in the final goal of missions.” (Tennent 2010, 377)

Secondly, a focus on church planting resists popular mission practice which tends to focus on the faith of the individual rather than the collective faith of the community of believers (*ibid*, 377).

And thirdly “a focus on church planting helps us avoid the modern trap of putting the “personal” and the “propositional” at odds with one another” (*ibid*, 378).

---

<sup>73</sup> This absence of focus on church planting and theological education may in part be explained by the relatively recent deployment of “church planting” in missional discussions where previously “evangelism” or “mission” may have been more common. Tellingly, however, many of the Mission Theologies listed above are all relatively recent. However both Tennent and Van Rheenen discuss in some details both church planting and theological education (by extension), reflective of the penetration of these crucial matters into missiological thinking.

Expressing the *missio Dei* in the personal and practical form of church planting is a faithful and faith-filled demonstration of the Gospel.

These are significant insights buttressing the case for prioritising church planting as a key expression of the *missio Dei*. In the face of various factors including declining enrolments, academy-based education has come under considerable analysis in the past half century. Some writers have attempted to critique the very nature of seminary training. And now with the strong move to online courses, the question is raised as to how may the relational nature of training for church establishment and leadership be maintained?

Paul House (2015) is one who seeks to answer this as he attends to the efforts of Dietrich Bonhoeffer operating an “underground seminary” during the rise of national socialism in Germany. Bonhoeffer’s *Life Together* (1954) and *The Cost of Discipleship* (1959) provided a stimulus to House to affirm the importance of Bonhoeffer’s contribution as an educator of pastors. He laments, “the biblically based, centuries-old belief that theological education should occur in person with mentors among peers in community in communal places is no longer necessary for every seminary’s degree accreditation” (House 2015, 28). House is here commenting on the rise of online learning limiting such personal contact, but the affirmation in the first part of the statement regarding mentors among peers in community was worked out in the regular church planting practical ministry in which LLBC students participated on a weekly basis.

### Summary

In this chapter we have traced the missiological issues related to the training of effective Foursquare church planting in PNG, noting the biblical concepts of “sentness” as an adequate descriptor of one facet of the educational processes at LLBC and the inner trinitarian nature of the Godhead as providing the relational and motivational grounds for fulfilling the *missio Dei* in church planting.

## CHAPTER 6.

### EDUCATIONAL FOUNDATIONS: A REVIEW OF LITERATURE

This chapter commences with an overview of the reference literature relating to Christian education, seeking treatment of the sub-category of theological education, and the further sub-category of theological education/training of church planters. As will be seen there is a paucity of treatment of these themes. Then we introduce some educational theory related to curriculum, leaning on the exposition of Perry Shaw in *Transforming Theological Education*, and then progressing to further describe the proposal of *Likeness Education* as proposed by Thomas Hudgins (2014) and introduced in Chapter Three. I suggest that likeness education is an adequate description of the *modus operandi* of LLBC in its use of seasoned church planters in the teaching faculty. Of the initial faculty of six teachers, four had church planting experience.

Finally, we consider the unique contribution of James Loder in his *The Transforming Moment* and the posthumously published *The Logic of the Spirit: Human Development in Theological Perspective*. In it Loder builds on his earlier works focusing on transformational aspects of human development to identify *transformation* as a key concept in education. I propose that Loder's insights work out in a theoretical notion of *Transformational Sentness* in identifying the educational factors contributing to the experience of LLBC students in church planting contexts.

We commence with an overview of the treatment of the training/theological education of church planters in the formal Christian educational literature and notice something of a lack.<sup>74</sup>

---

<sup>74</sup> I recognise that the discussion surrounding theological education occurs outside the field of Christian education which tends to focus on local church related education and human development matters. But in discussing a local church based ministerial training program as is the case here, it is not amiss, I suggest, to seek to identify if this tradition has found any place in the CE literature and discussion. As I am operating on the premise that church planting grows out of, and results in local

Modelling transformative leadership is, I suggest, a key component of fruitful education of church planters. As Ferris *et. al.* in *Ministry Education That Transforms* observe, “the success or failure of any educational project depends on the person of the teacher. The teacher – not subject matter or methods – stands at the heart of the educational process. The effectiveness of the seminary depends on the lives, the hearts, the ministries, and the dedication of the faculty” (Ferris 2018, Kindle loc. 1243).

There has been little focused attention on the theological education of church planters. There is no themed edition focusing on church planting, and only a single article on Church Planting (Hertzberg 2008, 67) in *Theological Education*, the journal of the USA Association of Theological Schools, in the years 1990–2019. And this while there has been massively increased focus on church planting as a key means of outreach across a wide spectrum of theological perspectives, from Pentecostal to mainline denominations.

Curiously, a selection of standard texts in Christian education tend to focus on educational issues in the life of the local congregation and few have index entries or chapters dealing with theological education in general, and consequently none treat the topic of this research – the theological education of church planters. Additionally, there is little reference to the church as agent in these works, but rather the church as context for the educational enterprise. These omissions are so startling that following is a survey of a considerable body of the standard texts on Christian education, in which one might reasonably expect some mention of the speciality area of theological education, and its subset of the training of church planters, and of the place of the local church in training members for outreach.

So, the *Evangelical Dictionary of Christian Education* (Anthony 2001) has articles on “Evangelism” and “Evangelism of Children” and “Evangelism of Youth” but no entry for evangelism through church planting. And none of these articles

---

churches, Christian education (which traditionally focuses on the education in the local church and developmental matters) seems the appropriate locus for the discussion to follow.

mention the establishment of local churches or incorporation of new believers into churches as a result of evangelism. This represents an omission in the light of the foundational claims of this research that church planting (and thus the incorporation of new believers into such churches) is the best form of evangelism available.

The earlier *Westminster Dictionary of Theology* (Cully 1962), has no article on Church (though some descriptive articles on several denominations), an article on *evangelism* that again omits mention of the connection of the church with evangelism, and no article on church establishment or planting. Cully's later work, *Harper's Encyclopedia of Christian Education* (Cully & Cully 1990) again has no article at all on "Church" and an otherwise excellent article on "Evangelism" by Gabriel Fackre, but again manages to navigate the territory without mention of the place and formation of the local church in relation to evangelism. Individualism underlies the perspective of such writings.

A British work, *A Dictionary of Christian Education*, edited by John M Sutcliffe (1984) has similar omissions: no article for "Church", nor "Church Planting" and only a brief article on "Evangelism and Education", again with no reference to the place of the local church other than as responsible for Christian education.

The Cully volumes both have articles on "Theological Education", but the focus is on the academy as the locus for this, and the outcome is the provision of parish clergy. Outreach and church planting are not in view. Sutcliffe has an article on "Theological Colleges" which suffers that same deficit – a focus on the academy only.

There is a distinct ecclesiological gap in the bulk of such writings. One could almost feel the validity of the Roman Catholic claim for *extra Ecclesiam nulla salus*, given the degree of omission in these key reference texts. The church is central to the *Mission Dei*, and yet is so little acknowledged in key works in Christian education!

The situation is redeemed somewhat by the recently released and extensive three volume *Encyclopedia of Christian Education* (Kurian & Lamport 2015, hereafter *ECE*). There is an article on *Church Based Theological Education* which acknowledges that "participation in the real life of a local church is the core" (Kemp 2015, I:290).

And the article on *Church-Related Colleges, Types of* traces the problem of increasing secularization of Church sponsored colleges and the difficulty of keeping faith with

their tradition. However, the colleges in view here are the broader liberal arts colleges and not primarily theological colleges.

*ECE* also has an article on *Evangelism* which describes the nexus between evangelism and education, but again assumes this takes place largely in an ecclesiastical vacuum. “Church” is mentioned only once, and then in passing.

Theological education however is extensively treated with twenty-three articles, some of which touch on church-based vocationally oriented training. This contrasts with the previously mentioned major Christian educational reference works which deign to largely make no reference to church planting. The *ECE* is much more fulsome in its coverage of these and related topics, with articles covering the following topic areas, and authored by a number of Christian Educators (Vol. 3, 1265–1295).

- “Theological Education”, Gino Pasquariello
- “Theological Education as Professional Education”, Graham Cheesman
- “Theological Education, Assessment in”, Allan Harkness
- “Theological Education, Athens Vs Berlin Model”, James P. Flynn
- “Theological Education By Extension”, Nigel Rooms
- “Theological Education, Classical Model of”, Natalia A. Shulgina
- “Theological Education, Diversity of”, Marilyn Naidoo
- “Theological Education, Farley’s Model of”, Stephen J. Kemp
- “Theological Education, Formal/Non-Formal Models of”, Stephen J. Kemp
- “Theological Education, Historical Outline of”, John R. Lillis
- “Theological Education, History of”, Michael Pasquariello III
- “Theological Education in The University”, Nathaniel Holmes Jr
- “Theological Education, Missional Model of”, Dean Blevins
- “Theological Education, Objectives in”, Graham Cheesman
- “Theological Education, Purpose of”, Gino Pasquariello
- “Theological Education, Renewal in”, Hi Rho Y. Park
- “Theological Education, Spiritual Formation in”, Graham Cheesman
- “Theological Education, The Bologna Process Model in Europe”, Bernhard Ott
- “Theological Education, Teacher-Student Relationships in”, Graham Cheesman
- “Theological Education, Theology of”, Bernhard Ott
- “Theological Education, Traditions of”, Bernhard Ott
- “Theological Education, Vocational Model of”, Natalia A. Shulgina

As encouraging as this might be, considering the paucity of coverage in the other standard Christian education reference works, even in this extensive coverage in *ECE*, it remains a continuing lack that there is no specific treatment of the theological

education of church planters. It is primarily parish clergy who are in focus here, and the mode of education (apart from the chapter on TEE) is the formal academy rather than grassroots practical apprenticeship like training.

It would seem that the only source of information on the training/theological education of church planters is coming from recent research, with theses such as Anthony C Cobbs' "Equipping Church planters" (EdD diss., Creighton University, 2019) and Colin Ross Stoodley "Perspectives on training, coaching, formation and access for church planting in Australia" (MEd diss., Australian Catholic University, 2019).

This recent flood of writings on church planting have little focus on the theological preparation of church planters.<sup>75</sup> Such works tend to be "how to's" rather than academically oriented works and appear in monthly newsletters and informal journals of church planting movements rather than in depth in textbooks. Where preparation and training of church planters is treated, it tends to be in the areas of leadership, marketing, and management, and typically delivered in short courses, rather than biblical and theological foundations.

Even the magisterial *Handbook of Theological Education in World Christianity* (Werner *et al*, 2010) has no specific chapter on the theological education of church planters. This oversight may be due to a lingering dismissal of the importance of the topic. The author recalls when engaged in a Master of Divinity program in the USA in the early 1980's that church planting was the last option left to graduates who failed to secure a permanent salaried position on the staff of an existing church. Now, buttressed by organisations such as Redeemer City to City Network

---

<sup>75</sup> See Benyon (2011), Bloyne (2012), Christopherson (2015), Conn (1997), Garrison (2004), Greear (2015), Hirshch (2006), Hood (2013), McKinley (2010), Malphurs (2004), Moore (2002), Murray (2008), Ott & Wilson, Payne (2015), Roberts (2008), Robinson (2006), Shaller (1991), Schindler (2015), Searcy (2017), Shenk (1998), Elbert Smith (2015), Stetzer, with Bird (2010), Timmins (2016), and Wagner (1990), in the Reference List.



initiated by Pastor-Scholar Tim Keller, church planting has gained a prominence and desirability in contrast to the previous era.<sup>76</sup>

As noted earlier, apart from the three volume *Encyclopedia of Christian Education* published in 2015, most other well recognised reference works make little or no reference to the topic of theological education, and none treat the education of church planters. As a further example, the weighty and definitive five volume *Encyclopedia of Christianity* (Fahlbusch & Bromiley 1999) contains a single article on theological education, running for only a little over a page – in a work of five volumes.

This dearth of detail regarding both the theological education of church leaders and the training of church planters in the formal literature does not however detract from the earnest and diligent efforts of theological educators of church planters on the ground.<sup>77</sup>

As noted elsewhere regarding this research on the educational factors contributing to effective FGCPNG church planting conceives of education in a wider context. The focus is considerably broader than an examination of curriculum, classroom dynamics and management, teaching methods etc. The entire educational context is under consideration. This encompasses non-assessable activities, practical assignments, support structures, teaching staff orientations and more.

Perry Shaw in his seminal *Transforming Theological Education* has a chapter on the explicit, implicit and null curricula (Shaw 2014, Kindle Loc. 2038). These are useful concepts articulated initially by Elliot Eisner in his *The Educational Imagination* (1985, 87f). We now move to a discussion of curriculum as developed at LLBC.

---

<sup>76</sup> The City to City network produces excellent training materials for aspiring church planters such as the *Church Planter Manual*, and the *Coaching Urban Church Planters* handbook to develop both church planters and their mentors.

<sup>77</sup> In a comment on a preliminary version of this dissertation by my supervisor, Dr Patricia Harrison, she wisely observed that Christian education (and hence the associated reference works) typically focus on church and children's education and not so much on theological education, whether within or beyond the local church, so the topic is somewhat orphaned in the reference works on Christian education. And see comments by Banks, (2009, 159).

### **Aspects of Curriculum**

This encompasses those most obvious and most easily manipulated elements of the learning environment: the explicit curriculum of lesson content, timetabling, assessment tools, teaching techniques, teaching aids and related technology. These are typically planned, documented, publicised and reviewable. The LLBC explicit curriculum was made known through promotional brochures (see Appendices B and D), and the various subject outlines provided to students. This is the most visible and public aspect of the curriculum.

In conjunction with this is the implicit or hidden curriculum, which is little reflected on and yet is a powerful influencing factor in any educational setting. It encompasses matters such as peer groups, social interactions, teacher abilities, informal activities and more. Shaw notes that: “one of the most common lessons that is taught through the hidden curriculum in our ministerial training programmes is this: the best way to help people grow spiritually is for them to be schooled in the Bible and theology” (2014, Kindle Loc. 2107). This signals the danger of focusing solely on the explicit curriculum with the distortions that can result. It is evident from the research responses that interactions that occurred on church planting weekend trips were a powerful factor in personal and ministerial growth of students alongside the formal schooling they experienced in parallel.

The null curriculum describes those elements that are intentionally excluded from the formal curriculum. This could include elements deemed inappropriate e.g., Calvinist subjects in an Arminian oriented college, or those deemed unsuitable for the student body, e.g. biblical languages for students with modest educational background, or those for which there is simply no room in the curriculum to include. In the case of LLBC the choice to launch with only a single year program automatically excluded all those subjects prescribed for the second year of the standard Foursquare Gospel church in the Asia-Pacific region.

Of course, others, in framing new educational bodies, have sought to take into account the range of curriculum factors. In the PNG context, David Price writes concerning the inaugural curriculum of the Christian Leaders Training College in Banz: “the *whole training experience is indeed the curriculum* that shapes the learning of the students. This includes the integration of the academic, spiritual and practical

aspects of training; the character, integrity and ministry experience of the teaching staff; and the community life of the College itself” (Price 2019, Kindle Loc. 2355, *italics mine*).

The design of the curriculum at LLBC necessarily excluded much that might normally be included in a full academic theological program, so the Null Curriculum is relatively extensive. The obvious exclusions being biblical languages, extensive exegetical studies, and higher-level theology courses. However, the hidden curriculum was drawn into the program particularly in the practical assignments which for most students was weekend church planting ministry. Here personal devotional life and prayer, social relationships, and ministry skills were evident to the teams and while not formally assessed, were a valuable facet of the educational experience.

### **Oral Learning**

It may easily be overlooked that PNG remains functionally an oral learning society. Despite availability of formal education up to graduate and post graduate levels for the past few decades, many citizens never complete elementary education, and many others never start.<sup>78</sup> As a result, communication and learning must necessarily be in oral modes to be effective. David Sills writes:

Even in literate societies there are oral culture peoples blending into daily life and giving the impression that they are fully literate. A truck driver may read well enough to recognise street signs, a warehouse employee can stock shelves and fill orders, and people can conduct their banking transactions but cannot easily read a chapter of a newspaper article. They do not read for pleasure or for learning new information. Unfortunately, over 90% of all the resources for evangelism, discipleship and leadership training have been developed for people who do so. (Sills 2015, 90)

The modes of instruction at LLBC encompassed both literary and oral forms; classroom teaching and written assessment tasks, modelling and mentoring by practitioner lecturers, and hands-on apprenticeship-based experiences in field

---

<sup>78</sup> The World Vision website “Our approach to education in Papua New Guinea” carries this assessment. “In Papua New Guinea (PNG), primary school attendance is at 63.4 percent for boys and 56.5 percent for girls.”

education, centred on church planting initiatives. It is instructive to observe that on some church planting trips, local pastors would attach themselves to the student party, and unofficially served as mentors. This was a mixed blessing over which I as principal had little control. On one or two occasions it was necessary to request an individual pastor to not participate with the students in this way because of a negative influence. The likeness education principle of Luke 6:40 is at work negatively in such circumstances.

This church planting practicum was an intentional move away from the “banking” concept of education excoriated by Paulo Freire (1970, 52f.) in which the teacher is the fount of knowledge and the transmission of data from teacher to student the principal mode of learning. By engaging students in practical real-world ministry situations, learning is profound and enduring.

Field education has an extensive history and deployment in formal theological education. House and Robertson observe that at Avondale University College in New South Wales, Australia, “our vision has always been to offer students a participative ministry training process from which spiritual maturity and pastoral professionalism can emerge as key factors in preparing them for a lifetime of caring, sharing, and empowering ministry” (2010, 40). This emphasis was tacitly the approach taken at LLBC, but without the formal structure of a traditional Field Education program.<sup>79</sup>

### **Problem Based Learning**

In an oral based culture like PNG, much of society is based on communal activity. The *Pioneers* mission organisation website states, “many Papua New Guineans continue to rely on oral communication to learn, despite the leaders of the church having been schooled in traditional, literate-based means of education. This reliance on literate-based communication presents a challenge in teaching the truths of

---

<sup>79</sup> There is a considerable literature supporting the traditional Field Education venture, e.g. Regina Coll, *Supervision of Ministry Students* (1992). However, the level of sophistication structures and personnel requirements precluded use of the formal model at LLBC.

God's Word to oral-preference learners".<sup>80</sup> This melds well with Problem Based Learning (PBL). Shaw elaborates:

PBL finds its theoretical roots in Vygotsky's (1978) notion of social constructivism: some of the most effective and long-lasting learning occurs through social interaction around a central idea or question. Through group engagement with appropriate challenges, and with assistance from teachers or more capable peers, students are moved forward into new areas of learning. (Shaw 2014, Kindle Loc. 2441)

By deploying teams of students in weekend ministry situations students learn from each other; where a group member has some skill, they can share it with others, and when students return to the classroom, they are highly motivated to learn – even at the expense of the current topic being taught! This writer's experience was that at a subsequent class following a weekend church planting trip, students would often field the questions arising from the trip, regardless of the scheduled class topic. Such questions might include: What are Baha'i beliefs, and how to respond to them? How to counsel a couple dealing with marriage conflict; how to pray for the sick, especially in the face of a terminal illness; how to minister to an addicted teen; how to deal with threats of violence from a drunken youth gang and more.

It should be noted that some of these questions were beyond the experience of this writer and were the cause for further investigation and learning on my part. That in itself was a richly textured learning experience! For example, around 2015 I serendipitously met up with a long-term American missionary who had developed several contextualised training materials for pastors around the theme of "Hot Topics" (Schering 2015, 2016). These booklets provided resource material for teaching congregations on matters such as Domestic Violence, Sanguma (magic), Alcoholism, Preparation for marriage and much more. I was able to use the topic on domestic violence in this booklet as a demonstration class for the pastors who were my respondents for the research focus group in 2016. The take-up was immediate and

---

<sup>80</sup> <https://pioneers.org/projects/papua-new-guinea-orality-project> (accessed 9.7.2020).

voracious, especially by female pastors and spouses whose response was “we desperately need this teaching!”

There are correspondences here with an older education theory called *jigsaw learning*. This was not the current well-documented jigsaw learning deployed to deal with racial prejudices in the classroom.<sup>81</sup> As described by Qiao Mengduo and Jin Xiaoling:

The jigsaw classroom, originally developed by Elliot Aronson in 1971 in Austin, Texas, was considered effective in increasing positive educational outcomes. As a cooperative learning technique, it has been greatly studied abroad and has been explored in various ways by a number of researchers and teachers in classes of different levels and of different subjects. (2010, 113)

In comparison, the older theory focused more on the individualised experience of the learner. The curriculum was not seen as a linear continuum of expanding topics, but as the learner encountered life situations beyond their capability, this precipitated learning around that issue to develop a measure of competence, and which was seen as one piece of a “Jigsaw Puzzle” of learning. Over time, more pieces would be contextually added until the full picture was completed.

Strangely this theory seems to have vanished from the landscape and does not appear in classic texts like *Theories of Learning* (Ernest and Bower) or in any online search engines such as Google Scholar. However, The University of Newcastle has an information guide online with this description, ““Jigsaw” is a collaborative group activity with a twist: students effectively teach each other (with the teacher’s guidance). Students learn through the process of communicating with one another about a given skill or procedure, topic or problem” (Newcastle 2020). The concept has stayed with me however, and while not an intentional component of the design of the LLBC curriculum has nevertheless surfaced in my observation of the learning experiences of the church planting students of LLBC.

---

<sup>81</sup> Eg: [https://en.wikipedia.org/wiki/Jigsaw\\_\(teaching\\_technique\)](https://en.wikipedia.org/wiki/Jigsaw_(teaching_technique))

In such learning experiences students experience unknown situations that call forth enquiry and learning to provide the needed perspective to respond to that situation. As an example, students returned from a weekend church planting assignment in which they met a Baha'i family. They knew little about Baha'i other than it was not a Christian religion. The missing piece of the "Jigsaw" for them was an understanding of the key differences in world view and theology between evangelical Christianity and the Baha'i faith, which the college staff were able to provide.

### **Social Learning Theory**

Albert Bandura's Social Learning Theory posits that people learn from one another via observation, imitation, and modelling. The theory has often been called a bridge between behaviourist and cognitive learning theories because it encompasses attention, memory, and motivation. Bandura states:

Learning would be exceedingly laborious, not to mention hazardous, if people had to rely solely on the effects of their own actions to inform them what to do. Fortunately, most human behaviour is learned observationally through modelling: from observing others one forms an idea of how new behaviours are performed, and on later occasions this coded information serves as a guide for action. (Bandura 1977, 22)

Bandura's theory rests on several foundations including Piaget's understanding of childhood development resulting from interaction with the physical and social environment in the earliest years. The epistemological foundation of Bandura's educational theory is principally Symbolic Interactionism (Cardell 1971), in which knowledge of the exterior world is mediated to the learner through socially constructed interactions which are appropriated via symbolic meaning attached to such knowledge. The candidate presenting to a college for ministerial training has already been profoundly formed by the earliest experiences and continues to grow and develop by similar mechanisms. This social learning perspective provides the context for an apprentice-like educational process as formulated by Thomas Hudgins.

### **Likeness Education: Luke 6:40 as Operative Paradigm**

The operative paradigm for education of leaders in the New Testament is proposed by Thomas W Hudgins to be likeness education. This moves the focus from the mental acquisition of information which, though much denied and decried, is often the default mode of operation of Christian leadership institutions and is an important component of much learning.

Hudgins questions whether “one of the most important areas of Christian discipleship has been neglected – modelling and mentoring” (Hudgins 2014, 223). Others have wrestled with the same question. J. Stephen Jester in a research article in *Missiology* asserts that: “The data reveals that many church planters were influenced by leadership mentors as a very important aspect of the life and ministry of a church planter” (Jester 2019, 399). Mentoring is an expression of the likeness education proposed by Hudgins, and which was in evidence at LLBC by exposing students in formal and informal situations with at least four seasoned church planters.

Pastor Bill Page was the founding pastor in 1993 of the sizeable sponsoring church, Living Light Foursquare Gospel church. Founding Principal Kenn Iskov and his wife Leonie planted two churches in Western Australia from 1975, and he was on the executive of the Christian City Congregations which planted congregations in 1996 and 1999 in Sydney out of a single mother church. Pastor Magi Goro, supervisor of the Central Region for FGCPNG, was already seeing significant church planting results from his well-drilling and itineration in the early part of this millennium. This was a happy juxtaposition of seasoned ministers with the initial cohorts of graduates of LLBC, to which was added the financial support from Foursquare Foundation enabling students to engage in “sent” ministry through their entire college experience.

Hudgins’ proposition is based on extensive exegetical examination of Luke 6:40 and its larger context, and relevant other passages in the New Testament related to education/preparation of leaders. His conclusion is this:

Likeness education involves seeing and hearing the person of Jesus Christ. This takes place through the faithful exposition of the Word of God, both his words and works. It also includes the faithful modelling of Christ-like character, specifically the embodiment of his teachings and actions. (Hudgins 2014, 224)



It is an outworking of the premise of Luke 6:40, “the student is not above the teacher, but everyone who is fully trained will be like their teacher.” The proximity of the skilled teacher/mentor to the student in an enduring social context permits a life transfer of knowledge, skill, values and commitments from the one to the other. And it must be acknowledged also in the opposite direction.

### **Transformational Learning**

When students were exposed to likeness education in a structured environment such as occurred in the weekend church planting practical ministry assignments at LLBC, many found it a transforming experience.

Transformation (along with socialisation) is a key component of Christian education, in focus here in the enterprise of theological education of church planting pastors. James E. Loder in *Educational Ministry in the Logic of the Spirit* defines transformation thus: “... the patterned process whereby within any given frame of knowledge or experience, a hidden order of meaning emerges with the power to redefine and/or reconstruct the original frame of reference” (Loder 2017, 12).

James Edwin Loder, Jr. (1931–2001)<sup>1</sup> was the Mary D. Synott Professor of the Philosophy of Christian Education for forty years at Princeton Theological Seminary. He had a transforming spiritual encounter as a result of a near fatal road accident in which he has stopped to help a broken-down motorist and was hit by a passing vehicle. The inner transformation from this event drew him into a Christocentric spirituality and provided the context for his broad interests in philosophy, particularly Kierkegaard and therapy, (Loder was a Danforth Fellow at the Menninger Foundation in Topeka) (Wright 2014, 244).<sup>82</sup> Loder wrote only five books, the first his doctoral dissertation published, another posthumously edited by Dana R. Wright, and another jointly written with his physics professor friend W. Jim Niedhardt. None these works

---

<sup>82</sup> Loder was one of the few faculty at his seminary who commenced classes with prayer. He would from time to time openly weep while expounding some deeply transformative experiences or concepts. Yet he was an intensely private person who rarely collaborated on his professional work. Wright comments: ‘Campbell Wyckoff responded with droll understatement, “Jim pretty well worked all that kind of thing out in his head, and didn’t particularly want to talk to anyone else...Loder went his own way.”’ (Wright 2021 )

sit neatly in the classical mode of a Christian education text.<sup>83</sup> And yet Loder's wide ranging interests and training have made his insights a powerful framework for understanding human development, socialisation and education, but which transcends a simplistic two-dimensional perspective.

Richard Osmer observes:

Loder contended that much of human life is lived on a two-dimensional plane. It remains within the patterns of lived experience as these are shaped by socialisation and appropriated by the human self.... Genuine transformation... discovers a new grounding point in the Holy, beyond a two-dimensional world.... (Mikoski and Osmer 2011, 151)

It is this added dimension of "the Holy" (and "the void") that I contend opens up the transformational aspects of learning as experienced by the ministerial students at Living Light Bible College.

A key interpreter of Loder's work is his former student Dana H. Wright who post-humously edited Loder's notes into his *Educational Ministry in the Logic of the Spirit* which as the third in a trilogy of Loder's engages the threads of his earlier work in *Transforming Moment* and *Logic of the Spirit* into the capstone contribution which locates Loder's insights directly under the rubric of *Christian education*.

Wright acknowledges the relative obscurity of Loder in comparison to some of his contemporaries. At the time of the release of *The Transforming Moment*, James Fowler published *Stages of Faith* and Thomas Groome published *Christian Religious Education*. He observes:

Since that time, the developmental approach championed by Fowler has generated probably three times as much attention from practical theologians and Christian or religious educators than Groome or Loder. And Loder in particular has received only modest attention to limited aspects of his visionary work. (Wright 2021)

---

<sup>83</sup> Such as the writings of his predecessor at Princeton, G. Campbell Wyckoff, or Loder's Princeton colleague Freda Gardner, or John H. Westerhoff III's nearly 30 books all focused on the Church's role in educating its youth and adult members. Loder's *Educational Ministry in the Power of the Spirit* however makes an explicit contribution to the Christian education conversation, albeit in a distinctive manner.

Wright attributes this paucity of interest to Loder's essentially private persona, and his disinclination to engage in the normal scholarly round of publication and conferences.

Subsequently there has been a rising tide of scholarly interest in Loder's seminal work, recognising that this pneumatological and transformational logic provides a powerful foundational and explanatory principal for the fields of educational and developmental studies.<sup>84</sup>

Loder's final work (EMLOS) justifies, I suggest, my embrace of his contribution as a foundational theorist for examining the education of church planting pastoral students at Living Light Bible College.

Wright, in the preface to EMLOS, observes:

Loder himself believed that his particular theory of Christian education carried metatheoretical explanatory power beyond church education and the other practical concerns of academic practical theology-preaching, counseling, pastoral care, congregational studies-into every department in the seminary and beyond the seminary into the so-called secular academy as well. Loder wanted nothing less than to read all reality theologically through the lens of the God-Human Jesus Christ. (Loder 2018, xxxi)

It is this observation that I propose justifies deploying the transformational insights of Loder – a Christian educator, albeit broadly so – in a theological educational setting, so bringing these two parallel fields into conversation.

Transformation in Loder's terms is evident in the responses of some students to a disorienting encounter with the "void" in which a hidden order of meaning transforms their frame of reference from fear and chaos to faith and confidence in God in the context of church planting ministry. As Jack Seymour observes regarding Paulo Freire's work, "for Freire, to be transforming, education had to treat all learners

---

<sup>84</sup> Examples of the research flowing from Loder's work include Kovak, PhD diss. (2002), subsequently reworked into his book, *The Relational Theology of James E Loder* (2011) Dueck PhD Thesis (2010) and journal articles including Backfish (2021), Barker (1995), Jensen (2013), Lee (2003) and Young (2013). Wright himself edited two volumes, *A Festschrift for Loder: Redemptive Transformation* (2004) and *The Logic of the Spirit* (2014) prepared under the auspices of the Child-Theology movement.

as agents. Simply repeating ‘banking strategies’ where a teacher deposits content in the learner’s minds, continues the pattern of stealing power and initiative from learners” (Seymour 2014, 14). Transformational learning requires student engagement in real life contexts.

Transformation as an educational focus is established in the work of Jack Mezirow in his 1991 work *Transformative Dimensions of Adult Learning*. He posits a somewhat complex list of ten phases a learner transitions through in order to achieve transformation. Mezirow deploys the concept of a “disorienting dilemma” as the material cause of a transforming educational experience. Marmon notes that, “other educators have made dozens of connections to this disorientation...” (Marmon 2010, 72).

James E. Loder is one such educator who deploys the term “conflict in context” as detailed below. Others have simplified Mezirow’s ten phases into smaller compass of four or five (Young 2013, 324). Loder somewhat anticipates this condensation of Mezirow in his earlier work *The Transforming Movement*, with his proposition of five steps or moments of transformational learning. In that work Loder posits a sequence of knowing at a subjective level that I propose lies at the heart of the education moment in the LLBC student church planting experience. This *knowing* incorporates these five elements: conflict-in-context, interlude for scanning, insight felt with intuitive force, release and repatterning, and interpretation and verification (Loder 1989, 3).

These elements are observable in the responses recorded as follows (Loder 1989, 80f.):

1. Conflict-in-Context:

Thrust into a strange setting tasked to engage in a series of outreach-oriented ministry activities, students face unknown and potentially disorienting circumstances. Loder locates this conflict as encounters with the “void” which threatens the existence of the self and calls for a resolution in an encounter with “the Holy”.

2. Interlude for Scanning:

The subject thinks through possibilities, questions, prays.

### 3. Insight felt with Intuitive Force

In a moment of insight, a solution/resolution presents itself. It may appear as a divine intervention (“a miracle”!), an offer of human aid, or a new understanding of the situation which transforms it.

### 4. Release and Repatterning

The subject experiences a release of the stress of the conflict in context and embarks on a new pathway of dealing with the situation.

### 5. Interpretation and Verification

A new narrative emerges, explanatory of the experience, and further similar experiences, based on the new pattern, verify the overall experience.

Loder describes this process as it occurs in liminal situations: transformation of the self – the ego – occurs in the face of the potential negation threatened by “the void” in an encounter with “the Holy”.

Though well versed in stage theory of human development, he posited that the presence of the Spirit in existential encounter provided the grounds for transformational experiences that moved beyond rigid sequential stage theory of development. The four axes in such moments are *Ego* (the self/the individual), *the lived world* (context), *the Void*, and *the Holy* (Loder 1998, ch. 3). These elements all come into play in transformational encounters. Loder asserts that we need “...to learn to think in terms of four dimensions – the Self, the World, the Void, and the Holy – i.e., four dimensions of the one reality we inhabit. The gospel reveals that human existence in a redeemed creation consists of these four dimensions (Loder 2018, 150).

Much discussion of education and social transformation focuses only on the first two dimensions; the human actor (“the self”), and the social context (“the world”). Loder, in a deeply pneumatological and Christological insight, opens up the context to incorporate psychosocial (“the void”) and theological (“the holy”) elements, in order that deeply transformational learning can take place.

This pattern of knowing is seen in the reports of LLBC students as occurring in context of these four dimensions: The student – the embodied “self”, faced with contextual challenges in their “lived world” on the church planting weekend trips encounters “the Void” – an existential crisis, a problem to be solved, an unexpected

obstacle. Then the student, perhaps after some anxious time of waiting, praying, searching (“scanning”) for a breakthrough, experiences “the Holy”; grace, a miracle, a breakthrough that builds faith; self-confidence, and positions for greater effectiveness in classroom learning.

Young observes that “the profound change that Christian teachers seek to foster in learners is the result of transformational learning. This is the process that the Holy Spirit uses in people’s lives. This is how the Holy Spirit causes people to learn” (2013, 337). This accords well with the observed experience of LLBC students, and the research results offered here.

### **Summary**

We have in this chapter narrated a series of important educational foundations, providing substantial educational theoretical underpinning to the training of effective church planters through the agency of LLBC in Papua New Guinea’s Southern Region with the transformational insights of James E. Loder providing the capstone theory.

## CHAPTER 7.

### ANALYSIS AND DISCUSSION

In this chapter the various threads that constitute the research into those educational factors contributing to effective church planting in PNG are elaborated, and a number of “least unsatisfactory”<sup>85</sup> conclusions are stated.

The question to be researched is restated here:

“What educational factors contributed to effective Foursquare Gospel Church planting in the Southern Region of Papua New Guinea, 2005–2016 – and how might these factors shape pastoral training nationwide in PNG Foursquare colleges?”

These factors emerging from the data may be summarised as:

- Adequate resourcing and ongoing support
- Contextualised curriculum
- Accountability
- Practitioner teachers and mentors: *Likeness Education* based on Luke 6:40  
“The fully trained student – like their teacher” (Hudgins).
- Regular deployment “*Sentness*” John 20:21 (Dubose)
- *Transformational Sentness*: Faith development & educational motivation resulting from confronting ministry contexts (Loder).

The insights and expressions from the pastors and leaders who participated in this research highlight several of these factors which are derived from their experience as students at LLBC. Many of these factors are such as might be found in any similar institutions but, as we shall see, the distinctive contribution from LLBC could be characterised as *Transformational Sentness*.

---

<sup>85</sup> A phrase conjured by Dr Perry Shaw in recognition of the limitations of all research: striving for accuracy and validity, of necessarily falling short, but hopefully achieving a measure of satisfactory results on which further research might build to clarify and correct.

It is evident from the verbal responses of students that their immediate deployment into regular weekend church planting experiences resulted in a sense of significance as “sent ones” (John 20.21), and the challenging situations experienced resulted in a transforming experience of the grace of God and a concomitant motivation to maximise the benefit of their formal classroom experience, resulting in a continuing commitment to outreach from their local churches in the form of ongoing church planting. A passion for church planting is evident in the respondents. As Regional Supervisor Pastor Magi Goro observed concerning student deployment: “So that also helps the students to feel confident: ‘This is my trial’ so they try, and if it doesn’t work, it doesn’t matter, so they come back, learn again. So those, when we sent them out, every time, it really helped them ...” (MGDGRs 5.17Z).

In discussing these findings, it will be appropriate firstly to mention those elements which were highlighted as a significant contributing factor from LLBC in their ministerial development, but which are common to other similar institutions, before continuing to develop the principal finding of *Transformational Sentness*.

While some of the results of this research are predictable, it is of significance that LLBC graduates, many of whom are now pastors with a church planting heart, continue to value some of these basics, as well as affirm the more generative research results to be described below.

### **Adequate Resourcing and Ongoing Support**

In many developing countries, it is virtually impossible for students to marshal the necessary finances and resources to attend ministry training. This is particularly so in the primarily cash/subsistence economy of PNG where only 45% of those over fifteen years of age are employed (United Nations, 2021). In urban areas, there will likely be at least one person in an extended household with a *fotnait*<sup>86</sup> from regular employment. This family member can be prevailed upon to assist with the expenses of their extended family including food, school fees for children, and possibly Bible college fees for a family member, though this would likely be low on the priority list.

---

<sup>86</sup> “Fortnight”: a regular wage paid normally every two weeks.



The problem is exacerbated for those from rural areas where there may be no family member with a *fotnait*. Any cash income would be from occasional sale of produce, fish, sewn goods etc. Thus, whether urban or rural, aspiring Bible college students are largely incapable of funding their studies themselves.

In recognition of this LLBC set up a sponsorship system which linked students with overseas sponsors, similar to the child sponsorship systems of some Christian Aid agencies. For urban students who remained supported within their own household the sponsorship covered all student fees. For rural students who had to relocate to the metropolis of Port Moresby for their studies, the sponsorship covered fees and a modest living expense. Sponsors received a profile and photograph of their student, and both were committed to correspond occasionally through the school term. This support was not only welcomed, but critical to the engagement of students in church planting ministry.

Respondents recorded their appreciation of resources that were offered to them in three forms: Tuition scholarships from linked overseas donors, provision of basic textbooks included in their tuition, and funding from the Foursquare Foundation to enable their deployment on weekend church planting ministry.

In the research sample, students expressed gratitude for this support. One pastor responded, “so I am happy because of this (church planting), plus the support for fuel and transport. Donors from outside supported the college through transport and fuel” (PP 4:14).

Another respondent commented:

Because according to the context we live in, we need finance for bus fare, and then students are out there for like three days or four days, not in their own village, but in different areas. Some areas where there is no stores, they will definitely need something eat and all this, so for me personally I believe that the sponsors really encouraged the church planters to go out. (MSVN 14:00)

Once the initial funding expired LLBC continued to operate without the benefit of church planting funding from the Foursquare Foundation. Southern Region Supervisor for the Foursquare church, Pastor Magi Goro noted the impact of this loss on church planting:

The early days we did it well with the dollars from the Foundation support. That really helped, in terms of like now, we want to send the people: we have a bunch of people, but now that the funding is cut off, we cannot do much. We have this heart to go out; the young boys we have to train them, sending them out. We can't just send them out. (MGDGRs 18.42Z)

Clearly appropriate support played a key role in fostering church planting as a training vehicle for LLBC students. And in his inimitable way, Pastor Magi found resources to continue the church planting deployment of students, but in a much-constrained manner.

Most LLBC students would have been unable to receive Bible college training apart from the sponsorships, nor would they have had extensive church planting experience as part of their college experience without funding from the Foursquare Foundation. In attempting to implement a policy of *self-governing, self-supporting and self-propagating*, sometimes mission agencies withdraw all external support to emerging churches. While well-meant, this can have devastating results.<sup>87</sup>

A more textured approach makes use of outside resources to foster development and growth towards self-sufficiency. And, as in this case, can make use of external funding for a fixed season with a view to lifting the recipient culture to new levels of fruitfulness.

Additional to the scholarship and textbook support and Foursquare Foundation funding for church planting, can be added the vital contribution of ongoing training and monthly support meetings. It is my observation that the demise of several other Pentecostal movements which made earlier forays into the PNG Southern Region was largely a result of not having follow up support structures for their church planters. Regular (monthly) pastoral meetings offer peer friendship, exchange of ideas, opportunities for training and prayerful support of each other. Leadership is also a key

---

<sup>87</sup> As happened at the Arab Baptist Theological Seminary in the second half of last century when, in response to a particular interpretation of the teaching of the Church Growth movement, Southern Baptists withdrew support. This threatened the very existence of the only seminary in the Arabic speaking world that could train believers with a background from the majority religion in the region. Only a determined sacrificial leadership from Dr Ghassan Khalaff and new support from European Baptists saved the school. Southern Baptists in recent decades have returned to a measure of appropriate institutional support.

factor here in resourcing college graduates who now pastor newly planted churches. The apostolic leadership of the late Pastor Magi Goro was a key component of the enduring legacy of the LLBC church planting efforts.

These support elements come under the Kellogg classification (via Shaw/Das) as *Resources* – see Modified Kellogg Block-Chain diagram, (Fig 6).

### **Contextualised Curriculum**

Much has been made of the need for appropriately contextual approaches in the fulfilment of the *missio Dei*. Scott Moreau has developed the following definition from an initial idea by David Hesselgrave, and restated by Moreau thus:

In short, contextualisation can be described as “the process whereby Christians adapt the forms, content and praxis of the Christian faith so as to communicate it to the minds and hearts of people with other cultural backgrounds - The goal is to make the Christian faith *as a whole* - not only the message, but also the means of living out of our faith in the local setting - understandable”. (Moreau 2012, 36, quoting himself Moreau 2005, 323, building on Hesselgrave 1984, 694)

Contextual awareness is gained only slowly over time by those embedded in the context under consideration. It can be articulated equally by expatriates or locals but requires a level of expertise in anthropology and a capacity for distancing so as to reflect on the culture and identify factors that define and shape that culture, and then to describe how Gospel interventions might be deployed with minimal distortion into that culture.

As detailed earlier, the training materials produced in PNG by Australian Baptist missionary Ian Malins addressed basic topics in a format eminently suited to modest education levels such as were experienced at LLBC. Titles such as *Christian Marriage and Family*, *Jesus of Nazareth: Studies in the Life of Christ* and *Come Follow Me* aligned well with elements in the units taught covering pastoral theology, Christology, and personal discipleship.

The identification and use of contextualised curriculum material was a significant factor in the effectiveness of LLBC in the view of the respondents. One respondent remarked of the classes that used these resources: “This was good and made a big impact on my confidence, and encouraged me, and I want to go and tell

others” (MGDGRs Z4:42).<sup>88</sup> Another contributed: “leadership course that we (have) gone through with “Life of Christ” that really built me up...” (MSVN 2:50). Another graduate remarked: “... from my experience at Bible college, one of the focus on church planting was discipleship; the book “Come Follow me” that was helpful for church planting” (PP 1.10). There was a strong motivational result from exposure to these contextualised resources.

In addition, Foursquare Press in the USA translated basic materials into Tok Pisin for church use: These included *Astok Tru*, (also available in English as *Basics Plus*), a “fill in the blank” series of lessons on basic Christian truth, and *This we Believe/Bilip Tru* – a booklet form of the Foursquare doctrinal statement available in both English and Tok Pisin. While not highly contextualised apart from translation into Tok Pisin, these resources were much appreciated and quite useful at a foundational level for the training of local pastors.

Beyond the classroom, this researcher was privileged to provide ongoing education to pastors at a series of Intensive Ministry Training week-long seminars in Doa Rubber Plantation, Bonanamo and Pelagai on the Aroma coast. By happenstance I met long-term Sepik missionary, Eric Schering who had produced the two resource books for pastors on culturally relevant “Hot Topics”. These are challenging topics often avoided by pastors in their preaching and teaching because of a lack of suitable training and resources. Schering compiled these books using clippings from the two widely read national newspapers: *The Post Courier* and *The National*. Topics addressed prevailing social problems from a biblical perspective with a description of the problem, illustrated by the news clippings, and then providing biblical discussion under several numerated headings, and concluding with several questions with “fill in the blank” space for a written response. These contextualised resources provide a much-needed resource for pastors and churches to address culturally entrenched harmful behaviours. Topics include Land Disputes, Misappropriation of Funds,

---

<sup>88</sup> Quotations from research respondents are presented here as spoken, if in English, and translated by the researcher if in Tok Pisin. Note that for most PNGeans, English is their third language after their tribal “Tok Ples”, then Tok Pisin and finally English. Consequently, their English speech is not smooth grammatically correct English, and is left in that state for quotations.

Domestic Violence, HIV/AIDS, Polygamy, Gambling, Retaliation/Tribal Warfare, and Incest. It will be evident that these are deeply embedded social problems in PNG society and pastors must be equipped to address them, rather than shying away because of the social opposition and potential threat of violence that may arise in facing these issues head on in a village situation.

In 2016 at Doa Rubber Plantation I taught a demonstration class for pastors to encourage them to use the “Hot Topics” resource for preaching and teaching in their local setting. The topic chosen was *Domestic Violence* (Schering 2017, 47). Present were some 25 pastors and their spouses. In the ensuing discussion it was evident that the women present were the most animated in wanting this material to be presented in their local settings. Sentiments such as “pastor, we need this teaching in our churches” were made with some passion by several of the spouses.

At a subsequent National Convention of the Foursquare Church in Goroka in 2018, Schering presented *gratis* over 1000 copies of *Ten Hot Topics* to Foursquare pastors, with a challenge to make regular use of the material. This kind of contextual material could be incorporated into the curriculum of Church of the Foursquare Gospel PNG Bible colleges, and there is merit to continue to train pastors in the use of this contextualised resource in in-service training when they enter ministry. There is a tendency to avoid controversial topics among PNG pastors (maybe among all pastors!), and concerted effort using contextualised materials for continued education is an important outcome of this research.

Topical textbooks on biblical and pastoral themes published by Christian Books Melanesia and authored by long-term missionary teacher Ian Malins had a profound effect on some students. Carl Gibbs notes (albeit in relation to Philippine cultures): “When the curricular content is alien to the culture, what is taught tends to become formalized and unrealistic and delivered in a rigid, ritualistic manner” (Carter 2016, 121). Using the Malins material in the classroom, and training material by Scherer for ongoing education has enabled content to be better related to the felt needs of pastoral leaders in PNG. As one respondent observed concerning the contextualised resources: “very helpful – we grew through the Word of God, the teachers contributed one subject: Bible Survey, one of the best subjects for church planting for all of us, which helped us plant churches” (PS 2:10).

It is instructive that this subject, basically an introduction to the content of the Bible without any intentional focus on church planting, is appropriated by this student as formative to their church planting commitment. I suggest that the overall church planting ethos of the college provided a conceptual lens for students by which they assessed the various composite elements of the taught curriculum. These support elements come under the Kellogg classification (via Shaw/Das) as *Activities* – see the Modified Kellogg Block-Chain diagram (Fig. 6).

### **Accountability**

As described earlier, students were required to make regular reports on their weekend church planting experiences. In its very nature this could be viewed as largely a nuisance, not contributing to the “real” task of reaching villagers with the Gospel of Christ. But the reporting requirement had the double benefit of holding students to be accountable and reflective about their experience and permitted college administration to be attentive to problems in the operation of ministry as well as pastoral care for any concerns arising.

The guiding questions for interviews included an item to assess the value of this activity in the eyes of the students. It was salutary that, somewhat to the surprise of this researcher, they found the requirement to be helpful – not only in shaping and improving the ministry experience, but also in preparing them to respond positively to the FGCPNG requirement of all pastors to submit monthly reports detailing attendance, baptisms, conversion, offerings and significant matters. This requirement was largely honoured in the breach by most pastors in the nation, but the LLBC graduates appear to have a greater commitment to their reporting obligations, fostered initially by their church planting reports while in college.

One respondent said of reporting requirements, “...it helps us to see where we are progressing, and where we are not. It also helps us to identify which area there are souls – which area we need to touch, according to the reports that we do. So, our next trip we plan better” (MSZ 12:02). This element can be classified under the Kellogg classification as *Outcomes* – see the Modified Kellogg Block-Chain diagram (Fig 6, p 110). The principal outcome is new churches planted, but this acquired trait stands students in good stead for future ministry reporting responsibility.

### **Regular Deployment (“Sentness”)**

Exegetically, “sentness” (Hammond and Cronshaw 2014) is grounded in the missional charge of Jesus to his followers: “Again Jesus said, ‘Peace be with you! As the Father has sent me, I am sending you’” (Jn. 20:21).

The significance of the “as” can be developed significantly in terms of the costliness and humility of Christ’s incarnation. These qualities are observable in the narratives offered by the church planters in the focus groups. A female graduate pastor observed:

Weekends we have been sent into places and loving people and to gather people and to see people step up to hear the love of God and it broke my heart (to see them) and made me share the love of God because Jesus said Go and preach the Gospel and baptise people. And this helped me in this regard, It gave me more confidence, and I became strong, and now I am a pastor I (remain strong?). (PP 5:55)

Another respondent commented:

...because the Bible college is not all about theory, *it’s about going out and doing the work*. More practical than anything else. So, *so thru this ministry we went out to the people to release them*. And through that practical we planted churches, thru the college—the teaching in the college. *So, I am happy because of this*. (PP 4:14)

These comments reflect several of the themes that emerge from this study: the practical apprentice-like nature of the training, the donor support for church planting, and notably the *sentness* implied in going out to “release” people.

The regular experience of deployment in church planting settings (“sentness”) was a significant factor for students embracing a lifestyle of church planting, as one student observed, “... church planting is the main thing, where we can learn the things in the College, and we can go out and express in the life; where we learn in the college, and can express that life – the new thing that we learn in the Gospel – we have to express it, and let the people can see” (MSVN, 2:02).

### **Likeness Education**

The thesis of Hudgins regarding likeness education is based on Luke 6:40: “The student when fully trained will be like his teacher”, and this was worked out at

LLBC in the selection of the personnel involved in training the students. A number of staff were experienced church planters, as was the Regional Supervisor Ps Magi Goro who organised the field experiences of the students. Faculty over the years has included: Bill Page (Founder of Living Light Foursquare Gospel Church, Port Moresby), Kenn Iskov & Leonie Iskov (founders of Pinjarra and Harvey Alliance churches in WA), Richard Green (founder of C3 Church Ryde) and Jason Kent (founder of C3 Church Shellharbour).

This is not an easy section to write because it inevitably involves this researcher in a certain amount of affirmation from the respondents. But it may not easily be disregarded, as even the Apostle Paul was prepared to acknowledge that he served as a model – a master craftsman in serving Christ and was prepared to require his apprentices to emulate his life and practice.

- “Therefore I urge you to imitate me.” (1 Cor 4:16)
- “Follow my example, as I follow the example of Christ.” (1 Cor 11:1)
- “Join together in following my example, brothers and sisters, and just as you have us as a model, keep your eyes on those who live as we do.” (Phil 3:17)
- “We did this, not because we do not have the right to such help, but in order to offer ourselves as a model for you to imitate.” (2 Thess 3:9)

The extensive exegetical work of Thomas Hudgins (2014) establishes that the normative pattern for educating leaders in the New Testament is that of likeness education or descriptively, an apprentice-like model of training.

A number of responses mentioned the benefits of the mentoring and apprenticeship aspects of their education. Students were mentored intellectually in the classroom by exposure to seasoned church planters in several of the lecturers. They were further mentored by their experience in the field through the influence of the regional supervisor Pastor Magi Goro. He determined the locations for the church planting assignments, and where possible established contact with local people to welcome the students. His godly and faith-filled life was clearly inspirational to many who aspired to similar ministry fruitfulness.

As one graduate remarked of the student church planters, “they learn by seeing and watching others” (PS, 31:00). Another chimed in, “Yes, apprenticeship!” (PS, 31:07). Another graduate, acknowledging the challenges of continuation in ministry



commented, “I think people like us, we find it hard to follow Christ, and we want someone ... and we will see how they will act. Like people especially like me, I have that heart to serve Christ, and I am still existing, because of good leader and teacher” (MSVN 31:21Z).

The singular importance of placing the right people in front of future church planting students cannot be over-emphasised. As Hudgins (2014) has pointed out from Luke 6:40 “...everyone who is fully trained will be like their teacher”. It would be strategic for FGCPNG college leadership in the future to recruit effective and seasoned church planters onto their faculties to minister alongside the more academically oriented teaching staff.

### **Transformational Learning**

Transformational learning proposed by Jack Mezirow as expressed by Bob Bates posits that it “...would induce more far-reaching behavioural change in the person and produce a more significant impact, or paradigm shift, than other kinds of learning” (Bates 2016, 70). It is of note that Mezirow was active in the field of community development as is Rupen Das mentioned above. The alignment of these two theorists in this study is suggestive of the importance of a social context for ministry leadership: both in the creation of (Christian) community, and the positive influence of newly planted churches on the social life and mores of the village community context.

Clearly behavioural change, particularly in ministry practices, is a desirable outcome in theological education. Mezirow’s theory can be illustrated conceptually as the intersection between three components in the learning space: Experience of life, Rational Discourse, and Critical Reflection. These can be correlated to the experiences of the LLBC students as they encountered challenges on church planting deployment. These were described in their required reporting, and in the research focus groups. After mature reflection on the significance of those challenges, which ranged from uncertainty and anxiety about the task, to threats and opposition, and in at least one case to physical violence students evidenced significant change and spiritual growth. The learning resulting from such a process is enduring and powerful.

In several focus groups cases, individuals spoke of the existential crisis of being thrust into the “deep end” in ministry contexts – their encounter with “the void”. This crisis was addressed in a moment of “the holy” in which faith arose, or they discerned the voice of the Spirit, which resulted in a transformation of their view of the self – as competent, as empowered, as an instrument of “the Holy”.

One respondent finding that his assigned local contact person did not appear at the appointed time said (translated from TP):

I have an experience: ....So while I was waiting, I realised this; in this place I learned something: We have faith in God and we trust Him a lot, even though we are in this (difficult) place, I always find this help: God provides an answer to your need. (PP 15:25)

My suggestion is that this type of transforming experience has travelled with the surveyed students, for over a decade in some cases, and continues as the defining self-understanding in their ministry practice.

Another pastor described overcoming fear this way:

When I first I went, you know, we are going up in the field, normal, to make a relationship. And their culture is different, and my culture is different, language is different, and sometimes we are confused, or we get scared, something like that. But because of God’s grace, then we do things in God’s love. (MSVN 6:20Z)

Another female pastor describes opposition and her transformed attitude of faith in facing drunken youths in this extended quote:

52:11 So they came where Mama Lau was planted, her body was planted (buried), they were drinking right there, just next to the church. They were drinking. I slept, maybe half an hour. I got up at 4 o’clock. While we were praying, one of the boys came running around the stage (raised outdoor sleeping platform) where we usually go and sleep. I don’t sleep in people’s houses, because I go there for the church, I don’t go for one individual person.

So even though I am a female, I am sleeping on that stage. There’s only eight houses, but I don’t fear anything. I fear God! And I believe that my life is in God’s hands...

So the very place that I was sleeping he was throwing stones, he was trying to throw anything upon that place, and (saying) “why have you come, you have come to change me eh? Who says this is a hard place? Get up and go”.

And then at that time, I was standing at the pulpit. I said “Lord, if Paul has taken seriously your word, I am going to (do so also). I’m going to and (also) that very person, Ps Bradley from the ... college, He is going to stand right at this pulpit where I am standing, to take out this Gospel. Amen, ah?” And that’s really blessed me that those are the testimonies that build me up to give me a chance to bring.

And I experience the presence of God, even though I am one individual person, I stand in front of my congregation, just myself, or maybe my children with me, we sing. But I feel the anointing of God, even though even if there are no-one who sings along. I do the altar call. People do respond. And that is the hand of God. (PP 53:11)

The preceding observations of LLBC graduates reflecting on their church planting experiences each reflect something of a moment of transformation in the face of daunting and unsettling circumstances. Their experience of being sent out as an *individual* into an educationally potent *context* precipitated the desolation of *the void*, in which they experienced *the Holy* – a grace filled moment that was transformative for their ongoing self-understanding as a minister of the Gospel and left them with a lasting passion for reaching people for Christ through planting new churches.

As an educational consequence of this transformational quadrilateral, it is my observation as participant/observer in this setting, that students returning from weekend church planting trips evidenced a significantly enhanced commitment to their classroom learning. The fully fledged and funded church planting experience only came into existence in the third year of the operation of LLBC. While students in the first two years of college operation were by no means disengaged from the learning process, it was clear that learning was significantly enhanced for those experiencing these church planting trips once they began.

Students re-entered the classroom with questions arising from their most recent ministry trip. If students had encountered a couple with marital issues, they were motivated to gain basic counselling skills. If they had encountered a person of Baha’i faith,<sup>89</sup> they re-entered the classroom seeking apologetic information. If they

---

<sup>89</sup> Surprisingly, there are a small number of very active Baha’i in PNG.

had a less than satisfactory preaching experience, they were hungry for homiletic principles. In the serial nature of the formal curriculum, they may have had to wait for a specific class on the area of concern, but motivation was high to learn, occasionally subverting the actual timetabled subject for the day into a discussion of some hot emergent issue from the weekend ministry. This is real “sticky” learning that is contextual, motivated, and practical.<sup>90</sup> Formal theological education often makes use of an action-reflection model in field education practice. Avondale University College faculty acknowledge that “while most adults have a preferred learning mode, they learn best from being involved in *action-reflection* type learning experiences” (House and Robertson 2010, 40). This practice becomes highly structured in academic theological education (see works on field education in the reference list). In the researched setting however, the practical ministry was much less structured compared to a formal educational setting. Significant transformation and learning were experienced, nonetheless.

Another student, now supervisor, related this experience:

When we were sent out by the Bible college, we had a new experience – how to communicate with people, how to build relationship. Before we came to college, we were not really clear about how to do this, but when we became students in the college where we were taught and trained. Then we went out in order to build relationships with the people out there. Now this regular time we were sent out, we felt boldness, and courage, and we felt confidence and it put a desire and hunger inside our hearts that we must continue to plant and build many churches. We observed, and we had this great need inside us. So the Bible college contributed a lot in that area. Without this Bible college we wouldn’t reach out. We would not have the knowledge to do this work. (PP 13:50)

It is evident from this representative response that *sentness* – the regular deployment of students on church planting trips – provides the social context that had a salutary effect in fostering confidence, boldness, and courage in the character of the

---

<sup>90</sup> *Sticky Learning*, “...refers to knowledge and methods that may be applied in various contexts to enable your ideas to be understood and remembered, and to have lasting impact.” (Inglis 2014, 4)

students. It here becomes *Transformational Sentness*, and I propose this as the key finding of this research. And beyond these traits, many experienced a spiritual transformation in the development of faith – of confidence in God who would meet them at their point of need, sometimes in a miraculous way.

A student tells of their transforming encounter on a church planting deployment:

So we sat under his house and I felt, “I am stranded”. The man I was supposed to meet was not there. I felt that I was stranded, but at the same time I felt that in our trust in God we have faith in our life, which gives me this confidence: “there is an answer somewhere that I can find” So while I was sitting down there with these people from another faith I saw they were different, and that were not happy to accept me, So I rose up thinking “where will I stay?”, when a man came up and spoke to me “is your name such and such?”, and I said “yes”!

I had to wait for him, but something that I saw was this: in this place I learned something, that we have faith in God and we trust God plenty, even though we came to such a place as this, I always find help; God provides an answer to your need. (PP 15:25)

Though a simple tale, we can feel the existential *angst* of this student and his companion faced with the uncertainty on a number of fronts, absent contact person, uncertain accommodation, confrontation with alien religious views, and yet we also see faith rising and a renewed sense of confidence in the God who has sent them – he always comes through! And for this student as for others in similar circumstances, this was a transforming experience in nature approximating the faith journey described by Loder in *The Transforming Moment* (1989).

These findings might be summarised in the term *Transformational Sentness*. The components that flow into sentness encompass resourcing, curriculum, and accountability, and the elements that flow into transformation may be seen as mentoring or likeness education which provide the context for deep learning and transformed attitudes of faith, determination, and readiness for structured learning.

This reflects the perspective of Bernhard Ott, that, “...today’s world needs an educational system that is driven from below and from the front (i.e., shaped by the grass roots and by the future)” (Ott 2016, Kindle Loc. 198).

### **Evidence of Trustworthiness – Reliability**

Two trials of the guiding research questions<sup>91</sup> prior to the interviews and focus group give confidence in the reliability and generativity of the results. Respondents spoke freely and from the heart. The researcher attempted studiously to avoid prompting or soliciting responses. Transcribed interviews were coded in two cycles of open coding, generating particular themes which fit into the six findings above, and then these themes were also mapped onto the five categories of the Modified Kellogg model to give some indication of the generativity of the guiding questions to elicit responses describing the factors in effectiveness of churches planted by LLBC graduates.

### **Evidence of Trustworthiness – Triangulation**

Additionally, these research findings were reviewed by a former student who is now studying toward a theology degree at CLTC. Pastor Mark Sam has a keen theological mind, is a former church planter at the Hula, Central Province Church, and an outstanding Bible teacher. Consequently, he is intimately familiar with the context of this research. His comments affirm the importance of the above six factors in this response to my request for comment:

#### **Adequate Resourcing and Ongoing Support**

I concur with adequate resourcing and ongoing support. Most people from the rural area of the central province are unemployed and income is uncommon, instead they survive on gardening, fishing and hunting. Sponsorship is a great method in fetching a lot of students from this province into the college. On the other hand, inadequate and/or zero resource and ongoing support is one of the killers of church planting. Otherwise, numerous churches were planted and sustained in the central province due to adequate resourcing and ongoing support.

#### **Contextualised Curriculum**

I totally agree with contextualised curriculum. It is important and compulsory for the student to apply the message in the Melanesian

---

<sup>91</sup> See Chapter 3 and Appendix E. for details of the guiding questions.

context or the context they are coming from. This curriculum taught in the college has developed great leaders and pastors who know how to contextualise the message.

### **Accountability**

I have the same opinion that accountability is of vital importance in any given task or role. This simple and efficient method of reporting system has made the students accountable to each other and to the college. At the same time, it motivated them to do the job they are sent to do faithfully (soul winning, prayer for the sick) so that they return with good report. Then upon that report they are able to do better on the next trip and follow up from where they left. And yes, this accountability exercise has helped them to report to their monthly reports to their provincial supervisors.

### **Regular Deployment**

I consent with the praxis of regular deployment into Central Province. With the training and knowledge from contextualised curriculum, they are now given an opportunity to apply and contextualised the message. It also helped the students to develop skills and courage to minister in different contexts, needs and situations.

### **Likeness Education**

I agree with likeness education. It is very true that one be taught by a church planter in order to become a church planter. Student Pastor Tom Koim planted a church within the city at Waigani, now relocated to Bomana; Pastor Madi George planted Taurama Valley Foursquare church within the city; Pastor Simon Kavana and Pastor Peter Robert planted Aipeana and Iesus Baiboa Foursquare churches in Mekeo in the Central Province; Pastor Michael Koime planted Akoma Foursquare Church in the Gulf Province, Pastor Benjamin Pyapao planted Cephas Foursquare church at Gerehu, within the city and Late Pastor Magi Goro planted Bushwara Foursquare church at 9mile, within the city, just to name the few.

### **Transformational Sentness**

I believe that is very true. In planting the Kwikila Foursquare Church, students were physically beaten with punches and chairs so that a few of them ran away and came back to NCD. But that experience made them bold to continue working at Kwikila. As a result, Kwikila Foursquare church was planted and is an established

church, opened by Joyce Meyer and is now the headquarters for East Central (Hula, Kalo, Abau, Pelagai, Ganimarupu).<sup>92</sup>

### Summary

In this chapter we have discussed the key findings of the research, formulated into six key educational factors which contributed to the effectiveness of FGCPNG church planting. These factors are identified as:

- Adequate resourcing and ongoing support
- Contextualised Curriculum
- Accountability
- Regular Deployment “*Sentness*” (Dubose) John 20:21
- Likeness Education Luke 6:40 “The fully trained student – like his teacher” (Hudgins).
- *Transformational Learning*: Faith development & educational motivation (James Loder)

All of which may be subsumed under the final and key finding of this research of *Transformational Sentness* – adequately resourced students regularly deployed into concrete village ministry contexts experienced personal transformations in their encounters with the *void* of opposition, uncertainty, and isolation. In those settings they often encountered *the Holy*: answered prayer, a breakthrough, a spiritually meaningful encounter, which resulted in motivated learning on return to the classroom, enduring transformation in boldness and faith, and a commitment to outreach through church planting which continues to the present.

---

<sup>92</sup> Facebook Messenger to researcher response to request for triangulation comments on research results, 28 July 2020. This researcher acknowledges the pre-existing collegial relationship with Ps Sam, He was provided with the drafts of the six factors of the research findings and asked for his evaluation. He was not coached in any way but may have been predisposed to a positive response.



## **CHAPTER 8.**

### **SUMMARY AND CONCLUSION**

An enduring concern for the church has been the development of leaders and pastors for the faith communities that have arisen around the world in response to the preaching of the Gospel. The declaration of the Lord Jesus that "...I will build my church" (Mt. 16:18) has come to fruition in all manner of cultures and countries. And in each of these is the need for trained leaders who will shepherd these flocks into their destiny of propagating the Gospel further. This research focused on the training of church planting pastors in the Southern Region of Papua New Guinea, within the Foursquare Gospel Church of PNG.

#### **Summary**

This final chapter summarises the research and states the conclusion as well as offering suggestions for further study and recommendations for implementation.

The introductory chapter overviewed the research project and summarised the contribution of subsequent chapter to the flow of the argument in answer to the research question:

"What educational factors contributed to effective Foursquare Gospel Church planting in the Southern Region of Papua New Guinea, 2005–2016 – and how might these factors shape pastoral training nationwide in PNG Foursquare colleges?"

In the second chapter the founding principles of LLBC have been articulated, emphasizing evangelism through church planting as an integral and practical facet of the curriculum of the college, and seeking to highlight those distinctive elements that differentiated LLBC from other entry level Bible colleges. This has provided the necessary historical background and conceptual framework for the subject of this research.

The third chapter detailed the plans and processes undergirding the data acquisition and coding for this research project, seeking to understand the educational factors in the training of successful church planters in PNG. This covered participant

selection, the role of the researcher, the data gathering process and the transcription and coding of participant responses to the guiding questions of the research.

The fourth chapter is an overview of the history of training church leaders, seeking especially to identify if and where such training included a focus on church planting pastoral leaders. We observed that throughout the centuries there have been dynamic movements which made use of largely informal training methods as opposed to that of the academy, and these movements intentionally deployed workers to engage in evangelistic activity which resulted in the establishment of new local churches. It is this mindset that undergirded the founding of Living Light Bible College to train church planting pastors and sets the work of LLBC firmly in an historical context of apprentice-like development of such church leaders.

In the fifth chapter we have traced the missiological issues related to the training of effective Foursquare church planting in PNG, noting the biblical foundations for important concepts of “sentness” as a descriptor of the outworking of the *missio Dei* in the pages of the New Testament, and deploying biblical foundations for the regular deployment of LLBC students in church planting practical ministry.

Chapter Six narrated a series of important educational foundations, providing substantial educational theoretical underpinning to the training of effective church planters through the agency of LLBC in Papua New Guinea’s Southern Region. Considered here were curriculum issues, practice based and social learning theory as the foundations for the generative notions of *likeness education* and *sentness* as explanatory of some of the key research findings culminating in *Transformational Sentness*.

Chapter Seven communicates the heart of the results of the research, and after observing some commonplace but important themes such as resourcing and curriculum, the key findings of the research are described under the general rubric of *Transformational Sentness*, encompassing regular deployment (*sentness*), apprentice-like learning (“*likeness education*”) and *transformation* in the face of the void. This triad of concepts is grounded in scripture, theologically rich and combines to a generative notion of “*Transformational Sentness*” as the distinctive contribution of the research.

### **Recommendations**

The results tabulated in this survey suggest the continued importance of engaging students from the beginning of their college experience in *Transformational Sentness* – active deployment in village evangelism intended to birth new local churches. It has been shown that such deployment depends on a number of resourcing factors such as sponsorships for students from non-cash village economies and funding for transportation to rural locations on church planting ministry. I recommend that current leadership of SRLBC actively seek to develop partnerships locally and abroad to attract such resources. It is not averse to the rubric of “self-funding, self-governing and self-propagating” for supportive partnerships to be forged with committed believers and agencies in other localities. This, provided that there are no neo-colonial undercurrents in such support.

I have a tacit agreement with the National Executive Committee of the Church of the Foursquare Gospel in PNG to work with the College principals of the five Bible colleges around the country to assist them in their mission. I was invited to do so in 2008 and we held a preliminary meeting, but the venture lapsed for lack of resources. In a July 2019 meeting with the President of the Foursquare Gospel church in PNG, I was invited to submit a proposal for faculty training, as a result of groundwork done by my colleague in the church planting movements, the late Pastor Magi Goro who recommended the concept to the President in the weeks before.

Consequently, I will make myself available *pro bono* to work toward applying the results of this research in faculty development for the Foursquare Bible schools in PNG, and so seek to progress the Kingdom of God in that nation.

I recommend that all FGCPNG colleges engage in a season of strategic review of recruitment, curriculum, resourcing, and field education with a view to strengthening the FGCPNG with motivated and trained church planters for the sake of future harvest for the Kingdom of God. I further recommend FGCPNG colleges embrace *Transformational Sentness* as an operational paradigm. A renewed focus on evangelism through church planting would be a key contributor to the future health of FGCPNG churches in the nation. It would be my privilege to provide faculty development training to this end.

I further recommend that colleges similar in structure to LLBC in PNG consider embracing *Transformational Sentness* in their student practicum programs. Extensive deployment of students throughout their entire education sequence under experienced church planting faculty mentors is demonstrated to have a significant impact in rural PNG by planting numbers of socially constructive new congregations within the reach of a college.

It is likely that these same principles might find fruitful application in majority world contexts beyond PNG where similar social and economic conditions prevail. *Transformational Sentness* as a strategy is not overly expensive to implement, and the transforming experience in the lives of students and the launching of new congregations are achievable and laudable Gospel goals.

Even formal theological colleges with high level academic expectations and extended course lengths of three and four years might find *Transformational Sentness* a distinct enhancement to their programs, allowing for deep engagement of students in real ministry situations with church planting aspirations and expectations. Well-regarded theological educator Robert Banks seeks reform in this sphere with a renewed emphasis on personal formation<sup>93</sup> and community building but does not bring apprenticeship learning such as undergirds LLBC *Transformational Sentness* into focus (Banks 1999, 199f.). Thankfully in a new generation of theological educators there is recognition of the critical value of mentoring and apprentice-like learning in theological colleges. Ian Payne, for example, has a chapter “Reproducing Leaders through Mentoring” in *Tending the Seedbeds* (Payne 2010, 167).<sup>94</sup>

### Implications

The future of the FGCPNG is bright with potential to impact the nation with the life and society changing good news of the Gospel. But such will need

---

<sup>93</sup> This missing note is also espoused in Marvin Oxenham’s *Character and Virtue in Theological Education*. (Oxenham 2019)

<sup>94</sup> Payne includes an extensive comparative table of various approaches to Transformational Education, with the preferred approach to education as “Transformational”, which accords well with the findings of this research as *Transformational Sentness* (Harkness 2010, 175).

appropriately trained pastoral leaders and revamped colleges who can release graduates into pastoral ministry in a mode of *Transformational Sentness*. Change will require commitment and determination from the national executive of the church, and a willingness to adapt practice in colleges and among regional and provincial leaders.

The research conclusions, though limited to the Southern Region of the FGCPNG would certainly have broader applicability to the Foursquare church throughout PNG, and likely in the rest of the Pacific. Additionally, the results, particularly as summarised in the notion of *Transformational Sentness*, would likely be of value to other majority world settings involving rural and village life and modest educational levels.

Beyond this is the possibility of *Transformational Sentness* adding a new perspective to more formal and advanced theological training in developed settings. The traditional academy as the locus for theological and pastoral training is already much in flux. These research findings might find useful integration into more traditional patterns of theological education.

### **Further Research**

The limitations touched on in earlier chapters provide the impetus for recommending further research on several fronts.

Further research might survey a larger body of college graduates than was possible within the constraints of this study. A comparative research project across all of the FGCPNG colleges would provide useful information on the overall educational project. I recommend Foursquare PNG seek ways to assess current educational practice and propose future more fruitful pathways for training effective church planting pastors and church leaders.

In addition, a worthy research project would be to research the dynamics, conflicts, ethics and social and spiritual results of church planting in previously evangelised areas. The re-evangelisation of such regions is fraught with potential problems for the existing churches and believers, and for the incoming ministry. Issues of “sheep stealing”, backsliding and apostasy, and spiritual superiority attitudes are all worthy of further attention by researchers.

### **Epilogue**

Karl Barth writes, “...we have cause to speak modestly and humbly of what the Church is capable of...” (Barth, 11). As a passionate advocate for evangelism through church planting, it is salutary for me to reflect on the limitations of this approach, which I can tend to see as all-encompassing at times. Yet, as Emil Brunner observed, “the church exists by mission, just as fire exists by burning”(1931, 108), and the fire continues to burn!

It has been a wonderful, challenging, occasionally draining and discouraging journey to arrive at the end of this research. It has only been possible with the enthusiastic participation of my dear friend and colleague, the late Pastor Magi Goro, and the dozens of cheerful and determined graduates of LLBC who are the respondents in this research. It is my privilege to count them as friends and peers, and to sense that the distance between principal and student has largely vanished in time as we all seek to serve as co-labourers in the Lord’s harvest field.

These faithful ministers evidence in their own lives the outworking of *Transformational Sentness* as they continue to seek to reach more and more of their fellow Papua New Guineans with the Good News of Jesus Christ, and see them changed from one degree of glory to another into His likeness (2 Cor 3:18, Rom 8:29).

***Soli Deo gloria***

## REFERENCE LIST

- Addison, Steve. *Movements That Change the World*. Smyrna DE: Missional Press. 2000.
- . *What Jesus Started: Joining the Movement – Changing the World*. Downers Grove IL: IVP Books, 2012.
- . *Pioneering Movements: Leadership that Multiplies Disciples and Churches*. Downers Grove IL: IVP Press, 2015a.
- . “Rapid Mobilization: How the West Was Won.” *Mission Frontiers* 37.4 (July–August 2015): 38–41.  
<https://www.missionfrontiers.org/issue/article/rapid-mobilization>, (Accessed 1.1.2019).
- . *The Rise and Fall of Movements*. 100Movements Publishing, 2019.
- Alexander, Archibald. *The Log College – Biographical Sketches of the Founder and Principal Alumni Archibald Alexander (1772–1851)* 1845  
 www.countedfaithful.org. (Kindle ed.), 2013.
- Allen, Roland. *Missionary Methods: St Paul’s or Ours?* Lexington KY: ReadaClassic, (originally published: 1927), 2010.
- . *The Ministry of the Spirit: Selected Writings* edited by David M Paton. Cambridge: The Lutterworth Press, 1960.
- Anderson, Ray S. (ed). *Theological Foundations for Ministry*. Edinburgh: T&T Clark. 1979.
- Angrosino, Michael V. *Projects in Ethnographic Research*. Long Grove IL: Waveland Press, 2005.
- Anthony, Michael J. *Christian Education: Foundations for the Twenty First Century*. Grand Rapids, MI: Baker Academic, 2001.
- . (ed.). *Evangelical Dictionary of Christian Education*. Grand Rapids MI: Baker Academic, 2011.
- Alexander, Archibald (ed.). 1838. *Biographical Sketches of the Founder and Principal Alumni of the Log College*. Philadelphia PA: Presbyterian Board of Publication (reprint 2015).

- Arthur, Eddie. "Missio Dei and the Mission of the Church." Wycliffe Global Alliance. <https://static1.squarespace.com/static/56dee43ee321400514f98522/t/575c31a8e32140042bb2b7bb/1465659816891/3+MISS+301+Mag+3.pdf>. (Accessed 27.6.2020).
- Ashford, Bruce Riley (ed.) *Theology and Practice of Mission: God, the Church and the Nations*. Nashville TN: B&H, 2011.
- Aylett, Graham and Tim Green. "Theological Education by Extension (TEE) as a Tool for Twenty-first Century Mission." *Reflecting and Equipping for Christian Mission*. Edited by Stephen Bevans, Teresa Chai, Knud Jorgensen and Nelson Jennings. OCMS Regnum Edinburgh Anniversary Series Volume, #27, Oxford: Regnum Books International, 2015.
- Baab, Lynne M. Review of *Sentness: Six Postures of Missional Christians* by Kim Hammond and Darren Cronshaw, *Australian eJournal of Theology* 21.3 (December, 2014).
- Backfish, Elizabeth. "Transformative Learning Theory as a Hermeneutic for Understanding Tensions within Scripture." *Christian Scholar's Review* (Spring 2021) L:3 281–295.
- Baker, Graham. *From the Stone Age to the Shadow of the Cross*. Blacktown: Lighthouse Global Ministries, 2004.
- Ball, Les. *Transforming Theological Education. Student Experiences and Transformative Learning in Undergraduate Theological Education*. Preston: Mosaic Press, 2012.
- Banks, Robert. *Re-envisioning Theological Education: Exploring a Missional Alternative to Current Models*. Grand Rapids MI: Eerdmans, 1999.
- Bandura, Albert. *Social Learning Theory*. Upper Saddle River NJ: Prentice Hall, 1977.
- Barker, Patrick M. "The Relevance of James Loder's Grammar of Transformation for Pastoral Care and Counseling." *The Journal of Pastoral Care* 49:2, (1995): 158–166.
- Barna, George. *Grow Your Church from the Outside: Understanding the unchurched and how to reach them*. Ventura CA: Regal Books, 2002.
- Barth, Karl. *Dogmatics in Outline* (SCM Classics, Kindle ed.), 1949.



- Bates, Bob. *Learning Theories Simplified, and How to Apply them to Teaching*. London: Sage, 2016.
- Bavinck, J. H. *An Introduction to the Science of Missions*. Pittsburgh PA: Presbyterian & Reformed, 1960.
- Beale, David O. "The Log College." in *Faith of Our Fathers: Scenes from American Church History*, Mark Sidwell (ed.). Greenville, SC: BJU Press, (1991): 40–43. from <http://greatawakeningdocumentary.com/items/show/28>, (Accessed 30.7.2019).
- Beare, F. W. *The First Epistle of Peter* (3<sup>rd</sup> ed.), London: B. Blackwell, 1970.
- Benyon, Graham. *Planting for the Gospel: A hands-on guide to church planting*. Ross-shire: Christian Focus, 2011.
- Best Commentaries. *Commentaries on Acts*. <https://www.bestcommentaries.com/acts/> (Accessed 26.3.2021).
- Birks, Melanie and Jane Mills, *Grounded Theory – A Practical Guide* (2nd ed.), Los Angeles CA: Sage, 2015.
- Blauw, Johannes. *The Missionary Nature of the Church: A Survey of the Biblical Theology of Mission*. New York, Toronto, London: McGraw-Hill. Facsimile reprint, 1962.
- Blomberg, Craig. *Matthew, vol. 22, The New American Commentary*, Nashville TN: Broadman & Holman Publishers, 1992.
- Bloyne, Brian and Amy Bloyne. *It's Not Personal: Surviving and Thriving on the Journey of Church Planting*. Grand Rapids MI: Zondervan, 2012.
- Blumhofer, Edith L. *Aimee Semple McPherson: Everybody's Sister*. Grand Rapids MI: Eerdmans, 1993.
- Bock, Darrell L. *Luke: 9:51–24:53, Vol. 2, Baker Exegetical Commentary on the New Testament*. Grand Rapids MI: Baker Academic, 1996.
- Boer, Harry. *Pentecost and Missions*. Grand Rapids MI: Eerdmans, 1961.
- Bonfiglio, Ryan P. "It's time to rethink our assumptions about where theological education happens." *Christian Century*. Jan. 30, 2019. [christiancentury.org/article/opinion/it-s-time-rethink-our-assumptions-about-where-theological-education-happens](http://christiancentury.org/article/opinion/it-s-time-rethink-our-assumptions-about-where-theological-education-happens). (Accessed 7.2.2019).

- Bonhoeffer, Dietrich. *Life Together*. London: SCM Press (Kindle ed.), 1954.
- . *The Cost of Discipleship* (2<sup>nd</sup> ed.). London: SCM Press, 1959.
- Bosch, David. *A Spirituality of the Road*. Eugene OR: Wipf & Stock, 1979.
- . *Witness to the World: The Christian Mission in Theological Perspective*. Eugene OR: Wipf & Stock, 1980.
- . *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll NY: Orbis Books, 1991.
- . *Believing in the Future: Towards a Missiology of Western Culture*. Valley Forge PA: Gracewing, 1995.
- Bregman, Lucy. Review of *The Logic of the Spirit*, by James E. Loder, *The Journal of Religion*, (Oct. 1, 2009): 689–691.
- Brereton, Virginia. *Training God's Army: The American Bible School 1880–1940*. Bloomington, University of Indiana Press, 1990.
- Bromiley, Geoffrey (ed.), W. Kittel, Friedrich Gerhard. *Theological Dictionary of the New Testament*. Grand Rapids MI: Eerdmans Olive Tree Bible Electronic edition (TDNT) 1963.
- . W. Kittel, Friedrich Gerhard. *Theological Dictionary of the New Testament - Abridged Edition* Grand Rapids MI: Eerdmans, Word Search Bible Electronic edition (TDNTA), 2008.
- Brooking, Stuart (ed.). *Is it Working?: Researching Context to Improve Curriculum: A Resource Book for Theological Schools*. Carlisle: Langham Global Library. (Kindle ed.), 2019.
- Brown, George. *George Brown DD, Pioneer Missionary and Explorer*. London: Charles H Kelly, n.d.
- Browning, Don. *A Fundamental Practical Theology: Descriptive and Strategic Proposals*. Minneapolis MI: Augsburg Fortress, 1996.
- Bruce, A. B. *Training of the Twelve: Principles for Christian Leadership*. (Brighton Christian Classic Series Bk 6) Brighton Publishing LLC. (Kindle Ed.), n.d.
- Brunner, H. Emil. *The Word and the World*. London: SCM Press, 1931.

- Callaham, Scott & Will Brooks, Eds. *World Mission: Theology, Strategy, & Current Issues*. Bellingham WA: Lexham Press, 2019.
- Calvin, John. *Institutes of the Christian Religion*. (Beveridge Translation, Kindle ed.), nd.
- Cameron, Helen, Philip J. Richter & Douglas Davies. *Studying Local Churches*. London: SCM Press, 2011.
- Cameron, Helen & Catherine Duce. *Researching Practice in Mission and Ministry: A Companion*. London: SCM Press, 2013.
- Cardwell, Jerry D. *Social Psychology: A Symbolic Interaction Perspective*. Philadelphia PA: F.A. Davis, 1971.
- Carney, Steve. "KFSG switch represents a changing Southland", Los Angeles Times, (Feb 29, 2003). <https://www.latimes.com/archives/la-xpm-2003-feb-28-et-carney28-story.html> (Accessed 13.1.2020).
- Charmaz, Kathy. *Constructing Grounded Theory* (2<sup>nd</sup> ed.) London: Sage, 2014.
- Christopherson, Jeff. *Kingdom First: Starting Churches that Shape Movements*. Nashville TN: B&H Publishing, 2015.
- Church of the Foursquare Gospel. *This we Believe: The Articles of Faith for the Foursquare Church*. Los Angeles CA: Foursquare Mission Press, 2003.
- Cobbs, Anthony C, "Equipping Church Planters", EdD diss., Creighton University, 2018.  
<https://dspace2.creighton.edu/xmlui/bitstream/handle/10504/118734/Cobbs%20Dissertation%202018.pdf> (Accessed July 2019).
- Cockell, Jeanie and Joan McArthur-Blair. *Appreciative Enquiry in Higher Education: A Transformative Force*. (2<sup>nd</sup> ed.). San Francisco CA: Jossey-Bass, 2012.
- Cohen, Louis, Lawrence Manion & Keith Morrison. *Research Methods in Education*, (7<sup>th</sup> ed). London & New York: Routledge, 2011.
- Coleman, Robert R. *The Master Plan of Evangelism*: (2<sup>nd</sup> ed., abridged). Grand Rapids MI: Revell Spire, 2010.
- Coll, Regina. *Supervision of Ministry Students*. Collegeville MN. The Liturgical Press, 1992.

- Constitution of the Independent Nation of Papua New Guinea,  
[http://www.wipo.int/wipolex/en/text.jsp?file\\_id=199188#LinkTarget\\_1778](http://www.wipo.int/wipolex/en/text.jsp?file_id=199188#LinkTarget_1778)  
 (Accessed 11.3.2021).
- Conn, Harvie M. (ed). *Planting and Growing Urban Churches: From dream to reality*. Grand Rapids MI: Baker Books, 1997.
- Corbin, Juliet and Anselm Strauss. *Basics of Qualitative Research: Techniques and Procedures for developing grounded Theory*. Los Angeles CA: Sage, 2015.
- Cottrell, Stella. *Critical Thinking Skills: Developing Effective Analysis and Argument* (2<sup>nd</sup> ed). New York: Palgrave Macmillan, 2011.
- Creswell, John W. *Educational Research: Planning, conducting, and Evaluating Qualitative Research* (4<sup>th</sup> ed. international version). Pearson, 2012.
- . *A Concise Introduction to Mixed Methods Research*. Thousand Oaks CA: Sage Publications (Kindle ed.), 2015.
- Creswell, John W. and Cheryl N. Poth. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4<sup>th</sup> ed.). SAGE Publications, 2018.
- Cronshaw, D. “Re-envisioning Theological Education, Mission and the Local Church,” *Mission Studies* 28.1 (January 2011): 91–115.
- Cully, Kendiger Brubaker (ed). *The Westminster Dictionary of Christian Education*. Philadelphia PA: The Westminster Press, 1963.
- .and Iris V Cully (eds). *Harper’s Encyclopedia of Religious Education*. New York NY: Harper & Row, 1990.
- Darling, B. B. “Nash, Clifford Harris (1866–1958)”, *Australian Dictionary of Biography*. 1986. <http://adb.anu.edu.au/biography/nash-clifford-harris-7726>, (Accessed 12.8.2020).
- Das, Rupen. *Connecting Curriculum with Context: A Handbook for Context Relevant Curriculum Development in Theological Education (ICETE Series)* Langham Creative Projects. (Kindle Ed.), 2015.
- . *Compassion and the Mission of God: Revealing the Invisible Kingdom*. Carlisle, Cumbria: Langham Global Library, 2016.
- DeLock, A (Jos). “What about *Learning* in Practical Theological Studies? Toward More Conceptual Clarity” *Sage Open* April–June 2015, 1–12.

- Dennet, Jo Anne. *Thriving in another Culture: A Handbook for Cross-Cultural Missions*. Brunswick East NJ: Acorn Press, 1999 (reprint).
- Denzer, Matt, Review of *Re-envisioning Theological Education* by Robert J Banks, *Journal of Global Christianity*, 5:1 2019, 85–87.
- Dever, Mark. *The Church; The Gospel Made Visible*. Nashville TN: B&H Academic, 2012.
- Dockery, David S. *Theology, Church and Ministry: A Handbook for Theological Education*. Nashville TN: B&H Academic. (Kindle ed.), 2017.
- Docquier, Frédéric. “The brain drain from developing countries,” Université Catholique de Louvain, Belgium, and IZA, Germany, (2014).  
<https://wol.iza.org/uploads/articles/31/pdfs/brain-drain-from-developing-countries.pdf> (Accessed 8.7.2021).
- Drane, John. “Learning for Mission,” *ANVIL: Journal of Theology and Mission*. 32, 1. (n.d.): 1–3.
- Driver, John. *Images of the Church in Mission*. Scottdale PA: Herald Press, 1997.
- DuBose, Francis M. *God Who Sends: A Fresh Quest for Biblical Mission*. Nashville TN: Broadman Press. 1983
- Dueck, Gilbert R. “A Transformative Moment: Emerging Adult Faith Development in Conversation with the Theology of James E. Loder.” PhD diss., Free University of Amsterdam, 2017.
- Duffield, Guy P. and Nathaniel M. Van Cleave. *Foundations of Pentecostal Theology*. Los Angeles CA. LIFE Bible College, 1983.
- Eisner, Elliot W. *The Educational Imagination: On the Design and Evaluation of School Programs*. (2<sup>nd</sup> ed.). New York NY: Macmillan. 1985
- Elliston, Edgar J. *Introduction to Missiological Research Design*. Pasadena CA: William Carey Library. (Kindle ed.), 2011.
- Empart. *Partnership Impact Report 2015*. Melbourne, 2015.
- Engel, James F and Wilbert Norton. *What’s Gone Wrong with the Harvest: A Communication Strategy for the Church and World Evangelism*. Grand Rapids MI: Zondervan, 1975.

- Engel, James F. and William A. Dyrness. *Changing the Mind of Mission: Where Have We Gone Wrong*. Downers Grove IL: IVP, 2000.
- Escobar, Samuel. *A Time for Mission: The Challenge for Global Christianity*. Nottingham: IVP, 2003.
- Estep, James R. Jr., Michael J Anthony and Gregg R Allison. *A Theology for Christian Education*. Nashville TN: B&H Academic, 2008.
- . *Mapping out Curriculum in Your Church: Cartography for Christian Pilgrims*. Nashville TN: B&H Academic, 2012.
- Everist, Norma Cook. *The Church as Learning Community: A comprehensive guide to Christian Education*. Nashville TN: Abingdon, 2002.
- Fahlbusch, Erwin and Geoffrey W. Bromiley (editors). *Encyclopedia of Christianity* (5 Vols). Leiden: Brill/Grand Rapids MI: Eerdmans, 1999.
- Farley, Edward. *Theologia: The Fragmentation and Unity of Theological Education*. Philadelphia PA: Fortress Press, 1983.
- . *The Fragility of Knowledge: Theological education in the Church and the University*. Philadelphia PA: Fortress Press, 1988.
- Ferris, Robert W. with John R. Lillis and Ralph E. Enlow, Jr. *Ministry Education That Transforms ICETE Series Modelling and Teaching the Transformed Life*. Carlisle: Langham Global Library, (Kindle ed.), 2018.
- Flemming, Dean. *Contextualisation in the New Testament: Patterns for Theology and Mission*. Leicester: Apollos. 2005.
- Richard Fletcher “Interview – Converting By the Sword” *Christian History Institute*. <https://christianhistoryinstitute.org/magazine/article/interview-converting-by-the-sword> (Accessed 16.12.2019).
- Flett, John G. “A theology of missio Dei.” *Theology in Scotland* 21:1 (2014): 69–78.
- Ford, Lance and Brad Brisco. *The Missional Quest: Becoming a church of the long run*. Downers Grove IL, IVP Books, 2013.
- Foster, George M. *Traditional Cultures: and the Impact of Technological Change*. New York NY: Harper& Row, 1962.
- Fountain, A. Kay. (ed). *Theological Education in Cross-Cultural Context: Essays in Honor of John and Bea Carter*. Eugene OR: Wipf & Stock, 2016.

- Fowler, James W. *Stages of Faith the Psychology of Human Development and the Quest for Meaning*. New York NY: Harper & Row, (1981)
- Freidrich, Gerhard. “kēryssō” in Bromiley, Geoffrey W., Gerhard Kittel and Gerhard Friedrich. *Theological Dictionary of the New Testament: Abridged in One Volume*. Grand Rapids, MI: Eerdmans, WORDsearch Corp., 2008.
- Freire, Paulo. *Pedagogy of the Oppressed*. London: Penguin, 1970.
- Frost, Michael. *The Shaping of Things to Come: Innovation and Mission for the 21<sup>st</sup> century Church*. Peabody MA: Hendriksen, 2003.
- . (ed.). *Speaking of Mission: Eight Scholars Reimagine Global Mission for our Time*. Eastwood: Morling Press, 2006.
- . *The Road to Missional: Journey to the Center of the Church*. Grand Rapids MI: Baker Books, 2011.
- . *Surprise the World: The Five Habits of Highly Missional People*. Colorado Springs CO: Navpress, (Kindle ed.), 2016.
- Frost, Michael and Alan Hirsch. *The Faith of Leap: Embracing a Theology of Risk, Adventure and Courage*. Grand Rapids MN: Baker Books, 2011.
- Gangel, Kenneth O and James C. Wilhoit (eds.). *The Christian Educators Handbook of Adult Education*. Grand Rapids MN, Baker, 1993.
- Garrison, David. *Church Planting Movements: How God is Redeeming a Lost World*. Arkadelphia AR: WIGtake Resources, 2004.
- . “10 Church Planting Movement FAQs,” *Mission Frontiers* 33:2 (2011): 9–11.
- Getz, Gene A. *The Measure of a Healthy Church: How God Defines Greatness in a Church*. Chicago IL: Moody Publishers, 2007.
- Gibbs, Eddie. *I Believe in Church Growth*. Pasadena CA: Fuller Seminary Press, 1981.
- . *The Rebirth of the Church: Applying Paul’s Vision for Ministry in Our Post-Christian World*. Grand Rapids MN: Baker Academic, 2013.
- Gibbs, Philip. “Narrative and Context in a Practical Theology for Papua New Guinea,” *Australian eJournal of Theology* 9 (March 2007), 1–13)

- Giles, Kevin. *What on Earth is the Church: An Exploration in New Testament Theology*. Eugene OR: Wipf & Stock, 1995.
- Gilgun, Jane F. *The Intellectual Roots of Grounded Theory. Current Issues in Qualitative Research*. 1 (9), (Jan. 2010): Kindle loc. 5–170.
- Gillham, Simon. “Growing an Acacia tree: Towards an African Model of Theological Education.” *St Mark’s Review*, 240, 2. (2017).
- Gillham, Simon. “Growing an Acacia Tree: Towards an African Model of Theological Education.” *St Mark’s Review* 240, (2017): 108–127, <https://search.informit.org/doi/10.3316/informit.082723150421870>.
- Girao, William. *How to Understand the Bible Correctly*. Manila: OMF Literature Inc., 2001.
- Goheen, Michael W. *Introducing Christian Mission Today: Scripture, History and Issues*. Downers Grove IL: IVP Academic. 2014.
- Gonzalez, Justo L. *The History of Theological Education*. Nashville TN: Abingdon Press, 2015.
- Goslin II, Thomas S. *Church Without Walls*. Pasadena CA: Hope Publishing House. (Kindle ed.), 1984.
- Greear, J. D. *Gaining by Losing: Why the Future Belongs to Churches that Send*. Grand Rapids MN: Zondervan, 2015.
- Green, Michael. *Evangelism in the Early Church*. (Updated ed.) Guildford: Eagle Imprint, 1970.
- Greenbaum, Thomas, *The Handbook for Focus Group Research* (2<sup>nd</sup> ed.). Thousand Oaks CA: Sage Publications, 1998.
- Greenlee, David. “Wesley, John (1703–91)” in EDWM, 2000.
- Groome, Thomas. *Christian Religious Education: Sharing our Story and Vision*. San Francisco CA: Josey Bass, 1980.
- Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Theology*. Nottingham: IVP, 2007.
- Grunlan, Stephen A. and Marvin K Mayers, *Cultural Anthropology: A Christian Perspective*. (2<sup>nd</sup> ed.). Grand Rapids MN: Zondervan Academic, 1988.



- Guder, D. "Theological Formation for Missional Faithfulness after Christendom: A Response to Steve de Gruchy." In *Handbook of Theological Education in World Christianity: Theological Perspectives – Regional Surveys – Ecumenical Trends*, edited by D. Werner, D. Esterline, N. Kang and J. Raja, 51– 55. Eugene OR: Wipf and Stock, 2010.
- Handy, Wesley L. "Correlating the Nevius Method with Church Planting Movements: Early Korean Revivals as a Case Study." *Eleutheria: A Graduate Student Journal* 2, 1 (Jan 2012): 3–23.  
<https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1032&context=eleu>
- Hardy, Stephen. *Excellence in Theological Education: Effective Training for Church Leaders*. ICETE Series, Carlisle: Langham Global Library. (Kindle Ed.), 2006.
- Hammond, Kim and Darren Cronshaw. *Sentness: Six Postures of Missional Churches*. Downers Grove IL: IVP, 2014.
- Hanh, Christopher. *Doing Qualitative Research Using Your Computer: A Practical Guide*. London: Sage, 2008.
- Harkness, Allan. (ed). *Tending the Seedbeds: Educational Perspectives on Theological Education in Asia*. Quezon City: ATA, 2010.
- Harrison, Rodney, Tom Cheney and Don Overstreet. *Spin-Off Churches: How one Church Successfully Plants Another*. Nashville TN: B&H Academic, 2008.
- Hassan, Graham "Religion And Nation-State Formation In Melanesia: 1945 To Independence" PhD diss. Australian National University, Canberra, October 1989.
- Hashbany Rabi, "The Algerian Church is Crying Out: 'Come over and help us'" *ABTS Algerian Brief*. Nov 2019. <https://abtslebanon.org/2019/11/26/algeria-brief-november-2019/> accessed 12.7.2020.
- Hauerwas, Stanley. *A Community of Character: Towards a Constructive Social Ethic*. Notre Dame IN: University of Notre Dame Press, 1981.
- Hauerwas, Stanley and William H. Willimon. *The Holy Spirit*. Nashville TN: Abingdon Press, 2015.
- Haught, John F. Review of "*The Knight's Move The Relational Logic of the Spirit in Theology and Science By James E. Loder and W. Jim Neidhardt*," *Journal of*

*the American Academy of Religion*, Volume LXIII.1 (Spring 1995): 168–169, <https://doi.org/10.1093/jaarel/LXIII.1.168>.

Hayford, Jack (ed.), *The New Spirit-Filled Life Bible*. Nashville TN: Thomas Nelson Bibles, 2002.

Hayton, James. PhD: *An Uncommon Guide to Research, Writing & PhD life*. (Kindle ed.), 2015.

Heaton, Robert. *Is It Working? Researching Context to Improve Curriculum A Resource Book for Theological Schools (ICETE Series)*. Cumbria: Langham Global Library, 2018.

Hendricks, Howard. *Teaching to Change lives: Seven Proven Ways To Make Your Teaching Come Alive*. Colorado Springs CO: Multnomah Books, 1987.

Hertzberg, Hutz H. “Young Evangelical Church Planters”, *Theological Education*, (2008) 24, 2. 67–78.

Hesselgrave, David J. “Contextualization and Revelational Epistemology”, in *Hermeneutics, Innerancy and the Bible*, eds. Earl D. Radmacher and Robert J Preus. Grand Rapids MI: Zondervan 1984: 693–738.

———. *Planting Churches Cross Culturally*. (2<sup>nd</sup> ed.). Grand Rapids MI: Baker Books, 2000.

Hibbert, Richard Yates. “The Place of Church Planting in Mission: Towards a Theological Framework”, *Evangelical Review of Theology*, (2009) 33:4: 316–331.

Hibbert, Richard and Evelyn Hibbert. *Leading Multicultural Teams*. Pasadena CA: William Carey Library, 2014.

———. *Training Missionaries: Principles and Possibilities*. Pasadena CA: William Carey Library, 2016.

———. *Walking together on the Jesus Road: Intercultural Discipling*. Pasadena CA: William Carey Library (Kindle ed.), 2018.

Hiebert, Paul G. *Cultural Anthropology*. (2nd ed.) Grand Rapids MI: Baker Books, 1983.

———. *Anthropological Insights for Missionaries*. Grand Rapids MI: Eerdmans, 1985.

- . *Transforming Worldviews: An Anthropological Understanding of How People Change*. Grand Rapids MI: Baker Academic, 2008.
- . *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions*. Grand Rapids MI: Baker, 2009.
- Hiebert, Paul G and Eloise Hiebert Meneses. *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant and Urban Societies*. Grand Rapids MI: Baker, 1995.
- Hill, Graham. *Salt, Light and a City: Ecclesiology for the Global Missional Community* (2<sup>nd</sup> ed.), Eugene OR: Cascade Books, 2017.
- Hillgard, Ernest R. and Gordon H. Bower. *Theories of Learning*. Englewood Cliffs NJ: Prentice Hall, 1980.
- Hirsch, Alan. *The Forgotten Ways: Reactivating the Missional Church*. Grand Rapids MI: Brazos Press, 2006.
- Hirsch, Alan and Darryn Altclass. *The Forgotten Ways Handbook: a Practical Guide for Developing Missional Communities*. Grand Rapids MI: Brazos Press, 2009.
- Hirsch, Alan and Debra Hirsch. *Untamed: Reactivating a Missional form of Discipleship*. Grand Rapids MI: Baker Books, 2010.
- Hogbin, Ian (ed.). *Anthropology in PNG*. Melbourne: MUP, 1973.
- Hogue, David “Assessment and Institutional Improvement: A Case Study,” in *Models of Assessing Institutional Effectiveness: The Pilot School Project*, ” *Theological Education* 34.1 (1998): 29–39.
- Hood, Pat. *The Sending Church: The Church Must Leave the Building*. Nashville TN B&H Publishing Group, 2013.
- Hough, John C. and John B. Cobb. *Christian Identity and Theological Education*. Chico CA: Scholars Press, 1985.
- House, M. and D, Robertson. “Field based, supervised theological education.” *Ministry: International Journal for Pastors* 82 nos.7/8 (2010): 40–44. Retrieved from <http://www.ministrymagazine.org>.
- House, Paul R. *Bonhoeffer’s Seminary Vision: A Case for Costly Discipleship and Life Together*. Wheaton IL: Crossway Books, 2015.

- Hovey, Kevin George. *Before all else Fails - Read the Instructions: A Manual for Cross Cultural Christians!* Brisbane: Harvest Publications, 1995.
- . *Guiding Light: Contributions of Alan R Tippet Towards the Development and Dissemination of Twentieth Century Missiology. (American Society of Missiology Monograph vol, 38).* Eugene OR: Pickwick Publications, 2019.
- Howell, Brian M. and Jennell Williams Paris. *Introducing Cultural Anthropology: A Christian Perspective.* Grand Rapids MI: Baker Academic, 2011.
- Hudgins, Thomas W. *Luke 6:40 and the theme of Likeness Education in the New Testament.* Eugene OR: Wipf & Stock, 2014.
- Hughes, Mason and Virgene Hughes and Harold and Denise Abner. *5000 Arrows: A true account of Christ's Supernatural POWER AMONG Cannibals and Headhunters.* Lake Mary FL: Creation House, 2014.
- Human Rights Watch. *World Report 2017 – Papua New Guinea.*  
<https://www.hrw.org/world-report/2017/country-chapters/papua-new-guinea#49dda6> (Accessed 8.3.2020).
- Hyde, Douglas. *Dedication and Leadership.* Notre Dame IN: University of Notre Dame Press, 2014.
- Inglis, Holly J. *Sticky Learning: How Neuroscience Supports Teaching That's Remembered.* Minneapolis MI: Fortress, 2014.
- Ingram, George H. "The Story of The Log College." *Journal of the Presbyterian Historical Society (1901–1930)* 12: 8 (1927): 487–511.  
<http://www.jstor.org/stable/23323577>.
- Lausanne Committee for World Evangelization. *Making Disciples of Oral Learners.* Lausanne Occasional Papers no. 54, 2004
- Jaison, Jessy. *Qualitative Research and Transformative Results: A primer for students and mentors in Theological Education.* Bangalore: SAIACS Press, 2018.
- Jarvis, Peter. *The Practitioner Researcher: Developing Theory from Practice.* San Francisco CA: Jossey Bass, 1999.
- Jenson, Rick. "Transformative Learning Theory and the Christian in Gathered Worship" (Masters Thesis, Covenant Seminary MO, 2013).

- Jester, J. Stephen. "Mentoring, modelling and mandating Leadership influences on the perceptions and activities of church planters in West Africa." *Missiology: An International Review* 47(4) 2019: 395–409.
- Jones, Andrew. "9 Reasons NOT to Plant a Church in 2012- Why church planting may no longer be the best vehicle for evangelism" *Christianity Today*, Jan 18, 2012 <https://www.christianitytoday.com/pastors/2012/january-online-only/9-reasons-not-to-plant-church-in-2012.html>
- Jones, L. Gregory & Stephanie Paulsell (Eds.). *The Scope of our Art: The Vocation of the Theological Teacher*. Grand Rapids MI: Eerdmans, 2002.
- Johnstone, Patrick. *The Future of the Global Church: History, Trends, and Possibilities*. Milton Keynes: Authentic Media, 2011.
- Joyce, Bruce and Emily Calhoun and David Hopkins. *Models of Learning Tools for Teaching*. (3<sup>rd</sup> ed.), Maidenhead. Berkshire: Open University/McGraw Hill, 2009.
- Joyce, Bruce, Marsha Weil and Emily Calhoun. *Models of Teaching* (8<sup>th</sup> ed.). Boston MA etc.: Pearson Education, 2011.
- Karkkainen, Veli-Matti. *The Spirit in the World: Emerging Pentecostal Theologies in Global Contexts*. Grand Rapids MI: Eerdmans, 2009.
- Keller, Tim. *The Missional Church*. New York MI: redeemercitycity.com, 2001.
- . *Center Church*. Grand Rapids MI: Zondervan, 2012.
- Keller, Tim and J Allen Thompson. *Church Planter Manual*. New York NY: Redeemer Church Planting Center, 2002.
- Kellogg Foundation. *Logic Model Development Guide*. Michigan MI: W.K. Kellogg Foundation, 2004.
- Kelsey, David H. *To Understand God Truly: What's Theological about a Theological School?* Louisville KY: Westminster/John Knox Press, 1992.
- . *Between Athens and Berlin: The Theological Education Debate*. Grand Rapids MI: Eerdmans, 1993.
- Kemp, Steve. "Church-based Theological Education" In *Encyclopedia of Christian Education Vol I*. George Thomas Kurian and Mark A. Lamport (eds). London: Rowman & Littlefield, 2015.

- Kemper, Thomas. "The *Missio Dei* in Contemporary Context." *International Bulletin of Missionary Research*, 38:4, October 2014: 188–190.
- Kiki, Grayaweng and Ed Parker. "Is There a Better Way to Teach Theology to Non-Western Persons? Research From Papua New Guinea That Could Benefit the Wider Pacific." *Australian eJournal Of Theology* 21.2 (Aug 2014): 108–124.
- . "Education that Enables and Satisfies." *Australian eJournal Of Theology*, 23.1 (April 2016) 43–55.
- Kirk, J Andrew. *The Church and the World: Understanding the relevance of Mission*. Milton Keynes: Paternoster, 2014.
- Klauber, Martin I. and Scott M. Manetsch. *The Great Commission: Evangelicals and the History of World Missions*. Nashville TN: B&H Academic, 2008.
- Klemm Herbert V. *Oral Communication of the Scripture: Insights from African Oral Art*. Pasadena CA: William Carey Library, 1982.
- Kolb, Robert. "Those Who Are Sent: Christ and His Church Christology, Missiology, and Ecclesiology in the Gospel of John." *Missio Apostolica: Journal of the Lutheran Society for Missiology* XX:1.39 (May 2012): 11–15.
- Köstenberger, Andreas J. *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (2<sup>nd</sup> ed.). New Studies in Biblical Theology 53. London: Apollos, 2020.
- Kovaks, Kenneth E. "The Relational Pneumatology of James E. Loder: Providing New Frameworks for the Christian Life." PhD diss. University of St Andrews, Fife, Scotland 2002.
- . *The Relational Theology of James E Loder: Encounter and Conviction*. New York NY: Peter Lang, 2011.
- Kraemer, Hendrik A. *The Christian Message in a Non-Christian World*. New York NY: International Missionary Council, 1947.
- Kurian, Thomas George and Mark A Lampert. *Encyclopedia of Christian Education*. (3 vols.) London: Rowman & Littlefield, 2015.
- Lall, Afai and Josh Howard. *Igniting Movements: Multiplying Churches in Dark Places*. Exponential e-book, 2015.

- Lanier, Sarah A. *Foreign to Familiar: A Guide to Understanding Hot and Cold Climate Cultures*. Hagerstown MD: McDougal Publishing, 2000.
- Lausanne Committee for World Evangelisation. *Cape Town Commitment*. <https://www.lausanne.org/content/ctcommitment#capetown>. 2010.
- Lausanne Movement. "The Pasadena Consultation: Homogenous Unit Principal" (Lausanne Occasional Paper 1), 1978. <https://lausanne.org/content/lop/lop-1>
- Leahy, Michael. *Explorations into Highland New Guinea 1930–1935*. Bathurst: Crawford House Press, 1994.
- Lee, Jong Hwa. "A Study of James E. Loder on Human Development in Relation to Church Ministry Leadership." *Torch Trinity Journal* 6 (2003): 100–107.
- Lee, Samuel, "Transformative metrics for holistic ministry in the marketplace", *Missiology: An International Review* 47.2 (2019): 121–139.
- Lee, Sylvia (ed.). *The Holy Spirit in Christian Education*. Springfield MO: Gospel Publishing House, 1988.
- Lewis, Donald M. and Richard V. Pierard. (eds). *Global Evangelicalism: Theology, History and Culture in Regional Perspective*. Downers Grove IL: IVP Academic, 2014.
- Liggins, Stephen "What we can learn from African Christians." *The Briefing*, (8 April, 2013) <http://thebriefing.com.au/2013/04/what-we-can-learn-from-african-christians/> (Accessed 4.2.2016).
- Lightfoot, J. B. *The Acts of the Apostles: A newly discovered Commentary* (The Lightfoot Legacy Vol. 1, Eds Ben Witherington III & Tod D. Still). Downers Grove IL: IVP Academic. 2014.
- Lillas, John R. "Theological Education, Historical Outline of" in Kurian & Lamport. *Encyclopedia of Christian Education III*. (qv).
- Lindt, Gillian "Nikolaus Ludwig, count von Zinzendorf: German religious leader" *Encyclopedia Britannica*, <https://www.britannica.com/biography/Nikolaus-Ludwig-Graf-von-Zinzendorf> (Accessed 1.3.2019).
- Lingenfelter, Judith E. and Sherwood G. Lingenfelter. *Teaching Cross Culturally: An Incarnational Model for Teaching and Learning*. Grand Rapids MI: Baker Academic, 2003.

- Lingenfelter, Sherwood G. *Leading Cross Culturally: Covenant Relationships for Effective Christian Leadership*. Grand Rapids MI: Baker. Academic, 2008.
- Lingenfelter, Sherwood G. and Marvin K. Mayers. (3<sup>rd</sup> ed.) *Ministering Cross Culturally: A Model for Effective Personal Relationships*. Grand Rapids MI: Baker Academic, 2016.
- Loder, James E. *Religious Pathology and Christian Faith*. Philadelphia PA, Westminster, 1966.
- . *The Transforming Moment*. (2<sup>nd</sup> ed.) Colorado Springs CO: Helmers & Howard, 1989.
- . *The Logic of the Spirit: Human Development in theological Perspective*. San Francisco CA: Jossey-Bass, 1998.
- . *Educational Ministry in the Power of the Spirit*. Eugene OR: Cascade Books, 2018.
- Loder, James E. and W. Jim Neidhardt. *The Knights Move: The Relational Logic of the Spirit in Science and Theology*. Colorado Springs CO: Helmers & Howard, 1992.
- Louw, Johannes P. and Eugene A. Nida, Editors *Greek-English Lexicon of the New Testament Based on Semantic Domains* Second Edition (Louw & Nida). New York NY: United Bible Societies, 1989.
- Luzbetak, Loius J. *The Church and Cultures*. Techny, IL: Divine Word Publications, 1970.
- McGavran, Donald. *Bridges of God. A Study in the Strategy of Missions*. Eugene OR: Wifp and Stock, originally pub. by Word Dominion Press 1955 (reprint 2005).
- McGavran, Donald and Winfield C. Arn. *Ten Steps for Church Growth*. New York NY: Harper and Row, 1977.
- McGavran, Donald and C. Peter Wagner. *Understanding Church Growth*. (3<sup>rd</sup> ed.). Grand Rapids MI: Eerdmans, 1990.
- McIntosh, Gary L. *Biblical Church Growth*. Grand Rapids MI: Baker, 2003.
- (ed.). *Evaluating the Church Growth Movement: Five views*. Grand Rapids MI, Zondervan, 2004.



- McKinley, Mike. *Church Planting is for Wimps: How God Uses Ordinary Messed-up People to Plant Ordinary churches That Do Extraordinary Things*. Wheaton IL: Crossway, 2010.
- McKinney, Larry J. "Bible College Movement" in *Evangelical Dictionary of Christian Education*. Grand Rapids MI: Baker Academic, 2011, 71–72.
- McNeil, Reggie. *Missional Communities: The Rise of the Post-Congregational Church*. San Francisco CA: Jossey Bass, 2011.
- Macchia, Frank D. *Baptised in the Spirit: A Global Pentecostal Theology*. Grand Rapids MI: Zondervan, 2006.
- Malins, Ian. *Jesus of Nazareth: Studies in the Life of Christ*. Wewak: Christian Books Melanesia, 1981.
- . *Christian Marriage and Family Life*. Wewak: Christian Books Melanesia, 1987.
- . *Come Follow Me*. Wewak: Christian Books Melanesia, 1997.
- Malphurs, Aubrey. *Planting Growing Churches for the 21<sup>st</sup> Century*. (3<sup>rd</sup> ed.) Grand Rapids MI: Baker. 2004.
- . *A New Kind of Church: Understanding Models of Ministry for the 21<sup>st</sup> Century*. Grand Rapids MI: Baker, 2007.
- . *The Nuts and Bolts of Church Planting: A Guide to Starting Any Kind of Church*. Grand Rapids MI: Baker, 2011.
- Mandryk, Jason. *Operation World: The Definitive Prayer Guide to Every Nation*. Colorado Springs CO: Biblica, 2010.
- Mani, M. *Marital Violence in Papua New Guinea: A Theological Critique and Response* PhD diss, University of Otago, 2018. Retrieved from <http://hdl.handle.net/10523/8756>
- Marmon, Ellen L. "Cross-Cultural Field Education: A Transformative Learning Experience." *Christian Education Journal* 7.1 (May 2010): 70–83. <https://doi.org/10.1177/073989131000700105>.
- Maxwell, John. *The 360 Degree Leader: Developing Your Influence from Anywhere in the Organization*. Nashville TN: Nelson, 2011.

- Maykut, Pam & Richard Morehouse. *Beginning Qualitative Research: A Philosophical and Practical Guide*. London: The Falmer Press, 1994.
- Mezirow, Jack. *Transformational Dimensions of Adult Learning*. San Francisco CA: Jossey Bass, 1991.
- Mier, J.D. "Lessons learned from John Maxwell." (27 June 2019), retrieved from <http://sourcesofinsight.com/lessons-learned-from-john-maxwell/>
- Mikoski, Gordon S. and Richard R. Osmer. *With Piety and Learning: The History of Practical Theology at Princeton Theological Seminary*. International Practical Theology Vol 11. Zurich: Lit Verlag, 2011.
- Miles, M. B. and A. M. Huberman. *Qualitative Data Analysis: An Expanded Sourcebook* (2<sup>nd</sup> ed.). Thousand Oaks, CA: Sage Publications, 1994.
- Millet, Delbert C. *Handbook of Research Design and Social Measurement*. (5<sup>th</sup> Ed). Newbery Park CA: Sage Publications, 1991.
- Milton, Michael. *Deep Roots: A Biblical and Theological Framework for Church Planting*. Weddington NC: Bethesda Publishing Group, 2018.
- Minnear, Paul S. *Images of the Church in the New Testament*. Louisville KY: John Knox Press, 2004.
- Moe, David. "The problems and Prospects of Contextual Theology Models: A response to Stephan Bevans." *AJMA* 11.1. (June 2017).
- Moon, Jongyoon. *Mark as Contributive Amanuensis of 1 Peter?* Berlin: Lit Verlag, 2009.
- Moore, Ralph. *Starting a New Church: The Church Planters Guide to Success*. Ventura CA: Regal Books, 2002.
- . *How to Multiply Your Church: The Most Effective Way to Grow*. Ventura CA: Gospel Light, 2009.
- Moreau, Scott A. "Contextualization: From an Adapted Message to an Adapted Life." in *The Changing Face of World Missions*. Eds. Michael Pockock, Gailyn Van Rhee and Douglas McConnell, Grand Rapids: Baker, 2005: 321–328.
- . *Contextualization in World Missions: Mapping and Assessing Evangelical Models*. Grand Rapids MI: Kregel Academic, 2012.

- Moreau, Scott A, Harold A. Netland, Charles Edward van Engen and David Burnett (eds). *Evangelical Dictionary of World Missions*. Grand Rapids MI: Baker, 2000.
- Moreau, Scott A, Gary R. Corwin and Gary B. McGee. *Introducing World Missions: A Biblical, historical and practical survey*. Grand Rapids MI: Michigan, 2004.
- Morgan, David L. *The Focus Group Guidebook (Focus Group Kit 1)*. Thousand Oaks CA: Sage Publications, 1998.
- . *Focus Groups as Qualitative Research (2<sup>nd</sup> ed. Qualitative Research Methods Series 16)*. Thousand Oaks CA: Sage Publications, 1997.
- Moschella, Mary Clark. *Ethnography as Pastoral Practice.: An Introduction*. Cleveland OH: The Pilgrim Press, 2008.
- Mouw, Richard J. *Restless Faith: Holding Evangelical Beliefs in a World of Contested Labels*. Grand Rapids MI: Brazos Press, 2019.
- Muck, Terry, Harold A Netland and Gerald R McDermott (eds). *Handbook of Religion.: A Christian Engagement with Traditions, Teachings and Practices*. Grand Rapids MI: Baker Academic, 2014.
- Mullholland, Kenneth. “Donald McGavran’s Legacy to Evangelical Missions.” *Missio Nexus* (January 1, 1991). <https://missionexus.org/donald-mcgavrans-legacy-to-evangelical-missions/>, (Accessed 16.4.2021).
- Murray, Stuart. *Planting Churches: A Framework for Practitioners*. Milton Keynes: Paternoster, 2008.
- Navigators, The. *Design for Discipleship*. Colorado Springs CO: Navpress, 2010.
- Nehrbass, Kenneth. *Christianity and Animism in Melanesia: Four Approaches to Gospel and Culture*. Pasadena CA: William Carey Library, 2012.
- Nelson, Gary V., Gordon W. King and Terry G. Smith. *Going Global: A Congregation’s Introduction to Mission Beyond Our Borders*. St Louis MO: Chalice Press, 2011.
- Nevius, John Livingstone. *The Planting and Development of missionary Churches*. Petrocast e-books, (Kindle ed.), 1899.
- Newbigin, Leslie. *The Household of God: Lectures on the Nature of the Church*. New York NY: Friendship Press, 1953.

- . *Foolishness to the Greeks: The Gospel and Western Culture*. Grand Rapids MI: Eerdmans, 1986.
- . *The Gospel in a Pluralist Society*. Grand Rapids MI: Eerdmans, 1989.
- . *The Open Secret: An Introduction to the Theology of Mission* (Revised ed.). Grand Rapids MI: Eerdmans, 1995.
- Newcastle University. “Jigsaw Collaborative learning activity”,  
[https://www.newcastle.edu.au/\\_\\_data/assets/pdf\\_file/0016/109600/Jigsaw-learning-activity.pdf](https://www.newcastle.edu.au/__data/assets/pdf_file/0016/109600/Jigsaw-learning-activity.pdf) (Accessed 26.8.2020).
- Niditch, Susan. *Oral World and Written Word: Orality and Literacy in Ancient Israel*. London: SPCK, 1996.
- Northey, Margaret, Bradford A. Anderson, and Joel N. Lohr. *Making Sense: A Student’s Guide to Research and Writing*. (2<sup>nd</sup> ed). Oxford: OUP, 2012.
- Nussbaum, Stan. *A Reader’s Guide To Transforming Mission*. Maryknoll NY: Orbis Books. (Kindle ed.), 2005.
- Nye, Rebecca. Review of *The Logic of the Spirit in Human Thought and Experience*, Edited by D. R. Wright and K. J. White. *Believing* (Jan 1, 2018): 407–409.
- O’Connell, Patrick. “The 5 steps of Leadership Development” (2020).  
<https://www.aspengroup.com/blog/five-steps-of-leadership-development>
- O’Leary, Zina. *The Essential Guide to doing your Research Project*. Los Angeles CA: Sage, 2014.
- Olhoff, Jim. *How to Write a Literature Review*. Farmington, MN: Sparrow Media Group, Inc. (Kindle ed.), 2011.
- Olson, Matthew H. and B. R. Hergenhausen. *An Introduction to Theories of Learning* (9<sup>th</sup> ed.). Upper Saddle River NJ: Pearson, 2013.
- Operation Mobilisation (OM). “Church Planting” <https://www.om.org/en/church-planting> (Accessed 12.5.2021).
- Osmer, Richard R. *Practical Theology: An Introduction*. Grand Rapids MI: Eerdmans, 2008.
- Ott, Bernhard. *Understanding and Developing Theological Education*. Cumbria: Langham Global Library, 2016.

- Ott, Craig, Stephen J. Strauss with Timothy J. Tennent. *Encountering the Theology of Missions: Biblical Foundations, Historical Developments, and Contemporary Issues*. Grand Rapids MI: Baker Academic, 2010.
- Ott, Craig and Gene Wilson. *Global Church Planting: Biblical Principles and Best Practices for Multiplication*. Grand Rapids MI: Baker, 2011.
- Ott, Craig and J. D. Payne (eds). *Missionary Methods, Research, Reflection and Realities*. Pasadena CA: Wm Carey Library, 2013.
- Ott, Craig (ed.). *The Mission of the Church: Five Views in Conversation*. Grand Rapids MI: Baker Academic, 2016.
- Oxenham, Marvin. *Character and Virtue in Theological Education: An Academic Epistolary Novel*. Carlisle, Cumbria: Langham Global Library, 2019.
- . “Is Theological Education Going Back to Church: <https://www.facebook.com/photo?fbid=886791275158581&set=a.108393292998387>, (Accessed 17.6.2020).
- Paas, Stefan and Arik Vos. “Church Planting and Church Growth in Western Europe: An Analysis.” *International Bulletin of Mission Research*. 40:3 (2016), 243–252.
- Palmer, Parker. *To Know as we are Known*. San Francisco CA: Harper One, 1993.
- . *The Courage to Teach: Exploring the Inner Landscape of a Teacher’s Life* (10<sup>th</sup> Anniv. ed.) New York NY: Wiley (Kindle ed.), 2007.
- Paproth, Darrell N. *Failure is not Final: A life of C. H. Nash*. Sydney: Centre for the Study of Australian Christianity. 1997.
- Payne, J. D. *Missional House Churches: Reaching our Communities with the Gospel*. Milton Keynes: Paternoster, 2007.
- . *Apostolic Church Planting.: Birthing New Churches From New Believers*. Downers Grove IL: IVP Books, 2015.
- Payne, Ian. “Reproducing Leaders through Mentoring” in Allan Harkness *Tending the Seedbeds*, Quezon City: ATA, 2010.
- Pazmino, Robert W. *Principles and Practices of Christian Education from an Evangelical Perspective*. Eugene OR: Wipf and Stock, 1992.

- . *God our Teacher: Theological Basics in Christian Education*. Grand Rapids MI: Baker Academic, 2001.
- . *Foundational Issues for Christian Education: An Introduction in Evangelical Perspective*. Grand Rapids MI: Baker Books, 2008.
- Pelikan, Jaroslav. *Brazos Theological Commentary on the Bible: Acts*. Grand Rapids MI: Brazos, 2005.
- Peters, George W. *A Theology of Church Growth*. Grand Rapids MI: Zondervan, 1981.
- Phillips, James M. and Robert T. Coole (Eds.). *Towards the 21<sup>st</sup> Century in Christian Mission*. Grand Rapids MI: Eerdmans, 1993.
- Pioneers. “Papua New Guinea Orality Project” <https://pioneers.org/projects/papua-new-guinea-orality-project>, (Accessed 9.7.2020).
- Plantinga, Cornelius Jr. *Engaging God’s World” A Christian Vision of Faith, Learning, and Living*. Grand Rapids MI: Eerdmans, 2002.
- Pleuddemann, James E. *Leading Across Cultures: effective Ministry and Mission in the Global Church*. Downers Grove IL: IVP Academic, 2009.
- Princetoniana. “Log College.” Princeton.edu.  
<https://princetoniana.princeton.edu/history/early-years/log-college> (Accessed 1.7.2019).
- Pospisil, Leopold. *The Kapauku Papuans of West Papua* (2<sup>nd</sup> ed.), New York NY: Holt, Rinehart and Winston, 1978.
- Price, David. *Live in Tents - Build Only Altars: Gilbert McArthur - His Story*. Vermont South VT: MST Press, 2019.
- Qiao Mengduo and Jin Xiaoling “Jigsaw Strategy as a Cooperative Learning Technique: Focusing on the Language Learners.” *Chinese Journal of Applied Linguistics*. 33.4 (Aug 2010): 113–125.
- Ramachandra, Vinoth. *The Recovery of Mission: Beyond the Pluralist Paradigm*. Milton Keynes: Paternoster, 1996.
- Rannells, Peter and Elesallah Matatier. *PNG Fact Book*. Melbourne: Oxford University Press, 3<sup>rd</sup> Edition, 2005.
- Reapstone, Jim. “Zinzendorf, Nikolaus Ludwig, von (1700–1760)” in EDWM.

- Rengstorff, K. H. “ἀποστέλλω *apostéllō*” in Bromiley *Theological Dictionary of the New Testament* (TDNT) Grand Rapids MI, 1963. Volume. I, 398–447.
- Richards, Lawrence O. *A Theology of Christian Education*. Grand Rapids MI: Zondervan, 1975.
- Roberts, Bob. Jr. *The Multiplying Church: The New Math for Starting New Churches*. Grand Rapids MI: Zondervan, 2008.
- Robinson, Martin. *Planting Mission-Shaped Churches Today*. Oxford: Monarch Books, 2006.
- Romanowski, Michael H. and Terri McCarthy. *Teaching in a Distant Classroom. Crossing Borders for Global Transformation*. Downers Grove IL: IVP, 2009.
- Rowdon, Harold H. “Theological Education in Historical Perspective.” *Vox Evangelica* 7 (1971): 75–87.
- Rugg, Gordon and Marian Petre. *A Gentle Guide to Research Methods*. New York NY: McGraw Hill/OUP, 2007.
- Rush, Vincent. Review of *The Transforming Moment*, by James E. Loder. *Cross Currents*, Jan 1, 1982: 358–361.
- Russinger, Greg and Alex Fields (eds). *Practitioners: Voices within the Emerging Church*. Ventura CA: Gospel Light, 2005.
- Ryan, Peter (ed). *Encyclopaedia of Papua New Guinea*. Melbourne: Melbourne University Press, (3 vols), 1972.
- Rynkiewicz, Michael Soul, *Self and Society: A Post-Modern Anthropology for Missions in a Postcolonial World*. Eugene OR: Wipf and Stock, 2012.
- Saccone, Steve. *Protege: Developing Your Next Generation of Church Leaders*. Downers Grove IL: IVP, 2012.
- Sahlins, Marshall D. and Elman R. Service (Eds.). *Evolution and Culture*. Michigan: Ann Arbor Paperbacks, 1988.
- Saldana, Johnny. *The Coding Manual for Qualitative Researchers* (2<sup>nd</sup> ed.). London: Sage Publications, 2013.
- Sample, Tex. *Ministry in an Oral Culture: Living with Will Rogers, Uncle Remus & Minnie Pearl*. Louisville KY: Westminster/John Knox Press, 1994.

- Schaller, Lyle. *44 Questions for Church Planters*. Nashville TN: Abingdon, 1991.
- Scharen, Christian. *Fieldwork in Theology: Exploring Social Context of God's work in the World*. Grand Rapids MI: Baker Academic, 2015.
- Schering, Eric. *Ten Hot Topics*. (Revised ed.). Wewak: Christian Books Melanesia, 2015.
- . *11 More Hot Topics* (Revised ed.). Wewak: Christian Books Melanesia, 2016.
- Schindler, Dietrich. *The Jesus Model: Planting Churches the Jesus Way*. Carlisle: Piquant Editions, 2015.
- Schleiermacher, Friedrich. *Brief Outline of the Study of Theology*. Translated by Terrence N. Tyce. Atlanta GA: John Knox Press, 1977.
- Schnabel, Eckhard J. *Early Christian Mission, Vol. II: Paul and the Early Church*. Leicester: Apollos, 2004.
- Schwarz, Christian A. *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*. Brisbane: NCD Australia, 2006.
- Searcy, Nelson and Kerrick Thomas. *Launch: Starting a New Church from Scratch*. Grand Rapids: Baker Books MI, 2017.
- Seidman, Irving. *Interviewing As Qualitative Research: A Guide For Researchers In Education and the Social Sciences* (4<sup>th</sup> ed.). New York NY: Teacher's College Press. (Kindle ed.), 2013.
- Selinger, Jeffrey J. *College (Un)bound: The Future of Higher Education and What it Means for Students*. Boston MA: New Harvest, 2013.
- Sensing, Tim. *Qualitative Research: A Multi Methods Approach to Projects for Doctor of Ministry Theses*. Eugene OR: Wipf and Stock, 2011.
- Seymour, Jack. *Searching the Way of Jesus: Educating Christians for Faithful Living*. Nashville TN: Abingdon, 2014.
- Shaw, Perry. *Transforming Theological Education. A Practical Handbook for Integrative Learning*. Carlisle: Langham Global Library, 2014.
- . "Holistic and Transformative: Beyond a Typological Approach to Theological Education." *Evangelical Review of Theology* 40.3 (2016): 205–216.



- . and Havilah Dharamraj (eds): *Challenging Tradition: Innovation in Advanced Theological Education* (ICETE Series) (Kindle ed.), 2018.
- Shaw, R. Daniel and Charles E. Van Engen. *Communicating God's Word in a Complex World. God's Truth or Hocus Pocus*. New York, Oxford: Rowman and Lithfield Publishers, 2003.
- Shenk, David W. and Ervin R. Stutzman. *Creating Communities of the Kingdom: New Testament Models of Church Planting*. Scottsdale AZ: Herald Press, 1988.
- Shenk, Wilbert H. (ed.). *Exploring Church Growth*. Eugene OR: Wipf & Stock, 1983.
- Sherlock, Charles. *Uncovering Theology: The Depth, Reach and Utility of Australian Theological Education*. Hindmarsh SA: ATF Press, 2009.
- Shive, Dave. "Rethinking Missio Dei: Temporally Remedial or Eternally Doxological?", *International Journal of Frontier Missiology* 37:1 (Spring 2020): 25–30.
- Sills, M. David. *Changing World, Unchanging Mission. Responding to Global Challenges*. Downers Grove IL: IVP, 2015.
- Silva, Moises. (Revising ed.) *New International Dictionary of New Testament Theology* (Second ed.). Grand Rapids MI: Zondervan, 2114.
- Smith, David I. and James K. A. Smith (eds.). *Teaching and Christian Practices: Reshaping Faith and Learning*. Grand Rapids MI: Eerdmans, 2011.
- Smith, E. Elbert. *Church Planting by the Book*. Fort Washington PA: CLC Publications, 2015.
- . "Church Planting" In *Evangelical Dictionary of World Missions*. Scott A Moreau *et. al.*, (eds). Grand Rapids MI: Baker, 2000.
- Smith, Linda Tuhiwai. *Decolonizing Methodologies: Research and Indigenous People* (2<sup>nd</sup> ed.). London: Zed Books, 2012.
- Spradley, James P. and David W. McCurdy. *Anthropology: The Cultural Perspective*. (2nd ed.). New York: Wiley, 1980.
- Spradley, James P. *Participant Observer*. Belmont CA: Wadsworth Cengage Learning, 1980.

- Stanley, Andy. *Deep and Wide: Creating Churches Unchurched People Love to Attend*. Zondervan MI, 2013.
- Stetzer, Ed. *Planting Missional Churches*. Nashville TN: B&H Academic, 2006.
- Stetzer, Ed and Warren Bird. *Viral Churches: Helping Church Planters Become Movement Makers*. Grand Rapids MI: Baker Books, 2010.
- Stetzer, Ed. "Towards Missional Effectiveness: The Mark of Sentness (Part 5)" *Christianity Today* (Jan 4, 2017, accessed 14.1.2021).  
<https://www.christianitytoday.com/edstetzer/2017/january/towards-missional-effectiveness-mark-of-sentness-part-5.html>.
- Stewart, David W., Prem M Shamdasani & Dennis W. Rook. *Focus Groups: Theory and Practice. (Applied Social Research Methods, 2<sup>nd</sup> ed.)*. Thousand Oaks CA: Sage Publications, 2007.
- Stone, Howard W. and James O. Duke. *How to Think Theologically* (2<sup>nd</sup> ed). Minneapolis MN: Fortress Press, 2006.
- Stoodley, Colin Ross. "Perspectives of Training, Coaching, Formation and Access for Church Planting in Australia", MEd diss. ACU, 2012.  
<https://researchbank.acu.edu.au/cgi/viewcontent.cgi?article=1400&context=theses>
- Stott, John and Christopher J. Wright. *Christian Mission in a Non-Christian World. (updated and expanded)*. London: IVP, 2015.
- Sun, Wendel. "New Testament Theology and World Mission" In *World Mission: Theology, Strategy, and Current Issues*, eds. Scott N. Callaham and Will Brooks, Kindle Locations 28–29. Bellinham WA: Lexham Press 2019.
- Sundquist, Scott. *Understanding Christian Mission: Participation in Suffering and Glory*. Grand Rapids MI: Baker Academic, 2013.
- Surratt, Geoff, Greg Ligon and Warren Bird. *The Multi-Site Church Revolution*. Grand Rapids MI: Zondervan, 2006.
- Sutcliffe, John M. (ed). *A Dictionary of Religious Education*. London: SCM Press, 1984.
- Swinton, John & Harriet Mowat. *Practical Theology and Qualitative Research*. London: SCM, 2006.

- Taylor, John V. *The Go-Between God: The Holy Spirit and Christian Mission*. London: SCM Press, 1972.
- Taylor, Marvin (ed.). *An Introduction to Christian Education*. Nashville TN: Abingdon Press, 1966.
- Tennent, Timothy C. *Invitation to World Missions: A Trinitarian Missiology for the Twenty-First Century*. Grand Rapids MI: Kregel Academic & Professional, 2010.
- . “Lausanne And Global Evangelicalism: Theological Distinctives And Missiological Impact” in *The Lausanne Movement: A Range of Perspectives*. Edited by Lars Dahle. Regnum Edinburgh Centenary Series Volume 22, Oxford: Regnum Books, 2014.
- Thielicke, Helmut. *A Little Exercise for Young Theologians*. Grand Rapids MI: Eerdmans, 1962.
- Thompson, J. Allen. *Coaching Urban Church Planters: Growing Visionary Leaders, Vital Churches and Multiplication Movements in the City*. New York NY: Redeemer Church Planting Centre, 2005.
- Thwaites, James. *The Church beyond the Congregation: The Strategic Role of the Church in the Postmodern Era*. Carlisle, Cumbria: Paternoster Press, 1999.
- Tomson, Allan J. *The Acts of the Risen Lord Jesus: Luke’s Account of God’s Unfolding Plan*. Downers Grove IL: Apollos, 2011.
- Timmins, Steve. *Multiplying Churches: Exploring God’s Mission Strategy*. Fearn, Ross-shire: Christian Focus Publications, 2016.
- Tippett, Alan. *Solomon Islands Christianity: A Study in Growth and Obstruction*. London: Lutterworth Press, 1967.
- . *Church Growth and the Word of God*. Grand Rapids MI: Eerdmans, 1970.
- . *People Movements in Southern Polynesia*. Chicago: Moody Press, 1971.
- . *Verdict Theology in Missionary Theory*. Pasadena CA: William Carey Library, 1973.
- . *Aspects of Pacific Ethnohistory*. Pasadena CA: William Carey Library, 1973.
- . *The Deep Sea Canoe: The Story of Third World Missionaries in the South Pacific*. Pasadena CA: William Carey Press, 1977.

- . *Oral Tradition and Ethnohistory: The Transmission of Information and Social Values in Early Christian Fiji 1835–1905*. Canberra: St Marks Library, 1980.
- . *Introduction to Missiology*. Pasadena CA: William Carey Library, 1987.
- . “Christopaganism or Indigenous Christianity.” *Global Missiology* 4.3 (July 2006): 13-34.
- . *The Jesus Documents. The Missiology of Alan R Tippet Series*. Edited by Doug Priest, Series Editor. Pasadena CA: William Carey Library, 2012.
- . *The Ways of the People. The Missiology of Alan R Tippet Series*. Doug Priest, Series Editor. Pasadena CA: William Carey Library, 2013.
- . *The Road to Bau: The Autobiography of Joeli Bulu. The Missiology of Alan R Tippet Series*. Doug Priest, Series Editor. Pasadena CA: William Carey Library, 2013.
- . *Fullness of Time: Ethnohistory from the Writings of Alan R Tippet*. The Missiology of Alan R Tippet Series. Doug Priest, Series Editor. Pasadena CA: William Carey Library, 2013.
- . *No Continuing City. The Missiology of Alan R Tippet Series*. Doug Priest, Series Editor. Pasadena CA: William Carey Library, 2014.
- . *The Integrating Gospel/The Christian: Fiji 1835–67. The Missiology of Alan R Tippet Series*. Doug Priest, Series Editor. Pasadena CA: William Carey Library, 2015.
- Tomlinson, Matt and Debra McDougall. 2013. ASAO Studies in Pacific Anthropology Vol.2: *Christian Politics in Oceania*. London: Berghahn Books, 2015.
- Thompson, Sue and Neil Thompson. *The Critically Reflective Practitioner*. Houndsmill: Palgrave McMillan, 2008.
- Towns, Elmer and Warren Bird. *Into the Future: Turning Today’s Church Trends into Tomorrow’s Opportunities*. Grand Rapids MI: Revell, 2000.
- Towns, Elmer. *The Ten Most Influential Churches of the Past Century: How they Impact You Today*. Shippensburg PA: Destiny Image Publishers, 2014.

- Treloar, G. (ed). *The Futherance of Belief: Essays on the History of Theological Education in Australia*. Sydney: SCAC, 1997.
- Tuckman, Bruce. *Analyzing and Designing Educational Research*. New York NT: Harcourt Brace, 1979
- . *Conducting Educational Research* (4<sup>th</sup> ed.) Fort Worth TX: Harcourt Brace, 1994.
- Tyra, Gary. *The Holy Spirit in Mission: Prophetic Speech and Action in Christian Witness*. Downers Grove IL. IVP Academic, 2011.
- United Nations Development Program. “Human Development Reports – Papua New Guinea”, <http://hdr.undp.org/en/countries/profiles/PNG> (Accessed 21.4.2021).
- University of Newcastle Centre for Teaching and Learning: Guide. *Jigsaw: A Collaborative Learning Activity*.  
[https://www.newcastle.edu.au/data/assets/pdf\\_file/0016/109600/Jigsaw-learning-activity.pdf](https://www.newcastle.edu.au/data/assets/pdf_file/0016/109600/Jigsaw-learning-activity.pdf) (Accessed 1.6.2019).
- Urquart, Cathy. *Grounded Theory for Qualitative Research: A Practical Guide*. London: Sage 2015.
- Vallett, Ronald E. *Stewards of the Gospel: Reforming Theological Education*. Grand Rapids MI: Eerdmans, 2011.
- Van Engen, Charles E. “Church” in *Evangelical Dictionary of World Mission*. ed. A. Scott Moreau. Grand Rapids MI: BakerBooks, 2000.
- . *The State of Missiology Today: Global Innovations in Christian Witness*. Downers Grove IL: IVP, 2016.
- Van Gelder, Craig. *The Ministry of the Missional Church*. Grand Rapids MI: Baker, 2007.
- Van Gelder, Craig and Dwight J. Zscheile. *The Missional Church in Perspective*. Grand Rapids MI: Baker, 2011.
- Van Rheenen, Gailyn with Anthony Parker. *Missions: Biblical Foundations and Contemporary Strategies*. (2<sup>nd</sup> ed.) Grand Rapids MI: Zondervan, 2014.
- Vicedom, Georg F. *The Mission of God: An Introduction to a Theology of Mission*. St Louis MO: Concordia Publishing House, 1965.

- Vughere, David Vince. "The Matthean Great Commission Revisited." *Australian Journal of Mission Studies*, 13:1 (2019): 32–35.
- Volf, Miroslav. *After Our Likeness: The Church as the Image of the Trinity*. Grand Rapids MI: Eerdmans, 1998.
- Vygmeister, Nancy Jean. *Quality Research Papers: For Students of Religion and Theology*. Grand Rapid MI s: Zondervan, 2008.
- Wagner, C. Peter. *Your Church can Grow: Seven signs of a healthy church*. Ventura CA: Regal Books, 1976.
- . *Church Growth and the Whole gospel: A Biblical Mandate*. New York NY: Harper & Row, 1981.
- . *Church Planting for a Greater Harvest*. Ventura, CA: Regal Books, 1990.
- . *Changing Church: How God is Leading his Church into the Future*. Ventura CA: Regal/Gospel Light, 2004.
- . *Freedom from the Religious Spirit*. Minneapolis MN: Chosen Books, 2005.
- . *7 Power Principles I Learned After Seminary*. Ventura CA: Regal Books, 2008.
- . *The Book of Acts: A commentary*. (3<sup>rd</sup> ed.) Ventura CA: Regal Books, 2008.
- . *Discover Your Spiritual Gifts: The Easy to use guide*. Minneapolis MN: Chosen Books, 2015.
- . *Your Spiritual Gifts Can Help Your Church Grow*. Minneapolis MN: Chosen Books, 2017.
- Waiko, John Dademo. *A Short History of Papua New Guinea* (2<sup>nd</sup> Ed). Melbourne: Oxford University Press,. 2013.
- Walls, Andrew F. *Crossing Cultural Frontiers: Studies in the History of World Christianity*. Maryknoll NY: Orbis Books, 2017.
- Warford, Malcolm L. (ed.). *Practical Wisdom: On Theological Teaching and Learning*. New York NY: Peter Lang, 2004.
- Watson, David. *I Believe in Evangelism*. London: Hodder & Stoughton, 1976.
- . *I Believe in the Church*. London: Hodder& Stoughton, 1978.

- Warneck, Gustav. 1882. *Modern Missions and Culture: Their Mutual Relations*. Edinburgh: R W Hunter. Facsimile Reprint, n.d.
- . *Outline of a History of Modern Protestant Missions*. New York: Fleming H Revell, 1901 Facsimile Reprint: London: Forgotten Books, 2015.
- Warren, Rick. *The Purpose Driven Church*. Grand Rapids MI: Zondervan, 1995.
- Wegner, Rob and Jack Magruder. *Missional Moves: 15 Tectonic Shifts that Transform Churches, Communities and the World*. Grand Rapids MI: Zondervan, 2012.
- Wells, Samuel. *Incarnational Mission: Being with the World*. Grand Rapids MI: Eerdmans, 2018.
- Werner, Dietrich et.al. *Handbook of Theological Education in World Christianity: Theological perspectives, Ecumenical trends, Regional surveys*. Oxford: OCMS Regnum, 2010.
- Wheeler, Barbara & Edward Farley (Eds.). *Shifting Boundaries: Contextual Approaches to the Structure of Theological Education*. Louisville KY: Westminster/John Knox Press, 1991.
- Whiteman, Darrell L. *Melanesia and Missionaries: An Ethnohistorical Study of Social and Religious Changes in the Southwest Pacific*. Eugene OR: Wipf & Stock. 1983.
- Wickeri, Philip L. "Mission from the Margins: The Missio Dei in the Crisis of World Christianity." *International Review of Mission*. 93:369, April 2004. 1820198
- Wilson, Jonathan R. *Why Church Matters: Worship, Ministry and Mission in Practice*. Grand Rapids MI: Brazos Press, 2006.
- Wingate, Andrew. *Does Theological Education Make a Difference: Global Lessons in Mission and Ministry from India and Britain*. Geneva: WCC Publications, 1999.
- Winter, Ralph D. (ed) *Perspectives on the World Christian Movement*, (4<sup>th</sup> ed.). Pasadena CA: William Carey Library, 2009.
- World Council of Churches. *You are the Light of the World: Statements on Mission by the World Council of Churches 1980–2005*. Geneva: WCC, 2005.  
<https://www.oikoumene.org/sites/default/files/File/You%20Are%20The%20Light%20Of%20The%20World.pdf> (Accessed 28.6.2021).

- World Vision. "Our approach to education in Papua New Guinea."  
<https://www.worldvision.com.au/global-issues/work-we-do/poverty/our-approach-to-education-in-papua-new-guinea> (Accessed 8.7.2020).
- Wright, Christopher, J. H. *The Mission of God: Unlocking the Bible's Grand Narrative*. Nottingham: IVP, 2006.
- . *Salvation belongs to our God: Celebrating the Bible's Central Story*. London: IVP, 2008.
- . *The Mission of God's People: A Biblical Theology of the Church's Mission*, Grand Rapids MI: Zondervan, 2010.
- Wright, Dana R. "Personal Knowledge Transformed: James Loder's Neo-Chalcedonian Science of Practical Theology", *Tradition & Discovery: The Journal of the Polanyi Society*. 42:2 Feb. 2016.
- . *Database: Christian Educators of the 20th Century: James Edwin Loder, Jr.*  
<https://www.biola.edu/talbot/ce20/database/james-edwin-loder-jr>
- Wright, Dana R. and John D. Kuentzel (eds.) *Redemptive Transformation in Practical Theology: Essays in Honor of James E. Loder*. Grand Rapids MI: Eerdmans, 2004.
- Wright, Dana R. and Keith J. White. *The Logic of the Spirit in Human Thought and Experience: Exploring the Vision of James E Loder*. Eugene OR: Pickwick, 2014.
- Wu, Jackson. *One Gospel for All Nations: A Practical Approach for Biblical Contextualisation*. Pasadena CA: William Carey Library, 2015.
- Yamamori, Tetsunao and Charles R. Taber (eds). *Christopaganism or Indigenous Christianity?* Pasadena CA: William Carey Library, 1975
- Yoder, John Howard, *Theology of Mission. A Believer's Church Perspective*. Downers Grove IL: IVP Academic, 2014.
- Yong, Amos. *The Spirit Poured Out on all Flesh: Pentecostalism and the Possibility of Global Theology*. Grand Rapids MI: Baker, 2005.
- Young, Curtis J. "Transformational Learning in Ministry." *Christian Education Journal Series* 3, 10, 2, (2013): 323–339.  
<https://doi.org/10.1177/073989131301000205>



Youth With A Mission (YWAM). “Our YWAM Frontier Missions Story: Multiplying Disciples Among the Least, Last, and Lost.” <https://www.ywamfm.org/ywam-frontier-missions-story/> (Accessed 8.1.2021).

Zuck, Roy B. *The Holy Spirit in Your Teaching*. Wheaton IL: Victor Books, 1963.

———. *Spirit-Filled Teaching: The Power of the Holy Spirit in Your Ministry*. Nashville TN: Nelson, 1998.

## JOURNALS

AEJT *Australian eJournal of Theology*

<http://aejt.com.au/>

AJMS *Australian Journal of Mission Studies*

<http://www.missionstudies.org.au/>

CEJ *Christian Education Journal*

<http://journals.biola.edu/ns/cej/>

DWUJ *Divine Word University Journal*

<http://www.dwu.ac.pg/en/index.php/dwu-research-journal>

EMQ *Evangelical Missions Quarterly*

<https://www.emqonline.com/>

IBMR *International Bulletin of Mission Research*

<https://www.questia.com/library/p4289/international-bulletin-of-mission-research>

ICE *International Journal of Christianity & Education*

<http://journals.sagepub.com/loi/ice>

MJT *Melanesian Journal of Theology*

<http://www.cltc.ac.pg/melanesian-journal-of-theology-mjt/>

MIR *Missiology-an International Review*

<http://journals.sagepub.com/loi/mis>

## APPENDICES

### APPENDIX A.

#### FOURSQUARE CHURCH UNIFIED CURRICULUM

This is the standard curriculum recommended for use at the time (2005) to train Christian workers in Bible colleges of the Foursquare Gospel Church in the Asia Pacific. This one-year curriculum is primarily aimed at non-licensed leaders as detailed in the description below. This certificate articulates into the standard two-year diploma which is the aspirational level of education for pastors in the region. However, in start-up settings and others, only a one-year certificate is offered.

This was the case at LLBC for the start-up phase, and a second year has since been added.

##### **ECFC Unified Standard Certificate of Ministerial Studies**

**Description:** A 32 unit program designed for lay people who desire theological training in a relatively **short** period of time, such as pastor's wives, active elders, deacons, Bible study leaders. All units are transferable to the regular Standard Ministerial Course or Bachelor of Theology program. Only high school graduates are allowed to enrol.

Curriculum: (32 units)

**Bible Panorama (2 units)** - A survey course that serves to orient the student with Biblical themes and content from Genesis to Revelation using the dispensational approach.

**Life of Christ (3)** - A historical and devotional study of the life of Jesus Christ as revealed in the four gospels. A comparative examination of the records of Matthew, Mark, Luke and John is made.

**Hermeneutics (2)** - A study of the principles of interpreting the various books of the Bible. Students will be exposed to the application of these principles in the exegesis of selected Bible passages.

**Bible Study Methods (2)** - A course designed to help the student in profitable self-study of the Scriptures. Methods of personal Bible study such as the synthetic, inductive, analytical, geographical, biographical, and devotional are taught. Philippians will serve as specimen book for the study of such methods.

**Foursquare History & Distinctives (2)**- A course that relates to the history of the Foursquare Church, its past heritage and present goals. The history of the Foursquare movement in PNG and the four cardinal doctrines are given special emphasis.

**Theology 1 (3)** - A biblical, historical and contextual study of Bibliology (the study about Scriptures), Theology (the doctrine of God), and Angelology and Demonology (the study of angels and demons).

**Theology 2 (3)** - A biblical, historical and contextual study of Anthropology (the study about man), Hamartiology (the doctrine of sin), and Christology (the study of the person, nature and work of Christ), The doctrine of Atonement, Soteriology (doctrine of salvation).

**Theology 3 (3)** - A biblical, historical and contextual study of Pneumatology (the doctrine of the Holy Spirit, including divine healing). A biblical, historical and contextual study of Ecclesiology (study of the church) and Eschatology (study of the last and final things in God's plan for the ages). Emphasis will also be given on the study of the Kingdom of God.

**Spiritual Formation (2)**- A study of the development of the religious life, including the theology and practice of prayer, meditation, and the spiritual disciplines.

**Christian Family (2)** - A study of the Biblical principles and methods of establishing and maintaining a Christian home. Questions on courtship, marriage, parenting, and the needs of the Christian family are discussed in the light of Scriptures.

**Homiletics (3)** - A basic course in the art and science of preaching. The various types of sermons, and methods, of sermon preparation are studied. Practical application is required.

**Pastoral Theology (3)** - Pastoral skills, church polity, operational policies and procedures.

Electives (2) -

1. Book of Acts.
2. Home / Cell groups
3. Signs and wonders
4. Church growth

**APPENDIX B.**  
**STUDENT BROCHURE**

This tri-fold brochure was designed as a promotional piece, printed double sided in colour, and describing the college aims, course components, and application process

Please log on to <<https://tinyurl.com/y6t7zbre>> to download or view the brochure.

**APPENDIX C.**  
**LLBC APPLICATION PACKAGE**

The application package for Living Light Bible College was a combined information package and application form. Students were to provide personal details such as age, educational background, and supporting letters from their pastor and a key layperson. They were also to make a token application fee to assess their commitment to the process (even knowing that if accepted that they would largely be sponsored through the program). Additionally, applicants were to handwrite a one-page testimony of their spiritual journey to date, in order to assess English language skills. (English was the medium of instruction as all PNGeans learn English in primary school).

Please log on to <<https://tinyurl.com/6ahrcddc>> to download or view the Package.

**APPENDIX D.**  
**LLBC PROMOTIONAL BROCHURE FOR SPONSORS**

In a cash subsistence economy with only about 15% employment, it was vital to access overseas sponsors, primarily in Australia and the USA. This brochure had much of the information carried in the student brochure (Appendix B above), with the addition of registration details to become an active sponsor. Sponsors were linked with a specific student and received a photo of their sponsored student and up to three personal letters during the time the student was in college. Students were given general guidelines of what was appropriate content but were left to compose their own letters. Sponsors were invited to do the same.

Please log on to <<https://tinyurl.com/yyhe862w>> to download or view the brochure.

## **APPENDIX E.**

### **GUIDING QUESTIONS FOR INTERVIEWS/ FOCUS GROUP**

These questions were presented to Asia Graduate School of Theology Alliance (AGST Alliance) Doctoral Colloquium in Kuala Lumpur on 10–14 August 2015.

---

#### **ACTIVITY— Curriculum**

1. What aspects of formal college training contributed to the planting of churches?
2. What role did regular deployment of college student into village ministry play in developing student attitudes and effectiveness in planting churches?

#### **OUTPUT— Graduates**

3. How did regular in-service monthly development meetings for church planting pastors help you, and why?
4. How did regular assessment (feedback forms) make a difference to you as a leader?
5. Was it helpful to you to access the resources of college buildings and equipment, student scholarships and funding for outreach and transport have? In what ways?

#### **OUTCOMES— Churches**

6. As a Pentecostal ministry, how did your college training contribute to your experience of spiritual empowerment and to the planting of churches?
7. What changes in church life are evident as a result of LLBC trained pastors?
8. What could other Foursquare PNG colleges learn from LLBC so as to foster church planting interest among students?

#### **IMPACT— Society**

9. What effect has church planting made on PNG society?
10. Specifically, what changes in domestic violence, tribal fighting, alcohol & drug dependency, educational levels, village health (infant & maternal mortality rates?)



## APPENDIX F.

### LIVING LIGHT FOURSQUARE GOSPEL CHURCH HISTORIC WEBSITE

The following web pages are lifted from the historic (ca2007, now de-comissioned) website of Living Light Foursquare Gospel Church in Kaugere, Port Moresby PNG. Living Light Bible college was sponsored by this church and its practical ministries are co-ordinated with, and a reflection of the overall practical outreach ministries of the church. Its growth from twelve in 1993 to around 1000 persons in 2003 was a reflection of that contextualized and praxis-oriented ministry philosophy. Each of the component ministries interacted and supported the others. Pentecostal churches in general, and the Foursquare church in particular have generally been untouched by the tendency in some Bible based denominations to avoid engagement in social ministries.

The first Foursquare church, Angelus Temple, was founded by evangelist Amy Semple McPherson just prior to the great depression, and was the largest provider of food and social aid in the city of Los Angeles at that time, surpassing even the efforts of the LA municipality. LLFGC has continued that practical and biblical emphasis in the compass of all the ministries flowing out of it. The Bible college and its students had the distinct advantage of flourishing in such an environment that sought to meet human need, and proclaim the saving Gospel of Jesus Christ simultaneously and without conflict between these two emphases.



#### **SAS (Seek and Save) Church Planting Team**

Luke 19:10 *“And I, the Son of Man, have come to seek and save those like him who are lost”*

The S.A.S. team are the Living Light evangelism team to PNG. The vision of S.A.S is to preach the Gospel in every community by demonstrating the power of God’s love in practical ways. We look for the needs in a community and show the love of Christ by meeting those needs. By coordinating the efforts of

pioneering ministries such as [Living Waters](#) and [O.P.S](#) with foundational ministries such as [Cornerstone](#) and the pastoral training of the [Living Light Bible College](#), we have seen four new churches firmly established and eleven more currently in various stages of growth. Praise the Lord for hundreds of lives changed, and souls saved. <



### **LLBC Bible College**

Living Light Bible College is our ministry training program, housed within the church grounds in Port Moresby. Here our students receive practical, Bible based and Spirit-empowered teaching from experienced practitioners.



### **Living Waters Well Drilling ministry**

This ministry arm of our Church began back in 1997, during the very bad drought. We drill and install water wells, complete with hand pumps (which we manufacture ourselves), and cement pad. This has been a very successful way of

communicating the love of God in a practical way. Living Waters, led by General Manager Arthur Tane, currently employs a staff of 33 people, comprising four active teams and three full time administrative staff. So far we have installed more than 600 wells throughout PNG.



### **Operation Pasim Sua (Melanesian Pidgin for “Bandaging Wounds”)**

O.P.S. is the Living Light Medical Ministry. Since it was established in 1999 we have seen it grow to become a vital community service depended upon by thousands of

needy people every month. For five days a week, our staff of fully qualified nurses and trained volunteers, run a free community clinic in the heart of Port Moresby. As well as this O.P.S. regularly sends out medical teams to the communities surrounding the city and further, to the remote villages of the Central and Gulf Provinces. It is estimated that on average, O.P.S. administers medical treatment to over 6000 patients every month. And best of all the Gospel of Jesus Christ is ministered to each and every one with prayer and counseling (sic). Many hundreds of lives and souls have been saved through this amazing, rapidly growing ministry.



### **Living Light Academy “Learning for Life, Growing in Christ”**

The Academy is Living Lights’ own Christian Primary School. Begun in 2001 by Pastor Corrie Page with a single class, the Academy now has 93 students from playgroup to year 6. Our school provides a safe, nurturing, Christian

environ-ment in which our children can grow and learn. The curriculum we use is founded on Biblical principles so that our students might increase in knowledge and skill in a manner that reinforces the Image of Christ in their lives. Allowing each child the support and guidance they need to grow and develop into the unique and special person God created them to be.



### **Faith Club**

Faith Club is the Children’s Ministry of Living Light Foursquare Gospel Center. Led and pioneered by Pastor Maria Moreva, Faith Club now has 10 full time workers and 10 volunteer staff in training.

World Vision PNG have approached us to assist them with the very disadvantaged children of commercial sex workers in Port Moresby. These kids are not cared for properly, and many are mal-nourished. World Vision have identified over 500 such

children in our city, and we will be working together with them to provide nourishing meals, friendship and counselling for these little ones.



### **Integrity Leadership Seminars**

There is a desperate shortage today, of people with real integrity. These qualities have the power to guide and to influence those around us: in our families, our communities, our work-places, and all the way up to our National leaders. Living Light ministries now conducts Leadership Training Intensives around PNG for many

varying organisations. From government representatives to corporate teams as well as schools and church leaders, these conferences are relevant and widely applicable to leadership in all walks of life.

Presented by Reverend Bill Page, himself once a successful Australian businessman, now Senior Pastor and leader of Living Light Ministries PNG, the course presents Godly leadership principles, contextualised into many everyday situations. Over the course of this one day program, participants learn the importance of integrity, what it means to live with integrity, and how this knowledge applies to their own unique situation. In a generation crying out for leaders they can trust and believe in, this comprehensive course makes clear the fundamental but often neglected principles of Godly leadership. Making an impact of righteous standing upon both the leaders of today and our rising leaders of tomorrow.

*The Seminar you conducted today on Integrity Leadership was very powerful and had staff and students inspired and motivated throughout. The whole programme was dynamically presented, keeping everyone attentive.*

Martin Kenehe. Principal, Gerehu Provincial High School

**APPENDIX G.**  
**LIVING LIGHT FOURSQUARE GOSPEL**  
**CHURCH PROMO VIDEO**

This promotional video was produced by a US partner church, listing the range of activities of Living Light Foursquare Gospel Church PNG.

Produced 2008 Length 4:40m.

URL: < <https://tinyurl.com/y2yrhdf5>>

**APPENDIX H.**  
**FGCPNG SOUTHERN REGION COORDINATOR,**  
**PASTOR MAGI GORO, PROMO VIDEO**

Video Contents: Pastor Magi speaking in Tok Pisin with translation on screen, narrates the success of church planting of 87 churches after six years of church planting with LLBC students. The video includes still and video clips of students in village church planting ministry taken by students on their church planting practicums.

Produced 2013 by LLFGC. Length 5:14m

URL: <<https://tinyurl.com/yc9j8npw>>

**APPENDIX I.**  
**TEN HOT TOPICS: SCANNED PAGES**

Sample scanned pages from Missionary Eric Schering's contextualised resource materials for church leaders. (See Bibliography for full details).

URL: <<https://tinyurl.com/y7orzv6f>>



**APPENDIX J.**  
**LINK TO FINAL CODED RESPONSES**  
**IN EXCEL SPREAD SHEET**

This link is to the final coded Excel spreadsheet containing coded speech units from the respondents, some in English, some in Tok Pisin.

(Sorted By Kellogg Categories. TP responses were translated into English where quoted in the body of this dissertation).

Included are columns to identify the source document (transcribed from audio recordings, a sequence number to identify the location of the response in the original transcript. This is needed if there is reason to return to the original as the spreadsheet allows extensive sorting of responses according to the various code categories to enable overview of response clusters. This sorting process disrupts the linear sequence of responses in the original interview, so the sequence number acts as a key to find the original speech response.

The third column is for “Analysis” which attributed one or another of the five Kellogg blockchain categories to the responses, in order to demonstrate that there was substantial content in each, so verifying their fruitfulness as analytic categories.

The fourth and fifth columns are the level one (broad) and level two (refined) codings for each of the used responses. A sixth column was intended to locate actual quotes used in the body of the dissertation (though little used), and the seventh column contains the actual transcribed speech from the respondents. Nearly 300 responses were coded, and a similar amount of responses were deemed not to carry significant content and were left uncoded. They are now sorted to the bottom of the table.

Identifying codes for the source audio recording.

|        |   |
|--------|---|
| DS     | District supervisors (3, all graduates).                      |
| MGDGRs | Regional supervisor, (with spouse & friend- both LLBC grads.) |
| MSVN   | Bible college Assistant plus colleague (both graduates)       |
| MYHN   | Bible college lecturers (2)                                   |
| PP     | Pastors at Pelagai IMT, Focus Group, majority LLBC graduates  |



URL <<https://tinyurl.com/y7hevxde>>

**APPENDIX K.**  
**AGST ETHICS APPROVAL**

Link to Ethics Approval Form, signed by Dr Allan Harkness, 10/7/2016

URL: <<https://tinyurl.com/y8pswyp9>>

## **APPENDIX L.**

### **TRANSCRIPTS OF INTERVIEW AND AUDIO FILES**

These first URL below links to the five documents that are the actual transcripts of the interviews and the focus groups in Microsoft Word, prior to conversion to table format in readiness for importing into Excel. Here the interviews can be read in full in their original sequence.

The second URL links to the actual audio files of the five interviews, recorded on two devices, A Tascam DR-22WL, and a Zoom H1. The recordings in the two linked folders are identical, but the microphones were separated in an attempt to gain maximum clarity. This permitted the researcher to switch between the two distinct recordings when having difficulty deciphering spoken words at times.

Please log on to <<https://tinyurl.com/ybkr5xo9>> to download or view the transcripts of the focus group and interviews; and <https://1drv.ms/u/s!AmEpISG6f0iZmvp3wSE4oTmgEgToaw?e=E2y9C1> to listen the audio files. (Note that the audio files are very large but can be listened to directly from the link without the need to download).

## APPENDIX M.

### SAMPLE OF ORAL ETHICS APPROVAL

The transcript of the Focus Group conducted in Pelagai, November 2016 reads as follows:

**KI** Well, welcome everyone, thank you very much for your assistance for this research project that I am doing to help develop training for leaders in this nation, and maybe in other places.

So gathered with me here today on Tuesday 22 November on the Aroma Coast in Pelagai village, PNG, are a number of former students of Living Light Bible College, which became Southern Region Life Bible College, and many of these students have been involved in church planting. They are now pastors and leaders in churches throughout this province (Central Prov, PNG). And they join me here today as we seek to discuss how we can best plant more churches in the future, how we can train the leaders for that.

So I would like to ask the group gathered here if you are happy for me to record you in this session?

ALL (Resounding “Yes”)

KI *Tenk yu tru*. (Thank you very much) That’s a very heartfelt response. (PP 0:10).

## APPENDIX N.

### PHOTOS BY LLBC STUDENT OF CHURCH PLANTING ASSIGNMENTS

(Village photos were taken by students on weekend CP assignment)



Enthusiastic LLBC students in the classroom, 2006

Newly constructed College building with classroom, offices and library with current students, mid 2006



First Church planting vehicle funded by Foursquare Foundation 2007



Graduating class 2007, with the theme name for the year chosen by the student committee: "Church Planters"

Students forming relationships in rural village



Church planting students interface with Living Waters Well drilling ministry, also based at Living Light Foursquare Gospel Church in Port Moresby. Well drilling teams brought clean safe water to villages with the team living, working and witnessing for several days. This often opened the door for CP teams.





Students on church planting assignment praying with local family

Students on church planting assignment distributing literature to children.



The opening of a rural church, built from bush materials, Central Province PNG, participating students prayed for by FGCPNG General Supervisor, Pastor Kauga Baglme.



Bible college graduate Charlie Michael installed as the first pastor of newly planted church.

Monthly In-service pastoral gathering in College facilities for reporting, continuing education & fellowship.



First church services by LLBC students in borrowed shelter, Kwikila town, Central Province, PNG.



Volunteer carpenters working on a more permanent building to house newly planted church

A sturdy simple church building to house new congregation resulting from LLBC student activity.



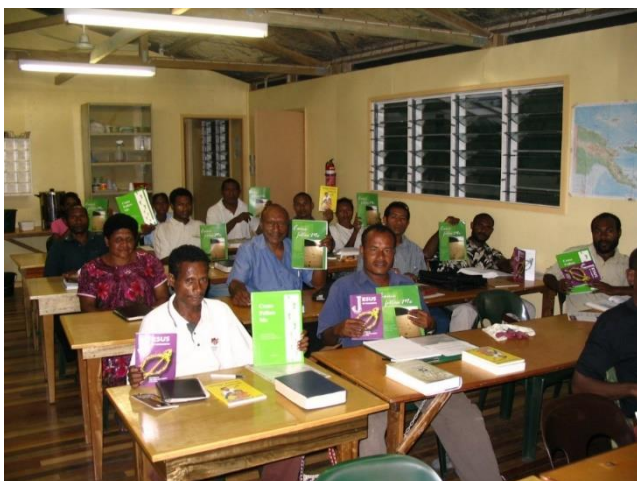
LLBC students on church planting assignment praying for a villager.





LLBC students dedicating a kit of basic equipment for a new church plant, battery keyboard, gas lamp, bedding and foodstuffs.

PNG hospitality at its best - local villagers provide food for church planting team.



LLBC students with contextually appropriate curriculum materials: "Come Follow Me" basic discipleship by Ian Malins, Baptist missionary to Christian Leaders Training College, Banz, PNG.

Happy student group  
2008.



Village prayer meeting led by LLBC  
students on church planting assignment.

**VIDEO** Link to student (and later my assistant) Mark Sam narrating video of a negotiation by Supervisor Pastor Magi Goro with landowner with a view to erecting a church building at Doa, central Prov. PNG. (Pastor Mark is now completing a Batchelor of Theology with a view to teaching in a PNG Bible college in the future).

To view this clip log on to:

URL: <<https://tinyurl.com/y3nonpas>>