



Rock Tribe International

Rock - Jesus Christ
Reclaiming Of Christ's Kingdom

He is the Rock, his works are perfect, and all his ways are just. Deut. 32:4

They drank from the spiritual rock that accompanied them, and that Rock was Christ. 1 Cor. 10:4

Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. Matt. 7:24

*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. Matt. 16:18
From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near." Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people.*

Matt. 4:17, 23

And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment – to bring all things in heaven and on earth together under one head, even Christ. Eph. 1:9-10

Introduction:

This is an overview of the Rock Tribe, why we exist, who we are, what we are to accomplish, and our strategy for fulfilling our assignment to reclaim Christ's kingdom in the nations. Our ultimate value is to bring God glory. Therefore, we want to be absolutely sure that our motives and methods are pleasing to God.

We believe that God is moving on the hearts of many followers of Christ, inspiring them to devote their lives to fight for the authentic kind of Christianity they read about in the Bible. They have heard a "sound" from heaven, and received a vision in their hearts for a kingdom reality that can be experienced on earth. Loving and ministering with people of like passion from around the world builds our faith and results in high-level kingdom impact.

We are called to facilitate a relational connection among those with the same values, vision, culture, and general strategies. We are also called to help equip, resource, and mobilize the body of Christ to carry out three general assignments: 1. Help revitalize and reform existing churches, 2. Help start new Missional Kingdom Families, Local Churches, and Kingdom-advancing Ministries, 3. Help transform cities, regions, and nations in partnership with the whole church.

We know that there are many people who are faithful members of local churches, denominations, and ministries who would **also** like to be a part of a spiritual family that functions as a catalyst and resource for the kingdom purposes mentioned above. Others are without a spiritual family and want to connect with a people who love God with all their hearts and can help them advance the kingdom in their community.

We want to gather around our love for the Person of Jesus Christ. He is central and supreme. We also want to build Christ's kingdom, not a man-made enterprise. It is our desire to embrace all truths and all practices inspired by the Holy Spirit and confirmed by God's Word. We will glean from and partner with the entire church, submitting to the Christ in others. Our hunger for intimacy with Jesus Christ along with our desire for the fullness of God's grace requires that we evidence the deepest levels of humility toward God and others. This we will do, with God's help.

There are certain people in the body of Christ who are called to be “catalysts” for change. There are others who may not be the actual “change agent” but who want to partner with those who do ignite surges of kingdom impact and growth. They know that their supportive contributions entitle them to the same level of reward given to every member of the “team”.

Therefore, the Rock Tribe is made up of individuals, churches, ministries, and church-planting movements that have a common set of core values, vision, culture, and general strategies. We are a trans-local spiritual family who has embraced a missional lifestyle in order to demonstrate and proclaim the gospel to a lost and dying world.

The Rock Tribe is not called to create another denomination. We are to value and partner with the whole church, especially those in the body of Christ who have been commissioned to help revitalize and reform the church. We recognize that all organizations and ministries are temporary “scaffolding” which serve that which holds most value to Christ – His Bride, the Church. We have been warned and even disciplined by God when we have sought to derive our identity, value, or destiny from the Rock Tribe. We must constantly invoke the help of the Holy Spirit to never make our ministries an extension of our egos, our self-life. By God’s grace, we must never elevate a man, a ministry, or even a movement over Christ and His kingdom.

The Rock Tribe does not exist for itself. It is a means to the end of bringing all things under Jesus Christ, glorifying God, and reclaiming Christ’s kingdom on earth. Our ultimate goal is not to build a church planting movement called the Rock International Tribe. The Rock Tribe is a means to the end of giving God what He wants in the way He wants it. Forming a family-of-families and even a tribe-of-tribes is the Biblical strategy for bringing God glory and advancing Christ’s kingdom. The Rock Tribe must and will serve the highest purposes of God. In eternity, it is highly doubtful that any particular organization, network, or international spiritual family formed in earth’s space and time will even be remembered in heaven. Only that which is eternally fruitful will be important.

The Rock Tribe has a commitment to reach every person with the love of the Father. We want people from every age group and socio-economic background to experience the love of their heavenly Father and enjoy being in a healthy spiritual family. Our family is very diverse: intergenerational, interracial, poor and rich, and international. However, the Bible teaches us that there are certain individuals who are to receive special love and concern from God’s people. They are children and youth, the poor, and those in the nations who have yet to hear the gospel of the Kingdom of God. This is not to be interpreted as though we place less value on other groups of people. It simply means that in the kingdom of God the stronger are called to serve those most vulnerable. We regularly emphasize reaching youth, poor, and the nations because this reminds the body of Christ that we will gain our lives if we spend them on behalf of the “least of these”. Christ was emphatic that children receive special love and ministry, “not willing that any of these little ones should be lost” (Matthew 18:1-14). Jesus also taught that people will be eternally judged by how they treat those in need (Matthew 25:31-46). The Apostle Paul was told to “remember the poor” as a key part of his apostolic mandate (Galatians 2:10). Cornelius was told by an angel that, “Your prayers and gifts to the poor have come up as a memorial offering before God (Acts 10:4).” James taught, “Religion that our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world (James 1:27).” We must constantly remind ourselves that the youth, the poor, and the unreached in the nations are our ultimate target group for ministry.

God's Word says in Psalm 68:5-6, "A Father to the fatherless, a defender of widows, is God in his holy dwelling. God sets the lonely in families, he leads forth the prisoners with singing; but the rebellious live in a sun-scorched land. Perhaps, one of the most important reasons God has formed the Rock Tribe, is to provide a spiritual family for those whose natural families are dysfunctional or non-existent. There are literally millions of children who are fatherless, who suffer from broken families. Who will be the ones who will help them gain their identities from God – their heavenly Father? Who will be the people who radiate Father's love, and who nurture and train them in Father's ways? Who will be the people that help empower them to fulfill their destinies? Everyone deserves the right to experience the benefits of a healthy family. So God makes a provision for all of us, even if we are rejected by earthly parents. It is a tangible spiritual family (John 1:10-13). Ultimately, we believe that one of the most important ways the Rock Tribe will bring glory to God is when we illustrate Father's heart to at-risk children and bring them into a life-giving family. This task is too daunting for a few people, or even a few churches. It will take larger spiritual families, many international "tribes", to successfully rescue and restore the precious lives of youth worldwide. Many of our spiritual family may never directly interact with an orphan from a third-world nation, but just by coming into the "tribe" and contributing to the overall purpose, they will have a tangible role in serving "widows and orphans". Together, if everyone does their part, we can make a big difference in the lives of disadvantaged children.

Becoming a part of the Rock Family (Tribe) involves a commitment to 1.) embracing biblical core values and seeking to make them a part of your lifestyle every day, 2.) "owning" the vision to reclaim Christ's kingdom, 3.) helping create the culture of the kingdom on earth, 4.) carrying out the general strategies necessary to advance the kingdom of God, 5.) regular prayer and financial partnership.

Rock Tribe Defined:

An international spiritual family called to reclaim Christ's kingdom by serving as a catalyst and resource to help revitalize and reform the church, start new churches and ministries, and transform cities for the glory of God.

Catalyst – a substance that causes or accelerates a chemical reaction without itself being affected. Something that causes activity between two or more persons without itself being affected. A person or thing that precipitates an event or change. A person whose talk, enthusiasm, or energy causes others to be more friendly, enthusiastic, or energetic.

Resource – an ability to equip, train, empower, support, and provide resources that help others become like Christ and fulfill His calling in their life.

Rock Tribe's Mission:

Our mission is to magnify the glory of God, bringing all things under our God and King - Jesus Christ, advancing Christ's kingdom in every area of life by helping to revitalize and reform the church, start church-planting churches and ministries which make disciples of Christ, and transform cities and regions in all nations.

Rock Tribe's Vision:

Our vision is to raise up an international spiritual family that serves as a catalyst and resource which helps to: 1.) revitalize and reform existing churches, 2.) starts and sustains relationally connected church-planting churches, compassion & justice ministries, and other kingdom enterprises which advance Christ's kingdom, and 3.) facilitate relational unity and strategies which holistically bring cities, regions, and even nations under Christ's Kingly rule. In short, we are called to the "Reclaiming Of Christ's Kingdom". We are built on the Rock – Jesus Christ, and our vision is Christ and His Kingdom.

Father's Family and Christ's Kingdom: Covenant Relationships & Kingdom Responsibilities

Jesus Christ started THE movement of all movements thousands of years ago. We might call it the "Kingdom of God on earth" movement. As both God and man, He clearly announced His intentions to bring all things back under His Kingly rule. He shed His blood, died on the cross, to pay the penalty for the sin of humanity. After His resurrection, He has been infiltrating the hearts of those who place their faith in him, changing their very nature back to its original condition before Adam's fall. He has been pouring out His Holy Spirit upon all "sons of God", giving them gifts, and empowering them to reclaim His kingdom on earth in every area of life. He is the Head of the church, and is preparing her to be His eternal bride. He is bringing all things under His government. At the end of the age, we will experience a new heaven and a new earth. Our new bodies, like Christ's resurrected body, will have the capacity to interact with both realms of reality – the earth realm and the heavenly realm. God's family will rule and reign with him into eternity. All sin, sickness, self-worship, and Satanic influence will be destroyed. God's perfect kingdom will be the only reality. Every created being will voluntarily do God's will, God's way, by God's Spirit for God's glory, and do so with the deepest gratitude and highest praise (2 Tim. 2:12; Rev. 20:6, 21:1-5, 22:5).

God's kingdom is an ever-expanding reality on earth. The kingdom is here, but it is not yet. The manifestation of Christ and His kingdom is increasing decade by decade, and will come to a crescendo when heaven splits open, trumpets blast, and Christ returns on His white horse as Warrior-Judge King (Rev. 19:11).

What we do now, the degree of our love and faithful stewardship, will determine the level of reward and responsibilities we receive in the "age to come" (Lk.19:17-19; Eph. 6:7-8). Therefore, it is essential that we understand exactly what God wants, how He is building His kingdom, so that we can perfectly comply with His will and ways.

There are two central biblical themes, two necessary realities, in order to experience the kingdom of God on earth: 1. Covenant Relationships, 2. Kingdom Responsibility-Authority. The word "covenant" in the Bible is defined as "relational oneness". It is a loving unified connection of mind and heart between God and us, and us and other people. When we are relationally one, God's life can be "organically" exchanged between connected hearts. We were made in God's image with a capacity for intimate relationships with God and each other. "Kingdom" means the "dominion of the King". It is a combination of Divine Life flowing through Divine Order (Matt.9:17). Life in the kingdom involves accepting responsibility for doing God's will, God's way, in every area of life. God delegates His authority to His people, so that they have the ability and power to carry out their responsibilities. We can see in the first few chapters of Genesis that humanity was made to fellowship with God and one another in the "garden" (relationship). They were also given the mandate to be "fruitful and multiply", ruling, reigning, subduing and stewarding the earth (responsibility).

Jesus Christ is strategically building and purifying His church in both categories: covenant relationships and kingdom responsibilities. In order to either correct a problem in the church or re-insert an important component that has been lost, Jesus often initiates a "sub-movement". "Sub-movements" help to inject critical components of the kingdom into the church, so that the church can more effectively advance THE Kingdom Movement on earth. A "sub-movement" is a powerful combination of specific biblical truths, the Holy Spirit's endorsement, and an enthusiastic response from a large segment of the body of Christ. "Sub-movements" have leaders who champion the emphasis, but they are much larger than any one personality or group. Within the last few hundred years, the church has benefitted from some of the "sub-movements" listed below. Each "sub-movement" has so much truth to absorb, and so many

new skills to learn, that it could take more than a life time just to gain competency in the kingdom emphasis brought through only one movement. Even whole denominations have been formed around the truths and practices brought through a “sub-movement”. Unfortunately, those who have embraced the elements of one “sub-movement” often diminish the importance of other “sub-movements”, or even oppose them altogether.

While “sub-movements” are highly important for the revitalization and reformation of the church, they are not the ultimate Person or Purpose. That would only be Christ-The King and His Kingdom. “Sub-movements cannot fully answer the deepest heart cry of the people of God. Only God and God’s Kingdom can do that. The people of God sense that there is much more to Jesus and His Kingdom Movement than they have experienced. They are growing less tolerant of the narrow limitations found in just one or two “sub-movements”, and especially the restrictions experienced in religious systems. There is much less attraction to denominational “brands”, and very little interest in the depersonalization that often occurs when they are institutionalized in religious structures. There is a passionate longing for more relational love with God and others, and more kingdom responsibility-authority on earth.

We believe that God is now providing both the grace and leadership to the body of Christ, so that the essential kingdom “nutrients” found in each “sub-movement” can be merged together in order to allow for the whole gospel to be enjoyed by the whole church in order to impact whole cities, regions, even nations. The convergence of all the powerful elements in each “sub-movement” as well as appropriating all the promises in God’s Word will result in a much purer and more powerful church. This revitalized and reformed church can then be a dynamic catalyst which transforms culture.

A big step in reforming the church is helping God’s people experience a shift of identity into sons of God who are members of a spiritual family. God revealed Himself as a Father, Son, and Spirit. He is one God, yet expresses Himself in Three Persons. God is a Family of Three in One. Therefore, He builds His kingdom relationally through natural and spiritual families. Ultimately, there is only one spiritual family – the church. The Bible refers to all those who have been truly transformed into sons of God as members of the universal family of God. We could call this the family big “F” (Ephesians 3:14). We also believe that a child of God must walk out the reality of their universal spiritual family with specific people Father assigns. We could call this specific group of people our spiritual family little “f”. A Biblical example of this is the apostle Paul and his relationship with spiritual sons like Timothy, Titus, and other spiritual children (Titus 1:4; 1 Timothy 1:2; 1 Corinthians. 4:14-17). It is in the spiritual family little “f” that we practically apply all the Biblical “one another” admonitions like loving one another, bear each other’s burdens, confess sin to one another, have all things in common, etc.

The specific spiritual families, little “f”, do have definable boundaries of spiritual accountability, responsibility, and authority both before God and one another (1 Corinthians 9:2). God delegates spiritual authority to individuals who are responsible to help people love and obey Christ. Elders, deacons, apostles, prophets, teachers, evangelists, and pastors are roles and titles given to servant leaders in the body of Christ entrusted with protecting and feeding a specific segment (family little “f”) of the universal family of God. Each governmental person has a specific sphere of authority and responsibility, a definable sphere of accountability before God to build his people (2 Corinthians 10:13, 13: 10; Hebrews 13:17).

While people are to connect organically and covenantally with a specific spiritual family little “f” led by assigned apostles and elders, they are never to cultivate an elite or superior attitude toward other

specific spiritual families. That attitude is considered divisive (I Cor. 1:10), worldly and immature (I Cor. 3:1-23). Covenantal relationships are not a license to control or possess another person. Each son of God, first and foremost belongs to God. Secondly, they are a part of the whole church and should be allowed the freedom of choice to follow the leading of the Holy Spirit regarding which specific spiritual family (little “f”) they are to join.

On the other hand, we are not to over react and fail to acknowledge that smaller spiritual families are God’s will and that spheres of responsibility and authority do exist. Right after Paul confronts the Corinthians for having a worldly attitude towards other spiritual families and leaders little “f”, he goes on to exercise spiritual authority with his spiritual children in Corinth by actually judging them even though he was geographically distant from them (1 Corinthians 5:3-5).

Membership in the universal family of God does not exempt us from connecting covenantally with a specific spiritual family for the purposes of discipleship, unified ministry, and accountability. But membership in a specific spiritual family, does not entitle us to have an elite or competitive attitude toward other leaders or spiritual families little “f”. We need to become relationally one with BOTH our universal Family and our smaller spiritual family – both a local church and a trans-local “tribe”.

We can see an example of a trans-local spiritual family in the New Testament. The apostle Paul along with other apostles like Barnabas, Silas, and Timothy functioned as the parental nucleus of a spiritual family that extended from Antioch to Rome. Paul refers to those they led to Christ as their spiritual children (1 Corinthians 4:14-17). The Apostolic fathers even coordinated the exchange of finances between local churches (2 Corinthians 9:1-15, 11:8-9) and the ministry offered by the translocal leadership (1 Corinthians 4:17; 2 Corinthians 7:15-16).

Paul had the responsibility of overseeing many churches that were interconnected (2 Corinthians 11:28). Roland Allen, in his book Missionary Methods: St. Paul’s or Ours?, wrote:

“In like manner, the churches of which they were members were not separate and independent bodies. They were not independent of the Apostle who was their common founder, they were not independent of one another. In St. Paul’s mind the province was a unit. So, when his churches were established, he distinctly recognized the unity of the Church in the province. He constantly spoke of the churches of Macedonia, of Achaia, of Galatia, of Syria and Cilicia, of Asia as unities. For the purpose of the collection which he made for the poor saints at Jerusalem, the churches of Macedonia, Achaia, and Galatia were each treated as a separate group, and officers were appointed by each group to act on behalf of the province which they represented in the administration of the collection. This unity was more than a convenient grouping. The same bonds which united individual Christians one to another united the churches. They were not simply groups of Christians who, for mutual assistance and convenience, banded themselves together in face of a common danger. They were all alike members of a body which existed before they were brought into it. They could not act as if they were responsible to themselves alone. The churches were in frequent communication one with another. Visitors passed easily from one to another and prophets soon began to spend their lives journeying from place to place preaching and expounding the faith.”

We believe that heart connected relationships can transcend space and time. People can maintain very life-giving relationships over long distances, especially with the communication and transportation technologies like the internet, mobile phones, video conferencing, and jet airplanes. Experiencing the

relational “life-line” that comes from being a member of an international apostolic “tribe” is especially important for those on the mission field.

Father is forming organically connected spiritual families, like the Tribes in the Old Testament, in order to provide a context for trans-local relationships and to equip and mobilize God’s people to advance His kingdom in cities, regions and nations. These international spiritual families will not exist for themselves. They will not be a denomination, or insist on a rigid allegiance to their organization. They will only draw their life, identity, and purpose from Christ and His Kingdom. Their point of reference is Christ-The King and THE Kingdom Movement, not a particular charismatic leader or even a “sub-movement”. They will learn how to stay in loving committed relationships without the use of manipulation or control. They will be dedicated to helping revitalize and reform the church, so the church can influence and transform culture.

This current transition of God’s people out of one or two “sub-movements” or the religious institutions formed from them, along with this merging of all “sub-movements” into THE Kingdom Movement has been described as an “apostolic migration”. There are literally millions of Christ’s followers who are being drawn by the Holy Spirit to the highest, purest, and most powerful levels of Christ’s kingdom on earth. They are humble and hungry to be as relationally close to Jesus and His people as possible. They long to be unrestricted conduits of the Holy Spirit in order to be a catalyst for changing cities, regions, and nations.

These followers of Christ are desperate to find their “tribe”, their “people” because they know that alone and isolated they cannot possibly fulfill God’s gigantic purpose for their life. The Rock Tribe International will be one of these trans-local spiritual families which provides two essential opportunities: 1. A relational way to connect with people in spiritual family around Christ and the Kingdom of God, 2. A strategic way to minister and partner with those who are advancing Christ’s kingdom in cities, regions, and nations. Covenant relationships (intimate love) and kingdom responsibilities (eternal impact) are our two deepest needs. Our Father has asked us to create a context for these two heart passions, so that His sons will have a way to actualize these longings.

Here are some of the most prominent “sub-movements” in the last 400 years of church history:

- Praise & Worship Sub- Movement
- Prayer Sub-Movement
- Biblical Authority/Orthodox-Reform Theology/Spiritual Formation
- New Apostolic Reformation (includes the Prophetic Movement)
- Pentecostal, Charismatic, Third Wave Sub-Movement (includes baptism and filling of the Holy Spirit, spiritual gifts, visions & dreams, signs, wonders, miracles)
- Discipleship/House Church/Missional Communities/Cell Groups
- Men’s & Fathering Sub-Movement
- Compassion/Justice/Social Action
- Marketplace Ministry
- Cultural Transformation/City-reaching
- Global Missions/Cross-cultural Missions/Church Planting
- Israel Mandate/Messianic Sub-Movement

Often, a group will combine the valuable contribution one, two, or even three “sub-movements”. Merging the emphasis of even two movements can have amazing results. For example, the current

prayer “sub-movement” has also connected with the praise & worship “sub-movement”. One of the Biblical passages used as a reference is Rev. 5:8-9, “Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints. And they sang a new song.” The combination of praise, worship, and intercession has helped to fuel the global prayer “sub-movement”, and upgraded a culture of prayer in many local churches.

The “Word-Faith” wing of the church combined Biblical Truth with the explosion of faith inspired by the Pentecostal-Charismatic “sub-movement”. As a result, many people have more effectively appropriated the vast promises of God.

Often, within each “sub-movement” there are excesses or imbalances that arise. These impurities become a stumbling block for the rest of the church, tempting them to discount all the benefits of the “sub-movement” because of the errors.

The time has come for mature leaders to glean from all the best truths found in each “sub-movement” and then to merge these Holy Spirit inspired realities in such a way that the church can impact whole cities. It will take that depth of humility and mutual submission in the body of Christ to produce this level of unity. This level of unity is what it will take for city-wide impact.

As an international spiritual family devoted to Christ and the advancing of Christ’s kingdom, we want to appropriate all the best elements of each “sub-movement”, the valuable contributions from each denomination and ministry, along with all the other promises in God’s Word. Ultimately, we want our point of reference to be the Person of Christ and our allegiance to be THE Movement of all Movements – The Kingdom of God on earth!

Seven levels of the Rock Tribe’s vision:

1. Personal transformation into Christ’s likeness as sons of God in the context of natural and spiritual families. (Ro. 8:29; 1 Cor. 15:48-49)
2. Marriages & Families experiencing “divine order & divine Life” through Christ and the kingdom of God. (Eph. 5:21-6:4)
3. Missional Kingdom Families (small missional family groups of 3 to 16 people connected and submitted to a local church led by biblical elders) composed of DNA Groups (See DNA Groups: Introduction & Overview). Discipleship, Nurture, Apostolic Mission (Acts 2:42-47)
4. Local Churches which start and oversee Missional Kingdom Families and other ministries. (Luke 10:1-21; Acts 14:21-28)
5. City-wide and regional churches with five interconnected ministries: 1. Worship & Prayer, 2. Interconnected, Multiplying Missional Kingdom Families, 3. Comprehensive Equipping & Training, 4. Compassion, Justice, Marketplace Ministries, 5. Cross-cultural & International Missions. Acts 11:19-30, 14:26, 20:17-21)
6. The unified Body of Christ in cities and regions working together for reformation & transformation through Christ and the kingdom of God in every sphere of life: 1. Marriage & Family, 2. Marketplace, 3. Education, 4. Media, 5. Arts, 6. Religion, 7. Social Services & Civil Government. (Rev. 1:4, 2:1, 2:8, 2:12, 2:18, 3:1, 3:7, 3:14)
7. All nations glorifying God and under Christ’s kingly rule. (Matt. 28:18-20; Rev.7:9-10)

Rock Tribe’s Core Values & Heart Motives:

Core values answer the question, “Why do we do what we do?” They supply the reasons behind our vision.

1. We value the glory and love of God – Bringing glory to God is the ultimate goal of God and man. (1 Cor. 10:31; Is. 43:7)

Supporting Values:

- We value God's centrality and supremacy; therefore all life exists to bring Him glory, honor, and pleasure. (Col.1:15-23)
- We value receiving God's love, returning love back to God, and extending God's love to others. (Matt. 22:37-39; 1 John)
- We value passionate praise and worship as a lifestyle and the biblical ways we get to express our love for Him. (Psalm 29:1-2, 150; Acts 13:2)
- We value God's Word as written in the 66 books of the Bible as our authority for Truth in all areas of faith and life. (2 Tim. 3:16)
- We value knowing and obeying God's written Word because we love Him. (Lk. 11:28; Jn. 14:15-24)
- We value hearing and obeying Holy Spirit's voice because we know and love Him. (Ro. 8:12-17)
- We value holiness. (Heb. 12:10-14; 1 Cor. 1:2; 2 Cor. 7:1; 1 Pet. 1:13-16)
- We value the fear of God. (Prov. 1:7; Lk. 12:5; 1 Pet. 1:17; Rev. 14:7)
- We value the reality of God's eternal judgments and rewards and, therefore, seek to live our lives in the light of eternity. (Acts 17:31; Rom. 2:16, 14:12; Heb. 11:23; Rev. 20:4; Eph. 6:8)

2. We value the Gospel - The Person and Work of Jesus Christ and the Reclaiming of Christ's Kingdom on Earth By Declaring and Displaying the Gospel. (Jn. 1; Eph. 1:9-10; Col. 1:15-23, 2:6-7; Matt. 6:33; 1 Thess. 2:8; Phil. 1:27; Luke 8:1; Acts 8:12)

Supporting Values:

- We value relating to Jesus Christ as our King and Lord. (Lk. 6:46-49)
- We value complete, quick, and cheerful obedience To Christ with Holy Spirit's help. (Ro. 1:5; Matt. 28:20)
- We value doing God's will, God's way, by God's Spirit, for God's glory. (Pr. 22:6; Is. 30:21; Col. 1:10)
- We value divine Order plus divine Life in every sphere of life perfectly combined and balanced. (Mt. 9:17)
- We value being baptized and continually filled with the Holy Spirit for ministry, the demonstration and proclamation of the gospel, power, boldness, spiritual gifts, signs, wonders, and miracles. (Luke 24:49, Acts 1:4-5, 8, 4:31, 1 Cor. 2:4-5, 4:20, 12: 4-11, Ro. 12:4-8)
- We value liberating and empowering men and women through distinct, biblical, complimentary gender roles. (Gen. 1:27)
- We value ruling and reigning in all areas of life as royal sons of God. (2 Tim. 2:12; Rev. 20:6, 22:5)

3. We value loving God as Father and living in covenant love with His family, so that we can demonstrate Father's love to a lost and dying world. (Jn. 14:6-14, 18-21, 17:20-26; Ro. 8; 1 Jn. 1:3; Eph. 3:14-21)

Supporting Values:

- We value relating to and loving God as our Father through Christ – the Source of all life. (Jn. 17:1-26)

- We value living by faith, trusting in and depending on our good, loving, and powerful Father. (Mt. 9:29, 17:20, 21:21; Ro. 1:17; Gal. 3:8-26; Eph. 3:17)
 - We value receiving our identities from Father as sons of God through Christ by the witness of the Holy Spirit to our human spirits. (Jn.1:12;13; Ro. 8: 12-17; Gal. 3:26-29)
 - We value receiving our sense of love, worth, value, and esteem from Father verses people and performance. (Mk. 1:11; Jn. 14:20-21, 1 Jn. 4:7-21)
 - We value exchanging the love, wisdom, and life of Father through heart-to-heart covenant relationships within the context of natural and spiritual family. This includes valuing unity, communication, conflict resolution, transparency, speaking the truth in love, honoring one another, and demonstrating godly affection to one another. (Acts 4:32-34; 2 Cor. 6:11-13; 1 Pet. 1:22)
 - We value loving one another and our neighbors as ourselves. We value faith expressing itself through love as indispensable for pleasing God, and fulfillment of the greatest commandments. (Gal. 5:6; Heb. 11:6; Matt. 22:37-40; 1 Cor. 8:3)
 - We value being every expression of church described in the bible: People (1 Pet. 2:9, Luke 1:17), Family (Gal 6:10, Eph. 3:15, 1 Tim. 5:1-2), Bride of Christ (Rev. 21:2,9; Luke 1:17), House of Prayer (Matt. 21:13; 1 Pet. 2:5; 1 Tim. 3:15; Eph. 2:19-21; 1 Cor. 3:9-15; Matt. 16:18; Ro. 15:20; 2 Cor. 10:8, 13:10), Pillar of Truth (1 Tim. 3:15), Field (1 Cor. 3:5-9; James 1:21), Fellowship of the Holy Spirit (2 Cor. 13:14; Acts 2:42; 1 John 1:7), Flock (1 Pet. 5:1-5; John 10:16; Acts 20:28), Body of Christ (Rom. 12:4-8; 1 Cor. 12:12-27; Eph. 4:1-16), Salt of the Earth (Matt. 5:13), Light of the World (Matt. 5:14-16, Rev. 1:20), Holy Royal Priesthood (1 Pet. 2:5,9), Holy Nation (1 Pet. 2:9; Heb. 11:16; 2 Cor. 5:20; Eph. 6:10-20), Ekklesia (The Greek word for a group of people who have been given authority to make governmental decisions and to act on their ruling. It is the Greek word used for the “Church”).
 - We value mercy and forgiveness. (Matt. 5:7, 9:13, 6:12-15, 18:35)
 - We value enjoying and celebrating life through Christ. (Eph. 3:19; Col. 2:6-7; Jn. 6:40, 10:10)
4. **We value devoting our entire lives to fulfilling Christ’s great commission to make disciples who make disciples of all nations through the powerful proclamation and demonstration of the gospel of Christ and the kingdom of God. We value being missionaries as a lifestyle.** (John 20:21; Matt. 28:19-20)
- Supporting Values:
- We value prayer and fasting. (Ac.13:2; Mk. 9:29, Matt.21:13, 21:22)
 - We value equipping and training leaders and all followers of Christ. (Matt. 28:18-20; 2 Tim. 2:2; Col. 1:28-29)
 - We value the utilization of all spiritual gifts. (I Cor. 12, 14; Ro. 12:4-8)
 - We value the restoration of apostolic and prophetic gifting and ministry. (Eph. 2:19-22, 4:7-16; Acts 2:17-18; Ro. 12:6; 1 Cor. 14:1; Acts 19:6, 21:9)
 - We value healing and deliverance. (Matt. 10:1; Lk. 10:1-24; James 5:13-16)
 - We value signs, wonders, and miracles from the Holy Spirit. (2 Cor. 12:12; Acts 2:19; Ro. 15:19; 1 Cor. 12:28)
 - We value serving others as a demonstration of God’s love. (Matt. 20:26; Phil. 2:7)
 - We value biblical leadership and administration. (Heb. 13:7; Ro:12:8)
 - We value starting, growing, multiplying and sustaining new churches. (Acts)

- We value advancing Christ’s kingdom in every sphere of life: marriage & family, church, market place; media, arts, education, social services, civil government. (Matt. 6:33)
- We value social and cultural transformation. (Mt. 5:13-16)
- We value compassion and justice especially toward youth, poor, widows, orphans, and aliens. (Jer. 22:16; Matt. 11:5, 19:21; 25:31-46; Lk. 14:13; Gal. 2:10; James 1:27)
- We value extravagant giving. (Ro. 12:8; 2 Cor. 9:6-15; Gal. 6:7-10)
- We value cross-cultural and international missions. (Matt. 28:18-20; Rev. 14:6-7)



Rock Tribe’s Kingdom Culture: Our Environmental Goal:

The word “culture” refers to a combination of values, beliefs, attitudes, atmosphere, environment, behaviors, and practices created by a spiritual family. It is the life of Christ that radiates off His people. The Rock Tribe seeks to create a “kingdom culture” that reveals the heart of our heavenly Father. Culture is like a “weather pattern”. It is atmospheric and environmental. A kingdom culture is one of the most essential ingredients for experiencing, absorbing, and transferring Christ’s life. For example, Biblical truth may be present, but if it isn’t accompanied by love, acceptance, and humility then our context will undermine our content. A kingdom culture is contagiously attractive and almost irresistible. Affection, kindness, and affirmation can penetrate our hearts in the same way fragrances of a bakery saturate our clothing. Timely laughter lets our emotions get a much needed lift. It is often said that being a disciple of Christ is more “caught” than “taught”. Kingdom culture provides the environment necessary to grow healthy, fully alive followers of Christ. Over the long haul, if we are consistently exposed to the affection of Christ Jesus through His family, our chances for transformation into Christ’s likeness dramatically increases. A true kingdom culture is to a person’s life what a well monitored hot house is to plants. Climate and atmosphere are some of the most important elements which enhance growth and draw the lost to Jesus. Here are some of cultural expressions of the kingdom of God we seek to create with the help of the Holy Spirit:

- A culture of praise, worship, and prayer because all life, all good things, all mercy and grace come from our Father through Christ by the Holy Spirit.
- A culture of hope which produces great faith in God and His Word. This includes a culture of expectancy and practice of the supernatural power and gifts of the Holy Spirit. It also includes a culture that embraces a positive perspective of life in the kingdom versus cynicism, skepticism, and unbelief.

- A culture of true fellowship, love, affection, and genuine caring.
- A culture of humility and honor in which we recognize each other by the Spirit as sons of God, submitting to the Christ in one another.
- A culture which is passionate about living out BOTH “divine order” with “divine life” holistically. This includes areas like gender roles, godly stewardship of our bodies, time, relationships, resources, finances, gifts, talents, callings.
- A culture of “fathering & mothering” sons of God in the context of Missional Kingdom Families (small family mission groups of 3-16). This involves fellowshipping in the light, speaking the truth in love, being open, vulnerable, and teachable, in order to grow into Christ’s likeness. This includes a culture of accountability but without a religious spirit of performance orientation and legalism. It is a culture of making disciples who make disciples as a lifestyle.
- A culture of justice and compassion in which we help to reveal Father’s heart to orphans, widows, the poor, alien, mistreated, and unreached.
- A culture of joy, gladness, and fun, enjoying and celebrating our humanity under Christ’s Lordship.
- A culture of freedom, faith, and encouragement to explore, start and practice new kingdom enterprises and ministries.
- A culture which promotes genuine, authentic, holistic, and substantial kingdom reality versus hype, superficiality, and religious hypocrisy.

Why We Are Called The “Rock Tribe International”:

In 1996, Tim Johns began hearing from the Holy Spirit that it was time for him to move toward the starting of an international church-planting spiritual family. God made it clear that Tim was to lay the proper foundations as an expert builder. (1 Cor. 3:10). God said, “I want you to build on Me – The Rock.” Tim was directed to the many Old Testament Bible passages in which God refers to Himself as the Rock. Deuteronomy 32:4 states, “He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is He.” Isaiah 26:4 declares, “Trust in the Lord forever, for the Lord, the Lord, is the Rock eternal.” In John Oswalt’s commentary on Isaiah he writes, “The Rock is a favorite Old Testament description of the Lord. It describes a rock crag upon which a harassed person could climb, sheltering himself in one of its crannies and there to beat off all attackers. In a world of uncertainty, the confidence that such a personality is at the center of all being is a priceless possession. That confidence is only enhanced by the recognition that this Rock is the Eternal One.”

In the New Testament, the name “Rock” is used for Jesus Christ. “They all ate the same spiritual food and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that Rock was Christ.” (1 Corinthians 10:3-4) “As you come to Him, the living Stone – rejected by men but chosen by God and precious to him – you also, like living stones, are being built into a spiritual house to be a holy to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. For in Scripture it says: ‘See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.’ Now to you who believe, this stone is precious. But to those who do not believe, ‘The stone the builders rejected has become the capstone’, and ‘A stone that causes men to stumble and a Rock that makes them fall.’” (1 Peter 2:4-8) Our name always points us to the centrality and supremacy of Christ. Christ is our Rock and the One who releases the Holy Spirit. (Luke 3:16; Acts 2:33). The Rock, Jesus Christ, is our solid and unshakable foundation, and so is His Kingdom. (Heb 12:27) Each person who receives Christ into their hearts as Savior and Lord becomes a “living stone”, a son of God. Each “living stone” is then connected to other “living stones” who are strategically

placed together in order to become a temple containing the Holy Spirit. (1 Cor. 3:16) This metaphor refers to the literal Body of Christ, who is God's family on earth. The church is made of "living stones" (1 Pet. 2:5).

The Apostle Peter's name was changed to "Rock" (Matthew 16:18). This name change points to the possibility that every human being can be transformed into a child of God and be given an important destiny which affects others into eternity (1 Peter 2:4-12)

"R.O.C.K." is also an acronym which stands for "Reclaiming Of Christ's Kingdom," the main focus of Christ's preaching and purpose (Matthew 4:17, 23). Christ's mission is to advance His Kingdom, the kingdom of God, on earth through His disciples, sons of God in the family of God, led and empowered by the Spirit of God.

We use the word "International" to point to our ultimate calling, the expansion of God's glory in the nations (Psalm 96:3; Genesis 12:3-3; Numbers 14:20; Habakkuk 2:14; Romans 15:19; Matthew 28:18-20; Isaiah 56:7; Revelation 5:9; 7:9). This word also challenges us to fulfill the great commission by "making disciples of all nations" (Matthew 28:18-20).

The word "Tribe" speaks of an extended trans-local spiritual family. We believe a covenantal familial term needed to be added to our name because God is a Father and Son and builds his kingdom relationally in the context of spiritual family.

Our Biblical & Theological Perspective:

We believe that the Word of God (66 books of the Bible) is our authority for Truth, faith, and life. We have embraced the evangelical and reformed approach to Biblical interpretation and theology.

Revitalizing and Reforming The Church – Our General Strategies:

1. Aim at the minds and hearts of each church member of the local church to bring about a shift of core values and heart motives.
2. Help inspire worship as a lifestyle.
3. Emphasize the centrality of Christ, seeking first the kingdom, Father's heart, Family of God.
4. Promote the Person of the Holy Spirit, so His influence can be totally experienced in the church.
5. Inspire and equip the church to establish a prayer culture.
6. Cast vision, impart faith, model and equip the church to:
 - a. Demonstrate and share the gospel effectively (i.e. help create a prayer, care, share culture).
 - b. Help create a discipling culture, teaching sons to make disciples who make disciples. Help the church start DNA Groups.
 - c. Start and multiply Missional Kingdom Families (i.e. help create a missional family culture),
 - d. Cultivate unity with the church in the city in order to be a part of transforming the whole city with the whole gospel.
7. Model and equip the church to create a kingdom-advancing culture.
8. Model and equip the church to carry out the general strategies necessary to experience revival, reformation, and kingdom transformation in their city.
9. Equip the church to become a church-planting church.

Why Plant and Multiply New Churches?:

One of the primary responsibilities of the Rock Tribe is to start, grow, multiply, and sustain new churches. This is our passion because we are convinced through God's Word that starting and multiplying healthy, biblical churches is the most effective way to magnify God's glory in the earth, proclaim and demonstrate the gospel of Christ and the kingdom of God, revive and reform the church, reclaim Christ's kingdom holistically and comprehensively, and transform cities, regions, and nations. Identifying, training, and sending out church-planting leaders are among our top priorities.

Missiologists have known for years that planting new churches is the most effective way to bring unchurched into Christ and the kingdom of God. They have also discovered that new churches tend to inspire more discipleship and leadership development among its members. The best way to reach the nations for Christ is to raise up church planting leaders who start church-planting churches.

Adopting Churches:

We realize that there are many church planters who are attempting to start and grow churches without the benefit of experienced apostles, prophets, teachers, evangelists, and pastors. They are also missing the support of a larger family who can stand with them during the intense spiritual warfare involved with church planting and city-reaching. Therefore, we have and will continue to facilitate "adopting" churches into our spiritual family.

Starting New Missional Kingdom Families, Local Churches, Kingdom-Advancing Ministries – Our General Strategies:

1. Five Step Strategy: pray, meet, make disciples, gather, multiply.
2. Ignite, model, and mobilize worship & intercession.
3. Start DNA Groups.
4. Start and Multiply Missional Kingdom Families with an emphasis on leadership development who establish faith goals in the 5 C's (Christ, Community, Character, Calling, Competence) using the 4 D's (dynamics of change – instructional, relational, experiential, spiritual).
5. Start Church-Planting Churches
6. Start Kingdom-Advancing Ministries in the key spheres of influence (like marriage & family, marketplace, media, arts, education, social services, civil government).

City-reaching & City Transformation – Our General Strategies:

We are a part of the whole church of Jesus Christ. We are connected to the entire body of Christ, so we will proactively maintain the unity of the Spirit and the bond of peace with every person and church that loves and obeys Jesus Christ. When God looks upon cities and regions, He sees only one church in those areas. Therefore, woven into our mandate to reclaim Christ's kingdom will be a willingness to partner with the whole body of Christ.

1. Locate "people of peace" who are open and prepared by the Holy Spirit to be a catalyst and resource for city-reaching and city transformation. Begin building relationships, casting vision, equipping, training, and mobilizing. Start developing disciples and leaders.
2. Begin DNA Groups.
3. Start a "House of Prayer" or "City-wide Prayer Altar".
4. Begin Missional Kingdom Families with DNA Groups.
5. Coordinate Equipping & Training in the city.
6. Strengthen or start ministries of compassion and justice.
7. Develop special ministries which influence the key spheres of influence like: marketplace, education, media, arts, social services, civil government.

8. Coordinate, train, and send out missions “teams” for cross-cultural & international missions

Leadership & Church Government:

“It was he (Christ) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” Eph.4:11-13

Biblical church government is built on the foundation of apostles and prophets. (1 Co. 12:28; Eph. 2:20) Apostles and prophets, along with other gifted and called believers with “five-fold” ministry gifts start interconnected churches and then delegate and transfer leadership to local elders and deacons. (1 Timothy 3, 5:17-20; Titus 1:5-9) Apostolic & Prophetic Leadership Teams (APLT’s) continue to expand the kingdom by starting and sustaining new churches, ministries, and kingdom enterprises. APLT’s provide ongoing support, accountability, coordination of financial and human resources between churches, and church discipline when necessary. Apostles, prophets, and all five-fold ministries are to have Father’s heart. They are committed to raising up others into their calling. The heart and spirit of biblical leadership must reveal the love, servanthood, character, wisdom, and power of Jesus Christ. Leaders do not exist for themselves. They first and foremost serve God, giving Him exactly what He wants in the way He wants it. Secondly, they serve the people of God in the way God wants them to be served.

The Rock Tribe will help to identify and train leaders that are gifted to be apostles, prophets, teachers, evangelists, and pastors.

The Inter-dependence and Partnership of Local Churches:

The Rock Tribe believes that each local church should be mostly responsible for its day-to-day life and mission, and governed by local elders appointed by the overseeing Apostolic & Prophetic Leadership Team (APLT). It is the local elders who, in partnership with the trans-local APLT, are to receive Christ’s specific vision for the local church, establish strategies necessary to carry out the mission, make the financial decisions, and mobilization its members. Each local church that wishes to be a part of the Rock Family is encouraged to benefit from the wisdom and strength of a plurality of biblical elders, with one of them being the Lead Elder. Each local church will carry out its vision and mission in the way it deems most effective as it seeks to comply with biblical standards.

We love unity in the essentials, and discourage imposed conformity in the nonessentials. We desire all churches to be in unity around the broad and essential issues like: 1. Biblical Core Values & Heart Motives, 2. Mission & Vision, 3. Kingdom Culture, 4. General Strategies, 5. Church government and Leadership. On the other hand, we highly encourage creativity and diversity when it comes to specific ministry strategies and terminology.

While the Rock International Tribe Apostolic & Prophetic Leadership Team will not function in governmental authority over the day-to-day life of local churches, it does have a responsibility to encourage and uphold the biblical values, overall vision, culture, and general strategies given by God to the local spiritual family. If local elders deviate from their first love, Jesus Christ, and/or begin to compromise the ideals given to our family, it is totally appropriate for the leaders of the Rock Tribe to make an appeal to the local elders.

Qualified Eldership:

We encourage all churches to be led and governed by biblical elders, with one elder (Lead Elder) as the point leader and facilitator of the Elders Leadership Team. All elders are to be followers of Christ, men who love and obey God, and committed to bringing Him glory in all areas of their life. They are to meet the biblical criterion of eldership as described in the Word of God (1 Timothy 5; Titus 1; 1 Peter 5; James 5). Elders must have an identity as a “son of God” which comes from their heavenly Father. They must get their love, value, worth, and esteem from God, rather than from people and performance. They must live to please God in their secret and private lives, as well as before others. This includes the highest standards of sexual purity and moral integrity. Christ must be central and supreme as God and King in their minds, hearts, and lifestyles. A biblical elder lives in submitted and committed relationships with other men of God. He is transparent and accountable, easy corrected and teachable. Christ’s character, the fruit of the Spirit, must be obvious and consistent. They have demonstrated a competency in leadership, management, and administration (rule) first within their marriage and family, time and money, then at work and within the community. Their wives and children should be able to give testimony of their marital fidelity, moral integrity, faithfulness and love, consistency in accepting responsibility, and their competency as a leader in the home.

The elders should nominate and/or appoint qualified deacons to help them carry out the work of the church, especially in the practical areas of ministry like oversight of compassion ministries, buildings and grounds, and practical needs of the members. If the elders nominate deacons, the members of the church family can vote on their nomination.

The Elders Leadership Team (perhaps including some of the deacons) should also function as the Board of Directors for the legal corporation. It is recommended that every church receive its own not-for-profit corporation, Federal Tax ID Number, and even its own tax-exempt status with the IRS (501 C 3).

The Rock Tribe can help new church planters with the process of establishing the legal entities of a new church. We have all the documents necessary to be of help like By-Laws and Articles of Incorporation.

Support & Accountability:

It is highly recommended that each Lead Elder, with the other elders, appoint a “Support & Accountability Team” (SAT). The role of a Support & Accountability is to provide ongoing encouragement, support, wisdom and care to the elders, especially the Lead Elder. They also provide church discipline if the Lead Elder or one of the other elders falls into moral failure/sin/misconduct, unethical behavior, abusive leadership, false teaching, emotional, relational, or psychological dysfunction.

In addition, the Rock International Tribe has established a group of leaders who can be called upon to help resolve serious conflicts, arbitrate disputes, and carry out church discipline in more difficult cases. This adjudication team will provide consultation and support for exceptional crisis. The Rock International Tribe leadership team may choose to intervene in a church’s situation if the local elders and the Board of Support & Accountability are obviously failing to do their jobs in a way that is biblical and pleasing to God.

Unity With Diversity:

Within nature, healthy families, and effective organizations, we can observe that there is a need for both the macro-level of vision and strategy and the micro-level of vision and strategy. There is both unity and diversity. The big and the little, the central and the decentralized need each other. The Rock

Tribe desires to create a symbiotic balance and complimenting relationship between the trans-local and the local ministry purposes. This will require mutual trust, humility, and proactive partnership by every member of the Rock Tribe. We must withstand the deceitful strategies of Satan to create suspicion and division within our local church families and the entire trans-local church planting “tribe”. Unity, Love, Faith, and Truth are the great realities in the kingdom of God which produce the maximum levels of impact. Ultimately, the “big or macro” exists to serve, strengthen, and resource the “little or micro”.

There are glorious benefits and powerful impact that results from coming into relational and purposeful unity within an international family. Each person, local church, and church-planting movement that is a part of the Rock Tribe voluntarily comes into unity with the other churches in the Rock Tribe and its Leadership Team for these reasons:

1. The Three Persons of the Trinity: Father, Son, Holy Spirit. A Person binds us together.
2. Common Core Values , Heart Motives, Biblical Beliefs.
3. Unified Mission & Vision.
4. Commitment to establishing a tangible Kingdom Culture.
5. Conviction that our general strategies are from God, revealed in His Word, and effective to advance Christ’s kingdom.
6. The Holy Spirit has brought us together and this sovereign joining of lives brings glory to God. It is also rewarding and enjoyable.
7. The awareness that together we can have a much higher impact on the church, the unreached, society and culture, than if we are isolated and apart from an international spiritual family.
8. It is in the best interest of our natural and spiritual children, and future generations, to have the backing, support, and blessing of an international family where ever they go on the earth.
9. Unified love is the highest way to bring glory to God and evangelize the lost. The more people in loving unity, the greater our impact.
10. The financial and human resources that come from an international spiritual family will enable us to start and grow more churches, and carry out more effective missions worldwide. In addition, each church can and will benefit from the gifts and talents of the other leaders and members. The Rock Tribe has a vision to inspire the planting of churches around the world, especially in developing nations. These church families will be the basis of orphanages and compassion ministries (like water and food). This mandate to plant church-planting churches around the world will take a coordinated effort on the part of all churches served by the Rock Tribe.

The great benefits of diversity and decentralization:

Each Lead Elder and Elders Leadership Team is encouraged to start and build a church that reflects their unique calling, gifts, passions, and personality. A large natural family (“clan”) may have common genetics, values, and cultures, but each individual family has its own unique personality and flavor. This will be true in the Rock Tribe.

Each Lead Elder and Elders Leadership Team is encouraged to exercise as much responsibility as possible for their people and purpose without relying too much on the trans-local Rock leaders and the other churches in the Rock Tribe. Growth in responsibility and authority is part of our kingdom-expanding, dominion mandate.

Each Lead Elder and Elders Leadership Team is encouraged to practice faith, take risks, try creative ideas and strategies, without being encumbered with getting “permission” from a centralized leadership team.

Decentralization allows for greater flexibility, responsiveness, and personal “ownership”. Diversity and decentralization allows each church to adjust to the unique needs and demands within each neighborhood, city, culture, and people group.

Language & Terminology:

The Rock Tribe does encourage Lead Elders and Eldership Teams to use as much common language and terminology as they feel comfortable using. We are referring to the language, terminology, and names given to different ideas and ministries within the Rock Tribe (documents, resources, websites, and churches). The reason for this is purely pragmatic. It helps us communicate clearly and efficiently if we have some commonality in our language. However, the most important issue is not the words we use, but the life we live and whether we are effectively carrying out our mission and vision. For that reason, specific language and terminology will not be imposed or required. Whenever possible, we do want to use biblical language to give expression to our faith and kingdom mission.

Each Lead Elder and the Elders Leadership Teams are encouraged to name their churches, ministries, and programs whatever inspires them and the people they are trying to reach.

Finances:

Each local church connected to the Rock Tribe is encouraged to receive tithes and offerings from its members to provide the resources necessary to carry out its mission and vision. The elders and deacons must be sure that their accounting and bookkeeping practices are done with excellence and with the highest integrity. The collection and dispersion of tithes and offerings is a sobering responsibility and will be judged by God with the strictest standards. Regular reporting of funds should be available to members of the local church, so they can continue to pray and support the leadership of the elders. In addition, year-end contribution statements must be given to each contributor, so they can give accurate reporting to the IRS should that be necessary. Lead Elders and others providing full time leadership and service to the church can and should receive adequate compensation to free them for the rigorous and demanding work of ministry.

The Rock Tribe wants each person, local church, and church-planting movement to be an intricate and important part of its overall mission. Each Lead Elder, Elder, Deacon and church family member is invited to treasure and actively connect with the people and purpose called the “Rock Tribe”. We encourage the cheerful, voluntary support of Rock International from each person and local church. If each individual, ministry, and local church contributed financially to the Rock Tribe International, we would have the “war chest” (finances) to effectively carry out our calling to 1.) help revitalize and reform churches, 2.) start new churches and ministries, 3.) help transform cities and regions.

We also encourage family members and friends of the Rock Tribe to give special offerings as well. Rock Tribe International wants to have a pool of resources to help send more people to the nations with the gospel of Christ and to start churches and ministries which expand His kingdom in unreached places.

The Rock Tribe believes that love flows best in an atmosphere of freedom. Therefore, we will not impose required giving on our family members. When people’s hearts are filled with a love for God and compassion for the lost, they will give generously to God and His mission through the Rock Tribe. External pressure, manipulation, or forced giving does not bring glory to God.

Process of Starting a Church: The Most Natural & Organic Way

The natural family can serve as an illustration for the best way the Rock Tribe will raise up and release church planters. In the natural family, children steadily grow into maturity under the love, training, and discipline of caring and skilled parents. They absorb the core values, vision, culture, and strategies automatically into their minds, hearts, and lifestyles by osmosis. All the key ingredients to becoming a healthy parent are both taught and caught. In the same way, if a church in the Rock does all the right things well, its “sons and daughters” will grow in Christ, Community, Character, Calling, and Competence. The Elders Leadership Team, along with the leaders of the Missional Kingdom Families, will equip, train, and disciple its members. In due time, church planting leaders will be raised up and sent out.

Process For Endorsement, Support, and Commissioning:

The process and people that endorse, train, and commission a church planter in the Rock Tribe will be a combination of elders and leaders in the local church along with the leaders that are on the Apostolic Leadership Team of the Rock Tribe. The Apostolic Leadership Team and the members of the Church Planting Department in the Rock Tribe will work closely with local elders and leaders to train, discern readiness, evaluate strengths and weaknesses, and ultimately determine when to commission and send out a new church planter. Together in partnership we will be able to assess the character and competence of each new leader.

Here are some of the ministry skills and competency necessary to demonstrate a readiness for church planting:

1. An obvious life in Christ, Community, Character, Calling, and Competency.
2. Effectively started, led, and multiplied a Missional Kingdom Family within a local church.
3. Meets the biblical criterion for eldership.
4. Has functioned as an elder in a local church, performing all the important ministries necessary to enable people and the local church to become more like Christ and advance His kingdom: 1. Prayer, 2. Competency in the Word and Spirit to teach and preach under the anointing of the Holy Spirit, 3. Can make disciples of Christ, 4. Leadership of a Missional Kingdom Family, 5. Effective evangelism, 6. Knows and practices the basics of inner healing, prayer and healing of the sick, casting out demons (deliverance), 7. Has a calling from God to start a church.
5. Marriage and family are healthy, unified, and committed to Christ’s calling.

Support & Contact Information:

You may send financial support or prayer requests to: Rock Tribe International, PO Box 472, Ft Collins, CO, 80522

Tax-deductible Contributions can also be made by credit card through the Rock Tribe website:

www.rocktribe.com