24:14 – A Testimony to All Peoples

Dave Coles and Stan Parks, editors

While every precaution has been taken in the preparation of this book, the publisher assumes no responsibility for errors or omissions, or for damages resulting from the use of the information contained herein.
24:14 - A TESTIMONY TO ALL PEOPLES
First edition. September 1, 2019.
Copyright © 2019 24:14. Compiled by Dave Coles and Stan Parks, editors. All rights reserved.

ISBN: 9781687755865
24:14, Spring, Texas

Unless otherwise noted Scripture quotations are taken from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Scripture quotations marked (NIV) are taken from the Holy Bible, New International Version®, NIV®. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission of Zondervan. All rights reserved worldwide. www.zondervan.com The "NIV" and "New International Version" are trademarks registered in the United States Patent and Trademark Office by Biblica, Inc.™

Scripture quotations marked (NASB) are taken from the New American Standard Bible® (NASB), Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission. www.Lockman.org

Scripture quotations marked (NLT) are taken from the Holy Bible, New Living Translation, copyright ©1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

DEDICATION

To our brother Steve Smith, who spent his life training, coaching, writing, and vision casting for the God-sized 24:14 vision. We carry on your passion to become the generation that completes the Great Commission.

Table of Contents

Prologue 1
Chapter 1: The 24:14 Vision 2
Chapter 2: Are You In? 4
Part 1: Jesus' Promise 8
This Gospel of the Kingdom 9
Chapter 3: The Gospel of the Kingdom 10
Chapter 4: The Storyline of History – Finishing the Last Lap ... 17
Chapter 5: Passion for God, Compassion for People 26
Will Be Proclaimed 34
Chapter 6: What is a CPM? 35
Chapter 7: Dynamics of a CPM – Planting Rapidly Reproducing Churches 44
Chapter 8: Mindshifts for Movements 55
Chapter 9: Small Groups That Have the DNA of a Disciple-Making Movement 65
Chapter 10: The Bare Essentials of Helping Groups Become Churches: Four Helps in CPM 74
Chapter 11: The Riverbanks of a Movement 87
Chapter 12: A Church Planting Movement is a Leadership Movement 96
Throughout the Whole World 105
Chapter 13: Amazing Progress 106
Chapter 14: How God is Moving to Reach the Unreached 114
Chapter 15: How God is Moving Among the Unreached in East Africa 116

Chapter 16: How God is Sweeping Through South Asia 121

Chapter 17: How God is Moving Among Muslims in Southeast Asia 130

Chapter 18: How God is Moving Toward No Place Left in Haiti 133

Chapter 19: How God is Making Simple Things Grow and Multiply 136

Chapter 20: What Will it Take to Fulfill the Great Commission? 139

As a Witness to All Peoples 148

Chapter 21: Brutal Facts 149

Chapter 22: Movements in the Bible 156

Chapter 23: The Story of Movements and the Spread of the Gospel 169

Chapter 24: Ordinary People as Witnesses Making Disciples 174

Chapter 25: Movements Multiplying Movements 185

Chapter 26: Movements Start Movements in South and Southeast Asia 189

Chapter 27: Surrendered: Movements Start Movements in the Middle East 192

And Then the End Will Come 196

Chapter 28: 24:14 – The War That Finally Ends 197

Chapter 29: Why is 24:14 Different than Previous Efforts? .. 206

Part 2: Our Response 210

Chapter 30: Our Response 211

Chapter 31: CPM Essentials on a Napkin 213

How Individuals Can Get Involved.....223

Chapter 32: How to Get Involved.....224

Chapter 33: A Global Transformation of Missionary Training 227

Chapter 34: The Intangibles of Urgency and Grit.....239

How Churches Can Get Involved 248

Chapter 35: A Race You Won't Want to Miss 249

Chapter 36: Five Lessons the American Church is Learning from CPMs.....252

Chapter 37: Transformed Church Planting New Churches 257

Chapter 38: The Role of Existing Churches in an African Movement.....263

Chapter 39: A Two-Rail Model for Existing Churches to Reach the Unreached.....267

How Agencies Can Get Involved.....277

Chapter 40: An Agency Transition: From Church Planting to Disciple Making Movements.....278

Chapter 41: A Mission Agency Discovers the Fruitful Practices of Movements.....287

Chapter 42: Moving an Organization from Routine Mission to Launching Movements: Following God's Call to Make Disciples of all *Ethnē*.....296

Conclusion 306

Chapter 43: What Does It Cost to Behold the Beauty of the King?.....307

Epilogue: What is God Calling You *to Do?* 311

Appendices 313
Appendix A: Definitions of Key Terms 314
Appendix B: 24:14 FAQ: Clarifying Some Misconceptions 322
Appendix C: Stages of the CPM Continuum 330
Appendix D: Generational Dynamics and Challenges 332

Prologue

This gospel of the kingdom will be proclaimed throughout the whole world as a witness to all peoples, and then the end will come. (Matthew 24:14, Editor's Translation)

1. The 24:14 Vision

By Stan Parks[1]

In Matthew 24:14, Jesus promised: "This gospel of the kingdom will be proclaimed in the whole world as a testimony to all *ethnē* (people groups), and then the end will come."

The 24:14 Vision is to see the gospel shared with every people group on earth in our generation. We long to be in the generation that finishes what Jesus began and other faithful workers before us have given their lives to. We know that Jesus waits to return until every people group has an opportunity to respond to the gospel and become part of His Bride.

We recognize the best way to give every people group this opportunity is to see the church started and multiplying in their group. This becomes the best hope for everyone to hear the Good News, as disciples in these multiplying churches are motivated to share the gospel with everyone possible.

These multiplying churches can become what we call a Church Planting Movement (CPM). A CPM is defined as the multiplication of disciples making disciples and leaders developing leaders, resulting in indigenous churches planting churches which begin to spread rapidly through a people group or population segment.

[1] Stan Parks Ph.D. serves with Ethne (Leadership Team), Beyond (VP of Global Strategies) and the 24:14 Coalition (co-facilitator). He is a trainer and coach for a variety of CPMs globally and has lived and served among the unreached since 1994.

The 24:14 coalition is not an organization. We are a community of individuals, teams, churches, organizations, networks, and movements who have made a commitment to seeing Church Planting Movements in every unreached people and place. Our initial goal is see effective CPM engagement in every unreached people and place by December 31, 2025.

This means having a team (local, expat or combination) equipped in movement strategy on location in every unreached people and place by that date. We make no claims about when the Great Commission task will be *finished*. That is God's responsibility. He determines the fruitfulness of movements.

We pursue the 24:14 Vision based on four values:

- **Reaching the unreached,** in line with Matthew 24:14: bringing the gospel of the Kingdom to every unreached people and place.
- Accomplishing this **through Church Planting Movements,** involving multiplying disciples, churches, leaders and movements.
- Acting with a wartime sense of **urgency** to engage every unreached people and place with a movement strategy by the end of 2025.
- Doing these things **in collaboration** with others.

Our vision is to see the gospel of the Kingdom proclaimed throughout the world as a testimony to all people groups **in our lifetime**. We invite you to join us in praying and serving to start kingdom movements in every unreached people and place.

2. Are You In?

By Rick Wood[2,3]

In 1974 at the Lausanne Congress on World Evangelization, Dr. Ralph Winter pointed out the uncomfortable reality that we would never complete world evangelization at the rate the global church was going because the Church was sending the vast majority of its mission resources to the areas and peoples of the world where there was already an existing church, i.e. they were reached. Thanks to the efforts of Ralph Winter and many others, the missions picture today is more hopeful than it was 44 years ago. Thousands of unreached peoples have been engaged with new mission efforts for the very first time. There is much to be thankful for. But as Justin Long points out in his chapter, "The Brutal Facts," we are facing a similarly uncomfortable reality in our day as we did in 1974—missions and church planting as usual will not get us to the goal of reaching all peoples and providing access to every person.

First, like 44 years ago, the vast majority of our mission efforts are still focused on the reached areas of the world. Certainly, we have made progress, but still only 3 percent of cross-cultural missionaries serve among the unreached. Remarkably, one of the top receiving countries for mission outreach is the United States. The sad reality is that the vast majority of funds collected by the Church stays within the Church to bless the

[2] Edited from an article originally published in the January-February 2018 issue of *Mission Frontiers,* www.missionfrontiers.org, pp. 4-5.

[3] Rick Wood has been the Editor of *Mission Frontiers Magazine*, published by the U.S. Center for World Mission, now Frontier Ventures, since 2008. Rick graduated from Western Baptist Seminary in Portland, Oregon in 1985 with an MA in Theology, and in 1986 with an M.Div. Rick's passion is to see multiplying movements of disciple-makers in every people.

people of the church. Only a tiny fraction of Church funds and personnel go to those peoples with the least access to the gospel.

Secondly, according to Steve Smith and Stan Parks, in most cases where we have sent out missionaries to engage unreached peoples, our efforts have not kept up with population growth. In order to provide access to the gospel to every person within each people, we need to make disciples and plant churches that multiply faster than the overall growth in population. Unfortunately, the most commonly used methods of church planting are not able to keep up with the growing population within unreached peoples.

We Need A New Paradigm— Multiplying Movements

If our current efforts are not adequate to reach all peoples in our lifetimes, then what can we do to turn things around? God has not left us without recourse and that is what this book is all about. It is all about HOPE. The hope that we can make great progress in bringing the gospel to every person, tribe and tongue because God is already doing so in hundreds of places around the world. In over 600 areas and peoples, disciples are making disciples and churches are planting churches *faster than the growth in population.* In chapters 14-19 you can read story after story of Disciple-Making and Church-Planting Movements that are transforming whole peoples and regions. It is a return to the simple, biblical and reproducible methods of ministry modeled by the early apostles in the book of Acts as they made disciples and planted churches throughout the Roman Empire.

Yes, it is possible to grow God's kingdom faster than the growth in population and to expand God's kingdom to every

people group on earth. The news gets even better. Not only can disciples and churches multiply rapidly, so also can movements. The stories in chapters 25-27 demonstrate the power of these movements to spawn new movements in a viral expansion of the gospel. The leaders raised up in one movement can train leaders to start movements in peoples both near and far.

We have re-discovered the powerful, book of Acts like methods of discipleship and church planting that have proven effective in fostering movements in unreached peoples all over the world. Now it's time to take this understanding of how to grow God's kingdom to all peoples.

24:14, Taking Movements to Every People by 2025

This new coalition does not replace what each group is already doing. It simply adds the strengths of each organization to every other one who shares the common commitments and goals of the 24:14 coalition.

The goal of 24:14 is to foster movements of discipleship and church planting in every unreached people group by 2025. If successful, 24:14 could be the fulfillment of Ralph Winter's vision expressed almost 44 years ago—to see every people experience a movement of discipleship and church planting where no people group is forgotten or "hidden" from the good news of the gospel.

Are You In?

This is the key question each of us must answer for ourselves. Are the goals of the 24:14 coalition worth sacrificing our time, energy, money, even our health and safety in order to see

them accomplished by 2025? Each of us is given a limited amount of time here on earth to do God's will and fulfill His purposes. 24:14 may be the last best hope any of us will have to fulfill God's plan for all of history, that Jesus would be worshipped and given the glory He deserves from all peoples.

The goals of 24:14 are the same goals that the frontier mission movement were founded upon—reaching all peoples and doing so through movements. We finally have an effective vehicle to help carry us forward toward these goals. If these goals are yours, then I ask you, "Are you in?"

Part 1: Jesus' Promise

This gospel of the kingdom will be proclaimed throughout the whole world as a witness to all peoples, and then the end will come. (Matthew 24:14, Editor's Translation)

This Gospel of the Kingdom

This gospel of the kingdom *will be proclaimed throughout the whole world as a witness to all peoples, and then the end will come.* (Matthew 24:14, Editor's Translation)

3. The Gospel of the Kingdom

by Jerry Trousdale and Glenn Sunshine[4,5]

Jesus' promise in Matthew 24:14 serves as the outline for the first section of this book: "This gospel of the kingdom will be proclaimed throughout the whole world as a witness to all peoples, and then the end will come" (editors' translation). In their book, The Kingdom Unleashed: How Jesus' 1st-Century Kingdom Values Are Transforming Thousands of Cultures and Awakening His Church*, Jerry Trousdale and Glenn Sunshine explore dynamics of Kingdom Movements in the world today. Early in their book, they lay a biblical foundation concerning the Kingdom of God, whose core values undergird these movements. We have included this excerpt as a foundation for our perspective on the Kingdom gospel message being proclaimed through Church Planting Movements in the 24:14 coalition.* – Editors

---

[4] Excerpted with permission from *The Kingdom Unleashed: How Jesus' 1st-Century Kingdom Values Are Transforming Thousands of Cultures and Awakening His Church,* DMM Library, Kindle Location 450-515.

[5] Jerry Trousdale is Director of International Ministries for New Generations (formerly Cityteam International), an organization he joined in 2005. Jerry co-founded Final Command Ministries, an organization dedicated to establishing disciple-making movements among Muslim people groups. Over the years, Jerry has served as a church planter among Muslims in West Africa, in Christian publishing, and as a pastor of mission sending churches in California and Tennessee. In 2015 he published *Miraculous Movements* which became a best-selling title.
Glenn Sunshine, Ph.D., is a professor of history at Central Connecticut State University, a senior fellow of the Colson Center for Christian Worldview and the president and founder of Every Square Inch Ministries. An award-winning author, Glenn has published books, articles, and essays on history, theology and worldview and has spoken for churches, ministries, and conferences around the U.S., Europe and Asia.

The coming of the Kingdom of God was at the heart of Jesus' message, and that "kingdom" theme has been at the root of the Gospel throughout most of church history. Yet the idea of the Kingdom is strangely absent from much of evangelical thinking today.

Let's start with a definition of the word *kingdom*. In Greek, the word is *basileia*, and it does not refer to a king's geographical territory but to the recognition of his royal authority. In other words, you have a *kingdom* any place where the king's *authority* is recognized and obeyed. So a Roman legionary who left Roman territory on imperial business carried the kingdom with him, since he acknowledged Caesar's authority over him and was obeying him. When we talk about the Kingdom of God, then, we are referring to people who acknowledge the Lordship of Christ and who are striving to obey Him at all times in all places. Jesus came to proclaim that, in Himself, the rule of God was breaking into the world that is in rebellion against Him.

The Kingdom of God in the Old Testament

The Kingdom concept is implicit throughout the Scriptures and is central to what it means to be human. In Genesis 1:26–27, we are told that human beings were created in the image of God. In the ancient near east, a person who was called "the image of a god" was believed to be the official representative and regent of that god, and thus to have the right to rule under that god's authority. So when God makes man in His image, He immediately gives him dominion over the earth. We are to rule here, but we are to do so as God's stewards, under His authority.

In Genesis 3, Adam chooses to misuse his authority in this world by acting out of his own interests rather than God's. The effect of this is that all humanity became subject to sin and death, and human cultures fell under the influence of Satan.

When Satan tempted Jesus, he "showed him all the kingdoms of the world in a moment of time, and said to him, 'To you I will give all this authority and their glory, *for it has been delivered to me, and I give it to whom I will*. If you, then, will worship me, it will all be yours'" (Luke 4:5–7, emphasis added). Jesus did not dispute Satan's authority over the kingdoms of the world, at least in this age. We know from Scripture that the earth is the Lord's, but this passage suggests that human kingdoms have been delivered to Satan.

Despite this, however, human beings retain the image of God and, by God's grace, even the most depraved cultures retain some knowledge of God and His ways (Acts 14:17; Rom. 1:18–2:16). God promised that redemption from sin and death would come through the seed of the woman, who would crush the serpent's head and be wounded in the process (Gen. 3:15).

God's call to Abram established his descendants as a holy nation through whom the whole world would be blessed, and the seed of the woman became more clearly identified as the seed of Abraham. From there, it was narrowed further to the seed of Isaac, Jacob, and Judah.

The Messianic line was narrowed further with the coming of David. David was far from perfect, but he was a man after God's own heart, humble and with a tender conscience. God promised that his line would rule Israel forever, and more, that the Messiah would sit on David's throne and would rule

over all earthly kingdoms, bringing blessings to those who submit to Him and judgment on those who persist in rebellion against Him. His kingdom would extend over the whole world and bring righteousness and peace in its wake.

The Kingdom of God in the New Testament

The core message of John the Baptist was, "Repent, for the Kingdom of Heaven[6] is at hand," which was the very same message that Jesus preached when John was put into prison. John described what repentance and Kingdom living looked like: "Whoever has two tunics is to share with him who has none, and whoever has food is to do likewise" (Luke 3:11). In other words, repentance and living in light of the Kingdom means identifying the needs of those around us and doing what we can to meet those needs, rather than insisting on our own rights, privileges, and possessions.

Jesus' teaching centered on the Kingdom. The Sermon on the Mount is a description of life in the Kingdom, and a significant percentage of His parables teach about the Kingdom. He explained that His Kingdom is not of this world; in other words, it is not like earthly kingdoms that are under the dominion of Satan. Rather, the Kingdom is built on repenting of our sin and rebellion against God and restoring our relationships with God and with our neighbor, resuming our role as regents acting under God, with authority to establish and advance God's reign on earth as it is in heaven.

[6] Matthew uses the phrase "Kingdom of Heaven," where other New Testament writers use the phrase "Kingdom of God" to avoid unnecessarily offending the Jews by using the term "God" more than was absolutely necessary. A comparison of the Gospels shows that the two phrases are interchangeable, contrary to some theologians who argue that they refer to different things.

When the Kingdom (*basileia*) is properly understood as acknowledging and obeying the authority of God, it is also revealed to be the center of the Great Commission: "All authority in heaven and on earth has been given to me. Therefore, go[7] and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all I have commanded you" (Matt. 28:18–20). The Greek word for "disciple," *mathetes*, refers to a student or an apprentice learning something under the direction of a master. In this case, we are told what disciples are to be learning: we are to teach them to observe everything that Jesus commanded—in other words, to acknowledge and obey Jesus, to whom all authority has been given.

We should note that there is a difference between the Kingdom and the church. God's purpose is to build His Kingdom; the church exists to promote and advance the Kingdom. The church is to prepare and equip Christians to bring Christ's authority (i.e. the Kingdom) to bear in all areas of life. Like a Roman soldier outside of the Empire, Christians bring the Kingdom with them wherever they go as long as they acknowledge Jesus as Lord and act in obedience to Him. The Kingdom is thus much broader than the church. To put it differently, the church is not an end in itself, but the means to build the Kingdom.

The Lordship of Christ

[7] "Go" is not a command in Greek; it is a present active participle, meaning "as you go" or "wherever you go."

The Kingdom is another way of talking about the Lordship of Christ. The most ancient confession of the Christian faith is "Jesus is Lord," meaning that He is Lord of all. And "all" means *all*, not just personal salvation or personal morality, but our families, our work, our recreation, our relationships, our health, our resources, our politics, our communities, our neighbors—*all*. And that means that we are to obey Him in all areas of life.

The Lordship of Christ is the central reality in all of creation, and it is the central fact of the Christian life. It should shape how we see ourselves and how we understand the world and our place in it—in other words, it is to be the center of our worldview. At its core, having a biblical worldview means understanding what the Lordship of Christ means in every area of life. Growing as a Christian means progressively living out the Lordship of Christ more and more faithfully in more and more areas of life.

This means that Christians are not to be concerned only with people's souls; they are also to been concerned with their wellbeing in this world. Christians have always tended to the sick and built hospitals; they have always fed the hungry; they began the first charitable institutions in human history. Why? Because Christians have always believed that the body is important. Christians have always opened schools; in fact, most of the major universities in the world, historically were founded by Christians. Why? Because Christianity is concerned with the mind.

Christians were the first to develop technologies that make the laborer's work better, easier, and more productive. Why? Because work is a positive good, given to us before the Fall. The Fall brought with it drudgery and painful toil, but Christ

came to redeem us from the effects of the Fall, and so we are to restore dignity to work. As Christians, we are to bring joy back to the work we do. Christians invented the idea of universal human rights. Why? Because the Bible tells us about human dignity founded on the image of God and on the Incarnation of Christ. All of these are examples of living out the Lordship of Christ as citizens of the Kingdom of God.

4. The Storyline of History – Finishing the Last Lap

By Steve Smith[8,9]

Too often we start with the wrong question: "What is God's will for my life?" That question can be very self-centered. It's about you and your life.

The right question is "What is God's will?" Period. Then we ask, "How can my life best serve that?"

To glorify God's name, you need to understand what God is doing in our generation—His purpose. To figure that out you need to know what God is doing in history: the storyline that began in Genesis 1 and will finish in Revelation 22.

Then you can find your place in the historical plot. For example, King David uniquely served God's purpose in His own generation (Acts 13:36) precisely because he was a man after God's own heart (Acts 13:22). He sought to contribute his efforts toward the Father's storyline. The Abrahamic promise (inherit land and become a blessing to the nations) took a huge leap forward when God found a man who would have his heart and serve his purposes. According to 2 Samuel 7:1, his promise of inheriting the land was fulfilled as there was no place left for the Israelites to conquer.

---

[8] Adapted from "Kingdom Kernels: The Storyline of History— Finishing the Last Lap," in the November-December 2017 issue of *Mission Frontiers*, www.missionfrontiers.org, pp. 40-43.

[9] Steve Smith, Th.D. (1962-2019) was co-facilitator of the 24:14 Coalition and author of multiple books (including *T4T: A Discipleship Re-Revolution*). He catalyzed or coached CPMs all over the world for almost two decades.

Our Father's heart is the storyline of history. He speeds up the plot when He finds protagonists who have his heart. God is calling up a new generation that will not just be *in* the plot but will *finish* the plot, hastening the story to its climax. He is calling out a generation that will one day say, "There is no place left for the Kingdom of God to expand" (as Paul wrote of one large region in Romans 15:23).

Knowing the storyline is knowing God's will.

Once you know the storyline, you can take up your place in it, not as a side character but as a protagonist driven forward by the power of the Author.

The grand storyline began in Creation (Genesis 1) and will end at the Consummation (the return of Jesus — Revelation 22). It is the story of a great race. Each generation runs a lap in this relay race. There will be a final generation that runs the last lap—a generation that sees the King receive His reward for His history-long efforts. There *will* be a last-lap generation. Why not *us*?

The Purpose of History

This central storyline runs throughout the Bible, weaving its way through each of the 66 books. Yet it is easy to forget or ignore the storyline, and many people scoff at such a thought.

Scoffers will come in the last days with scoffing, following their own sinful desires. They will say, "Where is the promise of his coming?" For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation. (2 Peter 3:3-4)

This reality describes our generation as well as Peter's.

What is the storyline of history?

- CREATION: In Genesis 1-2, **God created humanity** for one purpose: to become a Bride (companion) for His Son, to dwell with Him forever in loving adoration.
- FALL: In Genesis 3, through sin, **humans fell away** from God's design—no longer in relationship with the Creator.
- SCATTERING: In Genesis 11, languages were confused and **humanity was dispersed** to the ends of the earth—out of touch with the redemption of God.
- PROMISE: Starting in Genesis 12, **God promised to call the peoples of the earth back to Himself** through the blood-price of a Redeemer proclaimed by the good-news-sharing efforts of the God's people (the descendants of Abraham).
- REDEMPTION: In the Gospels**, Jesus provided the price to pay the debt of sin, to buy back** the people of God—people from every *ethnos* (people group).
- COMMISSION: At the end of His life, **Jesus launched God's people to finish God's mission:** the great storyline. And he promised his power to do so.
- DISCIPLE-MAKING: From the Book of Acts until today, God's people have been blessed in order to accomplish one great mandate. **"Go into all the world" and fulfill this redemption: making disciples of all *ethnē,*** to be the complete Bride of Christ.
- CONSUMMATION: At the Consummation, **Jesus will return to take up His Bride**— when she is complete and ready. Everything from Genesis 3 to Revelation 22 is about calling back Jesus' Bride from among the

> nations. Until the Bride is complete, the mission of the church is not finished.

Peter refers to this storyline in the last chapter of his second epistle.

> *But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.* ***The Lord is not slow to fulfil his promise as some count slowness, but is patient toward you, not wishing that any should perish****, but that all should reach repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.* (2 Peter 3:8-10, emphasis added)

God is patient. He will not send His Son back until the story is finished. God is not slow; he does not wish any people group (*ethnos*) to perish. He wants all the scattered nations of Genesis 11 to be a part of the Bride of Christ in great number. These are the *ethnē* Jesus referred to in Matthew 24:14. These are the *ethnē* he spoke of in the Great Commission (Matthew 28:18-20 "make disciples of all *ethnē*"). These are the *ethnē* pictured in Revelation 7:9.

The climax of history's storyline is a complete Bride presented to the Son with a great wedding banquet to celebrate. In Peter's last chapter, he referred to the gathering of this Bride and also to Paul's writings:

> *Therefore, beloved, since you are waiting for these, be diligent to be found by him* ***without spot or blemish****,*

> *and at peace. And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters.…* (2 Peter 3:14-16, emphasis added)

Paul referred to the same storyline using the same words:

> *Christ loved the church and gave himself up for her, 26 that he might sanctify her, having cleansed her by the washing of water with the word, 27 so* ***that he might present the church to himself*** *in splendor,* ***without spot*** *or wrinkle or any such thing, that she might be holy and* ***without blemish****…. This mystery is profound, and I am saying that it refers to Christ and the church.* (Eph. 5:25-27, 32, emphasis added)

Paul referred to the same plan in Ephesians 1:

> *God has now revealed to us his mysterious will regarding Christ— which is to fulfill his own good plan. 10* ***And this is the plan: At the right time he will bring everything together under the authority of Christ****....everything in heaven and on earth.* (Ephesus 1:9-10, NLT, emphasis added)

God's plan from Creation to Consummation has been to regather people from every language and culture to return to life in Christ, as His Bride forever. But right now, that Bride is incomplete. She is still missing an arm, an eye and a foot. Her dress is still blemished and wrinkled. While the Bridegroom stands at the altar ready to wrap his Bride in his arms, the Bride seems to be in little hurry to prepare herself for the Wedding Day. But the posture of the Bride is changing. This is one of the great distinctives of our generation, and it points us

to the uniqueness of our lap in the race of history. Over the last two decades the global church has increased the pace toward engaging the remaining 8000+ unreached people groups in the world—the parts of the world still not well represented in the Bride.

This is a good first step, *but engagement was never the end goal.* Since over two billion people in the world still have no access to the gospel, our efforts to engage them must change. We need to reach them, not just engage them.

Jesus told us to pray for God's Kingdom to come fully on earth as in heaven (Matthew 6:9-10). When the gospel engages an unreached place, the Kingdom of God must break loose. Jesus always envisioned his disciples making disciples to make disciples and churches planting churches which can plant churches. This is what happened in the Book of Acts. The DNA of early discipleship was that each disciple would be both a follower of Jesus and a fisher of men (Mark 1:17).

Jesus is not satisfied with a small or incomplete Bride. He wants a Bride that no one can count, from all the *ethnē*. The only way to do this is through the Kingdom multiplying in every one of them. Momentum is building for movements of God to become common again. In the last 25 years the number of these Church Planting Movements around the world has grown from fewer than 10 to over 700! God is accelerating the timeline of history!

Yet thousands of unreached people groups and places still have no multiplying church among them. With Peter, we must join God in speeding up the plot line toward its finale.

Hasten the Day

Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, ***waiting for and hastening*** *the coming of the day of God!* (2 Peter 3:11-12, emphasis added)

"Waiting for" means to be in suspense about something. What are you in suspense about? Are you eagerly looking forward to the finale of this grand plot? God has given us the amazing privilege of joining him in the race of history, to speed up the pace of the Church toward the finish line. That finish line is in sight, and by the power of the Spirit we can run the final lap.

A great cloud of witnesses who have run the race before us (Hebrews 12:1) spur us on onward. What better way to honor their efforts than to finish what they began? There will be a generation that speeds up its pace through a final faith-filled, sacrificial effort by the power of the Spirit to exceed all expectations.

Then, when the Bride is ready, the Bridegroom will return.

Don't Forget the Storyline: Remember!

In his final letter, Peter called disciples not to forget their part in the storyline (2 Peter 1:13- 15). Peter had been living for the day of his Lord's return, running his lap in the race. As his death drew near, he challenged the church to not slow their pace but rather to speed up the storyline—to hasten the coming of the day of God! (2 Peter 3:12)

In the last chapter of his life, Peter once more reminded them of the grand purpose—the storyline:

> *This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles.* (2 Peter 3:1-2)

Their hearts were sincere, but they easily forgot the plot and lost their purposeful role. Sincerity cannot replace purposefulness in the storyline of history. Are you purposefully taking up *your* part in the great race?

Peter reminded them of the storyline given by the commandment of Jesus:

> *And this good news of the King's reign will be heralded throughout the whole world as a sacrificial witness to every people group [*ethnē*], and then the end will come.* (Matt. 24:14; author's translation)

Become a protagonist in the story—not a side character. Choose to focus on reaching every unreached people and place, and do so through Acts-like movements of multiplying disciples, churches and leaders. Only then can we truly saturate whole areas with the eternal gospel of our coming King.

Ask "What is God's will?" and "How can my life best serve that purpose in this generation?"
Jesus promises His powerful presence to all who join in that effort (Matthew 28:20).

Some generation will finish the final lap. Why not us?

5. Passion for God, Compassion for People

By Shodankeh Johnson[10,11]

Practical demonstrations of God's love play an integral role in Church Planting Movements. They serve both as entry points for the good news and as fruits of kingdom transformation in people's lives and communities. - Editors

Access ministries are one of the pillars of New Harvest Ministries (NHM). Since New Harvest began, they have played a major role in showing God's compassion, making disciples, and planting churches in more than 4,000 communities in 12 countries. These compassionate engagements have been key catalysts in shaping hundreds of thousands of new disciples, and more than ten thousand new Christian leaders.

Compassion is an essential Kingdom value found in the DNA of every Disciple Making Movement. We have dozens of

[10] Edited from an article originally published in the November-December 2017 issue of *Mission Frontiers,* www.missionfrontiers.org, pp. 32-35.

[11] Shodankeh Johnson, husband of Santa and father of seven, is the leader of New Harvest Ministries (NHM) in Sierra Leone. Through God's favor, and a commitment to Disciple Making Movements, NHM has seen hundreds of simple churches planted, over 70 schools started, and many other access ministries initiated in Sierra Leone in the last 15 years. This includes churches among 15 Muslim people groups. They have also sent long-term workers to 14 countries in Africa, including eight countries in the Sahel and Maghreb. Shodankeh has done training and catalyzing prayer and disciple-making movements in Africa, Asia, Europe, and the United States. He has served as the President of the Evangelical Association of Sierra Leone and the African Director of New Generations. He is currently responsible for global training and prayer mobilization for New Generations. He is a key leader in the 24:14 coalition in Africa and globally.

different types of access ministries. Each one plays a unique role in helping us advance God's kingdom in Africa. Most are not expensive, but with God's help, they make a great impact. We partner with local people in every ministry. They often provide leadership, labor and materials— things present in the community that can help meet needs.

Heroic Compassion

New Harvest serves many countries from our headquarters in Sierra Leone. When Ebola struck in 2014, we could not stay in safe places and not engage the disaster all around us. The crisis hit many Muslim villages especially hard, as the burial rites caused the epidemic to explode there. Suddenly, because of Ebola, people could not even touch dying parents or children. In that context, several New Harvest leaders volunteered in the most hazardous places. Some survived, but several lost their lives serving others— mostly Muslims.

The Muslim chief of one community was discouraged by people trying to escape his quarantined village. He was amazed at seeing Christians coming to serve. He privately prayed this prayer: "God, if you save me from this, if you save my family, I want us all to be like these people who show us love and bring us food." The chief and his family did survive and he kept his promise. Memorizing passages from the Bible, he began to share in the mosque where he had been an elder. A church was birthed in that village, and the chief continues going from village to village, sharing the good news of God's love.

Discovering Felt Needs, Engaging Lostness

For NHM, access ministries begin with assessing the felt needs of a community. When we complete a needs assessment, the partnership with the community must develop mutual respect and trust. After a while, the relationship leads to story-telling and Discovery Bible Studies (DBS). Access ministries let them *see* the love of Christ and powerfully touch their hearts.

The On-Ramp to Kingdom Movements

Prayer is the foundation for everything we do. So once an assessment is done, our intercessors begin to pray for:

- open doors and open hearts
- the selection of project leaders
- open hands by locals
- a supernatural move of God
- the leading of the Spirit
- God to provide needed resources.

All our prayer centers know the communities being served. They fast and pray for each of them. And God always opens the right door, at the right time, with the right provision.

Prayer is the most powerful and effective access ministry. It has caused a cascading effect throughout the movement. We are convinced beyond any doubt that strategic fasting and prayer consistently leads to the defeat of dark powers. Sometimes praying for the sick opens wide a door for access. Through persistent prayer we have seen very hostile communities opened, unlikely Persons of Peace[12] identified,

[12] Luke 10 describes a person of peace. This is a person who receives the messenger and the message and opens their family/group/community to

and whole families saved. All the glory goes to the Father who hears and answers prayer.

Prayer undergirds everything we do. I tell people that the three most important elements of access ministries are: first—prayer, second prayer, and third prayer.

Every Project Makes Our King Famous

We do whatever it takes to get the gospel to people so Christ receives glory. Our work is never about us. It is about Him. We make Him known with a strategic focus on unreached people groups.

Education Team

When education is an obvious need, our intercessors take this need to God in prayer. While we are praying, we engage the community to discover what resources they have. We find out what they can provide to meet their own need. Often the community will supply land, a community building, or construction materials to build a temporary structure.

We usually encourage the community to pay part of the teacher's salary. The teacher is fully certified and he or she is also a veteran disciple maker or church planter. Schools start with a few benches, pencils or pens, a box of chalk, and a chalkboard. The school may start under a tree, in a community center, or in an old house. We start slowly and grow the school academically and spiritually.

---

the message. This and many other definitions of CPM/DMM technical terms can be found in Appendix A: Definitions of Key Terms.

When a Person of Peace opens his or her home, it becomes the launching pad for DBS meetings and later a church. We have launched more than 100 primary schools, most of which are now owned by the community.

From this simple program God has also raised up 12 secondary schools, two trade technical schools, and Every Nation College. This college has an accredited School of Business and School of Theology. Contrary to what some might expect, Disciple Making Movements also need strong seminaries.

Medical, Dental, Hygiene

When we identify a health need, we send in teams of well-qualified medical practitioners with medicines, equipment and supplies. All our team members are strong disciple makers and skilled in facilitating the DBS process. Many are skilled church planters as well. While the team treats patients, they also look for a Person of Peace. If they don't discover one on their first visit, they make a second visit. Once they discover a Person of Peace, he or she will serve as the bridge and the future host for the DBS. If they don't find a Person of Peace, the team will go to a different community, while still praying for an open door into the previous one.

Ten church planters have been well trained, equipped as dentists. They are accredited by health authorities to do mobile dental extractions and fillings. One of them also doubles as an optometrist. He checks eyesight and dispenses suitable glasses. He does this at cost, to keep the process going and to avoid dependency. Other health team members provide training on hygiene, breast feeding, nutrition, child vaccines, and prenatal care for pregnant women.

A Most Unusual Access Ministry

We do all of this in a Christ-like manner, seeking to make God's kingdom visible. God moves and makes His presence known. This often starts with one family or an unlikely community leader. In this way we consistently see ongoing multiplication of disciples, Discovery Bible Groups, and churches.

One large community in the Southern part of Sierra Leone had been very difficult for us to enter. They were extremely hostile toward Christians. People identified as Christians found it difficult even to enter that place. So we prayed for that town. But time passed and none of our strategies worked.

Then suddenly something happened! The national news reported a health problem in that town. Young men were becoming ill and dying. It was found that the infections related to the fact that the village never circumcised their boys. As I prayed about the problem I felt the Lord convict me that this was finally our open door to serve this town.

We gathered a volunteer medical team and went to the community with the proper equipment and medications. We asked if they would let us help them. We were delighted when the town leaders agreed. In the first day they circumcised more than 300 young men.

Over the next days the men were just healing. That gave us opportunity to begin Discovery Bible
Groups during the healing days. We saw great response, and soon Kingdom multiplication began happening with churches being planted! Within just a few years he place where Christians could not enter was transformed into a place where

God's glory shone brightly. The compassion of God's people, the power of much prayer, and the transforming Word of God changed everything.

Agricultural Team

Our first access ministry was agriculture. In places where farming is critical, agriculture becomes a great gateway to serve people. Most of the farming is subsistence farming, mainly for family consumption. Often no seed is saved for the next planting.

These situations led us to develop seed banks for farmers. As with our other teams, we trained nine agriculturists who are also trained church planters. These agriculturists/disciple makers educate the farmers. Their training and mentoring lead to relationships that result in DBS groups, baptisms and eventually churches. Today many farmers have become followers of Christ.

Sports Team

Sports ministry is another huge access, especially in communities with a lot of young people. When our assessment discovers a lot of youth and a passion for say soccer, we quickly move into action. We throw out a challenge for our powerful team to play a friendly game.

If a town does not have a good team, we encourage them to get players from nearby so they can field a good team. Once they have a team, we often provide jerseys and soccer balls to help with their training. When game day comes the whole village is in a festive mood, singing the praises of their team.

They feel very confident they will win. Our team goes into the game knowing what will happen. They play well, but in the end they intentionally lose. You can imagine the town's excitement when their team wins. This becomes a point of pride. The story doesn't end here. We then ask for a rematch. With great confidence, the community responds, "Come anytime. We will beat you again!"

The return match is usually played at the earliest possible date. In the second game, our team will play very well and make sure they thrash the host team without mercy. After their pitiful defeat the community team will quickly ask for another match. Our reason for losing the first game is to build a strong relationship with the community. We know that making disciples boils down to one thing: relationship. Every relationship has two main dimensions, a connection with God and one with other people.

The point of the game is to create an environment that will lead to DBS groups and then churches. Using this approach, many churches have been planted. Many disciples and leaders have been raised up who rapidly multiply within their tribes or communities. Today, we celebrate many coaches and players who have become committed disciples, disciple makers and passionate church planters.

Planting Churches

About 90% of our attempted access ministries have led to a church. Very often one engagement results in several churches planted. As we revisit communities we hear many testimonies of individual, family, and community transformations. Compassion for people, making God famous!

Will Be Proclaimed

*This gospel of the kingdom **will be proclaimed** throughout the whole world as a witness to all peoples, and then the end will come.* (Matthew 24:14, Editor's Translation)

6. What is a CPM?

By Stan Parks[13,14]

A Church Planting Movement (CPM) can be defined as the multiplication of disciples making disciples and leaders developing leaders. This results in indigenous churches planting churches. These churches begin to spread quickly through a people group or population segment. These new disciples and churches begin to transform their communities as the new Body of Christ lives out Kingdom values.

When churches reproduce consistently to four generations in multiple streams, the process becomes a sustaining movement. It may take years to begin. But once the first churches start, we usually see a movement reach four generations within three to five years. In additional, these movements themselves often reproduce new movements. More and more, CPMs are starting new CPMs within other people groups and population segments.

God's Spirit is launching CPMs around the world, as he has done at various times in history. After a few of these modern movements began in the early 1990's, a small group of the initial movement catalysts gathered to discuss these amazing works of God. They coined the term "Church Planting

[13] Reprinted from the July-August 2019 issue of *Mission Frontiers,* www.missionfrontiers.org.

[14] Stan Parks, Ph.D. is a trainer and coach for a wide variety of CPMs around the world. He currently co-leads a global 2414 Coalition to start church planting movement engagements in every unreached people group and place by 2025 (2414now.net). As part of the Ethne leadership team he is helping various Ephesus teams seeking to start cascading CPMs in large UPG clusters. He is the VP of Global Strategies with Beyond.

Movements" to describe what God was doing. It was beyond what they had imagined.

As these modern movements have emerged, God's Spirit is using a variety of models or strategies to start CPMs. Terms used to describe these models include Training for Trainers (T4T), Discovery, Discovery Bible Study (DBS), Disciple Making Movements (DMM), Four Fields, Rapidly Advancing Discipleship (RAD), and Zume. Many movements are hybrids of these various approaches. Many movements have also developed indigenously outside of these training models.

The global leaders who formed the 24:14 coalition chose CPM as the most helpful and broadly inclusive term. "24:14 is a network of the world's CPMs and CPM organizations collaborating with urgency, and calling the global church to join in similar efforts."[15]

Sometimes the term "Kingdom movement" is used, meaning essentially the same thing as CPM: "We aim to engage every unreached people and place with an effective Kingdom movement (CPM) strategy by December 31, 2025."[16]

These Kingdom movements resemble what we see in the New Testament.

> *"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*
> (Acts 1:8)

[15] See Chapter 28: "24:14 – The War That Finally Ends."
[16] Ibid.

All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them…. Utterly amazed, they asked: 'Aren't all these who are speaking Galileans? Then how is it that each of us hears them in our native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!' (Acts 2:4,7-11)

But many who heard the message believed; so the number of men who believed grew to about five thousand. (Acts 4:4)

So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith. (Acts 6:7)

So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied. (Acts 9:31)

But the word of God continued to spread and flourish. (Acts 12:24)

The word of the Lord spread through the whole region. But the Jewish leaders incited the God-fearing women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas, and expelled them from their region. So they

*shook the dust off their feet as a warning to them and went to Iconium. And the disciples were filled with joy and with the Holy Spirit. (*Acts 13:49-52)

When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. (Acts 14:21-22)

And some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women…. Many of them therefore believed, with not a few Greek women of high standing as well as men… (Acts 17:4, 12)

Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized. And the Lord said to Paul one night in a vision, 'Do not be afraid, but go on speaking and do not be silent, for I am with you, and no one will attack you to harm you, for I have many in this city who are my people.'… (Acts 18:8-11a)

This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks. (Acts 19:10)

In these modern movements we see similar dynamics to what God did in the early church:

- **The Holy Spirit empowering and sending.** One of the striking aspects of modern CPMs is the role of the "ordinary person." God's work is not restricted to trained professionals. Instead we see ordinary people being used by the Holy Spirit to share the gospel, cast out demons, heal the sick, and multiply disciples and churches. Non-literate people are planting many, many churches in these movements. Brand new believers are powerfully bringing the gospel to new places. They are ordinary people filled with the Spirit of an extraordinary God.
- **The believers praying constantly and showing great faith.** Someone has said a CPM is always preceded by a prayer movement. CPMs are also *marked* by prayer, being "prayer movements" in and of themselves. This is because when we pray God works, and CPMs are an act of God, not a human work. Also, praying is one of Jesus' basic commands. So every disciple realizes the need to pray and to multiply prayer for himself/herself and for the movement he/she is a part of.
- **A powerful witness through the way these disciples treat other people.** Many Christians and churches around the world have separated the physical from the spiritual. Some Christian groups seem concerned only about spiritual matters, while they neglect the physical needs of people around them. However, disciples in these movements focus on obedience to Scripture. As a result they eagerly *show* God's love to people. Obeying Scripture leads them to love their neighbor. Thus people and churches in these movements feed the hungry, care for widows and orphans, and fight injustice. A biblical worldview does not separate sacred and secular. God wants all

of our lives and societies holistically transformed by the good news.

- **The number of disciples increasing rapidly.** Just like the early church in Acts, these modern CPMs multiply rapidly. This speed comes partly from a powerful move of the Spirit. It also comes from biblical principles being followed. For instance, those in movements believe that "every believer is a disciplemaker" (Matt 28:19). This avoids leaving only a few paid professionals to make disciples. In these movements, disciples, churches and leaders learn that one of their main functions is to bear fruit. And they do this as soon and as often as possible.
- **These disciples becoming obedient to God.** Disciples in CPMs take Scripture very seriously. Everyone is expected to truly be a disciple of the Word. All have freedom to challenge one another with the question: "Where do you see that in the text?" Believers give careful attention to hearing or reading the Word, both privately and in groups. God is the foremost Teacher, through His Word and they know they are accountable for obeying the Word.
- **Households being saved.** Just like an in the book of Acts where we see households, multiple households and even some communities turn to the Lord, we are seeing the same thing in these movements. Most of these movements are happening among unreached groups, which tend to be much more communal than Western culture. In these cultures, decisions are made by the families and/or clans. In these modern CPMs we see the same type of group decision making.
- **Opposition and persecution.** These movements are often happening in the hardest places and as a result there tends to be significant

persecution. Unfortunately sometimes that persecution comes in the form of established churches reporting activities of these new movements, to avoid negative impact on themselves from religious fundamentalists or governments. Often the persecution comes from religious and/or government forces seeking to stop these movements of God. But the movements overcome this persecution by the blood of the Lamb and the word of their testimony. There is a price to be paid and many people in these movements are paying that price.

- **Disciples being filled with the Holy Spirit and joy.** Despite the opposition and persecution we see toward movements, the believers have tremendous joy, as they have come from the depths of darkness to the light. As a result they are very motivated to share the good news with those around them. In many instances those suffering persecution saying they are rejoicing that God has counted them worthy to suffer for his Name.
- **The Word spreading through the whole region.** We see in Acts 19 that the gospel spread throughout the Roman province of Asia in just two years. That seems incredible! We see the same dynamic in these movements. Literally thousands and even millions of people in different regions are hearing the gospel for the first time in a few short years because of the tremendous rate of multiplication of disciples.
- **The gospel spreading to new languages and nations.** Unless a movement fits its social and cultural context, it will fail. This begins with the first contact into a people group. The outsider looks for a man or woman of peace who then becomes the church planter. If the outsider is the church planter, they will introduce a

foreign pattern of faith. If insiders are the church planters, the gospel seeds planted from the outside can grow freely. The good news will bear fruit in ways natural to that culture yet rooted in with Scripture. Thus the gospel can spread more rapidly. Note, these movements normally happen *within* a people group or population segment. Crossing over into another group normally requires more teaching and people with cross-cultural giftings. Most CPMs today are happening among Unreached People groups. This is partly because indigenous movements arise better in places that have not been (as) exposed to a pre-packaged westernized gospel.

A CPM has certain characteristics.

1. Awareness that **only God can start a movement.** At the same time, disciples can follow biblical principles to pray, plant, and water the seeds that can lead to a "book of Acts" type movement.
2. **Every follower of Christ is encouraged to be a reproducing disciple,** not merely a convert.
3. Patterns of **frequent and regular accountability for obeying what the Lord speaks to each person. Also for passing on God's truth** to others in loving relationship. This happens through active involvement in a small group.
4. **Each disciple is equipped for spiritual maturity.** This includes equipping to interpret and apply Scripture, a well-rounded prayer life, living as a part of the larger Body of Christ, and responding well to persecution/suffering. This enables believers to function not merely as consumers, but as active agents of Kingdom advance.

5. **Each disciple is given a vision for reaching their relational network and extending God's Kingdom to the ends of the earth.** Priority is given to the darkest places, with a commitment to see that everyone in the world has access to the gospel. Believers learn to minister and partner with others in the Body of Christ in every context.
6. **Reproducing churches form as part of the process of multiplying disciples.** A CPM aims for **1) disciples, 2) churches, 3) leaders and 4) movements to multiply** endlessly by the power of the Spirit.
7. CPMs focus on starting movements of **multiplying generations** of churches. (The first churches started among a group are generation one churches, which start generation two churches, which start generation three churches, which in turn start generation four churches, and so on.)
8. Leaders **evaluate and make radical changes as needed** to grow. They make sure that **each element of character, knowledge, disciple-making skills and relational skills is 1) biblical and 2) can be followed by other generations of disciples.** This requires keeping all things very simple.

We are now seeing the gospel spread in many places as it did in the book of Acts. We long to see this happen in every people and place in our generation!

7. Dynamics of a CPM – Planting Rapidly Reproducing Churches

By Curtis Sergeant[17,18]

The principles in this chapter are gleaned from experience in planting rapidly reproducing churches in China. They were then tested through training, coaching and mentoring church planters serving in over one hundred nations, mostly working among unreached people groups.

Involve All Disciples

Life's main purpose is to glorify God. We can do this best when we know Him most intimately and serve Him most fervently. God intends every disciple to engage in ministry. Those having the leadership gifts listed in Ephesians 4:11-12 are to equip those with other gifts to do the work of the ministry. This results in building up the Body of Christ. *Every believer has a unique gifting and calling. Yet all are to be engaged in living out the Great Commandment (Matt. 22:37-40) and carrying out the Great Commission (Matt. 28:18-20).*

If we obey the Great Commission, we will make reproducing disciples. Because part of the disciple-making process is

[17] Edited from an article originally published in the May-June 2017 issue of *Mission Frontiers*, www.missionfrontiers.org, pp. 29-35.

[18] Dr. Curtis Sergeant has served among Unreached, Unengaged People Groups, on senior leadership teams of agencies including the International Mission Board (SBC) and e3 Partners Ministry, as a consultant for many large agencies, and as a missions and church planting trainer in well over 100 countries. These days he primarily provides training in multiplicative ministry approaches and coaches those whom he has previously trained.

"teaching them to obey everything I [Christ] have commanded" and the Commission itself is one of those commands. So by definition every believer should be involved in making reproducing disciples. It is a short step from this to starting reproducing spiritual communities (churches). Because we need a spiritual community to obey several of the other commands. Reproducing disciples will result in reproducing churches as a matter of obedience.

God wants to accomplish something *in* us: conforming us to the image of Christ. He also wants to accomplish something *through* us: bringing glory to His name by being a blessing to everyone. We are called to bless unbelievers by being a testimony of his grace and mercy. And we are called to bless fellow believers by encouraging, partnering, and equipping them.

Be Worth Reproducing

We should always aim to grow in our character, faith, fruit of the Spirit, and obedience. Such growth in discipleship transforms us into something worth reproducing. *God doesn't want to multiply mediocrity*. So every disciple needs to spend time examining themselves and as needed, repenting. We should never be content with the level of maturity, love and faith to which the Lord has already brought us. We must always aim to more fully love the Lord our God with all our heart, mind, soul and strength. And to more fully love our neighbors as ourselves. One way we can pursue this is to structure our spiritual communities to provide "dual accountability." That is, accountability to obey the Lord, and accountability to share with others what we have received.

God's spiritual economy differs from earthly economy. His spiritual economy is based on giving away what one has. God reveals to us more of Himself when we faithfully share with others what we already know of Him. He speaks to us more clearly when we obey what he has already spoken.

What, then, is the most loving thing we can do for one another? It is to hold one another accountable for obeying what we learn from the Lord and sharing it with others. This is not legalism, but love. We will do this if we truly want the best for one another. If we want the greatest spiritual blessing, insight, and deepest intimacy with our Father.

This can be done in many ways, but the simplest is my favorite. It happens at the end of each time of small group Bible discussion and prayer. Each disciple tells others in the group a specific thing the Lord is telling him/her to do. And they share who they plan to tell about the topic. The person(s) with whom they share might be an unbeliever. If so, the conversation would be pre-evangelistic or evangelistic in nature. Or the person might be a believer. In that case the goal would be to encourage or equip. The next time the group gathers, each person shares how they did in obeying what the Lord had spoken to them and sharing it with others. In such a setting, the whole group can be held accountable. They tell how they applied God's Word in their own lives and how they passed on their insights to others. This keeps every disciple always involved in reaching the lost or helping disciple believers or both.

Rethink Leadership

Ministry is not only for the mature in Christ, but for all who follow Him. So all of us are leaders in some sense of the word.

In the church, we often think of leaders just as those serving with specific gifts. Perhaps those listed in Ephesians 4:11-12 (apostles, prophets, evangelists, pastors or teachers) or officers of the church (bishops/pastors, elders or deacons). We tend think that leaders in the church must be mature believers. This is true of the types of leaders just mentioned. However God has given *each* believer a sphere of influence. A poor, illiterate housewife in the developing world can lead her children and neighbors. This type of "leadership" needs greater emphasis in the Kingdom of God today. Scripture shows the importance of informal leadership as well as formal. Note, for example, the command that a church leader "must manage his own family well and see that his children obey him with proper respect" (1 Timothy 3:2-5, NIV).

I think of this type of leadership using the picture of a mother duck leading her ducklings. As they walk or swim single file, only the first duckling follows the mother duck. Each of the other ducklings follows the one in front of them in line. In order to lead a duckling like this, one does not have to be a mature duck. One just needs to be one step ahead of another duckling. Following this picture, there is only one Leader of leaders – Jesus. All the rest of us are simply ducklings. None of us are totally mature (to the full measure of the stature of Christ). We are all in process. However, this does not excuse us from God's calling to lead those whom we can. We are called to make the most of all the leadership opportunities God gives us.

Help Shape New Believers

How can we begin a pattern of dual accountability, involving each disciple in leadership? It begins with immediately guiding new believers to evangelize their own friends and family. As

soon as someone decides to repent and follow Jesus, I tell them, "It is a great blessing to bring others into a relationship with Jesus. A greater blessing is to start a new spiritual community. The greatest blessing is to equip others to start new spiritual communities. Right now I want to help you have a blessing, a greater blessing, and the greatest blessing."

I then ask them to make a list of 100 people with whom they need to share the good news about Jesus. I ask them to select five to share with immediately. I teach them a fitting way to share the gospel in their context. I then have them practice five times. Each time they pretend they are sharing with one of the five people on their list. I do the same thing in helping them prepare to share their testimony and practice it. This process takes at least two hours, but is well worth the time. When I finish, I set a time for them to meet again with me. Then I send them out to share their faith. I tell them what to do if any of the five people they share with decide to follow the Lord. They should follow the same process I followed with them. Often one or more people come to the Lord as a result. Sometimes a new spiritual community (church) is born very quickly.

When I meet with them again, I model the dual accountability model. What if they have not shared with five people and followed up with any who responded positively? We go over the same material again and make sure they are well prepared. This sets up a pattern for their spiritual lives. More responsibility and leadership are given to those who have been faithful. This starts with the small tasks they have already practiced. Small steps are important in this process. This approach is most easily practiced in a small group setting. So if you are part of a larger church you can offer these

accountability patterns as a portion of the large group meetings.

Equip for Self-Feeding

Every new disciple must be equipped to feed themselves spiritually in at least four things. These are Scripture, prayer, church life, and persecution and suffering. These are some of the main ways God grows us to maturity.

We want believers to learn to interpret and apply **Scripture** well. This happens most easily through teaching a series of questions to use in any Scripture study. This includes questions to help them observe, interpret and apply. Many sets of questions can be used in this way. Which to use depends on the age, education and spiritual maturity of the believers. After reading or hearing a passage of Scripture, every believer should be able to do three things. They should be able to tell what it says, what it means, and how it can apply in his/her life. They will get better at this over time. The point is to set a pattern for how they view and respond to Scripture.

Prayer is another key tool God uses to grow us into the likeness of Christ. Through prayer we speak to the Lord and hear from His heart and mind. We also minister to both believers and unbelievers. Prayer is a teaching tool and an evangelism tool. In fact, praying for unbelievers in their presence can be one of the best evangelistic tools. We could use it more often than we do. The best way to teach prayer to a new believer is by example, reinforced by studying biblical teaching about prayer.

The church is the Body of Christ. The Bible teaches that members of Christ's Body have diverse gifts and abilities. (See Ephesians 4, 1 Corinthians 12, Romans 12 and 1 Peter 4.) These work together to build up the Body and bring it to maturity. This idea is strengthened by many "one another" passages in the New Testament. Scripture tells us more than fifty times to do something for one another in the Body. We need each other in order to grow.

Persecution and suffering can also bring spiritual growth. The Bible says that all who desire to live godly in Christ Jesus will be persecuted (2 Timothy 3:12). We know we have an enemy who opposes us in many ways as we follow the Lord. New believers need to understand how God works through persecution and suffering. He uses it to perfect our character, prove our faith, equip us for ministry, and provide a testimony. Knowing this before it happens can help avoid off discouragement. It can help us make the most of these opportunities rather than wasting them or responding poorly.

A believer who understands and applies these things plus dual accountability is well equipped. They can initiate an entire movement of new churches even if something separates them from their spiritual community. They have the power of the Holy Spirit and access to Scripture. That plus these basic skills can move them toward maturity and equip them to bring others along. Such a movement is hard to stop.

Use the Training Cycle

As believers increase in their competence in these areas, we must *help them understand the phases of the training cycle.* This will guide them as they begin work with new believers or new churches. It will help them know when and how to

transition from modeling, to assisting, to watching, to leaving. This is a natural process by which they can help others grow, as individuals and as a group.

I compare this process to teaching a child to ride a bicycle. The first step in a child learning to ride a bicycle is seeing someone else ride one. This only takes a moment, but it shows a **model**. In making disciples or planting churches, this can be a very quick process as well. But no matter how good the model, simply modeling will never train someone to ride a bicycle. The learner must get on the seat and begin to pedal for themselves. This brings us to the second stage.

We need to **assist** the beginner right away. This means the learner is "on the seat" and we hold them up. They cannot do it without us. But from the first moments, we try to reduce their dependence on us. As soon as we think they may be able to keep their own balance and momentum, we release them. We must be willing to let them fall, since it may often happen as they learn. We must not let our fear of their falling keep us from letting go. That is part of the learning process. This stage of learning lasts a bit longer than the modeling stage, but should still be kept as short as possible. I expect to get through this stage in about three months in a church planting setting. During that time, I "shadow mentor." I meet alone with the natural leaders in the new church and model what they should do when the whole group meets together. During this period I cover the self-feeding skills mentioned earlier.

After I assist, I **watch**. This phase is much longer, often taking many years. But it happens at a greater distance and less often. One person can observe many churches at the same time. In the New Testament we see the Apostle Paul use this cycle. He modeled and assisted with a new church when he

first entered a city. This was a very brief process in all the churches except for Corinth (eighteen months) and Ephesus (three years). The watching stage, however, lasted for many years. He visited, sent coworkers to check on things, and wrote letters. He made sure the churches practiced what they had received.

Once the basic skills have been learned, it is time for the mentor to **leave**. A teacher can't always watch when someone rides a bicycle. That wouldn't be practical or helpful and it would embarrass the rider. The same is true in spiritual learning. As soon as possible, new believers and new churches should begin producing, not just receiving. Spiritual reproduction should happen. This is one good sign that the time has come to begin moving to the next phase. Model for the first generation, then assist while they model for the second generation. Next watch for the third generation. If the other indicators look good, it is time to leave. We see Paul formally leave the Ephesian church in Acts 20:17-38. This touching scene shows when leaving is right and helpful.

Enter New Communities

New disciples and new churches also need to become more able to see where the church is *not*. At this point they can begin to understand how to cross cultures and other boundaries to make disciples of all nations (peoples). I use maps with known churches shown with pushpins. This can begin to make people aware of geographic gaps. Very soon I also begin to explain concepts of gaps in language, socioeconomic levels, education levels, ethnicity, and so on. This helps new believers begin to look for opportunities to reach out to people and places in the greatest spiritual darkness.

We need to model biblical approaches in ministry as well as teach them. For example, people need to understand how to look for and recognize a "person of peace" as they enter new communities. This term comes from Matthew 10 and Luke 10, where Jesus gave instructions to His disciples. A person of peace is responsive, has a circle of influence and will open the door to that circle. Going in a needy state can often uncover a person of peace as they offer help. One of my favorite ways of finding such a person is to begin a spiritual conversation. If someone show interest, I don't just keep talking with them. I ask whether they know of others who might have interest in discussing such matters. If they do, I ask if they would be willing to gather them. If they are willing, I have quite likely found a person of peace.

Finding a person of peace is helpful in many ways. First, winning a group of unbelievers is more effective than winning individuals and then grouping them. The new spiritual communities tend to be stronger and function more smoothly. They also have higher levels of trust and mature more quickly. If we are not sure whether we have found a person of peace, we should still see if we can assist a new believer or seeker to establish a new church. They can do this among their own network of relationships rather than simply adding them to an existing church. This can happen naturally when they begin sharing their new faith with their list of 100 people who need to know the Lord. The pattern used in Acts still works well today. New believers gather in new spiritual communities with new leaders raised up from among them. Christians often just add new converts to existing churches, which hinders multiplication of disciples and churches.

Conclusion

When basic elements such as those mentioned in this chapter are combined, God often moves in amazing ways. The resulting disciples and churches are very fruitful and more resistant to false teaching. We also often see a Spirit-led push to take the gospel where it has not gone. Thus unengaged people groups around the new churches quickly gain access to the gospel. This pattern is key: involving every disciple to live out and share their faith, and lead others. We can do this with new believers by using the training cycle. This helps them learn to feed themselves spiritually. This can be done in such a way that the disciples do this beyond their own community and relationships. These simple biblical principles can do much to equip new believers to become catalysts, planting rapidly reproducing new churches.

8. Mindshifts for Movements

By Elizabeth Lawrence[19] and Stan Parks[20]

God is doing great things through Church Planting Movements[21] (CPMs) around the world in our day. CPM does not mean traditional church planting becoming very fruitful. CPM describes the God-given fruit of a distinctive ministry approach – unique CPM-oriented "DNA." The perspectives and patterns of a CPM differ in many ways from the patterns of church life and ministry that feel "normal" to many of us.

Note, we want to identify paradigms we have seen God change for many of us involved in CPMs. But before examining these, we want to clarify: we don't believe that CPM is the only way to do ministry or that anyone not doing CPM has a mistaken paradigm. We greatly honor all those who have gone before; we stand on their shoulders. We also honor others in the Body of Christ who serve faithfully and sacrificially in other types of ministries.

---

[19] Elizabeth Lawrence has over 25 years of cross-cultural ministry experience. This includes training, sending, and coaching CPM teams to unreached peoples, living among refugees from a UPG, and leading a BAM endeavor in a Muslim context. She is passionate about multiplying disciples.

[20] This appeared as an article in the May-June 2019 issue of *Mission Frontiers,* www.missionfrontiers.org.

[21] For a description of God's work in some of these movements, see for example *Miraculous Movements: How Hundreds of Thousands of Muslims Are Falling in Love with Jesus* by Jerry Trousdale and *The Kingdom Unleashed: How Jesus' 1st-Century Kingdom Values Are Transforming Thousands of Cultures and Awakening His Church* by Jerry Trousdale and Glenn Sunshine.

For this context, we will mainly examine paradigm differences for Westerners seeking to help catalyze a CPM. Those of us who want to be involved need to notice what shifts have to happen in our own mindsets to create an environment for movements. Mindshifts enable us to see things differently and creatively. These perspective changes lead to different behaviors and results. Here are a few ways the Lord's great work in CPMs calls us to adjust our thinking.

From: "This is possible; I can see a path to accomplishing my vision."
To: A God-sized vision, impossible apart from His intervention. Waiting on God for his guidance and power.

One of the main reasons so many CPMs seem to have started in modern times is that people accepted a God-sized vision of focusing on reaching entire people groups. When faced with the task of reaching an unreached group consisting of millions of people it becomes obvious that a worker cannot accomplish anything on their own. The truth that "apart from me you can do nothing" applies to all our endeavors. However, if we have a smaller goal it's easier to work as if fruit depends on our efforts rather than on God's intervention.

From: Aiming to disciple individuals.
To: Aiming to disciple a nation.

In the Great Commission Jesus tells his disciples to "make disciples of *panta ta ethne"* (all *ethne* / every *ethnos*). The question is: "How do you disciple an entire *ethnos*?" The only way is through *multiplication* -- of disciples who make disciples, churches that multiply churches, and leaders who develop leaders.

From: "It can't happen here!"
To: Expecting a ripe harvest.

Over the last 25 years people have often said: "Movements can start in *those* countries, but they can't start here!" Today people point to the many movements in North India but forget this region was the "graveyard of modern missions" for 200+ years. Some said, "Movements can't happen in the Middle East because that's the heartland of Islam!" Yet many movements now thrive in the Middle East and throughout the Muslim world. Others said, "It can't happen in Europe and America and other places with traditional churches!" Yet we now have seen a variety of movements start in those places as well. God loves to overcome our doubts.

From: "What can I do?"
To: "What must be done to see God's Kingdom planted in this group of people (city, nation, language, tribe, etc.)?

A training group was once discussing Acts 19:10 -- how approximately 15 million people in the Roman province of Asia heard the word of the Lord in two years. Someone said, "That would be impossible for Paul and the original 12 believers in Ephesus – they would have had to share with 20,000 people a day!" That is the point – there is no way they could accomplish that. A daily training in the hall of Tyrannus must have multiplied disciples who multiplied disciples who multiplied disciples throughout the region.

From: "What can my group accomplish?"
To: "Who else can be a part of accomplishing this impossibly great task?"

This is similar to the mindshift above. Instead of focusing on the people and resources in our own church, organization, or denomination, we have realized we need to look at the entire body of Christ globally with all types of Great Commission organizations and churches. We also need to involve people with a variety of giftings and vocations to address the many efforts needed: prayer, mobilization, finances, business, translation, relief, development, arts, etc.

From: I pray.
To: We pray extraordinarily *and* mobilize others to pray.

We aim to reproduce everything. Obviously personal prayer is crucial, but when faced with the overwhelming task of reaching entire communities, cities and people groups -- we need to mobilize the prayer of many others.

From: My ministry is measured by my fruitfulness.
To: Are we faithfully setting the stage for multiplication (which may or may not happen during our ministry)?

Growth is God's responsibility (1 Cor. 3:6-7). Sometimes attempting to catalyze the first multiplying churches can take quite a few years. Field workers are told, "Only God can produce fruitfulness. Your job is to be faithful and obedient while expecting God to work." We do our best to follow patterns of disciple-making multiplication found in the New Testament, and we trust the Holy Spirit to bring the growth.

From: The outside missionary is a "Paul," preaching on the front lines among the unreached.
To: The outsider is far more effective as a "Barnabas," discovering, encouraging and empowering a nearer-culture "Paul."

People sent out as missionaries have often been encouraged to view themselves as the front-line worker, modeled after the Apostle Paul. We now realize that the far outsider can instead have the greatest impact by finding and partnering with cultural insiders or near neighbors who become the "Pauls" for their communities.

Note first that Barnabas was also a leader who "did the work" (Acts 11:22-26; 13:1-7). So movement catalysts need to first gain experience making disciples in their own culture and then work cross-culturally to find those "Pauls" from the focus culture whom they can encourage and empower.

Second, even these "Pauls" have to adjust their paradigms. The outside catalysts of a large movement in India studied Barnabas' life to better understand their role. They then studied the passages with the initial "Pauls" of this movement. Those leaders in turn realized that contrary to their cultural patterns (that the initial leader is always preeminent), they in turn wanted to become like Barnabas and empower those they discipled, to have an even greater impact.

From: Hoping a new believer or group of new believers will initiate a movement.
To: Asking: "What national believers who have been followers for many years might become the catalyst(s) for a CPM?"

This relates to the common idea that we as a culturally distant outsider will find and win a lost person(s) who will become the movement catalyst. While this can occasionally happen, the vast majority of movements are started by cultural insiders or near neighbors who have been believers for several or even many years. Their own mindset shifts and fresh understanding

of CPM principles open up new possibilities for Kingdom expansion.

From: We are looking for partners in our ministry.
To: We are looking for brothers and sisters to serve God together.

Sometimes missionaries are taught to look for "national partners." Without questioning anyone's motives, some local believers find this phrasing doubtful. Some of the wrong (often subconscious) meanings could include:

- "Partnership" with an outsider means doing what they want done.
- In a partnership the person(s) with the most money controls the partnership.
- This is a "work" type transaction rather than a genuine personal relationship.
- The use of "national" may feel condescending (as a more polite word for "native" - why are Americans not also called "nationals"?).

In the dangerous and difficult work of starting movements among the lost, inside catalysts are looking for a deep family bond of mutual love. They don't want *work* partners but rather movement *family* who will bear each other's burdens and sacrifice in any way possible for their brothers and sisters.

From: Focusing on winning individuals.
To: Focusing on *groups* -- to bring the gospel into existing families, groups and communities.

90% of salvations described in the book of Acts describe either large or small groups. Only 10% are individuals who experience salvation by themselves. We also see Jesus focusing on sending out his disciples to look for households, and we see Jesus often reaching households. Note examples such as Zacchaeus and his entire household experiencing salvation (Luke 19:9-10), and the Samaritan woman coming to faith along with a great many from her entire town (John 4:39-42).

Reaching groups has many advantages over reaching and gathering individuals. For example:

- Instead of transferring "Christian culture" to a single new believer, local culture begins to be redeemed by the group.
- Persecution isn't isolated and focused on the individual but is normalized across the group. They can support each other in persecution.
- Joy is shared as a family or community discovers Christ together.
- Unbelievers have a visible example of "here's what it looks like for a group of people *like me* to follow Christ."

From: Transferring my church or group's doctrine, traditional practices, or culture.
To: Helping believers within a culture *discover for themselves* what the Bible says about vital issues; letting them hear God's Spirit guide them in how to apply biblical truths in their cultural context.

We can too easily confuse our own preferences and traditions with scriptural mandates. In a cross-cultural situation we

especially need to avoid giving our cultural baggage to the new believers. Instead, we trust that since Jesus said: "They will all be taught by God" (John 6:45, NIV), and the Holy Spirit will guide the believers "into all truth" (John 16:13), we can trust the process to God. This does *not* mean we don't guide and coach new believers. It means that we help them see Scripture as their authority rather than us.

From: Starbucks discipleship: "Let's meet once each week."
To: Lifestyle discipleship: My life is intertwined with these people.

One movement catalyst said that his movement trainer-coach offered to talk to him whenever he needed…so he ended up calling him in a different city three or four times every day. We need this type of commitment to help those who are passionate and desperate to reach the lost.

From: Lecture – to transfer knowledge.
To: Discipleship – to follow Jesus and obey his Word.

Jesus said, "If you love me you will obey my commands" (John 15:14, NCV) and "If you obey me you will remain in my love" (John 15:10, author's translation). Often our churches emphasize knowledge over obedience. The people with the most knowledge are considered the most qualified leaders.

Church planting movements emphasize teaching people to obey all that Jesus commanded (Matthew 28:20). Knowledge is important but the primary foundation must be first loving and obeying God.

From: Sacred/secular divide; evangelism vs. social action.

To: Word and deed together. Meeting needs as a door-opener and an expression and fruit of the gospel.

The sacred/secular divide is not part of a biblical worldview. Those in CPMs don't debate whether to meet physical needs or share the gospel. Because we love Jesus, of course we meet people's needs (as he did) and as we do that we also share his truth verbally (as he did). In these movements we see the natural expression of meeting needs leading people to be open to the words or to ask questions that lead to the truth.

From: Special buildings for spiritual activities.
To: Small gatherings of believers in all kinds of places.

Church buildings and paid church leaders hinder the growth of a movement. Rapid spread of the gospel happens through the efforts of nonprofessionals. Even reaching the number of lost people in the USA becomes prohibitively expensive if we attempt to reach them only through church buildings and paid staff. How much more so in other parts of the world that have fewer financial resources and higher percentages of unreached people!

From: Don't evangelize until you've been trained.
To: Share what you've experienced or know. It's normal and natural to share about Jesus.

How often are new believers asked to sit and listen for the first several years after they come to faith? It often takes many years before they are considered qualified to lead in any way. We have observed that the best people to lead a family or community to saving faith are insiders in that community. And the best time for them to do that is when they have

newly come to faith, before they've created separation between themselves and that community.

Multiplication involves everyone and ministry happens everywhere. A new/inexperienced insider is more effective than a highly trained mature outsider.

From: Win as many as possible.
To: Focus on the few (or one) to win many.

In Luke 10 Jesus said to find a household that will receive you. If a person of peace is there they will receive you. At that point, do not move around from household to household. We often see this pattern being applied in the New Testament. Whether it's Cornelius, Zacchaeus, Lydia or the Philippian jailer, this one person then becomes the key catalyst for their family and broader community. One large family of movements in harsh environments actually focuses on the tribal leader or the network leader rather than individual household leaders.

To make disciples of all nations, we don't just need more good ideas. We don't just need additional fruitful practices. We need a paradigm shift. The mindshifts presented here reflect various facets of that shift. To the extent we wrestle with and apply *any one of them* we will likely become more fruitful. But only as we buy the whole package – trade in traditional church DNA for CPM DNA – can we hope to be used by God in catalyzing rapidly reproducing generational movements that far exceed our own resources.

9. Small Groups That Have the DNA of a Disciple-Making Movement

By Paul Watson[22,23]

Groups, and the group process, are a strategic element of our strategy to plant the gospel all over the world. Underestimating the power of groups, and the importance of group process, is one of the biggest mistakes a gospel planter can make.

Discipling Groups

Use existing groupings. There are many benefits to engaging existing groupings rather than starting groups that are a composite of people from different groups.[24] One is that when

[22] Adapted from an article in the November-December 2012 issue of *Mission Frontiers,* www.missionfrontiers.org, pp. 22-25.

[23] Paul founded Contagious Disciple Making (www.contagiousdisciplemaking.com) to build a community for Disciple-Makers and coach them as they apply Disciple Making Movement principles in the USA and Canada. He is a regular instructor for Perspectives on the World Christian Movement and co-authored *Contagious Disciple Making: Leading Others on a Spiritual Journey of Discovery* with his father, David Watson.

[24] The gospel generally flows much quicker through existing groups, such as friend groups, families, book clubs, hiking groups, branch office of a company, neighborhoods, circle of high school friends, a group of sorority sisters, knitting groups, etc. However, instead of harvesting the power of existing social circles, the church has historically focused on extraction evangelism, removing individuals from their existing social relational groups and transplanting them into a new group: the church. When placed in a new group with large numbers of people they don't know, people need time to feel comfortable enough to open up and share (an essential part of the discipleship process). Kingdom advance can happen more

you engage existing groups, you reduce many cultural barriers that slow down (or stop) the group process. Families have existing authority structures. Well-established affinity groups already have leaders and followers. That being said, groups still need to be discipled. In other words, they need to be taught how to study the Bible together, how to discover what God says through His Word, how to change their lives to obey God's Word, and how to share Bible passages with friends and family. Here's how to establish healthy group DNA.

Establish DNA early. Groups establish the habits and DNA for meetings very quickly—by the third or fourth meeting. Groups are very resistant to change once they've established their pattern for meeting. Consequently, group DNA must be established during your first meeting with the group.

Establish DNA though action. You cannot tell people what DNA they need to have. You have to get them to do things, or think about things in a way, that leads them to build habits. These habits become DNA. If you establish DNA well—through action, not instruction—then groups will replicate that DNA naturally within their silos and in overlapping silos. We will talk about this more in the Group Process section.

Establish DNA through repetition. Group DNA is the product of what you do, and do often. You cannot do something once or twice and expect it to become DNA.

Establish the right DNA. There is a minimum DNA required for groups to replicate past the first generation. Let's take a look at each element.

---

quickly when the gospel is planted, with healthy discipleship DNA, within existing social groups.

What DNA do you need for groups that multiply and become reproducing churches?

Prayer
Just as prayer is an essential element of movements, prayer is also a critical element of groups. From the first meeting, we embed prayer in the group process. Remember, we never ask lost people to bow their heads and pray. We don't explain what prayer is. We don't have a lecture about this being an important part of group DNA. Instead, we introduce a simple question, "What are you thankful for today?" Each person in the group shares. Later, after they choose to follow Christ, we say, "You remember how we open each meeting with the question, "What are you thankful for?" Now, as followers of Christ, we talk with God the same way. Let's tell Him what we are thankful for?"

Intercession
All intercession is prayer, but not all prayer is intercession. That is why we separated intercession and prayer as parts of the DNA of groups that replicate. Intercession involves sharing personal concerns and stresses as well as the concerns and stresses of others. A simple question, "What things have stressed you out this week?" introduces this DNA element to groups of lost people. Again, each person shares. After the group becomes a baptized group of believers we say, "In the same way that you shared things that stressed you out with each other, now you can share those same things with God. Let's do that now."

Ministry
David Watson defines ministry as, "God using His people to answer the prayers of the lost and of the saved." As any

group—lost or saved—shares needs, there is going to be a group desire to make a difference. All the group needs is a little nudge. Ask the question, "As we shared things that stressed us out, is there any way we could help each other during the coming week?" Follow it up with, "Do you know anyone in your community that needs our help?" Embed this DNA from the beginning and you won't have to worry about motivating the group to transform their community when they become Christian.

Evangelism/Replication

Did you know that lost people can do evangelism? Well, they can if you keep it simple enough. Evangelism, at its core, is sharing the gospel with someone else. When working with lost people, they don't know the whole gospel. That is totally ok. We just want them to share the story they just heard with someone who wasn't in the group. We get them to think this way with a simple question, "Who do you know that needs to hear this story this week?"

If that person is interested, rather than bringing them into the existing group, we have the first lost person start a group with them, their friends, and their family. So the first lost person experiences the study in their original group and then replicates the same study in the group they started with their friend.

We have had groups that started four other groups before the first group ever became a group of baptized believers. Within a few weeks after the first group was baptized, the other groups came to a place where they chose to follow Christ and were baptized as well.

Obedience

As I said before, obedience is a critical element of Disciple-Making Movements. Obedience has to be present even at the small group level, even with groups of lost people. To clarify, we don't look at groups of lost people, shake our finger, and say, "You must obey this passage." Instead, we ask, "If you believed this passage is from God, what would you have to change in your life?" Remember, they don't believe in God yet, so "if" is totally acceptable.

When they choose to follow Christ, you adjust the question, very slightly, "Since you believe this is from God, what are you going to change in your life?" Because they've asked this question all along, new believers don't struggle with the idea that they need to obey God's Word; that God's Word requires something of them; that God's Word requires them to change.

Accountability
Building accountability into the group DNA starts in the second meeting. Look at the group and ask, "You guys said that you were going to help (fill in the blank) this week. How did it go?" Also ask, "Several of you identified things that needed to change in your life. Did you make those changes? How did it go?" If they didn't do anything, encourage them to give it a try this time and be ready to share what happened the next time you get together. Emphasize that it is important for the group to celebrate everyone's accomplishments.

Initially, this will surprise everyone. They won't expect it. The second meeting, however, several will be ready. After the third meeting, everyone will know what is coming and will be prepared. Obviously, this practice continues after everyone is baptized.

Worship
You can't ask lost people to worship a God they don't believe in. You shouldn't force them to lie by singing songs they don't believe. But, that being said, planting the seeds of worship into the group DNA is possible.

When they talk about things they are thankful for, it will become worship. When they talk about the changes they made in their lives as they respond to Scripture, it will become worship. When they celebrate the difference they made in their community, it will become worship.

Worship songs are not the heart of worship any more than a flower is the same as its seed. Worship is the product of a relationship with God. Singing praise songs is one expression of the joy our relationship with God brings. Yes, eventually they will sing praises. The DNA for worship, however, is embedded long before they start to sing.

Scripture
Scripture is central to the meeting. The group reads Scripture, discusses Scripture, practices recalling Scripture with each other, and is encouraged to obey Scripture. Scripture does not take second chair to any teacher. Scripture is the teacher. We'll discuss this more in the next Group DNA element.

Discovery
When working with lost people, we have to avoid falling into the role of explaining Scripture. If we do, we become the authority rather than allowing Scripture to be the authority. If we are the authority, replication is limited by our leadership capacity and the time we have to teach every group. Consequently, shifting from Scripture being the

authority to the teacher being the authority, will keep groups from replicating like they should.

This is a hard shift to make. We love teaching. It makes us feel good. We know the answers and want to share that knowledge with others. But if we want to disciple people who look to Scripture and the Holy Spirit for answers to their questions, we can't be the answer-person. We have to help them discover what God says to them in His Word.

To reinforce this idea, we call the outsiders who start groups "facilitators." They facilitate discovery rather than teach. Their job is to ask questions that get lost people to examine Scripture. After they read a passage, they ask, "What does this passage say about God?" and, "What does this passage tell us about humanity (or mankind)?" and, "If you believed this was from God, what would you have to change about the way you live?"

The discovery process is essential to replication. If groups do not learn to go to Scripture and rely on the Holy Spirit to answer their questions, they will not grow like they should and they will not replicate much, if at all.

Group-Correction
A vast majority of our group leaders and church leaders have no institutional biblical training. When people hear this, they ask, "What about heresy? How do you keep your groups from going crazy?" This is a great question. As leaders, we should ask this question.

First of all, all groups have the tendency to be heretical in the beginning. They don't know everything about God's Word. They are in a process of discovering God which moves

them from disobedience to obedience, but it is impossible for them to know everything from the beginning. As the group reads more together, as they discover more about how God wants them to relate to them, they become less heretical. That is part of discipleship.

If we see them going too far away from Scripture, we'll immediately introduce a new passage and lead them through a Discovery Bible Study on that passage. (Notice that I didn't say "teach" or "correct." The Holy Spirit will use Scripture to correct their behavior. They just need to be directed to the right passage.) After they go through the additional study, they recognize what they need to do. More importantly, they actually do it.

Secondly, we need to realize that heresy usually begins with a highly charismatic (I'm referring to charisma, not the denomination!) leader, with some education, who teaches the group what the Bible says and what they must do to obey it. In this case, groups accept what the leader says and never examine it in the context of Scripture.

We teach groups to read the passage and examine how each group member responds to the passage. Groups are taught to ask a simple question, "Where do you see that in this passage?" When someone makes a weird obedience statement, the group asks this question. When someone adds in a detail when they retell the passage, the group asks this question. This question forces all group members to focus on the passage at hand and explain their insights and obedience.

The facilitator models group-correction. They also model focusing on the passage at hand.

Priesthood of the Believer
New Believers and Not-Yet Believers need to realize there are no intermediaries standing between them and Christ. We have to embed DNA that removes the barriers and perceived intermediaries. That is why Scripture must be central. That is why outsiders facilitate rather than teach. That is why the group is taught to self-correct based on what Scripture says.

Yes, leaders will emerge. They have to emerge. It is natural. But leadership is identified by functions that define a role. Leaders are not a different class of spiritual or a special status. If anything, leaders are held to a higher level of accountability, but their accountability doesn't give them special status.
If the DNA for the Priesthood of Believers is not present, you will never have a church. The discipleship process must establish this DNA.

By using these essential practices in group meetings we have seen non-believers become obedient disciples of Jesus that go on to make more disciples and start new groups that become churches.

10. The Bare Essentials of Helping Groups Become Churches: Four Helps in CPM

By Steve Smith[25]

Going from Group to Church

In Church Planting Movements, we devote much time to finding persons of peace, winning them and their household, grouping them and discipling them.

But where do churches fit into this mix? When do these groups become churches, if ever?
New believers must be gathered into churches. This is God's design from the beginning of history. Living in community as church is the King's way to equip His people – to be what they were designed to be and do what they were called to do.

Any CPM approach should purposefully form groups into churches at a key stage in the early discipleship process. Getting to church is a vital milestone in the Church Planting Movement process.

Not all groups become churches. Sometimes they become home-based cells of a larger church but still carry out the functions of the Body of Christ. The essential point is to help new believers become a part of the Body of Christ in a reproducible form that fits their community.

Two guidelines govern CPM churches:

[25] Edited from an article originally published in the September-October 2012 issue of *Mission Frontiers,* www.missionfrontiers.org, pp. 22-26.

BIBLICAL: Is this model and/or each aspect of church consistent with the Scripture?

There is no standard biblical model of what a church must be. We see numerous examples of culturally-adapted models in the Scripture. In CPMs we do not propose only one model of church as THE biblical model. Many models of church can be biblical. So the question is: "Is this model (and its elements) consistent with scriptural teaching?"

CULTURALLY REPRODUCIBLE: Is this model of church something an average new believer can start and organize?

Since many models of church can faithfully serve the scriptural teaching, the secondary question becomes: "Which one best fits the culture and can best reproduce in our community?" The general guideline is: "Could an average young believer start and organize such a church?" Otherwise, church planting will be left to a few highly trained individuals.

With these two guidelines in mind, CPM approaches help believers start simple churches that enable disciples to faithfully follow Jesus as the body of Christ. When initiating CPMs, for the sake of reaching *all* the lost, we advocate CPM churches that are relevant and reproducible. That type of church will need to emphasize smaller church meetings in easy to find locations. These might include homes, offices, coffee shops and parks rather than locations that are costly to purchase or build.

Four Helps in Getting to Church

I was training a group of workers in Southeast Asia when we came to the subject of helping small groups (e.g. Bible study

groups) actually become churches. The workers in this context were struggling to get churches started, not to mention the larger goal of a Church-Planting Movement (CPM). I took them through a set of four helps in the church-planting process—really a rather simple, but purposeful exercise in birthing authentic communities of faith.

It is not difficult to start reproducible churches if you have a clear process in your evangelism and discipleship. Clear purpose is vital. You must have a clear lesson(s) in your early discipleship which helps a group of believers consciously become a church. To establish churches that will start new churches, we have found these four practices especially helpful.

1. Know what you are trying to achieve: a CLEAR DEFINITION of when a group becomes a church.

It is difficult to start a church if you do not have a clear idea in mind of when a group moves from being a cell group or Bible study to a church.

Scenario: A group has been meeting independent of any church for three months. They have great worship times and deeply moving Bible studies. They listen to the Word and try to obey whatever it says. They are making plans to visit a nursing home to minister to the needs of people there. Are they a church?

There's probably not enough information there for you to decide. Is it a church or a great Bible study group? If your definition of when a group becomes church is not clear, you might be tempted to call this group a church. The first step in starting churches is having a clear definition of what a church

is—the basic essential elements of a church. *We start small training groups that intend from the beginning to become churches.*

Acts provides a concrete example that can be helpful here: Activity: Read Acts 2:36-47. Try not to make things too complicated. Boiled down, what made this group a church?

Write down your answer.

Here is an example of a definition of church created from the Acts 2 passage. It emphasizes the ten elements of the 3 Cs of church: Covenant, Characteristics, and Caring leaders.

- **Covenant (1):** a group of **baptized (2)** believers [Mt.18:20; Acts 2:41] who recognize themselves as Christ's body and are committed to meeting together regularly [Acts 2:46]
- **Characteristics:** they regularly **abide** in Christ through the characteristics of church:
- **Word (3):** Studying and obeying the Scripture as authoritative
- **The Lord's Supper or Communion (4)**
- **Fellowship (5)**: loving care for one another
- **Including giving offerings (6**) to meet needs and **minister** to others
- **Prayer (7)**
- **Praise (8):** whether spoken or sung
- They live out a commitment to **share the gospel (evangelism) (9)**
- **Caring Leaders (10):** As the church develops, leaders are appointed according to biblical standards (Titus 1:5-9) and exercise mutual accountability, including church discipline.

For the sake of church planting, the 3Cs are in order of priority. The most important C is "*Covenant*." The group sees itself as church (identity) and has made a commitment (covenant) to follow Jesus together. This does not mean they must have a written covenant. They have simply made a conscious step to become church. Many times a church will give itself a name to signify this step.

The second part of the definition is "*Characteristics.*" A group may call itself a church, but if it lacks the basic characteristics of a church, it is not really a church. If an animal barks, wags its tail and walks on four legs, you may call it a duck, but it is really a dog.

Finally, a healthy church will quickly develop indigenous (local culture) "*Caring Leaders.*" A church may exist before these leaders develop. We see a good example of this at the end of Paul's first journey. In Acts 14:21-23, Paul and Barnabas visited the churches they had planted in the previous weeks and months and appointed elders for them at this point. For the long-term health of the churches, caring leaders should be raised up from within.

The first step in starting churches is: *Know what you are trying to achieve and have a clear definition of when a group becomes a church.*

2. When you start a training group, MODEL from the beginning the parts of church life mentioned above.

A church planter was having a hard time helping the groups he was training to become churches. As he described to me his training groups, the process sounded like a sterile classroom

experience. As the group worked through the lessons, they received knowledge but not warmth. In this classroom setting he was teaching them to start something *different* in their homes. He was modeling something different than what he hoped they would do. I suggested he change his training meetings into a format similar to what he would want the churches to look like. This would make it much easier for these groups to actually become churches.

The easiest way to transition a new small group into a church is to start living as church and modeling church from the very first meeting. That way, when you get to the discipleship lesson on church, you have already been experiencing it together. For example, in each meeting starting the first week, T4T[26] employs a three-thirds discipleship process. This involves *looking back* to evaluate the previous week, *looking up* to receive more from God, and *looking ahead* in order to obey and serve Him faithfully. These three-thirds incorporate the basic elements of church such as worship, prayer, Word, fellowship, evangelism, ministry, etc.

Do your best from the first small group meeting to model what you want this new church to eventually look like. The lesson on church should come as no surprise. You don't want to spend 4-5 weeks together as a "class" and then announce: "Today we will have the lesson on church and become a church," and completely change your manner of meeting. *Becoming a church should be a natural next step in the process of meeting together.*

[26] T4T is one approach to CPM. See *T4T: A Discipleship Re-Revolution* by Steve Smith with Ying Kai, WIGTake Resources, 2011. Part of this article is adapted from chapter 16 of that book. It is available at http://www.churchplantingmovements.com/ and on Amazon's Kindle.

3. Make sure you have a SPECIFIC LESSON (OR LESSONS) ON CHURCH and its ordinances in your early discipleship.

You should have a clear biblical definition of church and model church-like meetings during each small group meeting. If you do, it will be easy to help the group become a church when you go through the "church" lesson in your short-term discipleship. If you want groups that become churches and plant churches, include one or two lessons on becoming a church by about session four or five. Make sure this is something that group members can obey and pass on to groups they start.

Have a specific goal in mind when you go through the church lesson: *This week we will commit to becoming a church and will add in any missing characteristics of a church.*

For example, when a group goes through the lesson(s) on church, one of two things usually happens:

1 Step: A group recognizes it is already a church and is practicing the characteristics of church. At this point it takes the final step by committing to being a church together (gains identity and covenant).
2 Steps: More often, a group recognizes that it is lacking in some of the elements of church. It takes two conscious steps forward to 1) add in those elements (e.g. Lord's Supper, offerings) and then 2) commit to becoming church together (covenant).

4. Use CHURCH HEALTH MAPPING to help a group evaluate whether they have all the elements of church life.

A great diagnostic tool called Church Health Mapping (or Church Circles) can be used with a group, or the leaders of a group or network of groups, to help them determine if the group is a church. This tool helps them spot weaknesses and correct these. It also helps them see which groups may not yet be a church.

CPMs commonly do this by making church circles the lesson on church. After a small group identifies the basic elements of a church from Acts 2 (they usually come up with around ten), they draw symbols for them and evaluate whether or not their group is practicing them.[27]
The church lesson makes the following application:

As a group, on a blank paper, draw a dotted line circle representing your own group. Above it, list 3 numbers: the number regularly attending (stick figure), the number believing in Jesus (cross) and the number baptized after believing (water).

If your group has committed to being a church, make the dotted line circle solid.[28] Then put an icon representing each of the remaining elements inside or outside the circle. If the group is regularly practicing the element itself, put it inside. If the group is not, or waits for an outsider to come do it, put it outside the circle.

SYMBOLS:

[27] Keeping the icons simple and crude (not polished) keeps this process reproducible for all non-artists! The icons are easy to adapt for your context.
[28] We make this line solid even if they don't have all of the characteristics yet because it connotes intent.

The Bare Essentials of Helping Groups Become Churches: Four Helps in CPM



1. Covenant – solid line instead of dotted line
2. Baptism – water
3. Word – book
4. Lord's Supper or Communion – a cup
5. Fellowship – heart
6. Giving & Ministry – money sign
7. Prayer – praying hands
8. Praise – upraised hands
9. Evangelism – one friend holding hands with a friend he led to faith
10. Leaders – two smiley faces

Finally, you can give your church a name. This helps you establish an identity as a church in your community. Remember that your goal is to develop a multi-generational Church Planting Movement to the 4th generation and beyond. So including the generation number helps you see where you are in seeing God start a movement in your community.

At this point, it is fairly easy to see what is blocking the group from really becoming a church. Though they may be lacking something, you now see a way to transform this group into a church, and they see it too! This very empowering, practical process lets the group prayerfully brainstorm how to add each of the elements into the circle. These become clear action plans for the group.

Generations of Churches

You must train the disciples you are training to purposefully help groups become churches. This should happen at a key stage in the short-term discipleship process by having a specific lesson(s) on becoming church. Church health mapping can also help you in that process. Then becoming a church will be a natural step in the process of discipleship. And you will have passed a major milestone toward a Church Planting Movement. How exciting when many generations of believers form their groups of new believers into churches at about the fourth or fifth meeting! When this happens over four generations of new churches, Church Planting Movements emerge!

If you have no church lesson or purposeful reproducible process of transforming a group into church, then expect very few new churches!

If you include a simple church-planting process with a church lesson early on, then you can expect new generations of churches!

This may not be a process you are familiar with yet. It may challenge your ministry paradigms, but let's not be afraid to sacrifice our paradigms for the sake of seeing God's kingdom

come! It is a helpful process to help us return to the original discipleship revolution of the Book of Acts. It is a helpful process to help us return to some of the more explosive movements in history. It is a process to help us more fully cooperate with the Spirit of God.

The very simplicity and purposefulness of this process means that any believer, empowered by the Spirit, can become a church planter. Churches are not meant to multiply only across the landscape of the mission field. They should be and are multiplying in homes, community centers, schools, parks and coffee shops throughout the world. May His kingdom come!

Using the Four Helps with the Team from South East Asia

As I worked through the four helps with the team in South East Asia, we came to the fourth Help, church health mapping, or "church circles," for short. I called one of the longer-tenured workers to the white board. I asked him to describe one small group of believers to the class. As he described this Bible study group, I represented it with a dotted-line circle on the board. Going through Acts 2:37–47, I asked him to assess which of the elements of the early Acts church were happening regularly in this small group. If an element was happening, we drew a symbol representing it inside the circle. If it was missing, we drew it outside the circle.

As we all stepped back to assess the status of this group becoming church, the diagram showed a couple of clear weaknesses. The group was not practicing the Lord's Supper nor were they giving to meet needs. The symbols for these two elements were drawn outside the dotted-line circle. I drew an arrow from Lord's Supper to the inside of the circle

and asked my colleague: “What would it take for this group to start practicing the Lord’s Supper?” The worker thought for a moment. He then said that when he returned to his place of service, he could easily coach the group leader how to implement the Lord’s Supper the following week. As the colleague gave his answers, I summarized them along the arrow as action plans.

I did the same with giving, drawing an arrow to the inside of the circle. Once we had brainstormed action plans to put that into practice, I wrote these action plans on the arrow also.

Finally, I got to the core question: “Does this small group see itself as a church?” After some thought, the worker decided they did not. I suggested that if the group could commit to being church, they would have an identity as church and truly become a church. If that happened, then we would color in the dotted circle as a solid-line circle. I asked the worker what it would take to help the group take that step. He felt that two things would finalize their transition from an outreach group to a genuine church. First, taking them through a study of Acts 2:37–47, then helping them make a firm covenant to God and each other. I wrote this action plan on the dotted-line circle representing the group.

With excitement the worker and the group eyed the three major action plans on the white board. All were very possible. In fact, the worker planned to do these things the next week with two nearly identical small groups. This worker, serving in a remote location, trembled with excitement. For over seven years, he and his family had worked to share the gospel widely. They had trained national partners and discipled new believers into groups. All the while they had longed for the first churches ever to be started among this people group.

Now through a simple, yet focused and purposeful step they were going to witness the birth of the first churches!

I saw this worker again last week, just over a year after that training event. Not only have these groups become churches. They are now helping other new groups walk through the same process of becoming churches.

11. The Riverbanks of a Movement

By Steve Smith[29]

We previously looked at the importance of setting the DNA for a kingdom movement within minutes and hours of a new disciple's commitment to Christ. That brings up one of the greatest fears about Church-Planting Movements (CPMs): That heresy and immorality will emerge in the movement. Scripture makes it clear that problems will emerge in any ministry (e.g. Matt. 13:24-30, 36-43). This was a primary factor in Paul writing his churches addressing heresy, immorality and a host of other sins.

One characteristic of CPMs is that they are out of your personal control but stay within the control of the King. A basic premise of CPMs is to exercise proper influence to shape the movement, but not usurp the role of the Spirit to control and be the Teacher of the movement.

Giving up control, however, does not mean giving up influence. At the outset of discipleship in a movement, there are clear riverbanks (values) to set up that enable the raging rivers of CPM to stay within the banks of orthodoxy and morality. We need not fear heresy and immorality IF we have a plan for dealing with them. If we do not, we should fear them greatly.

The Riverbanks of a Movement: Obedience to the Word Alone as Authority

[29] Edited from an article originally published in the January-February 2014 issue of *Mission Frontiers,* www.missionfrontiers.org, pp. 29-32.

Ultimately, you cannot control a CPM, or any other movement of God, as long as you want it to continue to grow as a movement of God. What you can do is nudge and shape it, and put parameters in place that enable you to call back believers and churches when they inevitably get off-track. These are the banks of the channels through which the movement will flow. The banks keep it in the channel of orthodoxy, orthopraxy and holiness.

The alternative is restrictive control of a movement, similar to the old brittle wineskins of Matthew 9:14-17. Jesus condemned the heavy burden of the rituals the Jewish leaders had imposed on the people of God; they were inflexible and slavish. In these wineskins, orthodoxy and morality are controlled through rules and our personal oversight, and eventually suppress kingdom growth.

In CPMs, what is essential is that you give emerging believers, churches and leaders a way to hear God speak in his Word (authority), a value to obey whatever he says (obedience) including a willingness to self-correct the movement no matter the consequences. Scriptural authority and obedience are the twin riverbanks to keep the movement biblical.

AUTHORITY: Authority of God's Word Alone

The Reformers' value of *Sola Scriptura* has been upheld by believers for hundreds of years. Yet, in practice, it is easy to move away from *Sola Scriptura* by creating competing functional authorities for new believers and churches. Theoretically, we say: "Scripture is their final authority." Practically, it is easy for the missionary, statements of faith, church traditions or "words from the Lord" to functionally usurp Scripture as the final authority.

Handing Bibles to new believers and telling them to study them does not make Scripture their final authority. Rather, you must instill a value that God's Word is their final authority. In CPMs or new church starts, you set the DNA for almost all of the new believers' understanding and practice. From day one you must demonstrate that it is Scripture that is authoritative for all of life.

Eventually, the movement may spread beyond your direct influence. What authority will they follow when questions or disputes arise? If you set them up to value the Word PLUS your opinion, what will happen when another teacher comes in (orthodox or false teacher) whose opinions contradict yours? How will you call them back when they get off track?

If you have not given them a value that Scripture is the final authority, you have no way to call them back when they err. It's your opinion versus anyone else's. If you have set up your word as an authority, then you are setting up the movement for failure.

A Biblical Precedent: 1 Corinthians 5

Even Paul, an Apostle of Christ, resisted setting up his opinion as the authority. Instead, he referred his churches back to the Scripture. From the beginning, heresy and immorality infiltrated the churches that Paul established. There was no way to avoid it. But Paul built into the churches a way to address it. One example is found in 1 Corinthians 5.

It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. (1 Cor. 1:5, NASB)

Such a sin would lead us to discount the orthodoxy of a movement. Paul, as a realist however, recognized that the enemy would sow tares. He didn't let this shake his faith in moving forward.

The answer to the situation was to remove this offending person from their midst until he repented (1 Cor. 5:5). At this point, Paul could have used his authority as the spiritual father. The problem is that Paul would not always be there to answer each situation in the future. In addition it would set up the movement for divisiveness: his opinion against another person's opinion (e.g. 2 Cor. 11:3-6).

Instead Paul pointed them to God's Word.

> *Remove the wicked man among yourselves.* (1 Cor. 5:11, NASB)

Paul referred to Deuteronomy 22 as the guide for this decision:

> *If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel….*
> *A man shall not take his father's wife so that he will not uncover his father's skirt.* (Deut. 22:22, 30 NASB)

How do you develop this value of Scripture alone as final authority? One of the best ways is to minimize directly answering important questions (your opinions) but rather refer the believers to the appropriate Scripture in which to meditate for a decision.

In healthy movements the default answer is: “What does the Bible say?” By repeatedly asking this, the believers quickly realize that they must value the Bible as the final authority, not you the teacher, church planter or missionary.

To do this, healthy movements develop a simple method for believers to use to learn how to read or listen to the Bible and interpret it accurately. As disciples approach the Word with open hearts and a healthy hermeneutic, they will continue to grow in Biblical understanding becoming self-feeders.

This does not mean that you never answer questions. But as you resist the temptation to answer their questions and give the group of believers a healthy method for interpreting Scripture, you will realize that the body of Christ has amazing ability to come up with biblical answers from the leadership of the Spirit. The self-correcting power of the body is amazing (Matt 18:20).

OBEDIENCE: Value to Obey Whatever the Word Says

To make sure the movement stays within biblical riverbanks you must secondly build in a value to obey whatever the Word says.

In the 1 Corinthians 5 situation, Paul guided the Corinthians to obedience:

For to this end also I wrote, so that I might put you to the test, whether you are obedient in all things. (2 Cor 2:9, NASB)

What a difficult step for them to take, yet they obeyed. Loving obedience was their basic value as followers of Jesus.

Only obedience-based discipleship will keep the CPM in the banks of orthodoxy and holiness. In CPMs, you frequently ask people to be obedient to the Scripture they study each week. Then you lovingly hold them accountable, and vice versa, for obedience in the next meeting. This reinforces obedience. Without it, disciples quickly develop a value to be a hearer of the Word, not a doer.

The enemy is working actively to deceive and create problems. But if obedience is the value, you have a way to call errant believers back. This is what happened in 1 Corinthians 5.

Obedience necessarily includes the discipline of the group to see the issue through. Like the Corinthians, disciples must believe it better to obey the Word and suffer any consequences for correction than to continue in sin.

A Case Study: Wife-Beaters

Several of us planned to spend one-week training twelve local leaders representing eighty Ina churches in a budding CPM in East Asia.

One basic ground-rule was: Try *not* to answer their questions, but rather ask, 'What does the Bible say?'" This is so much easier in theory than in practice!

One afternoon, my pastor friend spent an hour teaching from Ephesians 5: Husbands love your wives. The application appeared to be crystal clear.

After his teaching, I asked if there were any questions. One 62-year old man in the back nervously raised his hand. "I would

like to know if this means we have to stop beating our wives!?"

My pastor friend and I were appalled. How could he possibly dream there was room for wife-beating after such a clear teaching from the Word?

Back to our ground-rule: "What does the Bible say?" It was at this point that our faith in the power of the Holy Spirit was put to the test.

We carefully shared with the whole group:
If we pray, the Holy Spirit will be our Teacher. If we go to his Word, he will give us a clear answer about beating wives.

First, I want you to stop as a group and cry out to the Holy Spirit: "Holy Spirit, be our Teacher! We want to rely on you! We need you to give us insight!"

Together, in unison, we bowed our heads and cried out that prayer to God several times. When we were through praying, I said to the group:

With the Holy Spirit as your Teacher, open your Bibles to Ephesians 5. Together read it and ask God to help you answer this question. When you have come to agreement, let us know.

The twelve huddled together and began talking rapidly in the Ina dialect, which the rest of us could not understand. Meanwhile, we huddled together in prayer. We cried out to God: "Lord, please let them get this right! We don't need a movement of wife-beaters!" We had to trust that the Spirit of

God in the group could overcome the confusion or objections of one or two people.

Meanwhile the turmoil in the Ina group rose and fell and rose and fell. One person would get up and air an idea, then the others would admonish him. Then another would voice an opinion and some would agree. Finally, after a very long wait, one of the leaders stood up solemnly and pronounced, with import worthy of the Council of Chalcedon, their decision:

"After studying the Scripture, we have decided—
to *STOP* beating our wives!"

We were very relieved, but I thought: "What took so long?!"

A day or two later one of the twelve, an Ina man who was a close friend of mine, explained privately to me their discussion.

"We have a saying in the Ina language: 'To be a real man, every day you must hit your wife.'"

I quickly realized the importance of the 62-year-old man's question and the reason the answer took so long. His real question was not, "Do we have to stop beating our wives?" Rather, after a startling discovery of the holy standard of God's ways and the clash with their own culture, the real question was:

Can I be a follower of Jesus and still be a real man in my culture?

Would we have stepped in if they arrived at a non-biblical answer? Of course. But if we had cut short the process by

quickly giving them the answer, we would have missed God's deeper lesson for them.

That day, and many other times like it later, God's Word was reinforced as the final authority, not culture or any Bible teacher. A group of young believers trusted the Spirit to guide them in truth, and then heeded the call to obey whatever answer he gave them. The group faced the challenge to re-define manhood in their society despite the mocking they would receive.

Pursue kingdom movements in your area. But don't pray for rain to flood the land with rivers until you have prepared riverbanks to guide the channels of the waters! Set this DNA within minutes and hours of the first breakthrough.

12. A Church Planting Movement is a Leadership Movement

by Stan Parks[30]

As we look around the world today, most dynamic Church Planting Movements (CPMs) begin in areas with poverty, crises, turmoil, persecution and few Christians. In contrast, in areas with peace, wealth, protection and many Christians, churches are often weak and in decline.

Why?

Crisis forces us to look to God. A lack of resources usually forces us to rely on God's power rather than our programs. The presence of only a few Christians means that church tradition is not as powerful. This makes it more likely that the Bible will become the main source of our strategy and principles.

What can existing churches learn from these new movements of God?[31] We can (and should) learn many lessons; some of

[30] Revision by the author of an article originally published in the July-August 2012 issue of *Mission Frontiers,* www.missionfrontiers.org.

[31] CPMs are just modern expressions like many Christian movements throughout history. They are not something we have rediscovered 2000 years later. The principles have been discovered and forgotten and rediscovered many times. Examples of Christian movements in history include Acts; many peoples of the Roman Empire in the first 200 years of the church; the Church of the East which founded Christian communities stretching from the Mediterranean to China and India; the Irish evangelization of much of Northern Europe in 250 years; the Moravian mission movement; Methodism; the movements that swept through Burmese hill tribes; the last 60 years of the Church in China; and so on.

the most important of them relate to leadership. In barren areas, we have to look for laborers *in* the harvest, as new believers rise up to lead the way in reaching their own unreached people groups.

In many ways, a CPM is actually a movement of multiplying and developing church leaders. What makes the difference between merely planting churches and seeing sustained movements of churches? Usually leadership development. No matter how many churches are planted, unless the cultural insiders become leaders, the churches will remain foreign. They will either reproduce slowly or stop growing when the initial leader(s) reach their limit.

Victor John is a leader of a massive CPM among the 100 million+ Bhojpuri speakers of North India, formerly known as the "graveyard of modern missions." John points out that although the church has existed in India for almost 2000 years, dating to the Apostle Thomas, 91% of Indians still do not have access to the gospel! He believes this is mainly due to a lack of developing leaders.

John states that beginning in the 4th century, the early Eastern Church imported leaders from the East and used the Syriac language in worship which limited those who could lead to only Syriac speakers. The Catholics in the 16th century used the local language but would never have thought of having local leaders. Beginning in the 18th century, Protestants appointed local leaders but the training methods remained Western, and local leaders could not reproduce them. "The replacement of indigenous leaders was done with a major conflict of interest. No natives, nationals, or local-workers could ever be called leaders—this title was reserved for the whites only. These mission organizations focused on the

replacement of existing leadership and not on movement or growth."[32]

All too often in churches today—whether on the mission field or at home—we focus on replacing existing leadership to keep the institution going, rather than focusing on midwifing God's birth of new disciples and churches. Despite overwhelming evidence that new churches are far more effective in reaching lost people, many churches simply seek to grow larger instead of also starting new churches. Seminaries continue this pattern by reinforcing a mindset of managing existing churches instead of putting equal or greater emphasis on training students to start new churches. We choose to invest the vast majority of our time and resources in our own comfort, to the neglect of those headed for an eternity in hell. (Christians make up 33% of the world's population, but receive 53% of the world's annual income and **spend 98% of it on themselves.**[33]**)**

As we look at modern CPMs, we can discern some clear principles for multiplying and developing leaders. Developing leaders starts at the beginning of ministry. The patterns used in evangelism, discipleship, and forming churches *are* developing leaders. These patterns set the stage for ongoing leadership development.

Vision: God-Sized

[32] "The Importance of Indigenous Leadership" by Victor John in The CPM Journal (Jan-Mar 2006:59-60)
[33] David Barrett and Todd Johnson, *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in The Modern World*, (Oxford, Oxford Press, 2001), 656.

CPM catalysts start with believing that an entire unreached people group (UPG), city, region, and nation can and will be reached. Instead of asking: "What can I do?" they ask: "What must be done to see a movement started?" This keeps their focus and the focus of the new believers squarely on God. It forces them to rely on God to see the impossible happen. These initial outsiders play a crucial role in casting vision to possible partners who will join in the harvest work. Any foreign outsider *must* find a cultural near neighbor or inside believers who will rise up and lead the initial efforts to reach the group. As inside leaders emerge and multiply, they "catch" the same God-sized vision.

Prayer: Foundation for Fruit (John 14:13-14)

One survey of effective church planters in a large CPM found them to be a very diverse group. But they had one main thing in common: they all spent at least two hours a day in prayer and had special weekly and monthly times of prayer and fasting with their teams. These were not paid ministers. They each had "normal" jobs but they knew that their fruit was tied to their prayer lives. This commitment to prayer by the planters gets passed on to the new believers.

Training: Everyone is Trained

One woman at an Indian CPM leaders' training said, "I don't know why they asked me to speak about church planting. I can't read and I can't write. All I can do is heal the sick and raise the dead and teach the Bible. I've only been able to plant about 100 churches." Don't we wish we were as "lowly" as she is?

In CPMs, everyone expects to be trained and to train others as soon as possible. In one country, when asked to train leaders, security concerns only allowed us to meet with 30 leaders. But each week this group trained another 150 people using the same biblical training materials.

Teaching: Training Manual is the Bible

One of the best ways to avoid unneeded burdens is to use the Bible as the training manual. CPM leaders develop other leaders by helping them depend on the Bible and the Holy Spirit, rather than on themselves. When new believers ask questions, the church planter usually answers, "What does the Bible say?" They then guide them to look at various Scriptures and not just their favorite proof-text. A foundational truth comes from John 6:45 (NIV): "'They will all be taught by God.' Everyone who has heard the Father and learned from him comes to me." The church planter may occasionally exhort or give information, but his or her most common approach is to help new believers find the answers themselves. Making disciples, forming churches and developing leaders are all Bible-centered. This enables effective reproduction of disciples, churches, and leaders.

Obedience: Obedience-based, not Knowledge-based (John 14:15)

The biblical training in CPMs is powerful because it does not just focus on knowledge. Each person is expected to obey what he or she learns. Too many churches mainly focus on knowledge—leaders are those who have the most knowledge (i.e. education). Success is gathering more members and teaching them more information. In CPMs, the focus is not on *how much you know,* but on *how much you obey*. As groups

study the Bible, they ask "How will I/we obey this?" The next time they meet, they answer "How did I/we obey?" Everyone is expected to obey, and leaders are identified as those who help others obey. Obeying God's commands in the Bible is the fastest path for disciples and leaders to become mature.

Strategy: the Gospels and Acts Provide the Main Strategy and Models

Not only does the Bible contain commands, it also contains patterns and models. In the 1990's, God led various people working among the unreached to focus on Luke 10 as a pattern for mission[34] into new areas. Every CPM we know of uses a variation of this pattern of laborers going out two by two. They go seeking the person of peace who opens their home and *oikos (*family or group). They stay with this family as they share in truth and power, and they seek to bring the whole *oikos* to commitment to Jesus. Since this is a natural group (not a group of strangers gathered together), leadership is already present and just needs shaping instead of a wholesale transplant.

Empowerment: People Become Leaders by Leading

This sounds obvious but is often overlooked. One example of this occurs in the Discovery model of CPMs, where the interested *oikos* begins to study the Bible. A key series of questions is used to "make disciples" of those studying the story of God from Creation to Christ.[35] In some of these CPMs,

[34] Also seen in Mark 6, Luke 9, Matthew 10. This same pattern can be seen in various adaptations in Acts.

[35] After asking: 1) What they are thankful for, and 2) What are their difficulties and those of friends and families, they read the story and have

the outsider will never ask the questions. Instead he or she will meet separately to coach an insider(s) to ask the questions. The answers come from the Bible, but the question-asker(s) learns to facilitate the process of learning and obeying. We see an example of this in *Training for Trainers* (T4T). Each new disciple learns to share what they learn – by training others and thereby growing in ability to lead. The same principle applies in continuing to develop leaders: believers have an opportunity to practice and train far more quickly than in most traditional church settings.

Biblical Leadership: Standards from Scripture

As leaders emerge and are appointed, biblical standards are used, such as the requirements for new church leaders in Titus 1:5-9 and for established church leaders in 1 Timothy 3:1-7. The believers discover and apply roles and responsibilities from a thorough study of leadership passages. As they do this, they find various character elements and skills needed at each stage of the maturing church. They also avoid foreign extra-biblical standards or requirements for church leaders.

Unbiased: Focus on the Fruitful (Matthew 13:1-18)

Leaders are chosen, not based on their potential, personality, or style, but rather on their fruitfulness. When anyone asks CPM trainers how we know who will be fruitful when we first train people, we often laugh. We have no idea who will be

---

the group retell the story several times. They then ask 3) what this story teaches us about God, 4) what this story teaches us about ourselves and other people, 5) what they believe God wants them to do (obey) in response to it individually and as a group, and 6) who they will tell this story to.

fruitful. We train everybody and the “least likely” often become the most fruitful while the “most likely” often don’t do anything. Leaders become leaders by reaching people who become their followers. As these leaders emerge, more time is given to those who are more fruitful so they can produce more fruit. Special training weekends/weeks, annual training conferences, intensive training programs (often mobile) are some of the tools used to keep developing and equipping fruitful leaders. Then they in turn equip others.

Shared: Multiple Leaders (Acts 13:1)

In most CPMs, churches have multiple leaders to ensure more stability and to develop more leaders. This has the key advantage of allowing leaders to keep their existing jobs. This enables the movement to spread through ordinary believers, and avoid crippling dependence on outside funds to pay leaders. Multiple leaders can better manage leadership tasks. They also have greater wisdom together and mutual support. Peer learning and support between multiple churches also play important roles in helping individual leaders and churches thrive.

Churches: Focus on New Churches

Appointing and developing leaders enables the planting of new churches on a regular basis. And this happens naturally. As a new church starts and is full of passion for their new Lord, they are asked to repeat the pattern that led to their salvation. So they begin to look for lost persons in their networks and repeat the same process of evangelism and discipleship that they just experienced and were trained to reproduce. In this process they often realize that some leaders are gifted to focus inside the church (pastors, teachers, etc.)

and some are gifted to focus outside (evangelists, prophets, apostles, etc.). The inside leaders learn to lead the church – to be and do all that a church should be (Acts 2:37-47) both inside and out. The outside leaders model and equip the whole church to reach new people.

Conclusion

What can we learn from God in these new movements he has birthed? Are we willing to let go of cherished cultural and denominational biases and use the Bible as our primary manual for birthing and developing leaders? If we follow biblical commands and patterns and avoid extra-biblical requirements for leaders we will see many more leaders emerge. We will see many, many more lost people reached. Are we willing to make this sacrifice for the sake of the lost and the glory of our Lord?

Throughout the Whole World

This gospel of the kingdom will be proclaimed ***throughout the whole world*** *as a witness to all peoples, and then the end will come.* (Matthew 24:14, Editor's Translation)

13. Amazing Progress

by Robby Butler[36,37]

See, I am doing a new thing!
Now it springs up; do you not perceive it?
(Isaiah 43:19, NIV)

As of mid-2019, the 24:14 Coalition research team reports that over 70 million people (nearly 1% of world population) have come to follow Jesus in just the past few decades, in more than 1,000 movements of rapidly reproducing churches. These are happening mostly among Unreached and Frontier[38] People Groups. And this new move of the Holy Spirit continues growing exponentially!

In late 2015, researchers estimated about 100 total movements globally. They based this estimate on credible reports of movements verified by onsite visits. By late 2016, they estimated roughly 130. And in May of 2017, Kent Parks reported nearly 160 movements.[39]

Within a few months, formation of the 24:14 Coalition expanded trust between movement leaders and researchers, leading many more movement leaders to share their progress.

---

[36] Adapted from "Glimpses through the Fog" in the March-April 2018 issue of Mission Frontiers, www.missionfrontiers.org.
[37] Robby Butler served at the U.S. Center for World Mission from 1980 to 2004. He now serves as a consultant to church and mission leaders, and an occasional writer for Mission Frontiers.
[38] JoshuaProject.net/assets/media/articles/frontier-peoples-introduction.pdf
[39] Lausanne.org/best-of-lausanne/finishing (Kent leads the mission agency Beyond.)

Credible organizations and networks quickly reported about 2,500 movement engagements.[40] These included nearly 500 movements[41] that had produced millions of new disciples. By mid-2019, the count had risen to more than 1,000 movements!

What brought this jump—from 160 known movements in mid-2017 to more than 1,000 by mid-2019? It was not due mostly to new work started, but to new working together. This in turn led to greater awareness of the Holy Spirit's work.

How Has This Gone Unnoticed for So Long?

As in the first century, these movements spread rapidly through households and pre-existing relationships. They increase through daily interaction of believers in homes and public places without new, special buildings. Thus people who identify "church" with special buildings easily miss the quiet reality of movements multiplying.

Mission leaders share their reports only with those they deeply trust. Their goal is better collaboration. And they have good reason to restrict their reports to supporters and trusted colleagues:

- Outsiders, even with good intentions, can quickly damage a movement.
- Outside funding has killed many potential movements.

[40] Engaged with movement strategy, but not yet reproducing to four generations.

[41] Based on credible reports of four or more streams reproducing to four or more generations.

- Unwanted attention increases persecution of movements.

A small number of movements have ended. But most continue to grow rapidly. Some are also spreading to other UPGs. A few large movements have continued for 20 years or more. They have slowed in growth rate as they got bigger. However most movements are new and growing rapidly.

Movements multiply faster than they can be tracked by past methods. Good terms and methods for tracking such movements are still developing. In some cases it would not be wise for an outside team to visit a movement. In such cases, researchers seek detailed reports and confirming information from other sources. These reports lead to a truly…

Amazing New Reality

By early 2019, credible reports supported this fresh view:

- In 1995: at least 5 full movements with 15,000 new disciples.
- In 2000: at least 10 movements with 100,000 new disciples.
- In 2019: at least 1,000 movements with over 70,000,000 new disciples!
- And at least 90% of these movements are among UPGs!

Movements now exist in nearly 80% of Joshua Project's people-group clusters.[42] Several thousand more movement engagements are actively seeking to become full movements

[42] JoshuaProject.net/global/clusters

(having consistent reproduction of four or more spiritual generations in multiple streams – Level 5 or higher).[43]

At present, only a fraction of Unreached and Frontier People Groups have a full movement. So thousands more movements are still needed. Yet we have many reasons to expect continued rapid growth of movements.

Encouraging Factors

The global count of movements will likely keep growing, through:

- Further review of movement reports
- Existing engagements becoming movements
- More church planters learning how to pursue movements
- Traditional (visible) churches learning to start movements
- Mobilization of more laborers to pursue movements
- More effective movement training, with guided experience
- New learning from each other's successes and failures
- Natural spreading of movements to new peoples and places
- Planned multiplication of existing movements
- More believers praying directly for movements
- Further discovery of what God is already doing

Common Characteristics of Movement Churches

[43] See the CPM Continuum at MultMove.net/cpm-continuum

In movements, churches usually …

- Bless and disciple families and social units more than individuals.
- Raise up and equip natural leaders from within existing groups.
- Focus their study of the Bible on how to better know and obey God.
- Disciple more by Spirit-led discovery than expert teaching.
- Cultivate maturity by lovingly obeying what they learn.
- Meet in homes and public places more than special church buildings.
- Average about 15 people in regular, interactive gatherings.
- Aim to multiply new churches rather than grow in size.
- Employ simple patterns each disciple can follow and reproduce.
- Equip disciples to multiply rather than just serving them.
- Work toward many new generations (not just daughter churches).
- Spread mostly through relational networks.
- Prove more stable than churches of gathered strangers.
- Are not easily seen by outsiders and the community around them.

Real-Life Examples

- Ying and Grace were highly effective church planters. Each year, they would win 40–60 people to Christ. They would organize them into a church, then move to

a new part of their city. (At the end of 10 years, if each of these churches doubled in size, this could have produced 1,200 new believers.) Then Ying was asked to try to reach an unreached population of 20 million. In the year 2000, Ying and Grace were trained in movement principles. They began training disciples to start small churches that would multiply quickly. Over the next ten years, 1.8 million new disciples were baptized. They were also discipled using a simple approach in which disciples trained new disciples. The number of churches multiplied to 160,000, with an average annual growth rate of 50%![44] Researchers later verified this movement. They found that the numbers were actually greater than had been reported.

- Trevor works among a 99+% Muslim people group. He began by finding local believers who desired to bless Muslims and were willing to try something new. He guided these believers to start multiplying small discovery Bible studies. He also helped them learn from each other's successes and failures. Each of them started a movement of discovery Bible studies. Through these studies many Muslims came to faith in Christ. They shared with their families, friends and others they knew. Some of them moved to other areas and took the gospel with them. By August 2017, this network of movements had spread to 40 languages in eight countries. It included a total of 25 full movements and many more movement engagements.

[44] *T4T: A Discipleship Re-Revolution: The Story Behind the World's Fastest Growing Church Planting Movement and How it Can Happen in Your Community!* by Steve Smith (MultMove.net/t4t).

As of January, 2018, just five months later, this network had spread to 47 languages in 12 countries![45]

- VC reports: "Many missionaries came to my country but did not see the fruit of their work. We are privileged to see this fruit. We have gone from evangelism to disciple making, to church planting, and now to starting movements. We feel confident that by 2020 we will have a team in every village!"
- Dwight Martin was raised in Thailand and returned as an adult to serve the national church with technology to track the growth of the church. In April 2019, Christianity Today devoted its cover story to how this is clarifying the remaining need in Thailand, and how the existing movement Dwight discovered now plants more churches in two weeks than more than 300 evangelical missionaries with the Evangelical Fellowship of Thailand do in an entire year.[46]

Further Clarity Regarding the Remaining Task

Since early 2018, the new classification of Frontier People Groups has brought fresh clarity to the remaining task.[47] God is stirring united global prayer for movements among the largest remaining Frontier People Groups.[48] Never in history has the Holy Spirit prompted such global cooperation in focused prayer and labor, nor such rapid progress.

This good news of the kingdom *will* be preached in all the world ….

---

[45] Watch for books "for movement activists" by Trevor.
[46] TinyURL.com/ThaiCPM
[47] JoshuaProject.net/frontier/3
[48] Prayer.MultMove.net/the31

He who testifies to these things says, "Yes, I am coming soon."
Amen. Come, Lord Jesus. (Rev 22:20, NIV)

14. How God is Moving to Reach the Unreached

By Dr. David Garrison[49,50]

Just over 20 years ago the term Church Planting Movements first entered our missionary vocabulary. At the time, we were marveling at the anomalous emergence of churches reproducing churches at a rate we had only read about in the New Testament book of Acts. Hoping to learn from these extraordinary works of God, I tapped out a 57-page descriptive booklet in 1999, called *Church Planting Movements*.

That little booklet circulated around the world with indigenous translations in more than 40 languages (see bit.ly/cpmbooklet). As it turns out, the four movements we initially profiled were just the beginning of a Kingdom wave that would usher in millions of new believers in the years that followed.

Today the Body of Christ continues to learn new ways to apply the dynamic principles of CPM. God is using faithful servants to catalyze new movements in Hindu, Muslim, secular, urban, rural, Western, and non-Western settings all over the world.

---

[49] This is from an article that appeared in the January-February 2018 issue of *Mission Frontiers,* www.missionfrontiers.org, p. 17.

[50] For more than three decades, Dr. David Garrison has been a pioneer in understanding Church Planting Movements. The author and editor of numerous books, Garrison currently serves as Executive Director of Global Gates, a ministry dedicated to reaching the ends of the earth through global gateway cities.

Following are five brief glimpses of how God is using CPM principles to yield a harvest in Africa, Asia, Haiti and Florida.

15. How God is Moving Among the Unreached in East Africa

By Aila Tasse[51,52]

Through Church Planting Movements (Disciple-Making Movements) amazing things have occurred among unreached people groups in East Africa. Since 2005, we have seen 7,571 churches planted with 185,358 new disciples. Multiple streams have started, multiplying into additional CPMs. In Rwanda, the movement is at 14 generations of new churches. Kenya's at 9 generations. God is impacting 11 countries including Tanzania, Burundi, Uganda, and even Sudan despite the war.

I grew up in Northern Kenya on the edge of the desert. One day as I was praying, God gave me a vision. He showed me 14 of the 22 unreached people groups in Kenya, every one of them living in that desert.

I felt God was calling me but didn't want to accept the call. I had gone through so much persecution from my family and community that I wanted to leave the area. At that time there were no Christians among the indigenous people. The

[51] This is from an article that appeared in the January-February 2018 issue of *Mission Frontiers,* www.missionfrontiers.org, p. 18, with updated data and vignettes from "Disciple Making Movements in East Africa," in the November-December 2017 issue of *Mission Frontiers,* pp. 12-15.

[52] Dr. Aila Tasse is the founder and director of Lifeway Mission International (www.lifewaymi.org), a ministry that has worked among the unreached for more than 25 years. Aila trains and coaches DMM in Africa and around the world. He is part of the East Africa CPM Network and New Generations Regional Coordinator for East Africa.

churches there all consisted of people working for the government or NGOs.

In 1998, I began fulfilling God's vision and over the next few years I started implementing CPM principles. I became serious about applying a simpler pattern of church which was much more reproducible. Two other key factors that helped me multiply churches were the ideas of helping people *discover* truth (instead of someone telling it to them) and *obedience* as a normal pattern of discipleship. The strategy of DMM focuses on Discovery Bible Studies (DBS), where lost people are introduced to the Scripture and discover the truth for themselves and *obey* whatever God is speaking to them. This strategy doesn't force them to convert but rather focuses on the Scriptures and what the Holy Spirit speaks to the person through them. The DBS leader helps them hear from God, he moves in powerful ways in them.

At this point we have engaged all of the 14 UPGs in the desert and gone beyond that. Now we're talking about 300 unreached people groups as per Joshua Project. We're working at it country by country in East Africa, praying and focusing on the least reached, the least engaged.

Jesus commanded us to make disciples (not converts) as we go, until no space remains untouched by a worldwide explosion of disciples. This won't happen by planting and growing churches one at a time. It won't happen by trying to build megachurches or by paying a few people to try to do it. We believe the only way for the Church to fulfill the Great Commission is through making disciples who can make disciples. We have seen God do in East Africa, sometimes in partnership with existing churches.

A DMM Skeptic Starts a Strong Movement of Disciple Making

Agali gave Disciple Making Movements training to a group of pastors in 2015. From those who took the DMM training, a pastor named Roba came to him and expressed serious doubts that existing churches could make this kind of change. Agali did not argue but challenged Roba to start the process in his community. Roba took the challenge and went to his community in search of a person of peace. The community was predominantly a Muslim community where the men like to gather in the public square in the afternoons to drink tea and to socialize.

Roba went to the public square one afternoon. He greeted the men and offered to buy them tea telling them he had come to get to know them. He told them although he is a Christian and they are Muslims, they have been neighbors for a long time and as people who honor God maybe they should know each other better. The Muslims invited Roba to sit with them. As they were chatting together, Roba got an opportunity to tell them a story from the Bible. He told them the story of Zacchaeus. The men were attentively listening to the story and when he reached the part of the story when Jesus said, "Today salvation has come to this house because this man too is a son of Abraham," his listeners became more attentive when the name of Abraham was mentioned. After finishing drinking tea, and as they were parting they invited the pastor to come again with more stories.

A few days later, Roba joined them again for tea. After the usual greetings and talking about current happenings in the community, Roba asked them if they remembered the story he had told them in his first visit. They told him they did. He

asked them to repeat the story for him, which they did. After repeating the story, a lively discussion followed. One of them asked Roba if he believes that Jesus is God. Roba threw the question back to the men and asked them, “if Jesus in the story of Zacchaeus was able to give salvation to men, does this not show that Jesus could have divine attributes that are not found in men?” Some of the men responded in agreement by nodding their heads.

These meetings over tea became frequent and regular. In a natural progression of the relationships, many Discovery Bible Groups and churches were established among these Muslims, resulting in 32 small churches.

New Wineskin for New Wine

When Pastor Kamau was invited to conduct a DMM training among a group of pastors from a particular district, he did not expect much to happen. They were skeptical because the people of the district were known as very nominal Christians and the existing churches had lots of strong church traditions that did not advance the gospel. Pastor Kamau saw little hope that the pastors of these churches would take up the challenge of Disciple Making Movements and apply them among their people.

But happily, Pastor Kamau was proved to be mistaken. Just four months after the DMM training, that region had seen 98 new Discovery Groups, four generations deep in some streams.

Pastor Ado shared that the DMM training which he took from Pastor Kamau changed his mindset. Ado reported that immediately after he took the DMM training, he replaced the

Sunday preaching with Discovery Groups to see what would happen, if any of the people would report back about how they obeyed God.

He relayed that his members reported renewed joy in their relationship with God and with each other. Some members reported being healed of sicknesses during the prayers of the Discovery Group.

Pastor Ado says the members of his church were also coached to start Discovery Groups in their homes and in their neighborhoods and 42 more groups were started in just a few months.

We see God using many people and groups, and we praise God for the network and collaboration of 24:14. We need to work together as the Body of Christ. We need to learn from others, as well as to share what we are learning.

16. How God is Sweeping Through South Asia

By the "Walker" family[53,54]

Our team consists of a married couple, another expatriate, and two national coworkers, Sanjay* and John* (Sanjay's younger brother). We are co-laborers. There's no sense of "us" or "them." We are all just disciples of Jesus, people trying to listen to Him and do what He says. Whenever one of us senses a need for a change or a new approach in the work, we present it to the rest of the team as humbly as possible, and then seek the Lord for confirmation in His Word.

We expatriates didn't come to the field with this perspective. We spent many years on the field spinning our wheels. We were busy but unfruitful. In 2011, we attended disciple making trainings sponsored by our agency. The trainings changed our lives. For two weeks, we studied God's Word. We didn't read books about missions or study modern patterns in missions. We simply opened our Bibles and looked for answers to questions such as, "Did Jesus have a strategy for reaching lost people?"

God used the trainings to shift our paradigms. Most importantly, we faced this question: "What if, instead of focusing on what we can do (engineering, teaching,

---

53 This is expanded from an article that appeared in the January-February 2018 issue of *Mission Frontiers* and includes material excerpted from the book *Dear Mom and Dad: An Adventure in Obedience,* by R. Rekedal Smith.

54 The "Walker" family began cross-cultural work in 2001. In 2006, they joined Beyond (www.beyond.org) and in 2011 started applying CPM principles. They were joined by "Phoebe" in 2013. Phoebe and the Walkers moved countries in 2016, and have been supporting the movements from a distance.

administration, communication), we focus on what needs to be done?" In all the years we'd been on the field, we had concentrated on using our skills. What if the question had never been about our skills, but rather, "What needs to be done in order to save the lost?" The answer to that question would necessarily include skills we don't have (like befriending strangers, praying with unbelievers, and following the instructions given in Luke 10). What a relief to realize that obeying Jesus' command to make disciples (Matthew 28:19) doesn't revolve around our methods, personality types or intelligence levels. Jesus didn't invite His first disciples to follow Him because they were the best or the smartest. They were uneducated fishermen, vile tax collectors and oppressed underdogs. But they obeyed Jesus.

We were so excited. For the first time in our lives on the field, we began to focus on God's desire that none should perish rather than on our skills. We began trying new things, including:

1. personal obedience (searching for people who would open their households to the gospel),
2. increased prayer (no longer just a personal, devotional time activity; prayer became part of our job description),
3. casting vision to existing believers to partner in this endeavor,
4. training interested Christians, and
5. receiving coaching from those ahead of us.

A few months after receiving training, we ran across an acquaintance named Sanjay, a man we hadn't seen for several years. What follows is Sanjay's perspective of that meeting.

———————————

I was born into a Christian family. We followed the Christian traditions. When I was old enough, I received four years of Bible training, and then became a Bible teacher. Over time, I started 17 different churches in rural areas over a large geographical area of my country.

In December 2011, I met Brother Walker on the road in Delhi. He asked if I would like to come to his house for training in church planting. At that point in my life, I was a very proud man. I had a large ministry. I had started a school and a Bible training center. I thought, “What can this guy teach me?” I decided not to go.

However, a month later I called him to wish him a Happy New Year. When I called, he said, “I spoke with before you about a church planting training. Why don’t you come?”

This time, I gave in. I said I would come and bring some friends.

When we arrived, he gave us water to drink and thanked us for coming. Then he gave us paper and pens and said, “Today, we are going to study Scripture. I’m going to go make chai for everyone. While I do that, all of you please copy Matthew 28:16-20 from your Bibles onto your piece of paper. Next to the passage, write how you are going to apply it to your life.”

I thought, “What kind of training is this? All he did was give me a piece of paper and a pen!” I already had Bible college training. I had completed 12 years of very successful ministry. But, in 10 minutes time, I was a changed man.

I read in Matthew 28 that Jesus said we must go and make disciples. I wrote that down. Later, after I shared what was on my paper, Brother asked me, “Sanjay, you have a very large ministry, but do you have any disciples?”

I thought, “I don’t have a single one. In 10 years, I have done nothing for Jesus. He said to make disciples, but up to this day, I have none.

The next month, I came back to visit the Walkers again. We sat together and studied God’s Word. I decided that from then on, I would leave behind all other things. I returned home with one desire – to do nothing less, nothing else, than disciple making. I resigned from the school I had started, my position with the international ministry that paid a good salary, and my job as president of the Bible training center. I left everything. Since that time, I have focused on obeying Jesus’ command and nothing else. And God has faithfully provided for our every need.

We began meeting roughly once per month with Sanjay and 15 friends he invited from various districts in his state. Most were Christian-background believers, while a few were Hindu background believers. Those who applied the CPM principles began to quickly see fruit. Sanjay was the head coach and cheerleader for this group.

- By December 2012, there were 55 Discovery Bible Groups, all consisting of lost people.
- By December 2013 there were 250 groups (churches and Discovery groups).

- By December 2014 there were 700 churches, and an estimated 2,500 baptized.
- By December 2015 there were 2,000 churches, and an estimated 9,000 baptized
- By December 2016 there were 6,500 churches, and an estimated 25,000 baptisms.
- By December 2017, there were 21,000 churches and it became impractical to try to count baptisms.
- By December 2018, there were 30,000 churches.

Here are a few of the many lessons we learned:

1. Matthew 10, Luke 9 and 10 offer *an effective strategy* for connecting to lost people.
2. *Miracles* (healing and/or demonic deliverance) are a consistent component of people entering the Kingdom.
3. The easier the Discovery Process is, the more effective. Thus, we *simplified* the tool several times.
4. Training from God's Word is more powerful, effective, and replicable than human made tools and methods.
5. It is better *to go deep in empowering people who are applying* CPM principles than focusing on doing more trainings.
6. Everyone is to lovingly obey Jesus, and everyone is to pass on the training to someone else.
7. It is vital to *point out when someone is following tradition rather than the Word, but only with* cultural sensitivity and growing trust, not as an attack.
8. It is vital to reach *households*, not just individuals.
9. Use *Discovery Bible Studies* (DBS) for both pre-churches and churches.
10. Empowering illiterate and semi-literate disciples to do the work yields the most fruit. To that end, we provide r*echargeable, inexpensive speakers* with story sets on

memory cards to those who can't read. Roughly half of the churches have been planted through the use of these speakers. Disciples sit together, listen to the stories and apply them to their lives.

11. Leadership circles provide sustainable and reproducible *mutual mentoring* for leaders.
12. Intercessory prayer and listening prayer are critical.

The movement has consistently reached beyond the 4th generation of groups in many places. In a few locations, it has reached 29 generations. In fact, this is not just one movement, but multiple movements, in 6+ geographical regions, multiple languages and multiple religious backgrounds. Only a handful of churches use special buildings or rented space; nearly all are house churches, meeting in a home or courtyard, or under a tree.

Our Roles as Outside Catalysts (Expats)

- We offer simple, replicable, biblical paradigm shifts.
- We provide strong prayer support as a team, and also mobilize strategic prayer support from abroad.
- We ask questions.
- We train nationals to train others.
- We provide guidance if/when the next step is unclear.
- We are very careful when facing an issue about which we might disagree with Sanjay and John. We consider them as more important than ourselves. They are not our employees, but co-laborers seeking to obey the Lord together. Thus, we encourage them to not just take our word for any issue, but also seek the Lord personally to see what He is saying.

- We sometimes invite our personal DMM mentor to meet with Sanjay and John so they can hear from someone who has seen and done more than we have.
- We strive to decrease their feelings of dependence upon us. We actively choose to get out of the way as quickly as possible.
- We provide tools for discipling leaders (Bible trainings and leadership growth trainings), and tools for discipling churches (Discovery Study).

The Role of Women in the Movement
Female leaders have emerged in disciple making streams facilitated by male leaders. Female leaders have also multiplied and developed other female leaders. In fact, female leaders make up a key component of the work, possibly up to 30-40% of the core leaders of the movements. Women, even young women, lead house churches, plant new churches and baptize other women.

The *Role of Key Inside Leaders*
Nationals are the ones who do the "real" work. They walk the dusty roads, enter homes, and pray for miracles and deliverance. They are the ones who start Bible studies with simple farmers and their families, staying in their homes and eating their food, even when it's over 100 degrees (F) and there's no electricity or water. They do the work and are thrilled about the fruit they are bearing! Their stories fuel the rest of us to keep going.

Key Factors in Progress

1. Listening prayer. Praying is our job. The Lord has changed and adjusted our approaches many times through prayer. Listening is an important part of

prayer. There have been so many changes along the way. So many questions: What's next? Shall we work with this person? We've hit a "roadblock"; what Scriptures shall we use for the next training? Is this a good use of our funding? Is it time to release this brother who's not applying the model, or shall we give him one more chance? Should we continue training in this city or is this a dead end? We, the entire team, have learned to sit and wait for God's answer, no matter what the question.

2. Miracles. The movement has grown primarily along relational lines through miracles. We have seen many healings and deliverances from demons. Miracles not only open doors for a DBS, but news about miracles spreads along familial and relationship lines so that other households open. For instance, a disciple might find an opportunity to pray for a demonized person. When the person is delivered, the word spreads throughout their family, including relatives who live in other villages. Those extended relatives ask the disciple to also come pray for them. When the disciple and newly delivered person go and pray, very often a miracle happens for the relatives, too, and another DBS starts. In this way, simple, uneducated people – including those barely in the Kingdom – are seeing God's Kingdom grow.
3. Evaluation. We ask a lot of questions: "How are we doing? Will our current actions get us to where we want to go? If we do _____, can the nationals do it without us? Can they replicate it?"

4. We are very cautious about the use of funds.
5. We adapt our material. We are selective about the materials we use. If a new resource we've been given

doesn't quite fit, we adjust it. There is no one formula that works for all.

6. We are centered in Scripture. Any "good teaching" we might give would never be as effective as what the Holy Spirit can impress on people's hearts through the Word. So every training we conduct has a strong scriptural basis. During trainings, everyone makes observations, asks questions, and digs deep.
7. Everyone shares with others what he or she learns. No one is a pond; we are all rivers. Disciples are expected to pass down every training they receive to their own discipleship chains.

We praise God for the great work he has done since our team began focusing solely on the command to make disciples of all nations.

17. How God is Moving Among Muslims in Southeast Asia

By Yehezkiel[55,56]

We consider the outside church planter (even if a national) to be generation 0. The local person (generation 1 – G1) who hears the gospel and responds by believing is baptized, discipled and immediately trained to reach his/her family, friends and acquaintances. When the G1 believer shares the gospel with his/her contacts and they believe, new believers are immediately baptized, discipled and trained by the local believer. This group becomes a G1 house church with the local believer as its leader.

The believers gather routinely each week in the G1 house church to worship Jesus, celebrate the Lord's Supper and study God's Word together using a guide that we provide. Very quickly they take up responsibility for reaching their network of relationships. The G1 believers are discipled and trained to disciple and train others and establish house fellowships with the new people they reach.

[55] This is from an article that appeared in the January-February 2018 issue of *Mission Frontiers,* www.missionfrontiers.org, pp 19-20.

[56] Yehezkiel serves as Mission Director for a Baptist Church in SE Asia. Our ministry network focuses on starting movements in Muslim heartlands of Southeast Asia. The essential cornerstone of our network's church planting is the gospel itself. The gospel functions as our first filter when we interact with people. The first time we meet anyone we share the gospel at the beginning of our conversation: any place, any time, and anyone. Through presenting of the gospel, we begin the process of planting a congregation through this new local believer.

The house church functions as a sending hub in which all participants are equipped to become church planters. Every week after the worship service each member of the fellowship goes out to reach, disciple and train others. Those who come to faith are immediately baptized, discipled and trained to reach their network of contacts and gather them into a house church.

This process continues with oversight, evaluation and constant training. In this way, we have been able to establish thousands of house fellowships. In the last several years, tens of thousands have come to faith and been baptized, up to 20 generations. Our ministry network has also reached out to other areas to assist workers in other islands and ethnic groups in Southeast Asia.

This process of multiplication is what we mean by a Church Planting Movement. This approach requires long-term commitment, with ongoing evaluation and monitoring that do not endanger the church planting process itself.

Autonomy of the house churches is a high priority. Leaders are quickly equipped so they can take ownership of the ministry. We as Gen 0 leaders quickly give local leaders authority to perform all the functions of a church. They baptize, receive people into the fellowship, teach the Word of God, celebrate the Lord's Supper and so on. We call this equipping process "Model, Assist, Watch and Empower." This process begins as soon as people come to faith. Autonomy is planned for and applied from the beginning.

The believers in this movement not only understand the end goal but also effectively live out the lifestyle that accomplishes that goal. Our job is to ensure that this understanding and

practice continues to be transferred to each new believer and house church, generation after generation.

18. How God is Moving Toward No Place Left in Haiti

By Jephte Marcelin[57,58]

I am one of the servants in No Place Left Haiti. Our vision to faithfully obey Jesus by making disciples who make disciples, planting churches that plant churches, and mobilizing missionaries to the nations until there's no place left. We do this by entering empty fields, sharing the gospel with anyone who will listen, discipling those who respond, forming them into new churches, and raising up leaders from within them to repeat the process. This is happening in every different location in Haiti. As these churches gather in homes, under trees, and everywhere, we are seeing new leaders and teams being raised up from the harvest.

A great example of this is Joshua Jorge, one of our team leaders. He is laboring for no place left in Ganthier, an area located in Southeast Haiti. Recently, he sent out two of his Timothies, Wiskensley and Renaldo, to an area called Anse-à-Pitres. Following the example of Luke 10, they went with no extra provisions and searched for a house of peace. They arrived and immediately began sharing the gospel house-to-house, asking the Lord to lead them to God-prepared people. After a few hours, they met a man in the street named Calixte.

[57] This is from an article that appeared in the January-February 2018 issue of *Mission Frontiers,* www.missionfrontiers.org, pp. 21-22.

[58] Jephte Marcelin is a native of Haiti, laboring to see no place left where the gospel has not yet been made known. At age 22, Jephte turned down a bright future as a medical doctor to pursue God's plan for his life as a movement catalyst.

As they shared with him about the hope found only in Jesus, he received the gospel and gave his life to Jesus.

Wiskensley and Renaldo asked Calixte where he lived and he led them to his home. They entered the house, shared Jesus with his entire family and they all chose to follow Jesus that day. These two ambassadors spent the next four days with this family, training them and taking them out into the harvest to share with their neighbors. During those four days, 73 people turned and believed in Jesus, 50 of them were baptized, and they formed a new church in Calixte's home. Wiskensley and Renaldo continued to return to train a few emerging leaders in simple, biblical, reproducible tools. Within just a few weeks, this new church had already multiplied into two other churches! Praise Jesus!

My people have been physically and spiritually oppressed for generations. Haiti tells people, "You cannot follow Jesus until your life is clean." They say, "Do not read the Bible because you will not understand it." Jesus says, "Come follow me and I will make you fishers of men." Now we are listening to Jesus. Haitians are finding freedom in the Gospel of Grace. As we follow Jesus' Kingdom strategy given to us in the Gospels and in the book of Acts, being faithful to obey all of His commands, the Lord of the harvest is doing a great work. We are truly experiencing a movement of the Spirit of God. Thousands of Haitians are accepting their identity as ambassadors for Christ and thousands of new Jesus gatherings are being formed. We are not seeking to build our own kingdom, but giving away God's Kingdom. And He is multiplying it!

We began implementing movement principles in February 2016. We are now tracking seven streams of 4th generation

churches (and more) representing more than 3,000 new churches and 20,000 baptisms.

19. How God is Making Simple Things Grow and Multiply

By Lee Wood[59],[60]

In March 2013 I attended a Metacamp discipleship training facilitated by Curtis Sergeant. The focus was on obedience and training others how to make disciples who make disciples, leading to multiplication of simple house churches. I came to the training with a passion for discipleship and a healthy dissatisfaction with my status quo. I understood *why* we are called to make disciples – that the world might know – but was confused as to how. At the training, we learned the *how* and the importance of disciple-making as an expression of our love for God and others.

I left eager to apply the principles: tell your story, tell God's story, form groups and train them to do the same. Hitting the ground running, we started 63 groups in the first year and trained others to do the same. Some groups multiplied to the fourth generation. Hundreds of groups formed in the first two years, but with weak follow up, they were not sustaining or multiplying the way they should. We were so busy forming groups we failed to follow all the principles we had learned.

Thankfully Curtis didn't give up on us. He continued to coach us, emphasizing critically important principles:

---

[59] This is from an article that appeared in the January-February 2018 issue of *Mission Frontiers,* www.missionfrontiers.org, p. 22.

[60] Lee Wood, a former orphan, an abused, addicted young man received Jesus at 23, and his life was totally transformed. His outrageous energy is contagious to all those around him. His heart's passion is discipling others for Christ until the whole world knows.

1. Take care of the depth of your ministry. God will take care of the breadth.
2. Pour deeply into the few who are obeying.
3. Keep doing what you are doing and you will get better at it.
4. Simple things grow. Simple things multiply.
5. Obey and train others.

We went back to salvage what we could. We poured into those who were clearly obeying the call. (Not doing this was our most significant failure in our earlier efforts.) We began to prayer walk intentionally in some of the worst places in Tampa, to find persons of peace – people prepared to receive Christ and pass on the good news to their relationships – among the least, the lost and the last. As we learned more, we began to train others locally and eventually globally. Healthy groups began multiplying. The movement expanded to other Florida cities and four other states. With the help of some of our earliest disciples it expanded to ten other countries. We began to send out missionaries to unreached, unengaged people groups within two years, from a completely organic decentralized movement.

In partnership with another network, we have sent trainers to over 70 countries where self-multiplying movements of people reaching their own for Christ are beginning or are well under way. Additionally others began coming to our city for immersion training in an emerging urban church model, engaging in CPM that transforms communities.

All of this comes from sharing our personal stories of how Jesus has changed our lives, telling Jesus' story (the gospel) and following a few simple principles: pouring deeply into the

few, keeping it simple, learning by doing, and trusting God for the outcome.

How? Love God, love others and make disciples that make disciples. Simple things grow and simple things multiply.

20. What Will it Take to Fulfill the Great Commission?

By Stan Parks

In his final instructions to his disciples (Matthew 28:18-20), Jesus laid out an amazing plan for all his disciples – both then and now.

We go in the Name having *all* authority – in heaven and on earth. We receive the power of the Holy Spirit as we go – to the people in *our* Jerusalem, Judea, Samaria ("enemies" nearby) and ends of the earth. Jesus calls us to make disciples of all *ethnē,* baptizing them in the name of the Father, Son and Holy Spirit and teaching them to *obey* everything he commanded. And he is always with us.

What will it take to fulfill the Great Commission? In seeking to grasp the "remaining task," we use terms like "unreached," "unevangelized," "unengaged," and "least-reached."[61]

We often use these words interchangeably. This can be quite dangerous, as they do not mean the same thing, and we may not mean the same thing when we use them.

"Unreached" was originally defined in a meeting of missiologists held in Chicago shortly after the whole idea of unreached peoples became popular. It was defined as, "a people group lacking a church that can evangelize the group to its borders without cross-cultural assistance."

[61] The next 7 paragraphs are excerpted and edited from http://justinlong.org/essay/unreached-unevangelized-unengaged.html. See this article for more information on these terms.

"Unevangelized," as generally used, was defined in the *World Christian Encyclopedia* as a mathematical equation for estimating the number of people within a people group that would have access to the gospel at least once in their lifetime. It *is* a quantification of the number of people who have access to the gospel. A group can be, for example, 30% evangelized, which means researchers estimate 30% have heard the gospel and 70% have not. It is not a statement about the quality of the local church or its ability to finish the task on its own.

"Unengaged" was created by Finishing the Task and defined as a people group lacking a team with a church planting strategy. If a group of several million people has a team of two or three that has "engaged" it with a church planting strategy, it is "engaged" (but almost certainly *underserved*). Finishing the Task maintains the unengaged list, derived from other lists.

"Least-reached" is a generic term referring to the core of the remaining task. It does not have a specific definition, and is often used when no specific definition is desired.

What is the Task?

The 24:14 goal[62] is to be part of the generation that fulfills the Great Commission. And we think the best way fulfill the Great Commission (making disciples of every people group) is through Kingdom movements in every people and place.

All of these terms – unevangelized, unreached, unengaged, least reached – are helpful in different ways. Yet they can be

[62] As described in Chapter 1: "The 24:14 Vision."

confusing and even counterproductive, depending on how they are used.

We want to see everyone *evangelized* but not *just* evangelized. In other words, it is not enough that everyone *hear* the gospel. We know that *disciples* will be made "from every nation, tribe, people and language" (Revelation 7:9, NIV).

We want to see every people group *reached* – to have a church strong enough to evangelize its own people. But that is not all we want. Joshua Project says that a reached group has 2% evangelical Christians. This means they estimate that those 2% can share the good news with the remaining 98%. That is an important step, but we are not satisfied if just 2% of a people become followers of Jesus.

We want to see every group *engaged* but not *just* engaged. Would you want your city of five or ten million people to have just two workers serving to bring the gospel?

The original language of the Great Commission makes clear the one central *command* in these verses: to **make disciples** (*mathēteusate*). Not just individual disciples, but discipling *ethnē* – entire ethnic groups. The other verbs ("go," "baptizing," "teaching") support the main command – to disciple all *ethnē*.

The Greek word *ethnos* (singular of *ethnē*) is defined as "a body of persons united by kinship, culture, and common traditions, *nation, people*."[63] Revelation 7:9 rounds out the

[63] *A Greek-English Lexicon of the New Testament and Other Early Christian Literature,* third edition, 2000. Revised and edited by Frederick William

picture of the *ethnē* ("nations") who will be reached, adding three more descriptive terms: tribes, peoples, and languages – various groups with common identities.

The Lausanne 1982 people group definition says: "For evangelization purposes, a people group is the largest group within which the Gospel can spread as a church planting movement without encountering barriers of understanding or acceptance."

How do we disciple a whole nation, tribe, people, language?

We see an example in Acts 19:10, which says all the Jews and Greeks in the province of Asia (15 million people!) "heard the word of the Lord" in two years. In Romans 15 (verses 19-23) Paul states that from Jerusalem all the way to Illyricum there was no place left for his pioneering work.

So what will it take to fulfill the Great Commission? Certainly *only God* can judge when the Great Commission is finally "fulfilled." Yet the goal seems to be making disciples of a critical mass of people in each *ethnos,* resulting in churches. Disciples living out God's kingdom – inside and outside the church – transforming their communities and continually bringing more people into His kingdom.

Kingdom Movement Engagements

This is why those who have made the 24:14 commitment focus on seeing *kingdom movement engagements*. We

---

Danker, based on Walter Bauer and previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker. Chicago and London: University of Chicago Press, p. 276.

recognize that only a movement of multiplying disciples, churches and leaders can disciple entire communities, language groups, cities, and nations.

Too often in missions we have only asked: “What can I do?” We need to ask instead: “What must be done?” to fulfill our part in the Great Commission.

We can’t afford to just say, “I will go and try to win some people to the Lord and start some churches.” We need to ask: “What will it take to see this one *ethnos* or these multiple *ethnē* discipled?”

In a challenging unreached region of multiple countries, a mission team served in many places and they saw 220 churches started in three years. This is very good, especially in light of their difficult and sometimes hostile contexts. But this team had a vision to see the entire region discipled.

Their question was: “What will it take to disciple our region in this generation?” The answer was that a solid start (a start - not an end) would require 10,000 churches. So 220 churches in three years was not enough!

God showed them that to reach their region would require multiple streams of rapidly reproducing churches. They were willing to change everything. When God sent them CPM trainers, they searched the Scriptures and prayed and made some radical changes. As of today, God has started 7,000+ churches in that region.

An Asian pastor had planted 12 churches in 14 years. This was good, but it was not changing the status of lostness in his region. God has given him and his fellow laborers a vision to

be a part of seeing all North India reached. They began the hard work of unlearning traditional patterns and learning more biblical strategies. Today 36,000 churches have been started. And that is only the start of what God has called them to.

In another part of the unreached world God has started a cascade of movements from one language group into seven other language groups and five megacities. They have seen 10-13 million[64] people baptized in 25 years but that is not their focus. When asked how he feels about these millions of new believers, one of their leaders said, "I don't focus on all those saved. I focus on those we have failed to reach – the millions still living in darkness because we have not done what needs to be done."

A mark of these movements is that one person or a team of people accept a God-sized vision. To see an entire region of multiple countries filled with the Kingdom of God. To see an entire unreached people group – of eight million, or 14 million or three million – reached, such that everybody has a chance to respond to the gospel. They ask: "What must happen?" not "What can we do?" As a result they fit God's patterns and are filled with His power. They play a part in birthing reproducing churches that begin to disciple and transform their groups.

The initial 24:14 goal of movement *engagements* in every unreached people and place is not the finish line. It is just a starting line for every people and place (i.e. the groups of people in that place). We can't finish the task among every group until the task has been started among every group.

[64] It's not easy to count and document a number this large, thus the estimated range.

What Will it Take to Fulfill the Great Commission?

To see Kingdom Movements in every people and place, we can't rely on just choosing strategies and methods. We need to be ready and committed to pursuing the same dynamics God gave the early church. In those early years the gospel spread until no unreached place was left in those initial regions.

What will it take for our churches to return to this?

> *They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.* (Acts 2:42-47, NIV)

What will it take for us to respond like Peter and John did before the authorities?

> *"Which is right in God's eyes: to listen to you, or to him? You be the judges! As for us, we cannot help speaking about what we have seen and heard."* (Acts 4:19b-20, NIV)

What will it take to see the Lord give boldness and work great signs and wonders like we see throughout Acts?

> *"Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus." After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly."* (Acts 4:29-31, NIV)

What will it take for more of us to be willing to die for the gospel like Stephen did in Acts 7?

What will it take for us to be ready and willing to withstand great persecution such as the persecution recorded in Acts 8:1-3 that resulted in the gospel spreading?

What will it take for us to bring the gospel to "enemies" of our people, as Philip did when he brought the gospel to Samaria in Acts 8:5-8?

What will it take for us to pray for and go to and welcome the radical conversion of those now persecuting Christians? For us to believe they could become great missionaries as Paul was?

What will it take for us to be freed of our selfishness, to treat others as equally important, and to realize as Peter said:

> *"I now realize how true it is that God does not show favoritism but accepts from every nation the one who fears him and does what is right."* (Acts 10: 34-35, NIV)

What will it take for us to be willing to work and suffer like Paul who said:

> *I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again.* ***24*** *Five times I received from the Jews the forty lashes minus one.* ***25*** *Three times I was beaten with rods, once I was pelted with stones, three times I was shipwrecked, I spent a night and a day in the open sea,* ***26*** *I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my fellow Jews, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false believers.* ***27*** *I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked.* ***28*** *Besides everything else, I face daily the pressure of my concern for all the churches.* (2 Corinthians 11:23b-28, NIV)

What will it take to plant churches throughout our regions like the churches started in New Testament times?

What will it take to see the gospel proclaimed as a testimony to all the *ethnē* (Matthew 24:14)?

What price are we willing to pay?

As a Witness to All Peoples

*This gospel of the kingdom will be proclaimed throughout the whole world **as a witness to all peoples**, and then the end will come.* (Matthew 24:14, Editor's Translation)

21. Brutal Facts

By Justin Long[65,66]

Just before Jesus ascended to heaven, he gave his disciples the task we refer to as the Great Commission: to "go into all the world," making disciples of every people group. Ever since then, Christians have dreamed of the day when this task would be completed. Many of us connect it to Matthew 24:14, Jesus' promise that the gospel "will be preached in the whole world as a witness to all nations, and then the end will come." (NIV) Although we may debate the precise meanings of passage, we tend to think the task will be "completed," and completion is somehow tied to "the end."

While we eagerly anticipate Christ's return, we must face the "brutal facts": if the End of the Task and the Return of Jesus somehow correlate, his return is likely still far off. By many measures, the "end of the task" is getting further away from us!

How *do* we measure "the end of the task"? Two possibilities are tied to these Scriptures: a measure of proclamation and a measure of discipleship.

As a measure of discipleship, we can consider both how much of the world claims to be Christian, and how much of the world could be considered an "active disciple."

---

[65] Expanded from an article that originally appeared in the January-February 2018 issue of *Mission Frontiers,* www.missionfrontiers.org, pp. 14-16.

[66] Justin Long has been involved in global missions research for 25 years, and presently serves as the Director of Global Research for Beyond, where he edits the Movement Index and the Global District Survey.

The Center for the Study of Global Christianity (CSGC) counts Christians of all kinds. They tell us that in 1900, 33% of the world was Christian; in 2000, 33% of the world was Christian. And by 2050, unless things change dramatically, the world will still be 33% Christian! A church that only grows at the same rate as the population is not bringing the gospel to “the whole world as a witness to all the peoples."

What about "active disciples"? This measure is far more difficult, since we can't really know the "state of the heart." But in *The Future of the Global Church*, Patrick Johnstone estimated “evangelicals” at about 6.9% of the world’s population in 2010. Research shows the number of evangelicals is growing more rapidly than most other segments of Christianity, but continues to be a small percentage of the world.

The number of believers isn't the only measure of completing the task, however. "Proclamation," as noted above, is another. Some people will hear the gospel and not accept it. Three measures of proclamation are widely used: *unevangelized, unreached* and *unengaged*. (*Mission Frontiers* looked at these three measures in depth in the January-February 2007 issue: http://www.missionfrontiers.org/issue/article/which-peoples-need-priority-attention).

Unevangelized is an attempt to measure who has *no access* to the gospel: who, realistically, will not have a chance to hear the good news and respond to it in their lifetime. CSGC estimates 54% of the world was unevangelized in 1900 and 28% is unevangelized today. This is good news: the percentage of the world with *no access* to the gospel has dropped significantly. However, the bad news: in 1900, the total

population of unevangelized people was 880 million. Today, due to population growth, that number has risen to 2.1 *billion*.

While the percentage of unevangelized people was cut nearly in half, the total number of people with no access has more than doubled. The remaining task has grown in size.

Unreached is slightly different: it measures which unevangelized groups do not have a local, indigenous church that can bring the gospel to the whole group without the aid of cross-cultural missionaries. Joshua Project lists around 7,000 unreached groups totaling 3.15 billion people which is 42% of the world.

Finally, *unengaged* groups are those lacking any engagement by a church planting team. Today, there are 1,510 such groups: the number has been declining since its introduction in 1999 by the IMB. This decline is a good sign, but it means that for "newly engaged" groups, the work is not finished, only newly begun! It is far easier to engage a group with a church planting team than to see lasting results.

The “brutal fact” is that, by any of these measures, none of our existing efforts will reach all the people in all of the groups any time soon. We see several key reasons for this.

First, most Christian effort goes to places where the church *is*, rather than places where it is not. Most money given to Christian causes is spent on ourselves and even most *mission* money is spent in majority Christian areas. For every $100,000

in personal income, the average Christian gives $1 dollar to reach the unreached (0.00001%).[67]

Deployment of personnel also reflects this problematic imbalance. Only 3% of cross-cultural missionaries serve among the unreached. If we count all full time Christian workers only 0.37% serve the unreached. We send one missionary for every 179,000 Hindus, every 260,000 Buddhists and every 405,500 Muslims. [68]

Second, most Christians are out of touch with the non-Christian world: globally, 81% of all non-Christians do not personally know a believer. For Muslims, Hindus and Buddhists, that rises to 86%. In the Middle East and North Africa the percentage is 90%. In Turkey and Iran it is 93% and in Afghanistan 97% of people do not personally know a Christian.[69]

Third, the churches we are sustaining exist largely in places with slow population growth. Global population is growing fastest in places where we are *not*. Christianity remained static at 33% of the world's population from 1910 to 2010. Meanwhile, Islam grew from 12.6% of the world's population in 1910 to 15.6% in 1970 and to an estimated 23.9% in 2020. This was largely due to population growth of Muslim communities, not conversion. But the fact remains that in the last century Islam has almost doubled as a percentage of the

[67] [1] World Christian Database, 2015,*Barrett and Johnson. 2001. "World Christian Trends," p. 656, and [2] Atlas of Global Christianity 2009. Also see: Deployment of Missionaries, Global status 2018

[68] ibid.

[69] https://archive.gordonconwell.edu/ockenga/research/documents/ChristianityinitsGlobalContext.pdf

world and the percentage of Christians has remained the same.[70]

Fourth, the Christian world is fractured and lacks unity to work together to achieve the Great Commission. Globally, there are an estimated 41,000 denominations. The number of mission agencies has skyrocketed from 600 in 1900 to 5,400 today. A general lack of communication, much less coordination, is crippling to efforts to make disciples of all *ethnē*.[71]

Fifth, many churches often have inadequate emphasis on discipleship, obedience to Christ, and willingness to follow Him whole-heartedly. Low commitment yields little reproduction and runs the risk of declining or imploding. This shows up in the loss of Christians who leave the church. In an average year 5 million people choose to become Christians but 13 million choose to leave Christianity. If the current trends continue, from 2010-2050 40 million people will switch to Christianity while 106 million leave.[72]

Sixth, we have not adapted strategically to the reality of a global church. Global South Christians grew from 20% of the world's Christians in 1910 to an estimated 64.7% by 2020. Yet the Global North church still has a large proportion of Christian wealth. Due to ethnocentrism and narrow perspectives, we prioritize sending people from our own

[70] http://www.ijfm.org/PDFs_IJFM/29_1_PDFs/IJFM_29_1-Johnson&Hickman.pdf, https://archive.gordonconwell.edu/ockenga/research/documents/ChristianityinitsGlobalContext.pdf
[71] http://www.ijfm.org/PDFs_IJFM/29_1_PDFs/IJFM_29_1-Johnson&Hickman.pdf
[72] http://www.pewforum.org/2017/04/05/the-changing-global-religious-landscape/

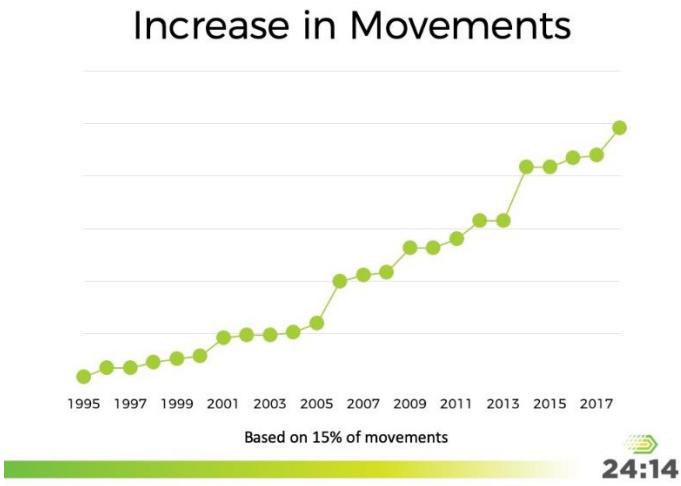
cultures as missionaries. We continue using most of our resources to support distant-culture teams engaging unreached groups rather than prioritizing and adequately resourcing near-culture teams to reach neighboring unreached groups.

Seventh, we are losing ground. As a result of the previous six points and other factors, there are a growing number of both lost people in general and unreached people in particular. The number of lost people in the world has grown from 3.2 billion people to 5 billion in 2015 while those without access to the gospel has grown from 1.1 billion in 1985 to 2.2 billion in 2018.

Despite our earnest desire to fulfill the Great Commission, unless we change how we "run the race," current trends tell us we have no likelihood of seeing the finish line any time soon. We can never close the gap on lostness incrementally. We need to face the brutal fact that missions and church planting as usual *will not reach the goal*.

We need movements where the number of new believers exceeds the annual growth rate of the population. We need churches multiplying churches and movements multiplying movements among the unreached. This is not a dream or mere theory. God is doing this in some places. There are over 650 CPMs (at least four separate streams of consistent 4+ generation of churches) that are spread throughout every continent. There are another 250+ emerging movements that are seeing 2nd and 3rd generation church multiplication.

We must pay attention to what God is doing and be willing to realistically evaluate our efforts so we can trade minimally fruitful strategies for highly fruitful ones.


Increase in Movements
1995 1997 1999 2001 2003 2005 2007 2009 2011 2013 2015 2017
Based on 15% of movements
24:14

22. Movements in the Bible

By J. Snodgrass[73,74]

Movement. In the world of missions, the word brings strong reactions. Is it, as advocates would say, the future of the Great Commission? Or is it simply a fad, a pragmatic pipe dream among certain crowds of church planters? The most important question is, "Are movements biblical?"

Luke's account of the amazing spread of the gospel in the book of Acts sets the standard for what we mean by "movement." In Acts, Luke records the spread of the gospel from "Jerusalem and in all Judea and Samaria, and to the end of the earth."[75] When those cut to the heart by Peter's sermon at Pentecost were baptized, 3,000 were added to the faith in a single day (Acts 2:41). The church in Jerusalem grew as "… the Lord added day by day those who were being saved" (Acts 2:47). As Peter and John were "proclaiming in Jesus the resurrection from the dead," "many of those who heard the word believed, and the number of the men came to about *five thousand*" (Acts 4:2, 4). A short time later Luke states that "more than ever believers were added to the Lord, *multitudes* of both men and women" (Acts 5:14). Then, "the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem" (Acts 6:7).

---

[73] Edited from an article originally published in the January-February 2018 issue of *Mission Frontiers*, www.missionfrontiers.org, pp. 26-28.

[74] J. Snodgrass has lived and served as a church planter and CP trainer in South Asia for the past 12 years. He and his wife have assisted church plants and trained in movements among Hindus and Muslims. He is completing a Ph.D. in Applied Theology.

[75] All Scripture quotations from ESV unless otherwise noted; all italics in Scripture quotations used for emphasis.

This growing and multiplying continued as the gospel spread beyond Jerusalem. "The church *throughout all Judea and Galilee and Samaria* had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, *it multiplied*" (Acts 9:31). When those scattered by the persecution of Stephen came to Antioch, they spoke to the Hellenists there, "And the hand of the Lord was with them, and *a great number* who believed turned to the Lord" (Acts 11:21). Back in Judea, "… the word of God increased and multiplied" (Acts 12:24).

When the Holy Spirit and the church in Antioch set apart Paul and Barnabas for the "work," they preached at Pisidian Antioch, the Gentiles gladly heard and believed. "And the word of the Lord was spreading *throughout the whole region*" (Acts 13:49). Later, on Paul's second journey with Silas, they revisited the churches of Derbe and Lystra, "So the churches were *strengthened in the faith*, and *they increased in numbers daily*" (Acts 16:5). During Paul's Ephesian ministry, he "reasoned daily" in the Hall of Tyrannus, "so that *all the residents* of Asia heard the word of the Lord, both Jews and Greeks" (Acts 19:10). As the gospel grew in Ephesus, "the word of the Lord *continued to increase and prevail mightily*" (Acts 19:20). Finally, upon Paul's return to Jerusalem, the elders there inform Paul "how many *tens of thousands* there are among the Jews of those who have believed…" (Acts 21:20 ISV).

By the end of the missionary journeys, the body of believers had grown from 120 gathered in Jerusalem (Acts 1:15) to thousands spread throughout the north-eastern Mediterranean basin. These believers assembled in churches that were multiplying in number and in faith (Acts 16:5). They

were also sending their own missionary laborers to join Paul in his apostolic church-planting work (Acts 13:1-3; 16:1-3; 20:4). All of this in a matter of roughly 25 years.[76]

This is *movement*. Acts records the initial *movement* of the gospel, and the disciples and churches that resulted from it. What can we say about that movement? And what does it mean for our work today?

First, it was the work of the Holy Spirit, who:

began

> *On the day of Pentecost all the believers were meeting together in one place…. And everyone present was filled with the Holy Spirit…* (Acts 2:1-4)

propelled

> *…And each day the Lord added to their fellowship those who were being saved.* (Acts 2:47)
>
> *They brought in the two disciples and demanded, "By what power, or in whose name, have you done this?" Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of our people…" (*Acts 4:7-8)
>
> *"And now, O Lord, hear their threats, and give us, your servants, great boldness in preaching your word. Stretch out your hand with healing power; may miraculous signs and wonders be done through the*

[76] Eckhard Schnabel, *Early Christian Mission*, 2 vols. (Downers Grove, IL: IVP Academic), 2:1476-78.

name of your holy servant Jesus." After this prayer, the meeting place shook, and they were all filled with the Holy Spirit. Then they preached the word of God with boldness. (Acts 4: 29-31)

But Stephen, full of the Holy Spirit, gazed steadily into heaven and saw the glory of God, and he saw Jesus standing in the place of honor at God's right hand. (Acts 7:55)

validated

"And we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him." (Acts 5:32)

Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit, for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. (Acts 8:14-16)

While Peter was still saying these things, the Holy Spirit fell on all who heard the word. And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles. For they were hearing them speaking in tongues and extolling God. Then Peter declared… (Acts 10:44-46)

directed

*And the Spirit said to Philip, "Go over and join this chariot." (*Acts 8:29)

While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." (Acts 13:2)

"For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements:" (Acts 15:28)

And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them. (Acts 16:6-7)

"And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there…" (Acts 20:22)

sustained

So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied. (Acts 9:31)

*And the disciples were filled with joy and with the Holy Spirit. (*Acts 13:52)

"Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to

> *care for the church of God,[a] which he obtained with his own blood."* (Acts 20:28)

Writing about what the Lord had done over the course of his three missionary journeys, Paul would "not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience … *by the power of the Spirit of God*…" (Rom 15:19).

Second, the movement advanced through proclaiming the gospel of Jesus Christ and the conversion of sinners to God:[77]

> *But Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. For these people are not drunk, as you suppose, since it is only the third hour of the day. But this is what was uttered through the prophet Joel:*
>
> > *'And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh,…*
> >
> > *And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.'*
>
> *"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— this Jesus, delivered up according to the definite plan and foreknowledge of*

[77] Due to limitations of length, key parts of the following passages are excerpted – we encourage you to read the whole passage for the full context.

God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it." (Acts 2:14-17a, 21-24)

And when Peter saw it he addressed the people: "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? The God of Abraham…glorified his servant Jesus…But you denied the Holy and Righteous One…and you killed the Author of life, whom God raised from the dead….And his name—by faith in his name—has made this man strong whom you see and know, and the faith that is through Jesus has given the man this perfect health in the presence of you all."

"…But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled. Repent therefore, and turn back, that your sins may be blotted out…that he may send the Christ appointed for you, Jesus...God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness." (Acts 3:12-26)

…And when they had set them in the midst, they inquired, "By what power or by what name did you do this?" Then Peter, filled with the Holy Spirit, said to them, "…let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead—by him this man is standing before you well. This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name

under heaven given among men by which we must be saved." (Acts 4:5-12)

…And Stephen said: "Brothers and fathers, hear me….You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it." (Acts 7:1-53)

Philip went down to the city of Samaria and proclaimed to them the Christ. And the crowds with one accord paid attention to what was being said by Philip, when they heard him and saw the signs that he did….Now an angel of the Lord said to Philip, "Rise and go toward the south" …And there was an Ethiopian, a eunuch…He had come to Jerusalem to worship and was returning, seated in his chariot, and he was reading the prophet Isaiah. And the Spirit said to Philip, "Go over and join this chariot." So Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?" And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him.

…Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. And as they were going along the road they came to some water…and they both went down into the water, Philip and the eunuch, and he baptized him. (Acts 8:5-8, 26-39)

So Peter opened his mouth and said: "Truly I understand that God shows no partiality…anyone who fears him and does what is right is acceptable to him….you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him….They put him to death by hanging him on a tree, but God raised him on the third day and made him to appear…And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead….who believes in him receives forgiveness of sins through his name." (Acts 10:34-43)

When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John to assist them. (Acts 13:5)

So Paul stood up, and motioning with his hand said: "The God of this people Israel chose our fathers and made the people great….he raised up David to be their king…Of this man's offspring God has brought to Israel a Savior, Jesus, as he promised. Before his coming, John had proclaimed a baptism of repentance to all the people of Israel.

"…to us has been sent the message of this salvation. For those who live in Jerusalem and their rulers…asked Pilate to have him executed. And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb. But God

raised him from the dead, and for many days he appeared…And we bring you the good news that what God promised to the fathers, this he has fulfilled to us their children by raising Jesus…"

"Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, and by him everyone who believes is freed from everything from which you could not be freed by the law of Moses."

…As they went out, the people begged that these things might be told them the next Sabbath. (Acts 13:16-42)

Now at Iconium they entered together into the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks believed. (Acts 14:1)

…they learned of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding country, and there they continued to preach the gospel. (Acts 14:6-7)

And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together…. And they spoke the word of the Lord to him and to all who were in his house. (Acts 16:13, 32)

And Paul went in…and on three Sabbath days he reasoned with them from the Scriptures…saying, "This Jesus, whom I proclaim to you, is the Christ."

> *The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the Jewish synagogue. Now these Jews…received the word with all eagerness, examining the Scriptures daily to see if these things were so….So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there.* (Acts 17:2-3, 10-11, 17)
>
> *And he reasoned in the synagogue every Sabbath, and tried to persuade Jews and Greeks.* (Acts 18:4)
>
> *And he entered the synagogue and for three months spoke boldly, reasoning and persuading them about the kingdom of God. But when some became stubborn and continued in unbelief, speaking evil of the Way before the congregation, he withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus. This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks.* (Acts 19:8-10)

The gospel carried with it an innate power to bring salvation (Rom 1:16). It "continued to increase and to prevail mightily" (Acts 19:20) and propelled the movement into new areas.

Third, it produced new churches in new places across a large geographic area ("Jerusalem all the way around to Illyricum").

> *When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the*

faith, and saying that through many tribulations we must enter the kingdom of God. (Acts 14:21-22)

Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek…. So they went out of the prison and visited Lydia. And when they had seen the brothers, they encouraged them and departed. (Acts 16:1, 40)

And some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women…. Many of them therefore believed, with not a few Greek women of high standing as well as men…. But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them. (Acts 17:4, 12, 34)

Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized. And the Lord said to Paul one night in a vision, "Do not be afraid, but go on speaking and do not be silent, for I am with you, and no one will attack you to harm you, for I have many in this city who are my people." And he stayed a year and six months, teaching the word of God among them. (Acts 18:8-11)

This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks. (Acts 19:10)

> *After the uproar ceased, Paul sent for the disciples, and after encouraging them, he said farewell and departed for Macedonia…. Now from Miletus he sent to Ephesus and called the elders of the church to come to him.* (Acts 20:1, 17)

These churches participated to varying degrees in God's work as they became "obedient to the faith" (Rom 15:19).

Based upon this picture from the book of Acts, we offer a definition of a biblical movement as follows: A dynamic advance of the gospel in the power of the Holy Spirit through multiple localities or peoples. This includes large in-gathering of new believers, vibrant transforming faith, and multiplication of disciples, churches and leaders.

The picture we have traced here inspires the question: "Why not here and now?" Are there any compelling biblical reasons to believe that the elements of movements are no longer available to us? Or that movements like the one described in Acts cannot happen again today? We have the same Word and same Spirit. We have the record of the movement in Acts and we can claim God's promise: "whatever was written in former days was written for instruction, *that through endurance and through the encouragement of the Scriptures we might have hope*" (Rom 15:4).

Dare we hope that the kind of movement described in Acts might come to life again today? In fact it already is! We now see hundreds of movements around the world!

23. The Story of Movements and the Spread of the Gospel

By Steve Addison[78,79]

Luke begins the book of Acts by telling us that what Jesus began to do and teach, he now continues to do through his disciples empowered by the Holy Spirit.

Luke's story of the early church is the story of the dynamic Word of the gospel which grows, spreads, and multiplies resulting in new disciples and new churches. We get to the end of Acts and yet the story doesn't end. Paul is under house arrest awaiting trial; meanwhile the unstoppable Word continues to spread throughout the world. Luke's meaning is clear: the story continues through his readers who have the Word, the Spirit and the mandate to make disciples and plant churches.

Throughout church history we see this pattern continue: the Word going out through ordinary people, disciples and churches multiplying. While the Roman Empire was collapsing, God was calling a young man named Patrick. He lived in Roman Britain but was kidnapped and sold into slavery by Irish raiders. Alone and desperate he cried out to God who rescued him. He went on to form the Celtic missionary movement that was responsible for evangelizing and planting roughly 700 churches throughout Ireland first and then much of Europe over the next several centuries.

---

78 Edited from an article originally published in the Jan-Feb 2018 issue of *Mission Frontiers,* www.missionfrontiers.org, pp. 29-31.

79 Steve Addison is the author of *Pioneering Movements: Leadership That Multiplies Disciples and Churches* www.movements.net.

Two hundred years after the Reformation, Protestants still had no plan or strategy to take the gospel to the ends of the earth. That was until God used a young Austrian nobleman to transform a bickering band of religious refugees. In 1722 Count Nikolaus Zinzendorf opened his estate to persecuted religious dissenters. Through his Christ like leadership and the power of the Holy Spirit, they were transformed into the first Protestant missionary movement, known as the Moravians.

Leonard Dober and David Nitschmann were the first missionaries sent out by the Moravians. They became the founders of the Christian movement among the slaves of the West Indies. For the next fifty years the Moravians worked alone, before any other Christian missionary arrived. By then the Moravians had baptized 13,000 converts and planted churches on the islands of St. Thomas, St. Croix, Jamaica, Antigua, Barbados, and St. Kitts.

Within twenty years Moravian missionaries were in the Arctic among the Inuit, in southern Africa, among the Native Americans of North America, and in Suriname, Ceylon, China, India, and Persia. In the next 150 years, over 2,000 Moravians volunteered to serve overseas. They went to the most remote, challenging, and neglected areas. This was something new in the expansion of Christianity: an entire Christian community—families as well as singles—devoted to world missions.

When the American War of Independence broke out in 1776, most English Methodist ministers returned home. They left behind six hundred members and a young English missionary named Francis Asbury who was a disciple of John Wesley.

Asbury had left school before he turned twelve to become a blacksmith's apprentice. His grasp of Wesley's example, methods and teaching enabled him to adapt them to a new mission field while remaining to true to the principles.

Methodism not only survived the Revolutionary War, it swept the land. Methodism under Asbury outstripped the strongest and most established denominations. In 1775 Methodists were only 2.5% of total church membership in America. By 1850 their share had risen to 34%. This was at a time when Methodist requirements for membership were far stricter than the other denominations.

Methodism was a movement. They believed the gospel was a dynamic force out in the world bringing salvation. They believed that God was powerfully and personally present in the life of every disciple, including African Americans and women, not just the clergy. They also believed it was their duty and priority to reach lost people and to plant churches across the nation.

American Methodism benefited greatly from the pioneering work of John Wesley and the English Methodists. Freed from the constraints of traditional English society, Asbury discovered that the Methodist movement was even more at home in a world of opportunity and freedom.

As the movement spread through the labors of young traveling preachers, Methodism stayed cohesive through a well-defined system of community. Methodists remained connected with each other through a rhythm of class meetings, love feasts, quarterly meetings and camp meetings. By 1811 there were 400-500 camp meetings held each year, with a total attendance of over one million.

When Asbury died in 1816 there were 200,000 Methodists. By 1850 there were one million Methodists led by 4,000 traveling preachers and 8,000 local preachers. The only organization more extensive was the U.S. government.

Eventually Methodism lost its passion and settled down to enjoy its achievements. In the process it gave birth to the Holiness movement. William Seymour was a holiness preacher with a desperate desire to know the power of God. He was the son of former slaves, a janitor and blind in one eye. God chose this unlikely man to spark a movement that began in 1906 in a disused Methodist building on Azusa Street.

The emotionally charged meetings ran all day and into the night. The meetings had no central coordination, and Seymour rarely preached. He taught the people to cry out to God for sanctification, the fullness of the Holy Spirit, and divine healing.

Immediately, missionaries fanned out from Azusa Street to the world. Within two years they had brought Pentecostalism to parts of Asia, South America, the Middle East, and Africa. They were poor, untrained, and unprepared. Many died on the field. Their sacrifices were rewarded; the Pentecostal/charismatic and related movements became the fastest growing and most globally diverse expression of worldwide Christianity.

At the current rate of growth, there will be one billion Pentecostals by 2025, most of them in Asia, Africa, and Latin America. Pentecostalism is the fastest expanding movement—religious, cultural, or political—ever.

Jesus founded a missionary movement with a mandate to take the gospel and multiply disciples and churches everywhere. History is replete with examples of movements just like in the book of Acts; I have named only a few. Three essential elements are necessary for Jesus movements: his dynamic Word, the power of the Holy Spirit and disciples who obey what Jesus has commanded.

24. Ordinary People as Witnesses Making Disciples

By Shodankeh Johnson,[80] Victor John, Aila Tasse and the leader of a large movement in India

In the manuscript for his upcoming book on CPM, Shodankeh Johnson says of the movement in Sierra Leone:

> I want to tell how God is using a lot of ordinary people. For example, we have a lot of blind church planters. We disciple them and coach them. We send some of them to the blind school to learn Braille, so they can read the Bible. And although they're completely blind, those men and women have planted several churches and discipled many people. The Lord has even used them to disciple people who are not blind. They lead discovery groups and some of the members have normal sight.
>
> We've also seen God use illiterate people who never went to school. If you wrote the letter "A," they

[80] Shodankeh Johnson is the leader of New Harvest Ministries (NHM) in Sierra Leone. Through God's favor, and a commitment to Disciple Making Movements, NHM has seen hundreds of simple churches planted, over 70 schools started, and many other access ministries initiated in Sierra Leone in the last 15 years. This includes churches among 15 Muslim people groups. They have also sent long-term workers to 14 countries in Africa, including eight countries in the Sahel and Maghreb. Shodankeh has done training, catalyzing prayer and disciple-making movements in Africa, Asia, Europe, and the United States. He has served as the President of the Evangelical Association of Sierra Leone and the African Director of New Generations. He is currently Director of prayer and Pioneer Ministries at New Generations.

> wouldn't know it's "A." But over the years, because of the discipleship process, they can quote Scriptures. They can explain Scripture, and train educated people as disciples, though they themselves never went to school.
>
> For example, my mother is illiterate. But she has trained people who are now highly educated pastors and church planters. She has brought more Muslim women to the faith than any other woman I know. She never went to school, but she can stand and quote Scriptures. She can say, "Turn to John 4:7-8." And by the time you've turned there she's already explaining that portion of the Scripture.

This testimony of God using "ordinary people" is echoed by leaders of movements in other parts of the world. Victor John, in his book *Bhojpuri Breakthroughs,*[81] writes:

> Among the Bhojpuri, God is now moving among every caste, even with lower caste people reaching upper caste people. Believers from different castes may not socialize a lot with each other, but they have worship meetings together and pray together. We have one low caste woman who leads a worshiping community on the low caste side of the village, then goes to the high caste side of the village and leads another worshiping community there. Although she comes from a low caste and is female (which makes her an unusual leader in any village), God is using her effectively in both the high caste and low caste contexts.

[81] Published by WIGTake Resources, Monument, CO, 2019.

The leader of another large movement in India concurs:

> If you've been told that only Brahmins can reach Brahmins, you've been misled. If you've been told that only the educated can reach the educated, you've been misled. God uses the least of these.

From movements in East Africa, Aila Tasse shares these stories[82] of God at work:

A Drunkard Becomes a Disciple Maker

> Jarso is the leader of a stream that has planted 63 churches in two years among a least reached people group in East Africa. Four months ago Jarso was baptizing new Christ followers from that people group. Jillo, who was not a follower of Christ, was watching from a distance while Jarso was conducting the baptism.
>
> With a beer in his hand, Jillo observed the proceedings and began to make fun of the baptism preliminaries. Before conducting the baptism, Jarso read the story about Jesus' baptism and began to talk about it. Now within the hearing distance of the preaching, Jillo found himself deeply absorbed with what he heard. At the end of the story, he knew he needed to follow Jesus. Right away he decided to stop drinking and even threw away the half-finished bottle of beer he was holding.

[82] Excerpted from "Disciple Making Movements in East Africa," by Dr. Aila Tasse, in the November-December 2017 issue of *Mission Frontiers.*

He went home early that evening. His wife was amazed to see him sober and empty handed because he usually brought home a couple of bottles to drink. His wife offered to bring him a bottle of beer which she had bought for him earlier in the day. Jillo shocked her by telling her that he had stopped drinking, and she should take the bottle back to the shop and get a refund.

Jillo, who did not read or write, then asked his wife to bring the Bible that they had in the house and read for him the story of Jesus that Jarso had read at the baptismal ceremony. The wife came with the Bible and when she finished reading the story, Jillo shared with her what he had heard from Jarso.

That evening, Jillo and his wife made a decision to follow Jesus. The next day, Jillo contacted Jarso who showed him how to do family Discovery Bible Study. From the next day onward, Jillo and his wife together with their children began to do a DBS every evening.

Two weeks later, Jillo, his wife and some neighbors who joined their Discovery Bible Group were baptized. Jillo and his wife have continued this journey by facilitating the launch of eight more Discovery groups. Jillo concludes his testimony that if the current trend continues, it is likely the whole district will be transformed through the gospel.

A New Testament Rahab

Our church planter, Wario, met a young woman two years ago named Rahab. This woman was very beautiful, and when Wario first met her, she was, like her Bible namesake, a sex-worker.

Wario began to tell her the story of Rahab from the Bible including the one quoted about her in Hebrews 11. He told her how the life of Rahab was transformed from a life of prostitution to a woman of faith and how she entered into the genealogical line of Jesus.

Rahab had never read the Bible for herself. But she knew that in the Bible there was a woman who was called Rahab and that she had been a prostitute. This she had learned from various people who heard her name.

But when she first heard the full story of Rahab from Wario, she was touched and asked Wario if she could be like the Rahab of the Bible. Wario said “yes” and offered to pray for her. In that process she was eventually delivered from demonic bondage. After that her life changed dramatically.

She became a very strong follower of Christ and a disciple maker. She married a Christ follower and the couple became committed disciple makers. Over the last year they have planted six new churches in their community.

The leader of a large movement in India shares these testimonies of God's work through ordinary people.[83]

> The main leader in one area of our country, Abeer,[84] has consistently reported that the Discovery Study approach is a great tool for growing people's faith quickly. This is especially true for illiterate people, because each person can easily listen to the story on the speaker and discuss the questions.
>
> Abeer has many generations of disciples that have reproduced from his ministry. One of the 5th generation leaders, Kanah, is 19 years old. He has already started Discovery Groups in three villages. One day, this young man went to G. Village, and was surprised to discover that a family there said they were followers of Jesus! Kanah visited the seven members of the family, including the 47-year-old mother, Rajee. During their conversation, Rajee said, "Yes, we know about Jesus, but we have no idea how we will ever grow in our faith because pastors do not come here."
>
> Kanah felt great sympathy for this family because his testimony was the same. When he first gave his allegiance to Christ, there had been no pastor to teach him in the ways of his new faith. Pastors would come to his village occasionally, just as one had visited this family, but the pastors would only come to preach for a while, collect an offering, and then leave. They had never committed themselves to regular visits or actual

[83] Excerpted from "Discovery Bible Studies Advancing God's Kingdom," in the May-June 2019 issue of *Mission Frontiers.*

[84] For security reasons, all personal names within the vignettes in this chapter have been changed.

disciple-making of any kind. They had only been taught to preach, so that is what they had done.

After listening to Rajee, Kanah said to her, "Auntie, I tell you truthfully, my story is just like yours. But one day, after I had been alone in my faith for a long time, I met a team who told me that while it was so good I had given my allegiance to Christ, I hadn't been told the whole story. Not only are we to follow Jesus and be His disciple, but we've also been commanded to go and make disciples of all nations."

Rajee said, "We don't have a Bible and we don't know how to read. Kanah said, "Yes, I understand. In my village there are also many people who cannot read, but this team gave me a speaker with Bible stories on it. If you listen to this speaker, you'll hear God's word and learn it, and as you discuss the questions on the speaker the truths will go deeper into your heart and life."

Rajee asked if she could have such a speaker. Two days later, he returned to that village and gave the family a speaker. He explained: "After listening to these stories, it's very important to discuss the five questions[85] so

[85] The five questions, as recorded in the mp3 audio DBS story sets, are:

1. In this whole story that you've heard, what one thing do you like the most?
2. What do you learn from this story about God, about Jesus or about the Holy Spirit?
3. What do you learn from this story about people, and about yourself?
4. How should you apply this story to your life in the next few days? Is there a command to obey, an example to follow, or a sin to avoid?

you can grow in your faith without depending on someone to come from far away and teach you.

Rajee's family had waited a whole year for a pastor to return and teach them, but no one ever came. Then this young 19-year-old visited one day and gave them the tools they needed to grow in their faith. In ways like this, the Holy Spirit is working and this movement is growing. Kanah isn't a pastor; he's not had any Bible training. He's not even a member of a big church. He's just a simple guy from a village. And because he himself has followed this pattern for learning and growing in faith, he is able to share it with others. We praise God that even simple people are functioning as a royal priesthood – serving God and bring His salvation to others.

What if, instead of relying upon sermons as our mode of instruction, we focused on discussing the Bible: everyone interacting over a passage in a small group and then *obeying* what they learned? Thousands of small churches in India today are doing exactly that. Here is a recent testimony of how this approach is helping followers of Jesus grow in their faith.

A woman named Diya lives in "K. Village," which is far from any town. Residents there cannot travel or leave their village very often because it is so remote. This isolation really bothered them. They wondered how they would ever learn more about God. Once, they

5. Truth is not to be hoarded. Someone shared truth with you that has benefitted your life. So, with whom will you share this story in the next week?

heard a man talk about Jesus, that He is great and able to do miracles. But in their isolation, they wondered if they would ever hear more about Him.

One day, several disciple makers met in the home of a church leader in that general area. The leader asked: "What do we do about people with whom we've been able to share a little bit about Jesus, but they need to know more? How can we follow up with people who live so far away that it's hard for us to reach them?" This question touched JP, one of the disciple makers.

He thought, "I have a bicycle. I could go visit with people who live in remote villages." This is how JP ended up in Diya's village. He met with her and her whole family and they talked about Jesus. He told them about Matthew 28, that we who are His disciples are commanded to go and make other disciples. He told her how she and her family could also obey Jesus' commands and that as they applied Jesus' instructions to their lives, their faith would grow. Diya and her whole family were so happy that someone from "the outside" had come all the way to their village to meet with them to talk about Jesus!

JP gave them a speaker saying, "Sister, here is a simple way you can worship Jesus together in your home. I, too, am illiterate. I am not wise. I was never trained in an official pastor training program. But I have this speaker with many Bible stories on it." JP told Diya how she and her family could use the speaker to study God's Word. He left it with her, and worship to Jesus began in that village for the first time.

One day, a neighbor family came to Diya's house to join them in their Bible study. However as soon as they heard the voice start to narrate the Scripture, the 19-year-old daughter in the neighbor's family began to cry out – truly wailing. Priya had a demon in her, and everyone was very afraid.

What would happen? None of them were pastors. What were they supposed to do? What would the demon do? No one knew. So they all just kept listening to the story. The narration went on while Priya kept wailing and everyone else present was silently asking God to do a miracle. As the story ended, finally someone was brave enough to say, "Let's pray!" So they all prayed for Priya and she was freed of the demon! And that's not all. She also had been ill for a long time, and during that meeting, God not only freed her of the demon but also healed her illness. After witnessing these two miracles, both families declared that they wanted to be followers of Jesus! Priya's family has now also started hosting a Bible study group in their own home.

Diya and Priya have since visited 14 different villages for the purpose of spreading Jesus' story! In those 14 villages, 28 Discovery Bible studies are taking place regularly. These groups are not yet spiritually mature. They are infants in the Lord, but the ladies have faith that many disciples will be made in those places. The main church leader in the area, the one who hosted the meeting that JP attended, has visited these groups himself and talked to them about growing mature in Christ.

> This is the power of God's Word and His Spirit, working where there are no seminaries or paid clergy. Just simple people hearing God's words and putting them into practice, like the "wise man" Jesus described in Matt 7. Jesus said that anyone who hears His words *and* obeys is like a wise man who built his house on rock so that nothing moved it, not rain or even floods. How precious and wonderful to be taught this lesson by people who can't even read!

Our God is making clear that he can use *all* kinds of people to make disciples. He delights to show his amazing power through human weakness. As the Apostle Peter told the household of Cornelius: "I now realize how true it is that God does not show favoritism" (Acts 10:34 NIV). God delights to do extraordinary things through ordinary people. As we read the testimonies of these "ordinary" witnesses around the world, what might the Father want to say to us about *our* role as his witnesses?

25. Movements Multiplying Movements

God has done "far more than we can ask or imagine" in starting more than 600 modern-day "Book of Acts" type movements with most of them among UPGs. As these movements begin, we might expect them to focus all their energy on the tremendous needs among their own people. Instead, we are thrilled to find that many movements are now multiplying movements among other groups. As you read this chapter and the next two, rejoice with us and join us in praying and working to see an exponential increase in movements multiplying movements.

How the Bhojpuri CPM has Started Other Movements

by Victor John[86,87]

God is working in amazing ways among the Bhojpuri speakers of North India, with a CPM of more than 10 million baptized disciples of Jesus. God's glory in this movement shines even brighter against the backdrop of this area's history. The Bhojpuri area of India is fertile in many ways – not just in its soil. A great many religious leaders were born here. Gautama Buddha received his enlightenment and gave his first sermon in this area. Yoga and Jainism originated here as well.

[86] Excerpted with permission from the book *Bhojpuri Breakthrough.* (Monument, CO: WIGTake Resources, 2019)

[87] Victor John, a native of north India, served as a pastor for 15 years before shifting to a holistic strategy aiming for a movement among Bhojpuri people. Since the early 1990's he has played a catalytic role from its from inception to the large and growing Bhojpuri movement.

The Bhojpuri area has been described as a place of darkness – not just by Christians, but by non-Christians as well. Nobel laureate V.S. Naipaul, after traveling in eastern Uttar Pradesh, wrote a book entitled *An Area of Darkness,* describing well the region's pathos and depravity.

In the past, this region was very, very hostile to the gospel, which was viewed as foreign. It was known as "the graveyard of modern missions." When the foreignness was removed, people started accepting the good news.

But God does not want to only reach the Bhojpuri speakers. When God began to use us to reach beyond the Bhojpuri group, some people asked, "Why don't you stick with reaching the Bhojpuri? There are so many of them! 150 million is a *huge* number of people! Why don't you just stay there until that job is finished?"

My first response is the pioneering nature of gospel work. Doing apostolic/pioneering work involves always looking for places where the good news has not taken root: looking for opportunities to make Christ known where He is not yet known. That's one reason we expanded our work to other language groups.

Second, these various languages overlap in their usage, one with another. There's no clear-cut line where use of one language ends and another begins. Also, believers often move because of relationships, such as getting married or having a job offer elsewhere. As people in the movement have traveled or moved, the good news has gone with them.

Some people came back and said, “We see God working in this other place. We would like to start a work in that area.” We told them, “Go ahead!”

So they came back a year later and said, “We’ve planted 15 churches there.” We were amazed and blessed, because it happened organically. There was no agenda, no preparation, and no funding. When they asked what was next, we began to work with them to help the believers get grounded in God’s word and quickly mature.

Third, we started training centers which expanded the work, both intentionally and unintentionally (more God’s plan than ours). Sometimes people from a nearby language group would come to a training and then return home and work among their own people.

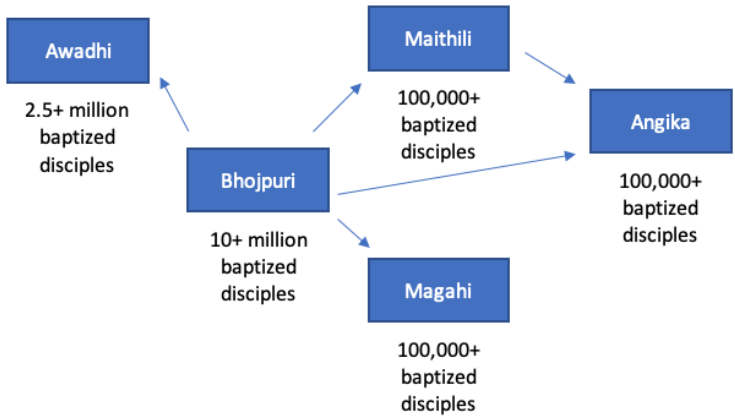
A fourth reason for expansion: sometimes people have come to us and said, “We need help. Can you come help us?” We assist and encourage them as best we can. These have been the key factors in moving into neighboring areas beyond the Bhojpuri.

The work began among the Bhojpuri in 1994, then spread into other languages and areas in this order: Awadhi (1999), Cousins (2002), Bengali (2004), Magahi (2006), Punjabi, Sindhi, Hindi, English (in urban communities) and Haryanvi (2008), Angika (2008), Maithili (2010), and Rajasthani (2015).

We praise God that the movement has spread in a variety of ways to different language groups, different geographic areas, multiple caste groups (within those language and geographic areas), and different religions. The power of the good news keeps breaking through all kinds of boundaries.

The work among the Maithili people serves as a very good example of partnership. Our partnership with one key leader was an experiment in expanding the movement. Instead of us opening our own office with our own staff, we accomplished the same goal in a more reproducible way.

While these movements are led indigenously, we continue to partner together. We recently began training 15+ Angika leaders in Eastern Bihar in holistic (integrated) ministry. We plan to help start holistic ministry centers in three different Angika locations in the coming year and raise up more local Angika leaders. Our key partner working among the Maithili is also extending work into the Angika area.



26. Movements Start Movements in South and Southeast Asia

By Kumar[88,89]

In 1995 I started sharing the gospel among unreached people and planting churches. My goal was to plant 100 churches by 2020. By 2007 I had planted 11 churches. Some people would consider that success, but I was devastated because I realized that at that rate, there was no way I would reach 100 churches by 2020. For two months I cried out to the Lord: "Show me the way to plant 100 churches!" Then in mid-2007 I got invited to a training in "4 Fields Zero Budget Church Planting." I was only able to attend for one session, but that hour changed my life and ministry. I saw that Jesus equipped his disciples to multiply in a way that required zero outside funding.

I realized I had been planting traditional churches in which new believers were passively dependent on me. I saw that I needed instead to disciple new believers to share the gospel, make disciples and form new churches. I started planting "0 budget" churches, which began reproducing.

At first, only fourteen people -- unschooled oral learners -- came to faith. I trained those fourteen in my house over the course of one month. Since they all had regular jobs, different

[88] This is from an article that appeared in the January-February 2018 issue of *Mission Frontiers,* www.missionfrontiers.org, p. 34.

[89] Kumar was raised as a temple builder, the son of a non-Christian priest. After over a decade of planting traditional churches, he began using a reproducing model and God has worked through Kumar and many others to plant thousands of churches in the past ten years.

people would come on different days. It was really challenging, but the Lord told me not to give up. After they were trained, they went off to plant churches.

Less than a year later, when I called them all together and did the mapping of the fruit, we had 100 churches! Using the 4 Fields (CPM model) approach, we had reached the goal of 100 churches 12 years ahead time!

I asked the Lord "Where should I go now?" He said "Don't go anywhere. Coach churches. Train the 100 churches to plant three more churches each." As I trained my local church leaders, they trained their people. Some churches planted five new churches. Others planted none. By the next year the network of 100 churches had grown to 422. We trained those churches to plant three more churches each. By the following year we had 1268 churches.

Then the Lord told me: "Cast vision to other churches." So I began to do this in other parts of the country. I told people "Come and see what the Lord is doing; see how our believers live and serve." As people came and were trained, they multiplied to the third and fourth generation. I asked for 5000 and the Lord gave 5000. When I asked for 50,000, the Lord gave 50,000.

This movement is starting other new movements in three primary ways:

1. Believers with a vision for reaching their own people come to observe our work and receive ten days of training. Then they go back to start a movement.
2. We personally go to their countries since some cannot afford to come to our location. First we do an initial

training, then I invite some of them to a second training where I do 50% of the training and they do 50%. Then for the third training, I coach them to do all the training. I then follow up with ongoing coaching of those who have implemented the training principles. Every three months, we try to call them and see how it's going. Then we go back to follow up. We keep doing follow-up in different countries on a quarterly rotation.

3. Finally, we cast vision to coalitions of partners for "no place left" in their regions. For follow-up training, we send master trainers (people who understand the whole model and can train others to start movements) to equip them.

We have now engaged 56 previously Unengaged UPGs. We have ministry in almost every state of our country, and the work has spread to 12 countries in South Asia and Southeast Asia. We have developed 150 master trainers in our country. I'm very encouraged by 24:14, to learn that I'm not alone; I'm on the right track. Others in 24:14 are also seeing great fruit and have a similar vision. Our network's goal fits with that of the 2414 Coalition: We want to see *no place left* without a gospel witness by 2025.

27. Surrendered: Movements Start Movements in the Middle East

By "Harold" and William J. Dubois[90,91]

When the encrypted message came across my phone I was stunned by its simplicity and boldness, and humbled again by the words of "Harold," my dear friend and partner in the Middle East. Though a former Imam, Al Qaeda terrorist and Taliban leader, his character has been radically transformed by the forgiving power of Jesus. I would trust Harold with my family and my own life – and I have. Together we lead a network of house church movements in 100+ countries called the Antioch Family of Churches.

I had sent Harold a message the day before asking if any of our former Muslim, now Jesus-following brothers and sisters living in Iraq would be willing to help rescue Yazidis. He replied:

"Brother, God has already been speaking to us about this for several months from Hebrews 13:3 (NLT) *'Remember…those being mistreated, as if you felt their pain in your own bodies.'*

[90] This is from an article that appeared in the January-February 2018 issue of *Mission Frontiers,* www.missionfrontiers.org, pp. 36-37.

[91] "Harold" was born into an Islamic family, raised and schooled to be a radical jihadist and Imam. After his radical conversion to Jesus, Harold used his education, influence and leadership capacity to grow a movement of Jesus Followers. Now, 20+ years later, Harold helps to mentor and lead a network of house church movements among unreached peoples. "William J Dubois" works in highly sensitive areas in which the gospel is spreading powerfully. He and his wife have spent the last 25+ years training new believers from the harvest to grow in their leadership capacity and multiply house churches among unreached people.

Are you willing to stand with us in rescuing persecuted Christians and Yazidi minorities from ISIS?"

What could I say? For the last several years our friendship had bonded into a deep commitment to walk the same path with Jesus and work together toward fulfilling the Great Commission. We were working feverishly to train leaders who would multiply our passionate surrender to Jesus, carrying His message of love to the nations. Now Harold was asking me to take another step deeper into rescuing people from slavery to sin and the horrific crimes of ISIS.

I responded: "Yes, Brother, I am ready. Let's see what God will do."

Within hours, teams of trained, experienced local church planters from the Middle East, volunteered to leave their posts to do whatever it would take to rescue these people from ISIS. What we discovered changed our hearts forever.

God was already at work! Broken by the demonic, barbaric actions of ISIS terrorists, Yazidis began pouring into our underground secret locations we called "Community of Hope Refugee Camps." We mobilized teams of local Jesus-followers to provide free medical care, trauma-healing counseling, fresh water, shelter and protection. It was one movement of Jesus-following house churches living out their faith to impact another people.

We also discovered that the best workers came from nearby house churches. They knew the language and culture, and had the heartbeat of evangelism and church planting. While other NGO's who registered with the government had to restrict their faith message, our non-formal church-based efforts were

filled with prayers, Scripture readings, healings, love and care! And because our team leaders had been lavishly forgiven by Jesus, they lived completely surrendered and filled with courageous boldness.

Soon letters began to pour in:

I am from a Yazidi family. For a long time the condition of my country has been bad because of war. But now it has become worse because of ISIS.

Last month they attacked our village. They killed many people and kidnapped me along with other girls. Many of them raped me, treated me like an animal and beat me when I didn't obey their orders. I begged them, "Please don't do this to me," but they smiled and said, "You are our slave." They killed and tortured people many people in front of me.

One day they took me to another place to sell me. My hands were tied and I was yelling and crying as we walked away from the men who sold me. After 30 minutes, the buyers said, "Dear Sister, God sent us to rescue Yazidi girls from these bad people." Then I saw there were 18 girls they had purchased.

When we arrived in the Community of Hope camp we understood that God sent His people to save us. We learned that the wives of these men gave up their gold jewelry and paid for us to be free. Now we are safe, learning about God and have a good life.

==========
(From a leader of one of our Community of Hope Refugee Camps.)

Many Yazidi families have accepted Jesus Christ and have asked to join with our leaders in working and serving their own people. This is very good because they can share with them in their own cultural way. Today, as Jesus-followers we are praying for the affected people that God will provide for their needs and protect them from the Islamic fighters. Please join with us in prayer.

A miracle had begun. A movement of surrendered Jesus-followers from nearby nations – all formerly trapped by Islam – had been freed from their own sin to live for Jesus as their Savior. They were giving their lives to save others. Now, a second movement of Jesus followers has begun among Yazidis.

How could this happen? As D.L. Moody wrote: *"The world has yet to see what God can do with a man fully consecrated to him. By God's help, I aim to be that man."*

And Then the End Will Come

This gospel of the kingdom will be proclaimed throughout the whole world as a witness to all peoples, ***and then the end will come.*** (Matthew 24:14, Editor's Translation)

28. 24:14 – The War That Finally Ends

By Stan Parks and Steve Smith[92]

A renewed war has been quietly waged for the last 30+ years. At first, it began as a quiet insurgence by a few "freedom fighters" unwilling to see billions of people live and die with no access to the gospel. Radicals, not accepting that so many lived in bondage to the "ruler of this world," laid down their lives to see Jesus set the prisoners free.

This insurgence has spread more rapidly and more broadly than Arab Spring. It has enacted more lasting change than the fall of the Iron Curtain. Initial sparks have grown into a global firestorm. Millions of spiritual troops have arisen in this battle: **to date, 64 million new disciples from within the harvest**.[93] Prisoners of the devil in the past, steadfast proclaimers of Jesus today.

They advance the banner of Christ against demonic strongholds and despite human opposition. Their chief "weapons" are the love of God and the gospel of Jesus. Their struggle is not against humans but against the spiritual forces of evil (Ephesians 6:12). They lay down their lives for Jesus, while forgiving and blessing their persecutors. They thrill at the salvation of multitudes in unreached areas, yet during dry spells and frequent suffering, they rejoice that their own names are written in heaven (Luke 10:20).

[92] Edited from an article originally published in the Jan-Feb 2018 issue of *Mission Frontiers,* www.missionfrontiers.org, pp. 7-12.
[93] Total reported as of December 2018.

Most are not "professional" fighters; they work regular jobs but wage spiritual war day and night. Some take jobs that pay less to have more time to serve their King. Some volunteer for dangerous missions to rescue the lost. All have a heart to share freely with those who enter their kingdom communities. This groundswell overwhelms every major obstacle to the King of Kings, by the power of the cross. Laying down all to follow the call to finish what Jesus began spreads fuels the mission (Revelation 12:11).

This is no return to the horrific Crusades of earthly battles waged falsely in the name of Jesus. This kingdom is invisible, as Jesus declared:

> *"My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world."* (John 18:36).

This is a battle for the souls of people. These soldiers have fought the restraints of institutional religion to obey the commands of Scripture. They have endured not only attacks by demonic powers, but also friendly fire from church leaders who have misunderstood their desire to live as authentic disciples of the King.

These soldiers have chosen to believe that disciples, churches, leaders and movements can ***multiply as movements of the Spirit,*** just as they did in the early church. They have chosen to believe that the commands of Christ still carry the same authority and Spirit-empowerment as 2000 years ago.

Church planting movements (CPMs) are spreading again today just as they did in the book of Acts and at various times in history. (See Chapter 23: "The Story of Movements and the Spread of the Gospel.") They are not a new phenomenon but an old one.

They are a return to basic biblical discipleship that all disciples of Jesus can emulate as

1) followers of Jesus and
2) fishers for people (Mark 1:17). (See Chapter 22: "Movements in the Bible.")

On every continent, where it was once said, "A CPM can't happen here," movements are spreading. (See Chapters 14-19, describing movements in very diverse parts of the world.)

Biblical principles are being applied in practical, reproducible models in a variety of cultural contexts. God's servants are winning the lost, making disciples, forming healthy churches and developing godly leaders, in ways that can multiply generation after generation and begin to radically transform their communities.

These movements are the only way we have found historically for the kingdom of God to grow faster than the population. (See Chapter 21: "Brutal Facts.") Without movements, even good ministry efforts result in *losing* ground.

The tide of this renewed effort is surging forward with unstoppable force. This insurgence is no passing fad. With 20+ years of reproducing churches, the number of CPMs has multiplied from a mere handful in the 1990s to 707 as of January 2019, with more being reported each month. Each

movement's advance has been won with great endurance and sacrifice.

This mission—to take the gospel of the kingdom to every unreached and under-reached people and place—comes with real casualties of persecution. This is a struggle to the end to see the name of Jesus prevail in every place, so He is worshipped by all peoples. This mission costs everything, and it is worth it! *He* is worth it.

After almost three decades of resurgence of movements in modern times, a global coalition has arisen, not by boardroom brainstorming, but by leaders within and alongside movements banding together to fulfill one overarching objective:

> *And this good news of the King's reign will be heralded throughout the whole world as a testimony to all peoples, and then the end will come.* (Mathew 24:14, author's translation)

As God draws multitudes of new believers from every tongue, tribe, people and nation into His kingdom, we yearn: "Come, Lord Jesus!" (Revelation 22:20). We cry out:

Your Kingdom come! (movements)
No place left! (fully reaching all)
Finishing what others have started! (honoring those before us)

Our vision is to see the Great Commission fulfilled in our lifetime. (See Chapter 1: "The 24:14 Vision.") We desire kingdom movements in *every* people and place.

Through prayer, we as a coalition felt God gave us a deadline to increase urgency: **We aim to engage every unreached people and place with an effective kingdom *movement* (CPM) strategy by December 31, 2025.**

We have subordinated organizational and denominational brands to greater kingdom collaboration to accomplish this mission. We call our open-membership, volunteer army by the verse that inspires us: **24:14.**

We are not a Western-centric initiative. We are composed of house church movements from South Asia, Muslim-background movements from the 10/40 window, mission sending agencies, church planting networks in post-modern regions, established churches and many more (see diverse testimonies in this edition). We are a coalition of CPM practitioners not waiting for a plan from executive leadership (though many executives are on board). We are inspired by a call for a wartime mentality to sacrifice alongside brothers and sisters, to see the gospel proclaimed throughout the world as a witness to all peoples.

Is this revolution any different than hundreds of other plans that have arisen over the centuries? Is this plan really able to finish the Great Commission? Dr. Keith Parks has spent a lifetime in cross-cultural mission service starting in 1948. He was a presenter at Lausanne 1974 and as IMB President initiated their engagement of UPGs in the early 1980's. Dr. Bill O'Brien was co-chair of Singapore 1989 which birthed the AD2000 network. You can see in Chapter 29, "Why is 24:14 Different than Previous Efforts?" that they feel this 24:14 coalition is fundamentally different. It builds on previous faithful efforts, including AD2000, Finishing the Task, and others. This 24:14 vision could well be the culmination of

these historical and current efforts by helping engagements fully reach their targets.

According to Dr. Parks, the biggest difference is that 24:14 came not at the impetus of mission executives but came from the grassroots of the movements themselves. 24:14 is a network of the world's CPMs and CPM organizations collaborating with urgency, and calling the global church to join in similar efforts. That's why it feels the end may be in sight.

There *will* be a final generation. It will be characterized by global spread of the kingdom, and advance in the face of global opposition. (See Chapter 43: "What Does It Cost to Behold the Beauty of the King?") Our generation feels strangely like the one Jesus described in Matthew 24.

This book is **a call to arms.**

24:14 consists of movement leaders and people/organizations/churches across the world committed to four things:

1. **REACH the UNREACHED:** In line with Matthew 24:14, bringing the gospel of the kingdom to **every unreached people and place.**
2. **THROUGH CPMs:** Fully reaching them through Biblical **kingdom movements** of multiplying disciples, churches, leaders and movements.
3. **WITH URGENCY BY 2025:** Doing so with a **wartime urgency** by the end of **2025** in the power of the Spirit, no matter what it costs us.
4. **COLLABORATION:** Collaborate with others in the 24:14 movement so we can make progress together

We are in a war, though most believers seem to live as if in peace. As long as God's people slumber, the enemy wreaks havoc in communities, churches, relationships and personal discipleship. Priorities, time and focus remain dissipated. No D-Day objective looms. No great mission prevails, so sacrifice remains minimal or non-existent. Yet were the whole church to wake up to a wartime mindset, the gates of hell would quake (Matthew 16:18)!

The 64 million (and growing) grassroots troops who have come to faith in these CPMs are spreading the good news globally. As stories of God's breakthroughs trickle in to churches around the world, reinforcements arise to go out into the battlefields. The slumbering giant of the global church needs to wake up (see Chapter 35: "A Race You Won't Want to Miss."). But this giant must not awaken with a peacetime mindset. ***This is no business model for comfortable church growth; this is war.***

The most effective troops to start new movements are leaders from existing movements. As a global church we need to prioritize prayer, personnel and funds to support existing CPMs in sending out messengers to unengaged areas to start new CPMs. (See Chapters 25-27.)

Of the 8,800+ unreached people groups and places, we estimate that fewer than 1,000 of them are effectively engaged with CPM strategies. That leaves well over 7,000 still needing purposeful CPM initiatives. But we need to look more closely than the macro-level of a major people group or city. A people group of one million must be subdivided into smaller districts in which movements must emerge. Globally, that may be as many as 100,000 geographical and ethnolinguistic

segments of the world needing movements. As you read this, global researchers are compiling sensitive data from CPM practitioners to identify which population segments have movements and which still need them.

Which brings us to you. God is calling *you* to join this volunteer army. What could happen if the global church arose with a sacrificial eight-year push to engage every unreached place with a movement of God?

We invite you to be a part of the revolution. See www.2414now.net to learn more, watch inspiring videos and find on-ramps to join this wartime effort. See also Chapter 32: "How to Get Involved."

Are you unsure how to start multiplying disciples at home and abroad? If you are willing to pay the price in preparation and service, we can put you in contact with a CPM team near you. They can coach you to spread the kingdom in your locale or in a distant location.

The 24:14 army is lean and focused. Our organizing team is a skeleton crew that can use volunteers. The budget needs for 24:14 global initiatives and coordinating efforts is minimal compared with the immense task.[94] Our prayer coordination is emerging but needs a fervent global prayer push. Country, zone and district 24:14 volunteer stewards are needed to help coordinate CPM efforts; vacancies abound.

[94] Most 24:14 efforts are not supported by outside funds. Outside funding for CPM catalyzation and support comes via individuals, churches and organizations. Yet there are some central funding needs. See www.2414now.net/give for more information on supporting 24:14 global efforts.

2025 is not the end. It is just the beginning of the end. We need CPM teams in every one of these 40,000+ segments sacrificially committed to the war effort of spreading God's kingdom through movements. Once a team is in place (between now and 2025) the fight has just begun to evangelize the lost and multiply disciples and churches to see a kingdom transformation of those communities.

We can see an end to a two-thousand year spiritual war. The enemy's defeat is in sight. "No place left for Jesus to be named" is on the horizon (Romans 15:23). God is asking us to pay the price and deeply sacrifice to be the generation that fulfills Matthew 24:14. Are you in?

29. Why is 24:14 Different than Previous Efforts?

By William O'Brien and R. Keith Parks[95,96]

In every age there have been gifted and called cross-cultural missionaries who have wanted to play a role in telling everyone in the whole world about Jesus. With the stoning of Stephen, followers of The Way began to run for their lives into Samaria and other parts. These nameless gospel-gossips shared the Good News in word and deed. In 1989 David Barrett noted there had been 788 plans to evangelize the world from AD 33 to that present moment. Since then, many new plans have emerged. The question may be raised: "What makes **24:14** any different?"

Institution v. Grassroots: Most of the previous plans have been more institutionally or denominationally focused. While this has had positive results in an increase in mission activity and numbers of people coming to Christ world-wide, there has not been a sharp focus on reaching all who are beyond the

[95] Edited from an article originally published in the January-February 2018 issue of *Mission Frontiers*, www.missionfrontiers.org, pp. 38-39.

[96] William O'Brien served as an Indonesian field missionary, as a USA church planter and pastor, as Executive VP with the IMB, founding director of The Global Center at Samford University and missions professor in Beeson Divinity School. He co-authored *Choosing a Future for U.S. Missions* in 1998.

R. Keith Parks holds a Th.D. from Southwestern Baptist Theological Seminary. He has served as a missionary to Indonesia, as President of the IMB and Global Missions Coordinator of CBF. He and his wife Helen Jean have four children and seven grandchildren. He currently teaches Bible Study for Internationals at FBC Richardson, TX.

reach of the gospel. Nor has it focused on planting self-duplicating communities of faith.

24:14 is not centered in an institution nor a denomination. It has not been developed by institutional leaders via theories. It is driven by informed implementers actively involved in actual movements. It has a more practical and less theoretical quality. It is focused on the desired end result of engaging all Unreached People Groups—*effectively reaching* them.

Unrestrained Sending: One of **24:14's** strengths is that personnel are not limited to cross-cultural sending groups, and very few financial resources are required. As new believers become partners with those who brought them the Good News, the number of witnesses multiplies.

Technological Developments provide another important advantage. The more obvious ones include transportation and communication. These result in faster translation of Scripture, better distribution of training materials, and more frequent contact with team members and prospects. However, this plan recognizes that technology does not replace incarnation. Therefore consistent face to face interaction plays a vital part in initiating and developing this plan.

Better Assessment and Tracking: One result of technology has been a more accurate description of the unfinished task. Several important breakthroughs emerged at the first Lausanne Conference on World Evangelization in 1974. One of those was the use of the term "Unreached People Group" by Ralph Winter of Fuller Theological Seminary. The plans in the past were typically focused on nations and failed to take into consideration the multiplicity of languages and ethnic groups within many nations. **24:14** has the advantage of greatly

increased information that is more reliable and more relevant. The task is defined much more specifically. Further, relevant information is being tracked not just about engagement, but about effective CPM (Church Planting Movement) engagement that can result in the multiplication of disciples necessary to see an unreached group truly reached.

Biblically-centered: Another incalculable advantage is the biblically-based approach of **24:14**. Some prior efforts focused on the "outsider" as the essential spiritual guide. Therefore, as more groups were started, the missionary felt greater pressure on his or her time, energy and resources. However, 24:14 movements focus on Luke 10 and similar passages as the framework for seeking "persons of peace" and winning their networks of relationships. By inductive learning from the Bible through the guidance of the Spirit and focusing on "making disciples" and "teaching them to obey," each new group adds more generations of disciple-makers. Instead of adding stress to the "outsider," this plan establishes indigenous leaders as the key to discipling their own people.

Proven Best-Practice Models: Movements represented in the 24:14 coalition are seeing massive multiplication of disciples and churches. These culturally-adapted models are not limited by human resources. The Lord could use these models to reach all UPG's. The key 24:14 players have significant experience in initiating this kind of work. They have had the insight to analyze what has already happened. By doing this over two decades, they have identified elements that enable a movement to grow, as well as symptoms of stagnant or dying movements. Too often in the past, when new methods or approaches were tried, no evaluation tools were available to suggest helpful changes. Now gospel workers can constantly make needed changes. These might include leadership

refreshing or interaction with other nearby groups or bringing in someone to provide needed expertise.

Unique collaboration: In the big picture, **24:14** embraces two essential and related theme: unreached peoples and working together among most fruitful movements. We know the Good News is for all the ethnic peoples of the world. Those pursuing **24:14** have come from a wide variety of those ethnic groups and have the advantage of freedom from Western cultural captivity.

Prayer: Likely all of the plans to evangelize the world have included prayer as an essential element. However, most of them had a prayer-support base limited to one organization or denomination. This plan starts instead with people praying from all around the world. And as new disciples are added, these formerly unreached people add a whole new dimension to prayer as a vital part of this plan. These prayer elements may be the greatest advantage of **24:14.**

In 1985 we looked at a map of the world and realized our "bold" plans to reach the world did not include over half the world's countries, which were closed to traditional missionaries and included the vast majority of those unreached with the gospel. We joined with others to try to adjust mission approaches to change that reality.

We are thrilled to see what God has done in the years since then and we join with our many brothers and sisters around the world in being a part of the 24:14 coalition to hasten the day when the gospel is proclaimed throughout the entire world to every people, tribe, language and nation.

Part 2: Our Response

This gospel of the kingdom will be proclaimed throughout the whole world as a witness to all peoples, and then the end will come. (Matthew 24:14, Editor's Translation)

30. Our Response

What is our part in fulfilling the vision?

We see in Matthew 24:14 Jesus' promise that the gospel of the Kingdom will be proclaimed throughout the world as a testimony to all peoples and then the end will come.

For the first time in history we can identify all the people groups of the world and identify which ones remain unreached with the gospel. We also see God working in amazing ways in many movements around the world.

The question now is: "What is our response? What is our part in fulfilling this vision?"

In discussing the end times, Peter wrote:

Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming (2 Peter 3:11- 12a, NIV).

How can we play a role in speeding the day of the Lord? In making the 24:14 commitment we seek to partner with the global Body of Christ with urgency to bring the gospel of the Kingdom to every unreached people and place through Church Planting Movements.

In this section of the book we will look at how we can play a role in fulfilling this vision. In "CPM Essentials on a Napkin," Steve Smith describes the key parts of the path to a CPM. This applies to everyone who wants to help start movements – whether they be individuals, churches, or agencies. Next, a

separate segment for each of these three groups gives examples and guidance on how they can be involved in movements.

The question is not whether Jesus' promise in Matthew 24:14 will be fulfilled. The question is whether we will do *our* part to see this vision fulfilled in our generation.

31. CPM Essentials on a Napkin

By Steve R. Smith[97]

You've decided in your heart that you want to see God birth a church planting *movement* (CPM) in your community or people group. The question is: "How do I start?" Suppose we're sitting in a coffee shop and I hand you a napkin, saying, "Sketch out the path to a CPM." Would you know where to start?

You must get onto a path that will possibly lead to a movement, rather than one that won't. You must understand what that path looks like.

The challenge of the CPM path is the word *movement. GOD* starts church planting *movements,* not His servants. Yet He uses His servants to be the catalyzing agents in CPMs. This happens when they understand His ways and submit their ministry efforts completely to them.

Setting Your Ministry Sails to Catch the Wind of the Spirit

Think of it this way. As a sailor, I can work on all of the factors that can be controlled. I can make sure my sails are up, the tiller is in the right position, and the sails are trimmed correctly. But until the wind blows, my sailboat is dead in the water. I cannot control the wind. Or if the wind is blowing, but I fail to raise the sails or trim them to catch the wind, I go nowhere. In that case, the wind is blowing but I don't know how to move with the wind.

[97] Edited from an article originally published in the July-August 2013 issue of *Mission Frontiers,* www.missionfrontiers.org, pp. 29-31.

A traditional Jewish teacher of the law had a hard time grasping Jesus' radical ways. Jesus told him this:

"The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." (John 3:8)

The Spirit blows in ways we cannot predict, but He does blow.[98] The question is not whether He is blowing. The question is: *"Is my ministry positioned to move the way the Spirit blows, so it can become a movement of God?"*

If our ministries don't cooperate with the Spirit's ways, we can be tempted to say: "God no longer moves today as He did in previous times!" Yet dozens of CPMs around the world and on every continent testify: *"Jesus Christ is the same yesterday and today and forever."* (Heb. 13:8)

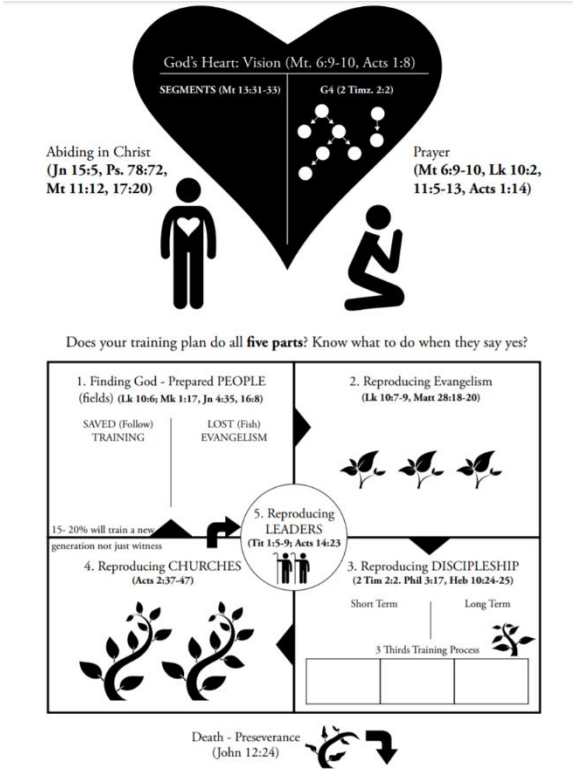
The Heart and Four Fields: CPM Essentials on a Napkin

As we look at these CPMs, what are the essential elements – the factors we can control? What will enable us to position our sails to move with the Spirit of God, if he blows strongly? CPM catalysts express these in many ways. But what follows is a simple summary of essential CPM elements.[99] I often draw this simple diagram on a napkin in a coffee shop for a friend. I use it to explain to him how we can cooperate with God for a movement. If you can't draw a basic CPM plan on a napkin, it's probably too complex to live out yourself and too complex for

[98] "Spirit" and "wind" are the same word in Greek.

[99] I am indebted to Nathan Shank, Neill Mims and Jeff Sundell for various parts of the heart and four fields diagram.

others to reproduce.[100] To encourage you, I find that the worse my art, the more confidence my friend has to pass it on!



HEART

Find God's HEART for your people and seek Him in faith for the fulfillment of His vision

[100] Each of these sections is explained in detail with practical helps in *T4T: A Discipleship Re-Revolution* by Steve Smith with Ying Kai. 2011: WIGTake Resources. Available from www.churchplantingmovements.com or Amazon.

You and your team have a **VISION** to do whatever it takes under God to see ALL people have a chance to respond to the kingdom. [This is represented by a large heart.] You are seeking *God's vision* not your own. Matthew 6:9-10 and 28:18-20 tell us that his kingdom will come fully to all people and people groups. A vision of this size should result in huge numbers of believers and thousands of churches (and/or small groups). *Such a vision inspires believers to make radical lifestyle choices to bring God's kingdom to their community.*

- Since this vision is so large, you must break it down into basic **SEGMENTS.** This will help you know how to start. In every society people create relationships by geography (neighbors) and/or socio-economic factors (workmates, classmates, club mates). Your goal is simple: plant reproducing mustard seed groups (Mt. 13:31-33) with the ability to reach that segment and beyond.
- You know a movement has taken root in each segment when you can track at least four generations of believers and churches – **G4** – in that place. (2 Tim. 2:2) [This is represented by a generational tree.] CPMs are defined by at least 4th generation churches consistently emerging within a short period of time (months and years, not decades). *Effective CPM catalysts evaluate their results by generations of believers and groups/churches, not just numbers of believers and groups/churches.* They often track the movement with generational trees.

Until we know God's heart, we can't expect Him to show up in miraculous ways. He will not fulfill something that is not on his heart, or less than what is on his heart.

Crying Out For God's Heart as Those Abiding in Him

To fulfill the vision, you have to start at the foundation by **ABIDING** in Christ (Jn. 15:5; Ps. 78:72; Mt. 11:12; 17:20) [This is represented by a person with the right heart]. Those who bear fruit are those who abide. There is no way around it. Anything less gives temporary and stunted fruit. Men and women at the center of CPMs are not necessarily greater spiritual giants than other people, but they all abide in Christ. You do not get a CPM by abiding in Christ, but you don't get one if you don't.

- *Remember, God uses men, not just methods; people, not just principles.*

As we humble ourselves by abiding in Christ, we must cry out fervently to God in **PRAYER** to see His vision fulfilled (Mt. 6:9-10; Lk. 10:2; 11:5-13; Acts 1:14). [This is represented by a kneeling person.] Every church planting movement begins first as a prayer movement. *When God's people get hungry enough to fervently fast and pray for His heart, amazingly miraculous things begin to happen.*

FOUR FIELDS

To fulfill the vision, you do your part in the divine-human partnership: five high value activities. These position you to be used by God to develop healthy, sustained movements. You must do each in a way that can be reproduced by new believers. We describe this simple CPM plan by four agricultural fields. These four fields must all be in place for healthy CPMs to emerge. In many fields around the world, farmers build huts or platforms in which to rest, store their

tools and watch for predators. We, too, need a platform – leaders to watch over the churches and movement.

We separate the four fields so that we know the critical elements we need to give attention to, but don't expect them to always happen in order. For instance, after you lead someone to Christ, he may already be working in field one to find lost family members to win as you move him to field three (discipleship). And while you are discipling him and his family/friends in field three, you will help form them into a church (field four). In addition, you will find yourself in different fields at the same time with different groups as you walk them down the CPM path.

Field 1: Finding God-prepared people (Lk. 10:6; Mk. 1:17; Jn. 4:35; 16:8) [This is represented by seeds planted in furrows – casting seeds to find good soil.]

CPM catalysts believe that the Holy Spirit has gone on before them to prepare people to respond immediately (or very soon) – John 16:8. Through dozens and hundreds of spiritual conversations, they look for the white harvest already prepared. They expect these persons of peace to be the keys to winning others (John 4:35). They also search for existing believers in their communities who God is leading to partner in this CPM vision.

Therefore, you and your team must search diligently to find *God-prepared PEOPLE or FIELDS.* You live with the simple choice of everyone falling into one of two categories: saved or lost. Fulfilling Mark 1:17, you try to fish for the lost and help the saved follow Jesus with a whole heart.

- You hunt for *SAVED* persons who will work alongside you to reach this city or people group. How do you find them? You bridge into the conversation and relationship by *sharing vision* with them of what God can do in and through them, then offering to *train* (or learn together with) them. Virtually every CPM I know of started when national believers caught the vision to work in partnership with a missionary or church planter to fulfill God's vision. You need to have *many* conversations to find such people.
- You and your team hunt for *lost* persons of peace (or in your *oikos*) and start *witnessing* to them. You must have dozens (sometimes hundreds) of conversations that get to the gospel to find the people God has prepared. Most of us find it difficult to get started. So in CPMs, believers have a *simple bridge* into gospel conversations such as a testimony or a set of questions.

Field 2: Reproducing Evangelism (Lk. 10:7-9; Mt. 28:18-20)
[This is represented by seeds sprouting into plants.]

As we bridge into spiritual conversations with the lost (or help the saved to do the same), we must *EVANGELIZE in a REPRODUCING manner.* Lost people must hear the gospel in a way that is complete enough that they can fully follow Jesus alone as Lord and Savior *and* can then use the same method to evangelize others. In CPMs we don't just look at the theory – what *might* reproduce. We judge a method by whether it *does* reproduce. If not, then either the method is too complex or in some way I am not equipping the disciple properly.

In every CPM the gospel is being shared by many disciples with hundreds and thousands of people relationally in a way that

can be reproduced. This evangelism follows the pattern given by Jesus in Luke 10:7-9 – the *three P's*: a loving *presence* from the believer and God, praying that God will move in *power* to demonstrate His love, and clearly *proclaiming* the gospel of Jesus with a call to commitment to Jesus alone as King.

Field 3: Reproducing Discipleship (2 Tim 2:2; Phil 3:17; Heb. 10:24-25) [This is represented by plants bearing fruit.]

As people believe, they are immediately brought into *reproducing DISCIPLESHIP* relationships, sometimes one-on-one, but usually in new small groups. They begin a well-defined process of simple *short term discipleship* sessions that they immediately pass on to those they are witnessing to. This happens through a very reproducible process. Eventually they enter into a pattern of *long-term discipleship* that enables them to feed themselves from the whole counsel of God's Word. *We must have a process that works in our context for new believers – both to grow spiritually and to pass on to others.*

Most reproducing discipleship processes use the elements of a three-thirds format (e.g. Training for Trainers – T4T). In this format, believers first take time to look back through loving accountability, worship, pastoral care and recalling the vision. They then take time to look up to see what God has for them that week's in Bible study. Finally they look ahead to determine how to obey God and pass on what they have learned through practicing it and setting goals in prayer.

Field 4: Reproducing Churches (Acts 2:37-47) [This is represented by bundles of harvested grain.]

In the discipling process, believers meet in small groups or *reproducing CHURCHES*. In many CPMs, at about the 4th or 5th session, the small group becomes a church or part of a church. CPMs have a simple process to help the believers develop the basic covenant and characteristics of church – based on the Bible and fitting for their culture. Many use the church circles diagram[101] in this process.

Center Platform: Reproducing Leaders (Titus 1:5-9; Acts 14:23) [This is represented by farmers or shepherds.]

Some of the believers will prove themselves to be *reproducing LEADERS* appropriate for that stage of the work. Some will lead one church, some multiple groups, some whole movements. Each will need mentoring and training appropriate for their level of leadership. *CPMs are as much leadership multiplying movements as they are church planting movements.*

The Arrows

Many believers will go on to *REPEAT* various parts of the four fields – some will look for God-prepared people, some evangelize, some disciple/train, some form new groups and some train the groups to repeat the process. Not every believer goes on to the next stage. [This is represented by smaller arrows into each new field.] In CPMs, believers go amazingly far, not only in their own discipleship but in ministering to others.

[101] For a description of this, see chapter 10. "The Bare Essentials of Helping Groups Become Churches: Four Helps in CPM."

DEATH

The spiritual triggering effect of all of this is DEATH (John 12:24) – the willingness for believers to boldly persevere, even die, to see God's vision fulfilled. [This is represented by a grain falling into the ground.] Until believers choose to joyfully count the cost, this all remains theoretical.

Though it is difficult to describe a complex movement adequately in a chapter, the Heart and Four Fields gives the basic essentials. Effective CPM catalysts build momentum by making sure each part of the process naturally leads to the next, through the way they disciple and train believers. In this way they raise the sails for the boat to keep moving. As I draw out the Heart and Four Fields for friends, they marvel at the depth and richness of a CPM. It is much more than a method of evangelism or church planting. It's a movement of God.

Can you reproduce this drawing on a napkin with a friend?

How Individuals Can Get Involved

This gospel of the kingdom will be proclaimed throughout the whole world as a witness to all peoples, and then the end will come. (Matthew 24:14, Editor's Translation)

32. How to Get Involved

Jesus didn't intend his Great Commission for just a sub-group of his followers, but for everyone who knows him as their Savior. He calls every believer to play a role in finishing the task. Connect with the 24:14 Community and join the effort!

No matter how you'd like to be involved with 24:14, the first step is to connect with us. Anyone who agrees with 24:14's four values, outlined below, can be a part of the 24:14 Community.

24:14's Values

24:14 is an open-membership community committed to four things:

1. Fully reaching the **UNREACHED** peoples and places of the earth
2. Reaching them through **CHURCH PLANTING MOVEMENT** strategies
3. Engaging them through movement strategies with **URGENT SACRIFICE** by 2025
4. **COLLABORATING** with others in the 24:14 movement so we can make progress together

Visit www.2414now.net/connect to join the 24:14 Community. Still have questions? Check out our Frequently Asked Questions (www.2414now.net/faqs).

What Does It Mean to Join the Community?

There are many ways to be a part of the community, depending on your location and background. Here are a few ways you can partner.

Receive from the Community

- Collaborate with other practitioners in your region to identify and engage gaps
- Receive training and coaching from others in your region
- Receive data on global progress toward movement engagement
- Gain access to a global network of CPM Training Hubs for on-the-ground training

Give to the Community

- Take responsibility for engaging your area with a CPM vision
- Share updated movement data with 24:14
- Help recruit and train others for movement activity in your region.
- Pray for movement efforts globally
- Give toward strategic efforts

Go to www.2414now.net/connect to join the 24:14 Community.

Resources

Check out these resources on our website:

- **About Us** (www.2414now.net/about-us/) – Learn more about 24:14's history, leadership, and answers to frequently asked questions
- **Movement Activity** (www.2414now.net/movement-activity) – See the latest global movement data

Not ready to volunteer, but want to stay in the loop? Sign up for our newsletters here: http://bit.ly/2414newsletter

33. A Global Transformation of Missionary Training

by Chris McBride[102,103]

Those pursuing Church Planting Movements (CPMs) believe CPM methods follow the ministry methods of Jesus. Perhaps the time has come for our *missionary training* methods to follow his mentoring model as well.

Here's a shocking "secret" about missionary training. Most workers sent to the mission field receive little or no practical field training before they go to the field.

However, over the last several years, mission leaders have encouraged the growth of new missionary training models. These produce more effective and fruitful movement catalysts in a shorter time. Veteran workers using these models excitedly report positive results. New workers tend to progress toward CPMs much faster than those trained in classrooms or workshop-based trainings. Regional leaders have begun asking for workers prepared in these disciplines. Some even require this more experiential and mentoring-based training approach for new missionaries. They have seen better fruit coming from this approach than from workshop-based patterns. The 24:14 Coalition wants to expand and

[102] Edited from an article originally published in the November-December 2018 issue of *Mission Frontiers,* www.missionfrontiers.org, pp. 36-39.
[103] Chris McBride has been a trainer, church planter, and coach for the Antioch Movement of Churches for 23 years, of which 14 years were spent facilitating Disciple Making Movements in the Muslim Middle East. He currently resides in Texas and serves as a member of the 24:14 Facilitation Team.

speed up adoption of these models. To do that, we are promoting a flexible, networked CPM Training Hub system. This will better prepare field workers to apply effective movement practices. This approach can be used by itself or paired with workshop-based trainings.

I long to see this vision become reality. Our family labored on the mission field for seven years without seeing anyone become Jesus' disciple. After receiving CPM training, we worked for another seven years and started a local CPM. I know the burden of working without fruit. That's why I want to send well-trained workers who will not repeat our mistakes. They will make other mistakes, but they will be more likely to bear fruit much more quickly.

A Hub System

The CPM Training Hub concept consists of several phases of training. These use live experience to equip workers seeking to catalyze a movement among the unreached.

Phase 1

This involves people starting their CPM training in their home-culture context. Unless a person came to Christ within a CPM, they need many paradigm shifts to move toward CPM fruit. Mission leaders observe that people more easily focus on these concepts in their home context. Their learning of the CPM process is not complicated by a cross-cultural context with culture shock and language learning. Phase 1 enables learning in a context where an experienced mentor can easily correct mistakes. Practicing within one's own culture also gives the candidate a chance to affirm a call to church planting. Better to do this before facing the challenges of

advanced missionary training, support raising, and learning a new language and culture.

Phase 2

Before moving to a "final destination," Phase 2 equips the new missionary in a cross-cultural context. This context is as close as possible to the unreached group they desire to reach. This Hub is led by local or foreign mentors who ideally have a movement in their location. If not fully a movement, they at least have some multiplication in the area using CPM principles. This Hub trains in contextualized movement principles while helping the workers begin learning language and culture. Their experience in the home culture Hub has helped them understand and apply general movement principles. Then the cross-cultural Hub allows the new worker to see and experience CPM in a culture similar to their planned focus culture. There they can apply contextualized CPM principles under the helpful guidance of movement tutors.

Phase 3

In Phase 3, the mission worker moves to their chosen Unreached People Group (UPG). They now have much experience. And they may be joined by other workers (local or foreign) who they met in Phase 2. Their trainers/coaches from Phase 2 keep helping and guiding them into this third phase.

Phase 4

We have seen that if/when a movement starts, outside catalysts can make a very strategic move into Phase 4. This consists of helping send movement workers from their focus

group to one or more nearby UPGs to start new movements. This can yield much more fruit than the outsider moving on to another assignment.

A Closer Look

The 24:14 Coalition is working hard to grow a network of CPM Training Hubs. We expect these will help reach the goal of movement engagement in every unreached people and place by 2025. Some emerging training Hubs are now training Phase 1 missionaries in their home cultures (all around the world). A few teams and agencies have started Phase 2 Hubs, receiving trainees from Phase 1 Hubs.

We in 24:14 analyzed how effective this approach has been so far. We found that Phase 2 Hubs reported a faster learning process for missionaries who had been through Phase 1. They were also more effective. They had practiced movement principles in their home culture. So they hit the ground running. They developed good movement habits during their language and culture learning phase. We have seen a strong connection between the amount of practical experience in Phase 1, and how quickly a person applies movement practices in later phases. Some have already begun to see fruit of movement in their Phase 2 Hub experience!

The length of time in Phase 1 and 2 Hubs varies. It depends on the background of workers being sent. It also depends on the agencies involved, the unique curricula, and the focus region. Some Hubs focus on giving candidates basic experience in movement principles during a missionary training program. Some Hubs want candidates to master CPM skills before allowing them to progress in their training. Many Hubs around

the world focus first on catalyzing a movement in that location. After that, mobilizing occurs naturally.

The Hub approach requires more experience and fruit from candidates before they go to their target location. We have found that this does *not* have a negative effect on mobilization. In fact it helps mobilize more people for the field. We also expect it will have a positive impact on missionaries lasting longer on the field.

We aren't trying to prescribe the Hub system for the global Body of Christ as required for all missionary candidates. However, a strong CPM Training Hub system would serve well most missionary candidates. They would benefit from learning in the context of active coaching.

Creating a Framework to Grow Hubs

Hub sponsors use many different curricula for missionary candidates. Many agencies are now working together to develop a framework of Hub criteria. These will help evaluate CPM Hub Training and candidate readiness. 24:14 is proposing standards of training and care gleaned from these Hub leaders. This could potentially serve as a global "airline alliance," working together to better train candidates.

With so many agencies and approaches in the world, what kind of framework can help us work together? One popular approach is a simple "Head, Heart, Hands, House" framework. This describes the skills needed for a missionary to thrive at the next stage. Figure 1 lists skills that several agencies and networks recommend for those completing a Phase 1 Training Hub and moving to Phase 2. Figure 2 shows a similar list for skills for Phase 2 learners moving to Phase 3. Many of these

standards spring from years of missionary training programs. The new and unique part is the focus on practical experience and applying these skills before moving from one stage to the next. These skills can be gained through a variety of curricula and learning processes. The key idea of the 24:14 Hubs Network is that missionary candidates become skilled in CPM principles and practices before moving to their next phase. These training processes may be developed at a Hub or outsourced. Having a general set of recommended skills allows Hubs to adapt organically and assist cooperation between agencies.

The Hubs Task Force is taking these steps:

- Continuing to find and list new Hubs.
- Gathering Hub leaders to develop best practices and further refine the skills.
- Creating connections between agencies that sponsor Hubs, to decrease overlap and strengthen the network.
- Connecting people and agencies who want to join the Hub system.
- Assisting agencies and churches that want to create CPM training Hubs and become mobilization centers. Providing them with resources and consulting.

We in 24:14 believe this model can greatly increase the number of CPMs among the world's unreached. You can learn more about the Hub system and the Hubs survey project via our website (https://www.2414now.net/hubs) or by contacting hubs@2414now.net.

Fig.1 Phase 1 Competencies

HEAD

Culture Training: Understands basics of culture, worldview, contextualization, and cross-cultural expectations.
Theology: Understands basics of Theology of Salvation, Overview of Scripture, Missions, Personal Calling, Suffering, and core Christian Doctrines.
CPM Training: Understands the basic DNA of movements and their Biblical justification using one of the common movement training templates (Transition Points of Movement, DMM, T4T, Four Fields, Zume, etc). Understands a simple plan and process that leads to reproduction.
Language: Preparation for how to learn a language.
Pastoral Care: Knows about and able to use available resources.

HEART

Spiritual Authenticity: Focus on seeing that the trainee has a healthy degree of the following and is making consistent progress: humility and teachability; walking in honesty and integrity; hearing and obeying God; exercising faith that God will start a movement with his/her people group; love for God and others.
Perseverance: Has demonstrated perseverance in difficult circumstances. Displays a dogged tenacity to do the right things to complete the task, pressing through obstacles. Has counted cost of personal risk. Has a long-term commitment to God's calling.
Personal Spiritual Disciplines: Demonstrates a lifestyle of prayer, time in God's Word, obedience, fasting, accountability, hard work and rest, abiding in Christ, and personal transparency. Understands basics of spiritual warfare.

Personal Holiness: Has a lifestyle free from addiction. Lives in moderation in all things. Seeks to avoid being a stumbling block for others.
Personal Wholeness: Is in a healthy place working through personal issues (addiction, depression, self-image) and family of origin issues (divorce, trauma, abuse), has a healthy marriage (if applicable), is in a healthy place working through parenting issues. Has been evaluated by a counselor for field readiness.

HANDS
Engagement and Evangelism: Has extensive practice in engaging lost people, finding potential Persons of Peace, and sharing the gospel message in a way that intentionally moves the lost towards becoming disciples of Jesus.
Demonstrates the Kingdom: Has learned to pray blessing over people and pray for the sick.
Discipleship and Church Formation: Has practice in making disciples that form church (preferably from the lost) and has worked towards reproducing that generationally.
Vision Casting: Has practice in envisioning others in disciple making and church planting movements.
Training: Has practice training others in disciple making and church planting using one of the common movement training templates.
Developing Prayer Strategy: Has learned the basics of planning and executing a prayer strategy for their people group.
Planning and Evaluation: Learns to plan, evaluate the brutal reality, and adapt based on the fruit he / she sees.

HOUSE

Personal Skills: Has good people skills, communication skills, and conflict resolution skills. Can manage anger, disappointment, and anxiety.
Team Life: Has learned healthy patterns of team life.
Team Training and Development: Has learned to resolve team conflict and value different roles in a team environment.
Team Experience: Preferably has extensive practice "teaming" with others as they reach out to a local target population.
Finance: Is free from significant debt and has received adequate support raising training. Has raised full support before deploying.

Fig. 2 Phase 2 Competencies

HEAD
Culture: Has learned regional culture, history, and religion to a level of competency necessary to understand contextual tools and navigate roadblocks to gospel inroads.
Language: Language acquisition plan developed in conjunction with trainers and coaches in Phase 2 with accountability in place.
CPM Training: Has learned CPM applications in the cultural context. Works to learn innovations and cultural applications of movement theory to the region. Has exposure to advanced movement leadership applications.
Persecution and Perseverance: Has learned likely avenues of persecution in the target culture. Has learned biblical patterns for dealing with persecution and minimize unnecessary persecution. Has learned to persevere in difficult circumstances.

HEART

Spiritual Authenticity: Demonstrates willingness to learn from others, especially locals. Shows cultural humility as a lifestyle. Has demonstrated a lifestyle of surrendering rights.
Personal Spiritual Disciplines: Has continued and cultivated a lifestyle of prayer, time in God's Word, obedience, fasting, accountability, hard work and rest, abiding in Christ, and personal transparency in target culture. Has learned to engage in spiritual warfare.
Perseverance: Has demonstrated perseverance in difficult circumstances. Displays a dogged tenacity to do the right things to complete the task, pressing through obstacles. Has counted cost of personal risk. Has a long-term commitment to God's calling.
Personal Holiness: Has a lifestyle free from addiction. Lives in moderation in all things. Is aware of not being a stumbling block for others.
Personal Wholeness: Continues to be in a healthy place working through personal issues (addiction, depression, self image) and family of origin issues (divorce, trauma, abuse), has a healthy marriage (if applicable), is in a healthy place working through parenting issues. Has been evaluated by sending organization for continued field readiness.
Culture: Willing to adapt to and appreciate host culture.

HANDS
Engagement and Evangelism: Has extensive practice in engaging lost people, finding potential POPs, and sharing the gospel message in a way that intentionally moves the lost towards salvation. Has learned reproducing evangelism tools that locals can use to equip other locals.
Demonstrates the Kingdom: Has learned to cross-culturally pray blessing over people and pray for the sick.
Discipleship, Church, and Leadership: Has learned how to make reproducing disciples in target culture and has learned a

strategy for church formation and leadership development that can work in the target culture. Demonstrates comfort in allowing Holy Spirit and the Word to lead through locals rather than needing to be the leader.
Training: Has ability to train the basic DNA of movements and the Biblical justification of them using one of the common movement training templates (Transition Points of Movement, DMM, T4T, Four Fields, Zume, etc). Can train and envision a simple plan and process that gets to reproduction.
Developing Prayer Strategy: Has begun to recruit and incorporate other believing locals and expats into a prayer strategy for the area. Has recruited a number of daily intercessors to cover the work.
Planning and Evaluation: Is engaged in regular rhythms of planning, ruthless evaluation, and adaptation based on the fruit
Tracking: Has learned to effectively track movement growth in the cultural context and apply learnings to planning and evaluation rhythms.

HOUSE
Presence and Platform: Has developed a strategy to implement that will minimally explain reason for being in country and at most will give opportunities for engagement and a platform and visa for extended stay in country.
Team Development: Has adapted team life rhythms to interdependent overseas context.
Local Partnering: Is spending majority of time with local partners and the lost and is not over dependent on expat team. Understands how to build effective partnerships.
Team Contributions: Has identified giftings on the team and has figured out ways for the team members to contribute. Has developed team agreement / protocol and all team has reviewed and approved it.

Networking: Has surveyed the mission work (especially movement related) in the area. Has learned about fruitful evangelism and discipleship processes. Maintains good relationships for partnership.
Security: Has developed contingency plan and emergency protocol document for team. Understands and implements basic security protocols (social media, internet security, computer security, personal document security).
Leadership Development: Does not need to be "the leader." Looks to empower, develop, and mentor other.

34. The Intangibles of Urgency and Grit

By Steve Smith[104]

Jack[105] grasped the bars of his cell door and peered down the hallway. His heart raced as sweat beaded down his forehead. Should he speak or not? As a former soldier, he recalled the cruel horrors inflicted in military prisons. Arrested for preaching the gospel, he was now on the wrong side of the bars.

Should he speak? How could he not? His Lord had commanded him.

Gripping the bars more tightly, he spoke in a low voice to any guards stationed nearby. "If you don't let me go, the blood of 50,000 people will be on your heads!" He darted back to the corner of the cell, awaiting a beating. But it never came.

I did it! I witnessed in the face of my captors.

The next day, grasping the bars, he spoke more loudly. "If you don't let me go, the blood of 50,000 people will be on your heads!" But again no retribution came.

Each day he repeated this encounter with his captors, his voice growing louder with each declaration. The jailers admonished him to be quiet, but to no avail.

[104] Edited from an article originally published in the January-February 2017 issue of *Mission Frontiers,* missionfrontiers.org, pp. 40-43.
[105] A pseudonym for a Southeast Asian disciple of Christ

At the end of the week, Jack shouted so all could hear, "IF YOU DON'T LET ME GO, THE BLOOD OF 50,000 PEOPLE WILL BE ON YOUR HEADS!" For hours this went on until finally several soldiers grabbed Jack and loaded him on to a military truck.

Jack looked around in apprehension expecting the end to come shortly. After a couple of hours, the truck rolled to a stop. The soldiers escorted him to the side of the road. "We can't stand your constant shouting! You are at the border of the county. Leave here and never preach in this place again!"

As the trucked rambled back down the dusty road, Jack blinked in surprise. He had been faithful to the call to preach the good news in a county that had never heard of Jesus. The Lord had called him and the Lord had protected him. A few weeks later, filled with a sense of urgency and emboldened with spiritual grit, Jack and another brother slipped back into the county under cover of darkness to obey the great King's command. Soon they led the first man to faith—a man through whom a church planting movement would be birthed.

The Intangible Elements of Fruitful CPM Catalysts

Two intangible characteristics rise to the top over and over again that seem to separate the most fruitful church planting movement (CPM) catalysts from many other laborers. Like Jack in that Asian prison, these elements are evident in the life of Christ and in the lives of the Acts disciples. They are the accelerants that seem to spur on a spiritually abiding servant of Christ to fruitfulness. Though it is hard to define them, I will refer to them as *urgency* and *grit*. For this purpose, I define urgency as purposefully living on mission with the awareness that time is limited. Grit is a tenacious determination and

staying power toward that mission, often in the face of insurmountable odds.

These are not normally the first characteristics we look for in church planters and missionaries, usually because of negative connotations…

- Urgency: "He is too driven!"
- Grit: "She is too stubborn!"

It is becoming less common to find laborers in the kingdom (at least in the Western world) who face their mission with gritted teeth and a sense of urgency that often keeps them awake at night. We much prefer people who have "margin." Yet Jesus and Paul would probably not fit our definitions of people with appropriate margin. Today we might counsel them to "slow down," spend more time on non-work interests and adjust their work-life balance.

Yet, the men and women that God is birthing kingdom movements through seem remarkably blind to the idea of margin as we define it. Rather, the mission of God consumes their lives like it did with Jesus.

His disciples remembered that it was written, "Zeal for your house will consume me." (John 2:17)

Zeal was a defining characteristic that the disciples recalled about Jesus. Did John Wesley, writing sermons on horseback as he traveled from meeting to meeting, have such margin? Would a movement have emerged if he had? As William Carey chafed in England to be set loose to fulfill the Great Commission, would we characterize his life as a margin-filled

life? Would Hudson Taylor, Mother Teresa or Martin Luther King, Jr. fit such definitions?

Jim Elliot, the martyr said,

> *He makes His ministers a flame of fire. Am I ignitable? God deliver me from the dread asbestos 'other things.' Saturate me with the oil of the Spirit that I may be a flame. But flame is transient, often short-lived. Canst though bear this my soul—in me there dwells the Spirit of the Great Short-Lived, whose zeal for God's house consumed Him. 'Make me thy fuel, Flame of God. God, I pray thee, light these idle sticks of my life and may I burn for Thee. Consume my life, my God, for it is Thine. I seek not a long life, but a full one, like you, Lord Jesus.'*

An encounter with CPM catalysts today evokes similar descriptions: passion, tenacity, determination, restlessness, driven-ness, zeal, faith, unwillingness to quit or take "no" for an answer. It is time to re-elevate the intangible elements of urgency and grit to the level we see them in the New Testament.

Can they become out of balance? Undoubtedly. But the pendulum has swung too far the opposite direction.

URGENCY

***Urgency**: purposefully living on mission with the awareness that time is limited*

Jesus lived with a sense of urgency knowing his time of ministry (three years) was short. From the beginning to the

end of John, Jesus frequently references his "hour" of departure from the world (e.g. Jn. 2:4, 8:20, 12:27, 13:1). Jesus knew in His spirit that the days were short and He must redeem each one for the mission His Father sent Him on.

We must work the works of him who sent me while it is day; night is coming, when no one can work. (Jn. 9:4)

For example, while the disciples were ready to camp out in Capernaum after the prior day's amazing success, Jesus decided exactly the opposite. Knowing His mission was to get through all of Israel before His departure, He left to begin the next stage of the journey.

And he said to them, "Let us go on to the next towns, that I may preach there also, for that is why I came out." And he went throughout all Galilee, preaching in their synagogues and casting out demons. (Mk. 1:38-39; see also Lk. 4:43-44)

A colleague describes this mentality as "one-term urgency" referring to the common length of a missionary term of service (3-4 years).

Today's experts might warn Jesus about "burn-out." But Jesus' desire was not to burn out but to "flame out" or "burn up" at exactly the time the Father chose for him. Flaming out describes living with the urgency and intensity of the Father's pace (His voice) toward the Father's mission (His goal) for the Father's pleasure (joy derived from knowing we are pleasing Him and doing His will—Jn. 4:34, 5:30).

Burn-out has little to do with margin or lack of margin but rather with lack of fulfillment of a life spent well. *Everyone today is busy; not everyone is purposeful.* A busy existence

lived aimlessly totters toward burn-out. But one rooted in the Father's presence and for His purposes is life-giving. We end each day receiving God's commendation: "Well done, my good and faithful servant." Flaming out is letting our lives be completely used up by God at His pace and in response to His promptings and letting Him end our lives in His good timing.

Jesus implores His disciples to live in a similar way. Urgency marked a common theme of the parables Jesus taught them. In the parable of the wedding feast (Mt. 24:1-14) the servants are to compel people to come to the feast before it is too late. There is no time to lose. In the parable of ready servants, the servants are to stay "dressed for action" to keep alert for the Master's return (Lk. 12:35-48). Urgency means that we don't know how much time we have, so our lives are to be lived on purpose, redeeming the days.

The disciples carried this sense urgency with them in the mission efforts of Acts. Paul's three journeys of thousands of miles (at the pace of foot traffic) and dozens of places squeezed into the span of 10-12 years has a dizzying effect. Paul had a mission (preaching to all of the Gentiles) and not much time to fulfill it. It is why he hoped not to linger in Rome but to be propelled by them toward Spain so that there would be no place left to lay a foundation for the gospel (Rom. 15:22-24).

Urgency to fulfill the stewardship given them by God has always driven the most fruitful servants of God:

This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found faithful. (1 Co. 4:1-2)

GRIT

***Grit**: tenacious determination and staying power toward a mission, often in the face of insurmountable odds*

Rooster Cogburn (epitomized by John Wayne in *True Grit*), guns ablazin', conjures up images of someone staring down insurmountable odds to achieve a mission. But in the spiritual realm, tenacious grit has always characterized men and women God has called to launch movements.

Jesus' one-term mission could not be stopped. His face was set like a flint toward the troubles that awaited him in Jerusalem (Lk. 9:51-53). Along the way, many declared their desire to follow Him. But one by one, He challenged their willingness to count the cost and their determination to stay the course (Lk. 9:57-62). Grit.

Grit characterized our Lord's wrestling in the wilderness temptations and in Gethsemane's final hour--the determined staying-power to walk through insurmountable odds to reach the goal the Father had set.

Jesus implored His disciples to live with similar grit—an unwillingness to take "no" for an answer. Rather, like the widow beseeching the unrighteous judge, they "ought always to pray and not lose heart" (Lk. 18:1-8).

Thus, the disciples throughout Acts continued their outward kingdom push in the face of amazing odds. When Stephen was stoned and fellow believers were dragged off to prison (Acts 8:3), what did they do? They preached the word as they were scattered! Paul, stoned in Lystra, got right back up to re-enter the city before moving on to the next destination. Paul and

Silas bound fast in a Philippian jail sang praises to the Most High when circumstances were the most low. Spiritual grit kept them at the mission.

What circumstances can arise that would cause you to quit the mission of God? What is your grit level?

Secrets of grit can be found in Jesus' determination to face the cross:

Jesus…who for the joy that was set before him endured the cross, despising [lit. counting it as nothing] the shame. (Heb. 12:2)

The joy of what was before Him—pleasing His Father, fulfilling His mission, providing redemption—led him to count the shame of the cross as nothing. The upside far outweighed the downside.

Paul expressed similar sentiments.

Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory. (2 Tm. 2:10)

The upside for Paul—that God's chosen people in each place might find salvation—far outweighed the downside of enduring ridicule, beatings, imprisonment, shipwrecks and stoning. Only a vision of the upside of the mission will steel us with the grit we need to endure the downside of difficulty to achieve it.

Our generation has within its means the ability to engage every remaining unreached people group and place with

fruitful CPM approaches. We have within our ability the means to overcome every obstacle to fulfillment of the Great Commission and the Lord's return. But such a generation will only rise up when it is resolved to finish the task with a renewed sense of urgency, steeled by grit to push through every obstacle.

Moses, the man of God, prayed in Psalm 90:12:

So teach us to number our days that we may get a heart of wisdom.

What would happen if the global church recognized that time is limited? What is we set a date for completion of engaging every people group with an effective CPM strategy by a year such as 2025 or 2030? Perhaps we might live with wiser hearts filled with a sense of urgency making whatever sacrifices are needed to fulfill the mission objective.

Let us live with a sense of urgency and endure with grit till the end is at hand.

How Churches Can Get Involved

This gospel of the kingdom will be proclaimed throughout the whole world as a witness to all peoples, and then the end will come. (Matthew 24:14, Editor's Translation)

35. A Race You Won't Want to Miss

By Jeff Wells and Michael Mickan[106,107]

The Apostle Paul used the imagery of running to describe the great race of reaching lost people with the gospel. "Do you not know that in a race all the runners run, but only one receives the prize?" (1 Corinthians 9:24). At the end of his lifetime, he declared, "I have fought the good fight, I have finished the race, I have kept the faith" (2 Timothy 4:7). Don't we, as Jesus' disciples, want to say the same thing? Friends, don't miss this race!

Jesus fired the starting gun when he declared: "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (Matthew 28:18-20).

The early church picked up Jesus' challenge and jumped into the race! The book of Acts traces the amazing story of the gospel spreading. It began with a small band of Jewish disciples in Jerusalem and spread throughout the Roman Empire, becoming an international church. This is an amazing story of disciples making disciples, churches planting churches,

[106] Edited from an article originally published in the January-February 2018 issue of *Mission Frontiers*, www.missionfrontiers.org, pp. 40-41.
[107] Jeff Wells serves as Senior Pastor and Michael Mickan served as Church Planting Pastor of WoodsEdge Community Church (www.woodsedge.org), a megachurch committed to movements. WoodsEdge has a vision for catalyzing five movements at home and five movements abroad.

and Spirit-empowered, prayer-infused, gospel-centered movements.

When we see what God is doing around the world today it feels like the book of Acts. In recent decades we have seen a great global harvest of disciples making disciples and churches planting churches, as movements have multiplied through various regions.

In May 2017 I attended a gathering of 30 mission leaders who for decades have been involved with church planting movements around the world. The gathering sparkled with lively discussion, fervent prayer and a unified confidence. God is doing something in the world today that demands our attention. Yet in the midst of stories of amazing movements around the world, researchers sobered us. Global gospel advance is not even keeping up with global population growth. For us to reach the finish line of Matthew 24:14, we need to see an increase of rapidly spreading, book-of-Acts-like Kingdom movements around the world.

During the gathering, one question began to loom large in my heart: "How can we mobilize the local church for this great race God has called us to?" We need pastors and churches around the world to lock arms with us. The local church is at the epicenter of God's plan for our day. Missions started in the book of Acts with the local church, first in Jerusalem and then in Antioch. So it is biblical for the local church to be in the thick of the race, not missing it.

The local church around the world has so many resources. In addition to great human resources, it has resources of finance, knowledge, technology and especially prayer. Isn't Paul's encouragement to generosity (2 Corinthians 8:12-15) also

applicable to contributing toward completing this great task? As someone at the gathering asked, “How can we awaken the sleeping giant, the church?”

The early church in the book of Acts was faithful in their generation. Will we be faithful in our generation? Will we be like the Apostle Paul, running the race to reach people for Christ, no matter what the cost? Will we each be able to say at the end of our lives, as Paul said: “I have finished the race”?

36. Five Lessons the American Church is Learning from CPMs

by C.D. Davis[108,109]

News of CPMs happening around the world has challenged many American church leaders to reexamine, reframe and retool. The speed of movements, the depth of discipleship and commitments of the emerging leaders, frequently cause pastors in the West to take notice. This is because CPMs are different than our usual models, experience and traditions about what it means to be "church." For many churches in America, this has brought an explosion of HOPE for a different future. Five lessons have most often been mentioned as important shifts taking place for them.

1. **COME & GO:** The shift from inviting unbelievers to come to our programs and building to sending believers into their world.

Jesus said that the fields are ready for harvest. To live in this reality, our way of thinking has to intentionally change from "Come" to "Go." God always asks Christians to go to those without him; never the lost to come to church or into Christian space. When this shift in thinking happens, church members start to identify and pray specifically for those in their world who don't yet know Him. This is because the idea of "going" becomes embedded in church life. Similarly, church leaders are much more intentional about training believers to tell

[108] Edited from an article originally published in the July-August 2012 issue of Mission Frontiers, www.missionfrontiers.org, pp. 18-20.
[109] C.D. Davis is a mission strategist and mobilizer with many years of experience.

their own story and God's story in simple, short and compelling ways. They will often use the Creation to Christ story, a 10-15 minute overview of the Bible starting in creation and culminating in Christ.[110] In many cases program schedules have been radically changed to release church members to "go" more often, and with greater intentionality.

2. **GROUP CONVERSIONS:** The shift to multiplying *groups* of disciples, not just individual disciples.

In CPMs around the world, the Kingdom is established in a relationally-connected group and then spreads group to group. The Scripture refers to each of these groups as a household. The Greek word for household is *oikos*, and includes a circle of influence, not just family. In many CPMs these groups are relationships that fit the context—workmates, classmates, or groups who share the same hobby.

Acts 11:14 and 16:31 promise that networked groups will come to faith. The key is to not extract an individual from his or her *oikos* when they show spiritual hunger, but to disciple their *group* together into faith. This contrasts with the commonly used Western pattern.

3. **COUNTING GENERATIONS:** The shift to do whatever it takes to regularly and quickly get to the 4th generation and beyond – of disciples, groups and churches (2 Tim. 2.2).

In CPMs, the process of getting quickly to the next generation of disciples, leaders and groups is well established. A key focus

[110] See http://t4tonline.org/wp-content/uploads/2011/02/2-Creation-to-Christ-Story.pdf for an example.

for the group is to win and train the next generation of disciples who will repeat the process.[111]

This process is not just fruitful overseas. Where the principles and process of generational growth are applied in small group meetings and leadership development in the U.S, we see similar outcomes. Rather than take a new believer to a "come" meeting where they sit and listen, their new life in Christ must start in a very different way. Each person is encouraged to start a group in his/her *oikos*. This is where they learn to study and obey God's Word. And they are equipped to immediately pray for and witness to those they know. In this way, group members get the vision, tools and the time to practice, along with loving encouragement, to win the next generation.

This leads to a second critical factor: continual vision for reproducing the next generation. Each member and each group strives to be a parent, grandparent and great grandparent. One CPM catalyst in the U.S. describes it this way: "I evaluate my disciple-making not by my disciples, but by my disciples' disciples." And groups celebrate each new generation.

4. **REPRODUCIBILITY:** The shift from lengthy training and academic materials to simplicity and reproducible means, methods, tools and structures.

Training is best accomplished by modeling with simple tools. Easy-to-learn and obey lessons allow new believers to do what they have just seen done by a mentor. When they are

[111] This process is described, for example, in *T4T: A Discipleship Re-Revolution* by Steve Smith with Ying Kai, WIGTake Resources, 2011.

equipped simply, they disciple those they lead to faith in the same manner, often with minimal encouragement and clarification.

Simple means expressing truths and applications in a way that an average new believer can obey and pass them on to others. Every CPM in the world uses a simple method for evangelism, discipleship and church planting. Using just one appropriate and reproducible method enables an explosion of growth as new believers, led by the Spirit, are able to minister to others. Some U.S. churches are now applying this lesson in their context.

5. **OBEDIENCE-BASED LEARNING:** The shift from teaching for knowledge of what the Word says to accountability for obeying what the Word says.

The Great Commission does not say: "teaching them everything I have commanded," but "teaching them to **obey** everything I have commanded" (Matt. 28:20, NIV). It's only in putting off the old and putting on Christ, as believers apply His Word, that we find quickly transformed and strengthened lives.

If we keep teaching after believers quit obeying, we are actually teaching them that it's okay to "study and not obey" or "pick and choose what you want to obey." By distorting discipleship in this way, we heap judgment on those we teach. They will have to give an account one day for what they know and have not obeyed.

Transformed lives are the fuel to ignite movements. Transformed lives prove that Jesus can change things, and everyone needs a God who can act in power on their behalf.

Transformed lives become change agents themselves. CPMs teach us that believers must be expected to obey, encouraged to obey and held accountable to obey in the spirit of Hebrews 10:24-25.

As these shifts in understanding take place, changes have begun. Christians are getting out of the building and out of their comfort zones. We are seeing more and speedier conversions, new groups, and intentional church planting.

The lessons from CPMs for the U.S. church are huge. They inspire re-examination, taking us back to the Scripture for both principles and practice. Let us persist until this way of life becomes the new normal.

37. Transformed Church Planting New Churches

By Jimmy Tam[112,113]

In 2000 I planted a bilingual Cantonese/Mandarin church in Los Angeles, USA. I worked hard at caring for our members and poured lots of effort into programs and events, drawing crowds of up to 100, but our regular membership remained around 50 adults.

Then in 2014 I began to lead our church on an intentional journey:

- from being recipients of and participants in church ministry
- to being missionaries to our community.

I first learned about church-planting movements at a training in Hong Kong. After just ninety minutes of training we went into a rough part of Hong Kong. To my astonishment we found a person there interested in hearing about Jesus. Back in L.A. I shared this experience with my church, and three months later arranged for the trainer to come offer training for our members to seek out people prepared for the gospel.

---

[112] Edited from *Caring Better For Members by Training Them to Multiply* (http://www.missionfrontiers.org/issue/article/caring-better-for-members) in the March-April 2016 issue of *Mission Frontiers*, www.missionfrontiers.org (pp. 12-13), and a July 2018 interview.

[113] Jimmy Tam has planted and pastored Sunrise Christian Community, an evangelical Chinese church in Alhambra. He is originally from Hong Kong. His passion is to love Jesus, continue Jesus' mission to make disciples, and train others to do the same. He and his wife have three children and are currently serving overseas among an unreached group.

Our Church Transition

I prepared our members with one-liners in the bulletin like "Don't bring people to the church, bring the church to them." And I created and shared short video skits in our Sunday service, explaining why we would be *discouraging* people from bringing friends to church:

- What happens outside church is more important.
- We want to bring Jesus into families rather than bringing people to church.

We started a "love our neighbor" campaign to meet people around our church. We trained our members to say, "Jesus taught us to love our neighbors, and we want to do that. How can we pray for you?" With neighbors who received prayer we returned and asked, "Can we share a story of love that really encouraged us?" And with neighbors who let us share a story we asked:

- What do you think about Jesus?
- What do you think about this story?
- What is God telling you from this story?
- What does He want you to do?
- Who can we pray with you for?

Contagious Salvation

We trained about twenty people in the beginning. Some of them didn't even belong to my church. I showed them about DMM and they started applying it. For example, they met a lady who had been bedridden for at least five months with kidney problems. She had dialysis three times a week and was in pain during the day. We came and visited her and shared with her the gospel. She was a Buddhist and didn't know

anything about Jesus but one of our team members shared her testimony of healing. This woman said, “Yes I want it! I want Jesus to heal me. Please pray for me.” So she prayed for her and immediately the pain went away. In three or four weeks her kidney problem was healed and she didn't need to have dialysis anymore!

She was immediately on fire for the Lord and very quickly wanted to be baptized. A month later, because of her healing, her daughter also turned to the Lord. She baptized her daughter and later baptized her husband and a neighbor.

Within about three months she had already baptized four people so the sister who had brought her to faith helped her start a home church. They now have nine or ten Buddhist-background people meeting on a regular basis at her home.

Our New Normal

In place of my Sunday sermon time we now have training, celebration and testimony from our members’ experiences in sharing over the past week. We now call our building a training center, not a church.

Now 70% of our members are making disciples and planting household churches in ten church-planting teams, each with two or more members.

Half a dozen of our families are leading new believers to do church in their homes and our college students have also started three or four seeker groups.

Now, instead of me baptizing people at our building, our members spontaneously baptize people and tell me about it afterward. Since we have equipped and emboldened them

with training and experience, at least 50% of our members now actively share in their workplace.

Some families had been in our church for years, wanting to do something for the Lord. But they were not satisfied just running church programs. Now, within the last two years, they have become completely excited about going to people's homes, bringing Good News and baptizing them.

I recently saw a message from one of our women. She met a friend and started sharing the story of Jesus. This friend was very responsive and this sister felt like her friend was about to ready to believe and be baptized. She told me, “This friend has never been to the church. And she has to work on Sundays to support her family. If we had not done DMM, I don't think she would have ever thought about going to church or ever thought about Jesus. She felt like since she couldn’t go to church on Sunday she couldn’t be a follower of Jesus.”

Our church’s people now see things from the perspective of people who are lost. They don’t think, “Let’s invite people to church on Sunday.” They now know that *going* to people is more exciting and it's what changes peoples’ lives.

We now minimize time spent on running programs or internally focused groups. Every week on Sunday we have testimonies of people making disciples, praying for people, trying to share the gospel with people. We call Sunday the training time.

Every other Sunday we have just brief practical teaching/training, empowering people to continue to make disciples. Then we break into small groups of just three or four people – men with men and women with women. They hold

each other accountable for their personal life and how they're doing in making disciples and sharing the gospel and starting churches. Then they discuss a Scripture, go around and share what they got from it and pray for each other. About 80% of the church is involved in this kind of group.

Then on the odd Sundays we have what looks more like a regular Sunday service, with about 45 minutes of teaching or training. Sometimes we will have training in how to pray for the sick. Or how to identify people who are open or how to disciple people. Or how to run a home church. Sometimes we'll have a teaching on Christian living, for increasing maturity.

Key Factors in Progress

1. I think prayer is the most important thing, if a church wants to make this decision. The enemy doesn't want us to make disciples for Jesus, to be effective. He wants us to stay in the four walls of the church building. So it's essential to pray and really rely on the Spirit. We don't push people; we try to challenge them and we try to model for them.

2. I felt like if the church needs to make a change I have to be the one to demonstrate that I am willing and I'm active in changing my own lifestyle too. So I started leading my family to go to my neighborhood and talk to my neighbors. We would just knock on our neighbor's doors and say, "We are followers of Jesus, and he commands us to love our neighbors. We're here just to see how we can love you. We live next door and we just want to pray for you as a way of loving you."

I have three young kids, so when they had basketball practices or soccer practices, I would start engaging other parents.

While we were sitting on the sidelines to watch I would start sharing Jesus stories.

One thing that really encouraged our people and pushed them to try this new way of doing church was that they saw what I was doing. I was willing to do things that I didn't do before and step out of my comfort zone. That's why they were willing to do it too.

3. Another important key is that we make disciples as a family, with our kids. We encourage our families not to just leave their kids home and then go out to make disciples. We go out together to visit families as families. That's another thing that's different than the institutional church, which tends to be very age segregated.

Previously, the Sunday service was the main focus of our church. Everything important happened in the Sunday service. But we had to shift people's paradigm: changing the understanding of Sunday service was very important. It was quite challenging at the beginning. The idea of not inviting people to the church in the beginning seemed to some people to be heretical. It was challenging to change the old habits and the old mindset of the church as a building-centered ministry.

At present, we have:

- 11 active 1st generation churches (regular ongoing house church meeting)
- 38 active 2nd generation churches
- 23 active 3rd generation churches

38. The Role of Existing Churches in an African Movement

By Shalom[114]

Existing local churches play a vital role in this Disciple Making Movement. From the beginning of our ministry, we underlined this principle: whatever ministry we do, we make sure the church will be actively involved in kingdom ministry. Sometimes people think, "If a church isn't traditional it won't be accepted by existing churches." But I believe the vital key is relationship. We approach church leaders at whatever level they are and share the bigger vision: the Great Commission. That's more than the local church, more than their neighborhood, more than their immediate context. If we share with love, relationship, and sincere motive of kingdom expression, we have found that churches will listen.

In one area, we currently have formal partnerships with 108 totally indigenous groups. Some are local churches and some are indigenous ministries. From the beginning, we approach them through informal conversation. We talk about the task God has given in the Great Commission, and that takes us toward formal discussion with whoever is responsible in the church. If they are open, we set up a training for initial exposure. That may be two to five days. We strongly encourage them to make sure the right people are invited. We want to have about 20 percent of attendees be people in leadership and about 80 percent be practitioners. That

[114] Shalom (pseudonym) is a movement leader in Africa, involved in cross-cultural ministry for the past 24 years. His passion is to see Disciple Making Movements ignited, accelerated and sustained among unreached groups in Africa and beyond.

proportion is very important. If we only train leaders, they are so busy that even though they have a good heart, they usually don't have time to really implement what they're learning. If we only train field leaders or church planters, it will be very difficult to implement because the church leaders will not understand what needs to happen. So we make sure we have the decision makers and the implementers being trained together.

We focus first on heart issues. We talk about the Great Commission, the unfinished task, and the challenge. Then we talk about opportunities and how we can fulfill the Great Commission. That's where the disciple-making movement strategy comes in. The final question is: "What are we going to do about this together?"

Whenever we do a training, we commit to follow it up and really involve the decision makers in the development. One training event with a church is not the end. We want to walk with them on a journey. Our motto is: "Ignite, accelerate, and sustain disciple-making movements." We don't stop at just igniting. We work for accelerating and sustaining.

We have a strategic coordinator and grassroots coordinators doing follow-up after trainings. At the end of each training, an action plan is laid out. A copy is given to each person who received the training and a copy to the church, as well as a copy for our ministry. The plan includes the name and phone number of the church's contact person. Our leaders then follow up by phone – both individually with those who have taken the training and with the church's contact person. After three months, we make a formal call to follow up and learn what's happening, relative to the plan they made.

We then continue communication with those going forward in doing the ministry. We make sure to cultivate those relationships and provide the needed training, mentoring, and coaching. We link them with other field workers in that area so they have a network to encourage them. Then we watch for workers who show significant potential to become a strategic coordinator for their area.

As people begin to implement, their reports from the field must pass through their church. The church has to stand with it and verify what's happening. We don't want to go around the local church. We want the church involved with the ministry. That gives the church a sense of ownership and helps the relationships to grow stronger.

We always make sure to update church leaders on what progress is being made. Some unreached groups being reached are quite sensitive. In those cases, the church may not need or want to be directly involved in progress with that movement. But the church will be aware of and praying for the ministry and helping in appropriate ways. They also allow the new churches being planted to worship in a ways that fit the new believers' cultural context and feel appropriate to the new believers.

In this process, we don't try to change the ministry patterns of the existing churches, which would just make them feel threatened. The existing church can go on as it is. Our mission priority is to reach the unreached. The paradigm shift we aim for relates to the unreached. So we challenge, train, and equip the church to reach the unreached. We communicate clearly that the church's normal patterns will not effectively engage unreached people groups. We want them to have a

movement mentality and attitude towards the unreached people groups.

Sometimes that new mentality ends up coming back and transforming the whole church. Some of the church leaders also become practitioners and become movement leaders. So the paradigm sometimes impacts the local churches directly. But that's a by-product; not our goal.

Partnering with existing churches is a critical element that has helped us accelerate the disciple-making movement. We all came from those churches and our goal is to impact other churches and start new churches. So we praise God he is present and working – in and through existing churches – to bring movements of brand new churches planting churches among the unreached.

39. A Two-Rail Model for Existing Churches to Reach the Unreached

by Trevor Larsen[115] & a Fruitful Band of Brothers[116]

Our country is very diverse. Many areas have no believers in Christ. Yet some regions have established churches. Some of these churches have potential to reach Muslims. However, most churches in majority (90 to 99 percent) Muslim areas have not added Muslims as believers for years. They often fear a reaction if some were to believe. In many majority Muslim areas, churches hold on to Christian cultural traditions. They don't connect with the unreached peoples in their communities. Cultural practices of the visible ("above-ground") church, and reactions to it, make it difficult to connect with Muslims. The culture of above-ground ("first-rail") churches differs greatly from the culture around them. This increases social obstacles for spiritually hungry Muslims. We propose a different model: a "second-rail" church. This underground church comes out of the same "station," but meets in small groups and is not easily noticed by the community. *Can a traditional church in a majority Muslim area start a "second-rail" (underground) church? Can they disciple Muslims in small groups, while also protecting the "first-rail" ministry of the church?*

---

[115] Trevor Larsen is a teacher, coach, and researcher. He finds joy in finding apostolic agents God has chosen and helping them maximize their fruit through sharing fruitful practices in bands of brother-leaders. He has partnered with Asian apostolic agents for 20 years, resulting in multiple movements in Unreached People Groups.

[116] Excerpted and condensed from the book *Focus on Fruit! Movement Case Studies & Fruitful Practices*. Available for purchase at www.focusonfruit.org.



Many Pilot Projects Testing a "Two-Rail" Model

In nominal Muslim areas of the country, most denominational church growth has slowed or declined over the last ten years. In these same ten years, an underground model of multiplying small groups has grown rapidly among unreached people groups.

Some churches ask us to train them in small group multiplication to reach Muslims, yet they want to keep their existing "first-rail" church. We have piloted a "Two-Rail" model in twenty diverse types of churches in different regions. Four of these pilot projects have finished a four-year pilot project period. This chapter presents the first of four experiments with the "Two-Rail" model. Additional insight and the other three experiments can be found in the book *Focus on Fruit!* See end note for details.

Case Study: Our First Two-Rail Church

Zaul completed a four-year "Two-Rail" pilot project in a 90 percent Muslim area. This area has many nominal Muslims

and also many fundamentalists. Zaul explains what they learned from this first “Two-Rail” model.

1. Careful Selection of Church and of Trainees

A good model requires selection. We wanted to start with churches likely to succeed, so we chose carefully. I selected Church A for a pilot project because the elderly pastor expressed great interest in bridging ministry to Muslims. Church A is part of a denomination from Europe but has included some features of local culture. They use local language for worship, but are otherwise very similar to churches in Europe. Fifty-one years after it started, this church had 25 families attending regularly.

I had known the pastor of Church A for many years. We had many small groups multiplying in the area around his church, started by workers from our local mission team. The pastor liked the fruit of our ministry, and wanted to learn from us how to reach Muslims.

2. Memo of Understanding

As this pastor showed interest, we began discussing the terms of our partnership. We wrote what we had agreed to into a Memo of Understanding. I felt that a letter of agreement would decrease misunderstandings and make success more likely. So we signed an MoU between our mission team and the church pastor, describing the roles of the two parties in the partnership.

First, the church agreed to provide ten trainees willing to be “sent” out to minister to Muslims in the community. We discussed the criteria they should use to select the trainees, so

they would be more likely to succeed in ministry to Muslims. The church promised a training location, budget for food, and the full support of the pastor. The pastor also invited some other area pastors to the training.

Second, the church agreed that field direction would be done by our team. The pastor's role with the trainees was limited to broad oversight. He agreed to not interfere in our mission team's decisions about field ministry. He also agreed that the ministry patterns of the existing church did not need to be followed by his trainees in their ministry to Muslims. They agreed that the focus of the "second-rail" model would be on unbelieving Muslims outside the current church. The underground rail of the church would be free to operate with contextual patterns.

The church agreed that any fruit among Muslims that came from this partnership would be kept separate in small groups as a "second-rail" church. The new believers would not be mixed with the above-ground church. This was to protect the new believers from being westernized as well as to protect them from a backlash against the church from fundamentalists.

Third, we, the mission team, agreed to provide training for a period of one year. We promised to give training and mentoring to those active in ministry. I agreed to facilitate the training. We provided the budget for the training materials. We also agreed to provide coaching for a period of four years, for the most active trainees.

Fourth, we, the mission team, agreed to provide a percentage of funds for the underground rail of the church to do community development ministries during the first year. We

integrate our community development work with our model of multiplying small believer groups. The church agreed to provide any living or travel expenses of the field workers, as well as a percentage of the community development budget.

Fifth, a report would be made every three months. This would include finance, ministry fruit, and character development of the trainees.

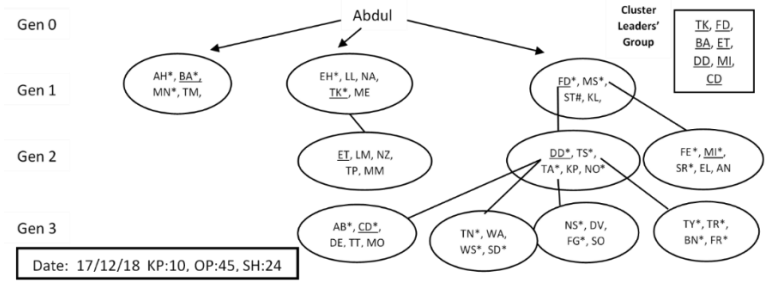
My long-term friendship with the pastor both allowed this partnership to begin and strengthened it. The two tracks were designed to produce two separate churches that would look very different, but have a common leadership. The church agreed that the trainees would provide data on their fruit to me as facilitator, and that they would not interfere. As facilitator, I agreed to provide a summary of fruit data to the church leaders. They, in turn, agreed that they would not publicize the data to the church nor report it in their community.

3. Year One: Training and Filtering Participants

During the first year, we provided training consisting of sixteen topics. This was done during a full day of training every other week. I agreed that half the training topics would grow the "Rail 1" church. This helped them see that we wanted to serve the above-ground church. But my priority was the other half of the training topics - designed to equip the "Rail 2" group. These focused on serving Muslims outside the church and discipling them quietly in small groups.

The initial training year of training focused on character and eight basic skills of leadership. One of these skills is "Egg Management." This is what we call our report using circles

(like eggs) to show small group multiplication. We manage based on fruit, not activity. On the field, we want to find workers who use a variety of strategies and tactics. But we mainly want to *evaluate the fruit* being produced by their activities. So we explain to field workers the markers of progress. After they agree to those markers, we do regular evaluation together.



These eight basic skills are important for field workers reaching Muslims. At each evaluation, we wanted to know which trainees had applied the eight skills. The active trainees started to emerge as the ones who applied these skills. If they weren't applied, why not? We supervised the trainees, motivated them, and evaluated them based on these eight skills.

Of 50 adults in the church, 26 were trained for both rails with the sixteen training topics. After a couple of months, only 10 felt God calling them to reach and disciple Muslims outside the church. These 10 people (about 20 percent of the adult church members) selected themselves for discipling Muslims.

During our quarterly evaluations, we saw that six of these 10 chose to continue serving inside the church (Rail 1). They focused on doing the church's ministry, training its members, and connecting with other churches. Only four of the 10 were

active in reaching the majority people. Some trainers might become discouraged at this point, but these four people represented eight percent of the church, which is a high percentage for many churches. These four showed a special calling to disciple Muslims in the majority population.

4. Years Two through Four: Coaching and Support for Emerging Field Workers

We mentored only the four people who emerged as active in ministry. The mentoring of these four was done by believers in a third generation small group under our mission team. These were Muslims who had believed and who lived nearby.

The four were sent to serve Muslims in nearby regions. They each chose an area where they wanted to pioneer, within 25 to 30 kilometers of the church. This church of 25 families began to support these four families who dedicated themselves to Muslim ministry. Beyond their own offerings, church members did this by raising funds with donors outside the church. They contacted former church members who had moved away to cities and now had higher incomes.

We focused our coaching on these four. The key in this ministry is not the initial training, because most people forget their training before they can apply it. *The initial training serves as a filter to find the people called to active field ministry to Muslims.* The key to coaching toward fruitfulness is regular dialogues between mentors and people active in ministry. Mentors discuss with trainees what they are facing in the field. They also review “Fruitful Practices” discussed in training, and help the active field people get these training points working in their contexts. Many people need regular coaching to better apply their training in the field.

Inspired by the commitment of these four people, the church increased their commitment to this "Two-Rail" project. They agreed to provide these four with funds for community development ministries. Community development is an important way to love Muslims who have low incomes. It gives evangelists social access to be able to start small groups. We spent much time discussing security issues with the church and the four active field people. This helped all become more discerning.

5. Much Fruit in Four Years

Now, after four years, the ministry fruit initiated by these four church members has reached around 500 believers. This fruit in the underground "Rail 2" church (in small groups) is much larger than the fifty adults in the above-ground "Rail 1" church (in a building).

They have developed small discipleship groups in which Muslims have come to faith. These in turn have also started and are leading other small groups of Muslims who have come to faith. The pastor has kept this news of joyous fruit very quiet.

6. Obstacles Faced, and Vision Reaffirmed

These four field workers have now become overseers of much fruit in four areas. I recently met with them and the new pastor of the above-ground church. We discussed what to do if an emergency arises due to conflict with the growing number of fundamentalists influenced by ISIS. We agreed that our believers in small groups will try to handle the problem without mentioning their connection to any other small group.

But if the problem is very difficult and someone else has to be sacrificed, they agreed to "sacrifice" the above-ground church by referencing their connection. This is a wonderful commitment in a country where many churches don't want to reach Muslims to avoid endangering their church. By sacrificing the above-ground church, the risk will be limited to the church, and will not involve the much larger number of believers in the "Rail 2" underground church. The registered church might receive the protection of the law, whereas the underground church would not.

So as much as possible, small groups will handle any conflicts as an "independent cell," so as not to endanger others. The four field leaders will train the grassroots believers in small groups to handle things in this way. They will not be identified as (Rail 1) church members. This will help keep them out of harm's way. The younger church pastor who replaced the older one agreed to take this risk, to protect the underground church.

We are honest with the churches we train in this "Two-Rail" model. They need to see not only the benefits but also the risks of this ministry to Muslims. The churches we train must agree to keep our reports secret. They cannot be shared with their church members or other Christians. Because of this, we carefully select which churches we train and which members we mentor.

We have had security challenges in this two-rail approach, but our greatest challenge has been the attacks of some church leaders. They criticize us, assuming we will not take care of the sheep if they do not go to a church building. However we train a plurality of elders over each cluster, to shepherd the sheep. We ask that each small group leader nurture an environment

of mutual care between the small group members, so they care for one another. Some church leaders also criticize us for not reporting our fruit to the police, which would give it official status as a church. However we are not concerned about official status. We focus instead on maturing the body of believers so they become like the church we see in the New Testament. Those churches did not have an official status, but grew organically and biblically. This is our vision.

This Two-Rail model has three keys:

1. use training as a filter to find a small number of well-selected people;
2. negotiate healthy conditions beforehand with the church for developing those people, so the church does not interfere while they adopt a new ministry paradigm;
3. give ongoing coaching support to those who enter ministry to Muslims.

How Agencies Can Get Involved

This gospel of the kingdom will be proclaimed throughout the whole world as a witness to all peoples, and then the end will come. (Matthew 24:14, Editor's Translation)

40. An Agency Transition: From Church Planting to Disciple Making Movements

By Aila Tasse[117]

In August 1989 I began ministering among some Muslim groups in Northern Kenya, and in 1992 I started doing outreach into a wider area. In 1994-98 I started researching unreached people groups (UPGs), and LifeWay Mission became organized as an indigenous mission agency in 1996.

Around that time our group grew significantly. We had people joining who could speak the local languages of a large number of the tribes we wanted to reach. We also had members of unreached people groups reaching out and serving as part of our ministry. So I established a small mission school, and started teaching them. I was going to seminary so I made my own training for them out of what I was learning. We trained the young people and sent them back to their areas. They were the ones on the front lines, reaching out to people and leading the churches.

A big turning point came in 1998, when I started implementing my larger vision. I gave assignments to the local people I was training. I said, "The best thing will be if we find people from the *local* community." So they would go out for a month, start reaching out to people, and find key leaders within that month. When they came back they brought those leaders to

[117] Dr. Aila Tasse is the founder and director of Lifeway Mission International (www.lifewaymi.org), a ministry that has worked among the unreached for more than 25 years. Aila trains and coaches DMM in Africa and around the world. He is part of the East Africa CPM Network and New Generations Regional Coordinator for East Africa.

our training center. We trained those key leaders for two months then sent them as would-be leaders for the strategy. The workers who had originally connected with them remained as coaches. I didn't exactly learn these things; I was making things up as we went along. We were seeing things happen, but didn't have material to learn from. So most of our ministry and programs came out of needs I saw in the field. I was teaching a lot of what later turned into CPM.

Considering a New Paradigm

Between 2002 and 2005 I started hearing about Church Planting Movements. But at that point I hadn't come into contact with training involving other African CPM leaders. Our mission had touched all the unreached people groups in our focus region, but we didn't have anything like a movement. I had written a dissertation on church planting and read all kinds of books on the subject, including David Garrison's book *Church Planting Movements*. But a big challenge to my thinking came in 2005.

I met a West African brother who was starting a training, and the main trainer was David Watson. That was when I started to really grapple with the idea of a movement. But I had a difficult time with what David Watson was saying. He was telling me, "You need to do this and that," based on what worked in India among Hindus.

I said, "You've never been a Muslim. I am a Muslim background believer and I already have experience and fruit working among African Muslims. Things may not happen the same way in this context." My big obstacle was that I wanted to defend my own work. I felt successful in planting churches among Muslims. So I pushed back.

But the most important thing for me was, “How will I finish the task among these people groups if not through something like a CPM?” God had told me “Multiply yourself into the lives of many people.” And he expanded my vision from just the tribes in my home area, to a vision for reaching all of East Africa. I didn't know what that would look like, but I knew God had spoken to me about it. That began my serious journey into movements. I felt the task was more important than the method. I wanted whatever would help do the task in shortest time, in a biblical way that glorified God. I felt ready for something radical – like the man who sold everything to buy the field containing hidden treasure. At all cost, I wanted to do the best thing for God’s glory among the unreached.

Around 2005 I started speaking about CPM and organizing for reaching UPGs. I had a passion for frontier mission, and I wanted to plant more churches. I had already been doing a lot of things that could be called the DNA of CPM, and the 2005 training gave me more tools and connections.

At the beginning, I wasn't focused. But over the next few years I started implementing CPM principles and doing trainings with Dave Hunt. He played a big role by coaching me and answering my questions. He gave me a lot of encouragement in my journey. Without knowing much, I invested my energy in applying CPM principles instead of arguing about it, and it began bearing fruit. I found most of the CPM principles in the Bible. We began experiencing CPM and training and sending people. As I continued learning about movements, the strategy became very clear to me. And the movement start taking off at the beginning of 2007.

One major shift happened when I started looking at church differently, asking: "What is a church?" I had previously wanted church to be just a certain way, which was not very reproducible. Now I became serious about applying a simpler pattern of church, which was much more reproducible.

Two other key factors revolutionized my thinking:

1. helping people ***discover*** truth (instead of someone telling it to them) and
2. ***obedience*** as a normal pattern of discipleship.

I saw the radical difference these could make toward ministry that would rapidly multiply.

Paradigm Shift in LifeWay Mission

As this shift happened in my own mind, I didn't push anyone in LifeWay to move toward CPM. I focused on one big question: "How can we finish the remaining task? We've seen some churches started, but will our current methods reach our goal? Has God called us to a certain method or to finish our task – the Great Commission?" I believe God can use any method he wants. We need to pay attention and see what method(s) he *is* using to seriously move us toward the goal. Jesus commanded us: "Make disciples, and teach them to obey." That's the heart of the Great Commission. It's what makes the Great Commission *Great*. Unless we really make disciples, we can't call the Great Commission Great. So whatever method we use, it has to be very effective at making disciples who obey.

I started casting vision to my coworkers. I started leading from the front, demonstrating things and changing things slowly. I

started *showing* them practices and principles, rather than forcing them. I wanted them to buy into vision rather than my putting pressure on them. I gave them my example by starting groups that multiplied. I opened the Scriptures and started showing them the biblical principles. As obedience became our *lifestyle*, that helped my people understand. It became clear to us that this was the way to go. I didn't apply organizational pressure or exercise authority to bring the change. It wasn't a top-down process. Some of our workers learned very early and started applying CPM principles; others were slower. For those moving more slowly, we said "Let's move graciously and gradually."

That process started in 2005 and continued for a couple of years. In October 2007 we made a complete change as an organization. We clarified that our goal was not just reaching the unreached, but catalyzing Kingdom movements. Lifeway Mission had started with a vision of Kingdom growth in Northern Kenya. The key thing was engaging unreached groups and reaching them with the gospel.

Now it became clear that our work was not just engaging the UPGs with the gospel, but facilitating and catalyzing Kingdom *movements* among them. Our focus is still reaching UPGs, but now we're doing that through DMM (Disciple Making Movements – the term we now use most commonly, to stress that our focus is making disciples). October 2007 was a turning point for all our teams. We changed our mission statement, our details of partnership, our networking and collaborations.

We now explicitly aim to make disciples who multiply and become churches that multiply. A Disciple Making Movement helps us finish the task Jesus has given us. We don't focus on a method. But if DMM helps us reach our goal, we don't need to

argue. We're aiming for Kingdom movements among UPGs, to finish our portion of the Great Commission in the region God has entrusted to us. In 2007 we used the term "CPM." And the key to CPM is making disciples. So since that time we have emphasized making disciples – bringing the Muslim peoples of East Africa to become obedient disciples of Jesus.

Challenges in the Transition

Not everyone agreed with our change in approach. Some people felt what we were about to do was shallow, because it had no focus on church buildings or programs happening at that building. Some Christians from a historical church background thought we didn't focus enough on the church as an institution. Some leaders from a theological background felt we were going against traditions the church had kept for many years. Some people working in cities felt afraid that a disciple-making approach would not work to reach urban people.

We had learned from David Watson the descriptions of elephant churches vs. rabbit churches, which some people considered too critical of traditional churches. Some people accused us of just learning things from Americans, which wouldn't work in Africa. And some workers just didn't want to change; they liked what they were already doing. They said, "LifeWay is growing and we're indigenous. God has helped us overcome all kinds of challenges. Why should we change direction?" Other workers feared losing something. They thought maybe this would become a back door to introduce something they wouldn't like.

I needed a lot of patience at that time because not everyone saw things the way I did. I had already pushed back against

David Watson and had those arguments. I had already gotten angry with Dave Hunt as he coached me through my experimental steps with applying CPM principles. Others were still wrestling through the paradigm while I was moving ahead with it. One of my top leaders was very resistant to the new model. He didn't see why we should do that.

When we started shifting toward a CPM approach in 2005, we had about 48 missionaries, working in two East African countries. Twenty-four of them served as full-time church planters; the others served as catalytic bivocational church planters. In 2007, as we were making the shift, a denomination came and took 13 of our workers, from an area where the movement was expanding rapidly. They offered them good salaries and positions. I lost my two top guys, which really hurt. It was also discouraging that within two years the work in that previously fruitful area came to a halt. The years 2008-2010 were quite discouraging because we lost some of our best people during the transition.

Fruit Since the Transition

Since we shifted to CPM (DMM), we have started focusing on God's Kingdom rather than our ministry. We no longer think in terms of our name or what's "mine" (my vision, my ministry, etc.) It's God's Kingdom and his work. As we catalyze movements we're moving away from *our* needs, and looking instead at Kingdom advance. God has brought marvelous growth in last few years. From our beginnings in Kenya, we are now catalyzing DMM in 11 countries in East Africa.

Since 2005, close to 9,000 new churches have been planted in the region of East Africa. In one of those countries, the movement has reached up to 16 generations of churches

planting churches. In another country, the work among various tribes has reached 6, 7, and up to 9 generations. The Lord has enabled us to engage more than 90 people groups and nine urban affinity groups in this region. We stand in awe of His work in birthing thousands of new churches and hundreds of thousands of new followers of Christ.

We have engaged all of the UPGs in my original vision and gone way beyond that. We're now talking about reaching 300 unreached people groups as per Joshua Project. We work at it every day, country by country: praying and finding who is least reached and least engaged.

DMM is not just one of our many programs; it's the main thing, in the middle of everything we do. Whether it's compassion ministry, leadership development, or serving the church, DMM is always in the center. If anything doesn't lead to DMM, we don't do it.

Our priorities include reaching new and unengaged areas, while sustaining existing work. We're continually *starting, multiplying*, and *sustaining* movements. Before starting ministry in a new area, we do research and prayer walks, as we seek God for his open doors. For sustaining the work, we hold DMM strategic consultations every four months. Country leaders from all over East Africa attend those for ongoing equipping and encouragement.

Keys That Have Sustained Us and Brought Fruit

1. **Prayer** has really been my greatest resource.
2. Staying in the **Word of God** all the time. What I do is sustainable if it's based on the Word of God.

3. **Developing leaders**. God has really helped me with this and made it clear: it's not all about me.
4. I have always aimed to **indigenize** our ministry. Local people have to own it. If they own it, it costs me less because it belongs to them.
5. **Networking and collaboration** with people doing the same thing. As long as God helps us make disciples it doesn't matter whose name is on a ministry. We don't worry about that. We jump into any opportunity to contribute what we have learned about disciple making. Because the most important thing is finishing the task Jesus has given us.

We see God using other people and other groups, and we delight to partner and collaborate with them. We need work together with the Body of Christ, to learn from others and to share what we have learned. We praise God for how he has led us and the many ways he is advancing his Kingdom among the unreached through Disciple Making Movements.

41. A Mission Agency Discovers the Fruitful Practices of Movements

By Doug Lucas[118,119]

Introduction

Our mission organization launched in 1978 with a noble goal: Send lots of missionaries to work among the unreached. In the 1990's, thanks to careful thinkers like Dr. Ralph Winter, we sharpened our focus toward unreached people groups. Our goals no longer counted workers alone, but in addition, the number of unreached people groups engaged. We carefully trained all our workers in language learning and identification with locals. We emphasized church planting. We hoped and prayed that, once each team of workers was engaged with the people, those workers would only need a year or so to plant each new congregation. We fully expected that it would take longer, of course, to train up a nucleus of new leaders.

---

[118] Edited from the article "Discovering the Fruitful Practices of Movements," originally published in the November-December 2017 issue of *Mission Frontiers*, www.missionfrontiers.org, pp. 6-11.

[119] In 1978, God called Doug Lucas, a student in Bible college, to bring together a prayer meeting in a dorm room — and that prayer meeting became the genesis of Team Expansion. Since that time, Doug has served as both missionary (in Uruguay and later in the USSR/Ukraine) and Founder/President of this global organization (learn more at www.TeamExpansion.org). Based in Louisville, KY, Doug has a BA in Bible, an MA in Missions, an MBA, and a doctoral degree in Business Administration. In 1995, he created a weekly email/web newsletter www.Brigada.org to provide resources, motivation, and trends in global missions. He's passionate about multiplying disciples. Toward that end, he and a colleague have launched training websites at www.MoreDisciples.com and www.MissionsU.com.

Sometime after the year 2000, thanks to researchers like Dr. David Garrison, we began setting goals for church-planting movements (CPM's). In this "third version" of our organization, we noticed that our "beachhead churches" sometimes stayed beachheads. By contrast, in the book of Acts, the disciples did more than establish a single new church in each region or country. God "added to their numbers." Accordingly, we began urging our workers to plant churches that would plant churches. Our goal setting process began measuring not only churches planted, but also churches planting new churches.

By 2010, we were engaged in a bit of a revolution. I'm not even sure what to call it but, for lack of a better term we'll call it disciple-making movement (DMM) thinking. The difference might seem subtle at first. In fact, it was very fuzzy to me at first as well. But once understood, the outcome was quite profound.

The Fruitful Practices

Regardless of your opinion of DMM practices, the electricity and sheer energy generated by DMM thinking is hard to miss. While earlier trainings focused on tactics and strategy, DMM was, at first, too simple for my mind to grasp. One of the central tenants, as articulated by DMM trainer Curtis Sergeant, is simply to "be a disciple worth multiplying" (BADWM). (Isn't it just like Jesus to bless a system of practices that focuses on changing from the inside-out?) David Garrison had identified extraordinary prayer as being the first of several critical factors in launching church-planting movements. But for some reason, it took us a decade or more to understand that this extraordinary prayer had to begin inside of us as

workers rather than in some infrastructure or campaign. In other words, to change the world, we had to change ourselves.

Our early efforts at launching movements had been heavily influenced by American business practices such as strategic planning. Now, it almost seemed too simple to tell a new worker that he or she needs to acquire a "passion for telling God's story." I guess we all want our jobs to be tactical and strategic. Maybe somehow we must think it makes us look more intelligent. Training workers to do prayer walking and facilitate "three-thirds groups" seemed too... easy. (The group's time together consists of three simple elements: 1. Look back – to evaluate and celebrate obedience to God, and recalling the vision. 2. Look up – to see what God has for them in that week's discovery Bible study. 3. Look ahead – to determine how to obey God and pass on what they have learned through practicing it and setting goals in prayer.)

Another practice first described by Garrison in his landmark book, *Church Planting Movements*, was even harder to grasp. Our temptation when new believers begin encountering persecution is to remove them from the context. Some have referred to this practice as extraction. No matter what it's called, it's the first response of the human heart. The trouble is -- once we remove a practicing believer from his or her context, the momentum stops. Not only can this new believer no longer reach his or her household (*oikos*), but in addition, the fire and energy are gone. Somehow, in ways we don't understand, God seems to bless those who are persecuted. And the outcome is amazing.

It seems odd to highlight *obedience* and *accountability* as core practices of launching movements. Haven't we believed in

obedience all along? Yes, but somehow we began to equate obedience with (mostly) learning about Jesus... instead of focusing on *doing* what he told us to do. It's good to measure church attendance. But it's even better to figure out how to measure whether or not those attenders actually do anything about their faith. Again, pointing back to a core teaching of Curtis Sergeant, "It is a blessing to follow Jesus. It is a great blessing to bring others into a relationship with Jesus. It is a greater blessing to start a new spiritual community. But the greatest blessing is to equip others to start new spiritual communities." For a couple of decades, our organization focused on bringing others into a relationship with Jesus, then we focused on teaching them the concepts of the Bible, almost equating spirituality with knowing concepts. But Jesus didn't want people who merely knew things. He told them that if they loved him, they would do His commands.

One of the toughest practices to grasp is *discovery-based learning.* Perhaps it's so difficult because it's so easy. Critics are quick to accuse DMM practitioners of dumbing down the gospel. After all, shouldn't new believers receive in-depth training before we entrust them with the job of telling the Jesus story? But the truth has been staring us right in the face for centuries. How long had Jesus known the man possessed by an impure spirit (Mark 5:1-20) before he sent him back to his household (*oikos*) to tell them how much the Lord had done for him? Maybe a half-day at the most. Whoa. We've been seriously overthinking this. And this man in Mark 5 was about to change history for his home region of Decapolis.

Those are essentially the core elements. BADWM, passion for telling God's story, praying for those in persecution (but not extracting them), obedience, and discovery-based learning.

The truth is it now can take as little as 20 hours or so to train a disciple to start multiplying. 20 hours.

The Fruit

Exactly how does this DMM process unfold and what do we ask our team members to do daily? We teaching them how to move into a new area, learn the language and culture, pray a lot, and live in a "conspicuously spiritual" way, while meeting felt needs in the community. Our workers seek to become disciples worth multiplying, anticipating that someone (seekers) will notice. We introduce these "open people" to stories about Jesus and His life. We might mention a passage in which Jesus teaches about honesty and explain that, for this reason, we're returning a small amount of money that many would consider petty. Then we ask if the individual likes that idea. If the individual responds positively, we ask if the person would like to hear more teachings of Jesus.

The people who say “yes” to these kinds of questions are of the utmost importance to us. They are what some trainers call "persons of peace," harkening back to Jesus' words in Luke 10, when sending out the 72 disciples. Our workers start three-thirds groups with these interested parties. In those studies, our workers simply introduce a new story from Scripture, then ask questions such as, "What did you like about this passage? What seemed difficult? What does this passage teach us about God? What does this passage teach us about people? If we believe this passage is from God, how should we obey? Who are you going to share this passage with before we meet again? With whom will you tell God's story or your own testimony?"

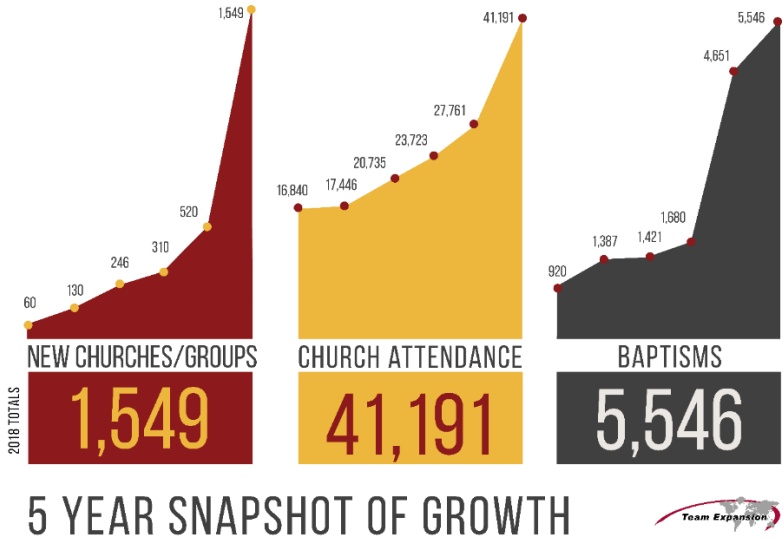
Those who are seeking will want to meet again. Those are the people in whom we want/need to invest our time. We repeat these processes until our new "people of peace" become believers, then disciples, then group leaders on their own. Using this simple approach, our workers expect to start groups which multiply. It works in the developing world, and it also is working in the USA.

In one field, our team worked for about 15 years to establish the first beachhead church. Then by introducing DMM principles, they multiplied into seven groups within the next 12 months. In another field (a Muslim land), the group struggled for 10 years with almost no fruit. Upon beginning to apply DMM principles, they had five new groups launched (and multiple baptisms) within the first year. In yet another field, our workers weren't even sure how to begin for the first five years. Upon implementing simple DMM practices, in the next 17 months, they saw 112 groups begin with more than 750 individuals attending weekly. During those 17 months, 481 of those new followers were baptized, and many of those are already discipling others.

Now, some years later, that field has seen groups multiply over 16 generations (the original group has had great-, great-, great-, great- [to the 16th generation] spiritual grandchildren). This movement has grown to the point that as of the end of 2017, 3,434 people meet in these groups. During May 2018, 316 people gave their lives to Christ and were baptized, bringing the total added in early 2018 to 1,254. Also during May 2018, 84 new groups sprang to life, making a total of 293 groups so far during 2018.

As a whole, our workers worldwide have seen a major increase in fruit since transitioning to DMM practices. (See

accompanying graphs.) During 2018, God raised up 1,549 new simple churches, with 5,546 baptisms, and a combined attendance (as of the end of 2018) of 41,191 souls. God is at work through the 278 Team Expansion missionaries in some 40 countries.



The Transition

In years past, we've heard some horror stories about transitioning to DMM models from the traditional, "proclamational" (or attractional) approach. Some agencies like ours have reported that when they changed to DMM approaches, they lost 30 or 40% of their personnel. Apparently, some people don't like to change. Thanks only to God above, we haven't yet seen that kind of disenfranchisement. Here are some factors that might be helping us -- but keep in mind [disclaimer], these are only guesses, *and* problems could arise at any time.

- From our early roots, our organization has always treasured innovation. One of our seven Great Passions is, "Creative, strategic perseverance until the results are achieved."
- We had pushed "extraordinary prayer" from the outset as well. Our first publication was a prayer calendar for our first field. Garrison's writing just sealed the deal even further. So when DMM practices came along, they seemed culturally appropriate because they were already part of our DNA.
- It was hard to deny the fruit. First, we observed it in the case studies we saw and in the stories told by trainers. But then, a couple of our early-adopting teams experienced similar harvests. How could we argue with God's blessing on their ministry?
- Several of our senior leaders quickly embraced DMM practices. I, however, wasn't among them. I wasn't opposed. But I initially had trouble grasping it. The training seemed too "fuzzy." It wasn't until I broke it down into practical, bite-sized steps that I could see it as doable. (See the outcome at www.MoreDisciples.com)
- We purposely decided not to rush people into this transition. We allowed them time – in fact, years. Once they saw fruit among their peers, it became easier for them to transition.
- Stories helped ease the jump. We changed names of people and places -- but told plenty of illustrations to convey the reality. Some stories were good news, while others were sobering.
- Senior leaders gently and humbly modeled the behavior for me (their president). But for complete alignment, I had to become personally involved. I couldn't just teach it. I had to *do* it.

If your organization or church is considering transitioning to DMM principles, try one or more of these options:

- Listen to the podcasts and read the blog entries at www.MoreDisciples.com.
- Take a "trial" group through the Zume training material at www.ZumeProject.com. (Both Zume and MoreDisciples are free of charge.)
- Read *Stubborn Perseverance* by James Nyman and Robby Butler.
- Read *T4T: A Discipleship Re-Revolution*, by Steve Smith and Ying Kai.
- Read *Miraculous Movements: How Hundreds of Thousands of Muslims Are Falling in Love with Jesus* by Jerry Trousdale.
- Read *The Kingdom Unleashed: How Ordinary People Launch Disciple-Making Movements Around the World* by Jerry Trousdale and Glenn Sunshine.

Don't hesitate to contact Team Expansion for more updates on our journey -- www.teamexpansion.org.

42. Moving an Organization from Routine Mission to Launching Movements: Following God's Call to Make Disciples of all *Ethnē*

By S. Kent Parks, Ph.D.[120]

Our organization (originally called *Mission to Unreached Peoples)*, founded in 1981, used a mission approach typical of many at that time. Ministry activities included helping refugees, providing literacy training, teaching in colleges, ministry to those in prostitution, etc. Success was defined by the number of missionaries sent rather than by what those missionaries produced.

In 2007, the Board of Directors and field leaders felt led to become more strategic and to seek someone to lead that change. The main change process took five years – and is ongoing. In 2010, our agency formally accepted God's call to become an organization focused on equipping people (both in BEYOND and globally) to catalyze movements. We invited everyone in the organization to become part of a movement catalyst team but did not require everyone to change – and all new personnel would join under the new pattern. After a 10-year transition, everyone in the organization is now to be a part of a Church Planting Movement (CPM) catalyst team. Our

[120] Kent Parks is a globally connected mission leader and speaker, President and CEO of BEYOND (www.beyond.org). He has led BEYOND since 2008. He and his wife Erika, (Beyond's Director of Training), served 20 years as missionaries in Southeast Asia, where they focused on reaching whole Muslim Unreached People Groups (UPGs). He also serves as Co-Facilitator for the Ethne Global UPG Initiative (www.ethne.net). Prior to mission service, Kent served as a pastor for seven years and as a seminary professor, and he has a Ph.D. in mission strategy.

complete focus is on catalyzing movements which result in large numbers of reproducing disciples and reproducing churches, and in transformation of whole groups and societies.

Change is difficult, no matter how well done and no matter how fully all personnel participate in the change process. For us, the participation included several meetings where global inequities, biblical patterns, and information from modern movements were presented. In each of these meetings, field personnel decided that focusing on movements was the way forward. Yet many struggled when actual implementation of such an approach became evident. Many were unwilling to lay aside good yet traditional approaches which did not multiply disciples. Many had not anticipated what changes would be needed. In the first seven to eight years, we lost two thirds of our missionaries – some to normal missionary attrition causes but many who would not accept the new approach even though they still had the option to continue in whatever traditional mission effort they chose.

Amazingly, even with reduced numbers we became exponentially more effective. In six years of implementation (2013-2018), God used BEYOND to partner with many local teams in launching over 57,000 new churches and seeing about 500,000 new disciples baptized! We did so by a determined focus on our new goals, an unswerving commitment to change anything which kept us from achieving those goals, and a strong commitment to mutual accountability. Those who remained became equipped to make disciples who reproduce, churches who reproduce, and leaders who reproduce.

Moving an Organization from Routine Mission to Launching Movements: Following God's Call to Make Disciples of all *Ethnē*

Changing from routine missions to focusing on multiplying disciples, leaders, churches and movements requires great determination, hard work, and willingness to pay the price. Yet unless change occurs, the global body of Christ will continue to fall short in obeying Jesus' command to make disciples among all *ethnē*.

Key Steps in Our Process Included:

Facing Reality: Leaders are responsible to help their organizations face reality. The difficult reality we faced was that traditional mission efforts are losing ground globally in spite of several decades of emphasis on reaching Unreached Peoples. In the early 1980s, about 1.1 billion people had no access to hear or see Jesus' Good News in their own setting. By 2007, that number had grown to about 1.8 billion people.

Our Board of Directors and field leaders were shocked when they heard stark information about the inadequacy of traditional mission approaches. They were stunned that only a miniscule percentage of global missionaries and mission funding was focused on reaching the 30+% of the world which had no access to the Gospel. In fact, the vast majority of Christian mission funding and personnel were focused on "Christianized" people groups which had significant percentages of believers and many Christian resources. We became willing to examine what changes were needed to address these huge inequities and to give all our focus to reaching those who have never heard the good news of Jesus.

Aligning All Toward the End-Vision: Our end-vision must be a vision which truly impacts global realities. Matthew 24:14, Matthew 28:16-20, Revelation 5:9 and Revelation 7:9 clearly

illustrate Jesus' end-vision. Any mission efforts which do not substantively contribute to making disciples of all *ethnē* (not just some) should be discarded. Every effort should be effective and aligned to move toward the end vision. As one of the leaders of *Ethnē* (a global UPG-focused network) has said, we must recognize that Church Planting Movements among the lost are not just one more strategy. Rather we must consider how various mission specialties --- translation, ethno-arts, youth, sports, business, prayer, etc. --- can each contribute to movements among the unreached.

Defining Mission Strategy to Achieve the End-Vision: We became willing to re-examine our definition of mission in light of the stark injustice of people never having their first chance to hear of Jesus. The old definition was an assorted mix of activities defined as *mission*. Like many organizations, this agency had mainly measured activity (e.g. number of missionaries sent, kinds of ministries started, money donated, etc.) rather than results. In fact, some of the leaders felt that we should not try to measure results. They believed: "We should just be faithful and leave the results to God" -- despite the fact that the book of Acts often describes measured results.

Our Board of Directors and field leaders studied Jesus' mission model (as seen especially in Luke 8, 9 and 10). Jesus commanded his followers to make disciples of **all** *ethnē*. Jesus promised that this good news of the Kingdom would be heralded in all the world as a sacrificial testimony to all *ethnē* and only then would the end come. Jesus promised he would build his *ekklēsia* (church). His *ekklēsia* would do many things, including feeding the poor, helping widows and orphans, healing the sick in Jesus' name, and making disciples who also reproduce.

Our collective leadership realized Jesus' model was reproducible, scalable and multiplicative. It could exceed population growth. It could give birth to tens of thousands of believers in thousands of churches which would meet millions of needs. Our leadership agreed to change.

Agreeing and Committing to a New Vision and Mission: In light of this decision to focus on end-vision results, the Board of Directors and field leaders were now ready to define our God-given Vision and Mission.[121] Our Vision Statement became to "*see all unreached peoples group reached*" and "*Jesus' command to make disciples of all ethnē fulfilled*." His Mission Statement for us became to catalyze "*Church Planting Movements to transform unreached people groups.*"

We believe God has provided several major models of disciple-making movement processes which all have resulted in Church Planting Movements. We as an organization are committed to using these various models and blending the best aspects of each model. Our personnel have the freedom to examine and adapt from these various approaches, including but not limited to T4T (Training for Trainers), Disciple Making Movements (known for the Discovery Bible Study process), 4Fields, etc.

Aligning Every Part of the Organization to the Vision and Mission: The new Vision and Mission required major changes within the organization. Old patterns, which had been built to

[121] A vision statement defines where a group will be when the God-given job is done. A mission statement defines the method God has assigned the organization.

fulfill the old organizational purposes, were changed, updated or removed. Some major changes required included:

1. The Board of Directors moved from being a Managing Board (making many day-to-day decisions) to being a Governing Board. They now set the direction and hold the CEO (and the global leadership team) accountable to fulfill the new mission. This change allowed the CEO, the other executive leaders, and the field leaders to move more quickly and effectively in making many other changes.

2. We realigned field structures and teams. Our vision was to disciple all *ethnē* and their sub-segments. So we moved away from country structures to build Affinity Bloc teams which focused on all the families of people groups in an Affinity Bloc, no matter in which country they lived. With this structure, field leadership could focus on strategy rather than routine management of field personnel.

3. We committed to the radical balance of being a "vision-led" rather than a "field-driven" or "centrally driven" organization. A field-driven organization (led primarily by field leaders) can lose sight of the global picture and major changes needed. A centrally driven organization may be unable to move quickly and innovate effectively because key decision makers serve too far from the point of action. A vision-led organization seeks to balance major initiatives required by a global strategy with flexibility to innovate well and quickly by teams closest to each situation.

   Our commitment to shared leadership is strong. We

seek to measure all we do by whether it aligns with the Vision and Mission. Different decisions are given to or shared by different leaders. All are mutually accountable for the decisions for which they are responsible.

4. The field personnel were re-equipped. Our home team and field teams were reorganized to align with the new vision. Our global leaders and our field leaders then spent several months praying and meeting to define together our Core Values (our organizational culture) to fulfill this calling. After that, God gave our organization a new identity.

   In other words, God first led us to allow him to totally change the main concept or "engine" of the organization. He then led us to a new name which would emphasize his new calling for us. Through various verses, including Ephesians 3:20, God promised to do far **beyond** all we can ask or imagine. Thus, the new identity of BEYOND emerged.

5. We rebuilt every process to align with and serve the Vision and Mission. Equipping efforts were designed to be simple, deep and immediately reproducible for additional missionaries and new disciples. We developed a proactive member health model to replace the more passive member *care* model which had required experts to provide most of the care. The member health efforts focused on equipping workers to be healthy and reproduce health in themselves and in their teams.

We have redesigned all equipping processes to be obedience-based. All new missionaries are required to fulfill Phase 1 requirements.[122] Phase 1 equipping involves learning to make reproducing disciples in their home setting prior to acceptance to the organization. In Phase 2, they are mentored by a CPM-experienced field leader or team while learning to make reproducing disciples in a cross-cultural setting.

6. All field personnel in the organization are a part of a movement catalyst team. This emphasis incorporates many spiritual giftings into an "apostolic band" of workers who together will launch the church planting movements.

7. We also prioritize helping any non-BEYOND team, church or organization in the world who wants help becoming a movement catalyst. This commitment to global collaboration comes from our core belief that God has called his Body to fulfill the Great Commission *together*. Thus we are committed to share any resources possible to help God's people fulfill this calling. The emergence of the global 2414 Initiative, in which we eagerly participate, accelerated our timeframe due to the urgency of the God-given 2025 goal.

<u>Some of What Our Organization Learned About a Change Process Included</u>:

[122] For more explanation of the equipping phases, see "A Global Transformation of Missionary Training" by Chris McBride, in the November-December 2018 issue of *Mission Frontiers*.

1. Doing the hard work of change can bring exponential results. From 2013 (when implementation began) to 2018, over 57,000 churches have been launched, a similar number of leaders equipped, and about 500,000 new baptized disciples (who are also making new disciples) have joined the Body of Christ.

2. Change is hard, no matter how well the processes are implemented. While mistakes were made, much of the process we followed was very sound.

3. Casting aside mission patterns and traditions is very hard, even when Jesus' model is proven more effective and is visible in current movements. We were surprised that many missionaries would not even consider this paradigm which would make them more effective.

4. We needed to make the hard choices of changing leaders (both field leaders and home staff leaders) sooner rather than later if those leaders were unwilling or unable to help lead change. Prolonging the change only extends difficulty for the team and for that leader.

5. All key leadership must be united, totally focused, and undeterred in efforts to reach the ultimate goal, for changes to move forward well.

6. Launching movements, especially among Unreached People Groups, will require everyone in the organization to be willing to suffer for Jesus' sake. Jesus, the apostles, and the early church suffered to advance God's kingdom. We must not allow forward

motion to be hindered by fear, hesitation, or settling for the lowest common denominator.

7. Any suffering is worth it to see reproducing groups of "obeyers" ("disciples") learn to love and obey Jesus and his Word. They become a true *ekklesia* which feeds the poor in their neighborhood, frees women from sexual oppression, helps widows, and loves their enemies. They become the local embodiment of Christ's kingdom within their culture. They join in making reproducing disciples who help complete the Great Commission.

Why change? To obey Jesus more completely. To bear fruit, more fruit and much fruit (cf. John 15). To see lives and whole societies changed.

Change is hard. But it's worth the effort to see movements to Christ emerge among all peoples and places. We have joined in the global 2414 Initiative to do all we are called to do to see this happen by 2025, God willing.

Conclusion

This gospel of the kingdom will be proclaimed throughout the whole world as a witness to all peoples, and then the end will come. (Matthew 24:14, Editor's Translation)

43. What Does It Cost to Behold the Beauty of the King?

By Dr. Pam Arlund and Dr. Mary Ho[123,124]

The gospel of the kingdom being preached over the whole earth is the hope and plea of every believer and the high point of Matthew 24. In fact, Matthew 24 answers one of the critical questions that God's people have been asking since the foundation of the earth: What does it cost to see God's name be made "great among the nations, from where the sun rises to where it sets?" (cf. Malachi 1:11, NIV). What will the generation that fulfills Matthew 24:14 have to endure in that last generation?

In truth, we are privileged to be the generation that can say that there is literally no time zone in which Jesus is not worshipped. However, within each time zone, there are dark pockets where Jesus is not known and worshipped. This should not be so.

---

[123] Edited from an article originally published in the January-February 2018 issue of *Mission Frontiers,* www.missionfrontiers.org, pp. 42-53.

[124] Mary Ho is the International Executive Leader of All Nations Family, which makes disciples, trains leaders, and catalyzes church movements among the neglected peoples of the world. Mary was born in Taiwan and first heard about Jesus from missionaries in Swaziland where she grew up. Her husband John's family became Christians through Hudson Taylor's ministry. Therefore, John and Mary are passionate about continuing to be part of Jesus being worshipped by all peoples.
Pam Arlund is the Global Training and Research Leader in All Nations Family. Pam worked in an unreached people group of Central Asia for many years. To serve them well in disciple making and church planting, she also learned how to be a linguist and a Bible translator. She longs to be a worshipping warrior with Jesus.

Although we love Matthew 24:14, we tend to avoid the rest of the chapter. This is because Jesus makes it clear there will be many calamities in the earth leading up to when God is finally glorified among all the peoples of the earth. For example:

- War on a global scale (v.6-7)
- Famines and earthquakes (v.8)
- Persecution and being put to death (v.9)
- Hated by all nations (v.9)
- Many will renounce their faith (v.10)
- False prophets (v.11, 22-6)
- Increase of wickedness (v.12)
- Love of most grow cold (v.12)
- Multiplied lawlessness (v.12)

Jesus makes it clear that this coming of the kingdom is not neat, easy, or tidy. However, in this same passage, He gives us at least five ways that believers are to have "true grit" so we can stand firm until the end (v. 13).

1. *Jesus tells us to be mobile and nimble*. He points out that we must be able to flee at a moment's notice (v. 16). This advancement of the kingdom will take us off guard. So, we must be ready for sudden opportunities and change our lives, priorities, and plans quickly. The current refugee crisis is one such opportunity. More Muslims have come to Christ in this century than in all previous centuries of Islam. Those who responded to the refugee crisis have seen many Muslims come to Christ. But many had to stop our regular work to respond to this opportunity born of upheaval. There will be other opportunities in the future, and we have to be ready to respond quickly to the move of God. In fact, it appears that these calamities might also create

unprecedented opportunity for the establishment of Kingdom Movements, but only if the people of God are mobile and nimble.

2. *Jesus tells us we will have to flee but we can ask Him for mercy* in the midst of our difficulties (v. 20). We are to be people of persistent prayer. This is not the kind of prayer that takes a few minutes. Nor will this be the kind of prayer in which we beg God to act. This will be the sons and daughters of the King militantly battling alongside their Heavenly Father (cf. Ephesians 6) against foes who are not seen but whose deeds are felt. This is the kind of prayer that is both hard and full of joy.

3. *Jesus tells us to keep watch* (v. 42). This means being aware of the strategies that God is carrying out. We are warned to be aware of false prophets. How can we distinguish false prophets from real prophets? By knowing the heart of the King. He captures our heart, soul, mind, and strength. And, when He does this, we have the power to be bold, be brave, live differently, love the unlovely, love our enemies, and endure hardship. This 1 Corinthians 13 love is "…not a patient, resigned acquiescence, but an active, positive fortitude. It is the endurance of the soldier who, in the thick of the battle, is undismayed."[125]

4. *Jesus tells us to be good trustworthy servants* (v. 45), to give to those in need of food. The passage does not seem to be literally about food, but an analogy. Unlike natural famines, where we respond with food aid to

[125] Leon Morris, *I Corinthians*. Leicester: Inter-Varsity Press, 1988, 182.

the neediest, we often send workers who are supposed to relieve spiritual famine to places where there is an excess of spiritual resources. This analogy helps us to understand why we prioritize the neglected peoples of the earth. We have to be honest and ruthless with ourselves to see whether our Great Commission workers are truly working where the spiritual need is greatest.

5. *Jesus tells us to not be attached earthly things*. He points out that we should not go back and get our things (v. 17-18). Living this way is different than how our neighbors live. We live not for our own fleshly desires of entertainment, wealth, and beauty (cf. Romans 8:5). Instead, we live for the beauty of the King. This means spending less time for our own pleasures, but instead working harder for the welfare of others, giving away our time and money, and living for an unseen glory.

To live for the beauty of the King will require sacrifice—extreme sacrifice, sacrifice that hurts. However, with the sacrifice, it says in Malachi 1:11, that in every place where His name is great among the nations, there is the fragrant incense of our pure offerings. No sacrifice is too great if it makes His Name greater among the nations.

Jesus' promise in Matthew 24:14 will be fulfilled. The gospel of the Kingdom WILL be proclaimed throughout the world as a testimony to all the peoples. Are we willing to make the sacrifices necessary to see this vision fulfilled in our generation?

Epilogue: What is God Calling *You* to Do?

By Dave Coles[126]

Almost 2000 years ago Jesus gave his followers this marvelous promise:

"This gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come." (Matthew 24:14).

His disciple Peter wanted to make sure that God's people didn't miss the implication that Jesus' great promise implies ***action steps*** *for every one* of his followers:

Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and ***speed its coming****.* (2 Peter 3:11-12a, NIV, emphasis added)

In our generation God has poured out his Spirit to bring major strides toward the fulfillment of Jesus' promise. Disciples from all around the world have caught the vision and taken radical steps to make more disciples who make more disciples. In this book you have seen just a few examples of the amazing work God is doing in our day.

The question now is: "What will *you* do, to take up your rightful place in fulfilling Jesus' great promise? What practical

[126] Dave Coles is an encourager and resourcer of Church Planting Movements among unreached groups, serving with Beyond (http://beyond.org/). After 10 years of pastoral ministry in the US he served in Southeast Asia for 24 years.

action steps would God's Spirit like to lead *you* into, to help speed the day of Jesus' return?"

We invite you, in fact *challenge* you: don't simply close this book and feel blessed at reports of God's Kingdom advancing in marvelous ways. Take some time to ask: "Lord, what is *my* best role in making disciples of all nations? What do you want to do in *my* spheres of influence, to increase disciplemaking? How can I invest my gifts, time and resources to play a role in urgently bringing the gospel of the Kingdom to every unreached people and place through Church Planting Movements?

After you ask, take time to *listen*. God is very willing to answer and guide when his children ask questions like these. Finally, share with other people how you feel God leading you. Encourage those people to join you in this effort. Don't let the inspiration be like a fleeting glance in a mirror. Let this be a major step of obedience, to increasingly orient your life and ministry around the reaching of all peoples, for the glory of God.

Appendices

This gospel of the kingdom will be proclaimed throughout the whole world as a witness to all peoples, and then the end will come. (Matthew 24:14, Editor's Translation)

Appendix A: Definitions of Key Terms

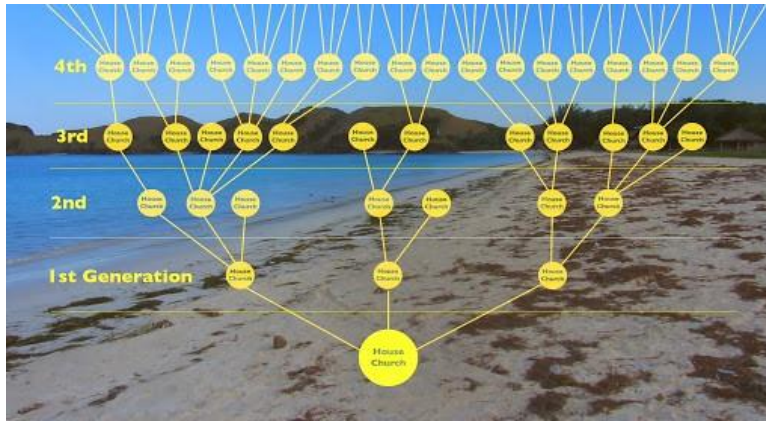
For more information on many of these, as well as other resources, see www.2414now.net/resources.

The Result and the Process: When modern "kingdom movements" began to emerge in the 1990s, the term "Church Planting Movements" (CPMs) was used to describe the visible **results**. Jesus promised to build his church, and these CPMs show him doing that in marvelous ways. He also assigned his followers a specific role toward that result: to make disciples of all *ethnē*. Our job is to implement the disciple-making ***processes*** by which Jesus builds his church. These processes, done well, can ***result*** in Church Planting Movements.

24:14 is not focused on just one set of tactics. We acknowledge that various individuals may prefer one approach or another or a combination thereof. We will continue to learn and use various methods – provided that they employ the proven biblical strategies resulting in reproducing disciples, leaders and churches.

As CPMs emerged, best practice strategies and tactics to make reproducing disciples began to be identified and passed on. God has shown his creativity by using several sets of disciple-making **"tactics" or processes** to result in CPMs. These include: Disciple Making Movements (DMM), Four Fields, and Training for Trainers (T4T), as well as a variety of very fruitful indigenously developed approaches. Closer examination of these approaches indicates that: 1) the CPM principles or strategies are *mostly* the same; 2) these approaches all are bearing fruit by reproducing disciples and churches; and 3) all reciprocally influence the other sets of tactics.

Key Definitions:



CPM – **Church Planting Movement (result):** a multiplication of disciples making disciples, and leaders developing leaders, resulting in indigenous churches (usually house churches) planting more churches. These new disciples and churches begin spreading rapidly through a people group or population segment, meeting people's spiritual and physical needs. They begin to transform their communities as the new Body of Christ lives out kingdom values. When consistent, multiple-stream 4th generation reproduction of churches occurs, church planting has crossed a threshold to becoming a sustainable movement.

DMM – **Disciple Making Movement (a process toward a CPM):** focuses on disciples engaging the lost to find persons of peace who will gather their family or circle of influence, to begin a Discovery Group. This is an inductive group Bible study process from Creation to Christ, learning directly from God through His Scripture. The journey toward Christ usually takes several months. During this process, seekers are encouraged

to obey what they learn and share the Bible stories with other. When possible, they start new Discovery Groups with their family or friends. At the end of this initial study process, new believers are baptized. They then begin a several-month Discovery Bible Study (DBS) church-planting phase during which they are formed into a church. This process disciples the Discovery Group into a commitment to Christ, leading to new churches and new leaders who then reproduce the process.

Four Fields (a process toward a CPM): The 4 Fields of Kingdom Growth is a framework for visualizing the five things Jesus and his leaders did to grow the Kingdom of God: entry, gospel, discipleship, church formation, and leadership. This can be discovered from Mark 1. It follows the model of the parable of the farmer entering new fields, sowing seed, watching it grow even though he knows not how, and when the time is right, cutting and bundling the harvest together (Mark 4:26-29). The farmer works with the reminder that it is God who gives the increase (1 Corinthians 3:6-9). Like Jesus and his leaders, we need to have a plan for each field, but it is God's Spirit that causes the growth. The 4 fields is usually trained sequentially, but in practice, the 5 parts happen simultaneously.

T4T (a process toward a CPM): a process of mobilizing and training all believers to evangelize the lost (especially in their *oikos* or circle of influence), disciple the new believers, start small groups or churches, develop leaders, and *train these new disciples* to do the same with their *oikos*. Discipleship is defined as both obeying the Word and teaching others (hence, trainers). The goal is to help every generation of believers to train trainers, who can train trainers, who can train trainers. It equips trainers using a three-thirds process of discipleship each week – 1) **looking back** to evaluate and celebrate

obedience to God, 2) **looking up** to receive from his Word and 3) **looking ahead** by setting prayerful goals and practicing how to impart these things to others. (This three-thirds process is also being used in other approaches.)

Definitions:

1st Generation Churches	The first churches started in the focus group/community.
2nd Generation Churches	Churches started by the 1st generation churches. (note that this is not biological or age-related generations).
3rd Generation Churches	Churches started by 2nd generation churches.
Bi-Vocational	Someone who is in ministry while maintaining a full time job.
Church Circle	A diagram for a church using basic symbols or letters from Acts 2:36-47 to define which elements of the church are being done and which need to be incorporated.
Discovery Bible Study (DBS) is the Process & Discovery Group (DG) is the People	A simple, transferable group learning process of inductive Bible study which leads to loving obedience and spiritual reproduction. God is the teacher and the Bible is the sole authority. A DBS can be done by pre-believers (to move them toward saving faith) or by believers (to mature their faith). A DG for pre-believers begins with finding a Person of Peace (Luke 10:6), who gathers his/her extended relational network. A DG is

	facilitated (*not* taught) by using some adaptation of seven questions: 1. What are you thankful for? 2. What are you struggling with / stressed by? After reading the new story: 3. What does this teach us about God? 4. What does this teach us about ourselves / people? 5. What is God telling you to apply / obey? 6. Is there some way we could apply this as a group? 7. Who are you going to tell?
End Vision	A short statement that is inspirational, clear, memorable, and concise, describing a clear long-term desired change resulting from the work of an organization or team.
Five-Fold Gifting	From Ephesians 4:11 – Apostle, Prophet, Evangelist, Shepherd (Pastor), Teacher. APEs tend to be more pioneering, focusing on expanding the kingdom among new believers. STs tend to be more focused on depth and health of the disciples and churches, focusing on the same people over longer periods of time.
Generational Mapping	Multiple Church Circles linked generationally into streams to help determine the health of each church and the depth of generational growth in each stream.

Great Commission Christian	A Christian committed to seeing the Great Commission fulfilled.
Great Commission Worker	A person committed to investing their best time and effort in fulfilling the Great Commission.
Hub (CPM Training Hub):	A physical location or network of workers in an area that trains and coaches Great Commission workers in practically implementing CPM practices and principles. The hub may also involve other aspects of missionary training.
CPM Training Phases (for Cross-Cultural Catalyzing)	• Phase 1 Equipping – A process (often at a CPM Hub) in the home culture of a team (or individual). Here they learn to live out CPM practices among at least one population group (majority or minority) in their context. • Phase 2 Equipping – A cross-cultural process among a UPG where a fruitful CPM team can mentor new workers for a year or more. There the new workers can see CPM principles in action among a group similar to the UPG on their hearts. They can also be mentored through general orientation (culture, government, national church, use of money, etc.), language learning, and establishing healthy habits in cross-cultural life and work.

	• Phase 3 Coaching – After Phase 2, an individual/team is coached while they seek to launch a CPM/DMM among an unserved population segment. • Phase 4 Multiplying – Once a CPM emerges in a population segment, rather than the outside catalyst(s) exiting, they help expand the movement to other unreached groups both near and far. At this stage, movements are multiplying movements.
IOI (Iron on Iron)	An accountability session: meeting with leaders, reporting on what is happening, discussing obstacles, and solving problems together.
Legacy Churches	A traditional church that meets in a building.
Majority World	The non-Western continents of the world, where most of the world's population lives: Asia, Africa and South America.
MAWL	Model, Assist, Watch, Launch. A model for leadership development.
Movement Catalyst	A person being used by God (or at least aiming) to catalyze a CPM/DMM.
Oikos	The Greek word best translated "household." Because households in the NT context were normally much larger than just a nuclear family, the term can well be applied as "extended family" or

	"circle of influence." Scripture shows that most people come to faith in groups (*oikos).* When these groups respond and are discipled together, they become a *church* (as we see, for example, in Acts 16:15; 1 Cor. 16:19 and Col. 4:15). This biblical approach also makes sense numerically and sociologically.
Oikos Mapping	Diagram of a plan to reach family, friends, coworkers, neighbors with the Good News.
Oral Learner	Someone who learns through stories and orality, may have little to no literacy skills.
Person of Peace (POP)/House of Peace (HOP)	Luke 10 describes a person of peace. This is a person who receives the messenger and the message and opens their family/group/community to the message.
Regional 24:14 Facilitation Teams	Teams of CPM-oriented leaders serving in specific regions of the world, committed to implementing the 24:14 vision in their region. These regions roughly follow the United Nations geoscheme[127]. However, as 24:14 is a grassroots effort, regional teams are forming organically and do not perfectly mirror the United Nations geoscheme.
Stream	A multi-generational, connected chain of church plants.
Sustainability	The capacity to endure. Sustainable methodologies allow a church or

[127] https://en.wikipedia.org/wiki/United_Nations_geoscheme

	community to continue an activity for years to come without further outside assistance.
Unengaged UPG (UUPG)	A subset of global UPGs; a UPG not yet engaged by a church planting team.
Unreached People Group (UPG)	A sizable distinct group that does not have a local, indigenous church that can bring the gospel to the whole group without the aid of cross-cultural missionaries. This group may be variously defined, including but not limited to ethno-linguistic or socio-linguistic commonality.

Appendix B: 24:14 FAQ: Clarifying Some Misconceptions

By Tim Martin[128] and Stan Parks[129]

1. **24:14? Who are you?**

We are a coalition of like-minded individuals, practitioners and organizations who have made a commitment to a vision: seeing movements in every unreached people and place. Our initial goal is see effective kingdom movement engagement in every unreached people and place by December 31, 2025. We do this based on four values:

1. **Reaching the unreached** in line with Matthew 24:14 – bringing the gospel of the Kingdom to every unreached people and place.
2. Accomplishing this **through Church Planting Movements,** involving multiplying disciples, churches, leaders and movements.
3. Having a wartime sense of **urgency** to engage every unreached people and place with a movement strategy by the end of 2025.
4. Doing these things **in collaboration** with others.

[128] After a career in international oil and gas where Tim served as VP of International Exploration and Development, in 2006 he became the first missions pastor at WoodsEdge Community Church in Spring, Texas. His role became more focused in 2018 when he became the "Pastor of Disciple-Making Movements." Tim has been a student and trainer in biblical movements for several years and has a passion to see Matthew 24:14 fulfilled.

[129] Edited from an article originally published in the January-February 2019 issue of *Mission Frontiers,* www.missionfrontiers.org, pp. 38-40.

2. **Why do you use the name 24:14?**

Matthew 24:14 forms the cornerstone for this initiative. Jesus promised: "This gospel of the kingdom will be preached in the whole world as a testimony to all nations (*ethnē*), and then the end will come" (NIV). Our focus is to have the gospel go to every people group on earth. We long to be in the generation that finishes what Jesus began and what faithful workers before us have given their lives to. We know that Jesus waits to return until every people group has had an opportunity to respond to the gospel and become part of His Bride.

3. **Are you setting 2025 as the year that all nations will be reached?**

No, our goal is to **engage** every unreached people and place with an effective kingdom movement strategy by December 31, 2025. This means that a team (local or expat or combination) equipped in movement strategy will be on location in every unreached people and place. We make no claims about when the Great Commission task will be *finished*. That is God's responsibility. He determines the fruitfulness of movements.

4. **Why do you feel such urgency in moving this forward?**

2000 years have passed since Jesus spoke the Great Commission. 2 Peter 3:12 tells us to "hasten the day of his return." Psalm 90:12 tells us to number our days. A group of 24:14 founders waited on the Lord and asked if we should set a deadline or not. We felt Him telling us that by setting an urgent deadline, we could make wiser use of our time and make the sacrifices needed to fulfill the vision.

5. **Are you trying to get all missions organizations to align around your strategy?**

No, we recognize that God has called many churches, mission organizations and networks to specialized ministries. The 24:14 Coalition consists of people and organizations focused on catalyzing movements. Some have already done and are doing this; others are working toward that end. Various organizations and workers have unique methods and tools but we all share many of the same CPM distinctives. These are strategies based on applying in modern contexts patterns of disciple-making and church formation we see in the Gospels and the book of Acts.

6. **There have been other attempts to get people to collaborate on finishing the Great Commission. What is different about 24:14?**

24:14 builds on these other good initiatives. Some of the previous ones helped the global church reach certain milestones (e.g. adopting people groups). 24:14 aims to finish what others have started by catalyzing movements. These movements can reach entire people groups and places in a sustained manner. The 24:14 coalition partners with other networks such as Ethne, Finishing the Task, Global Alliance on Church Planting Multiplication (GACX), and Global Church Planting Network (GCPN). 24:14 is unique in being led by church planting movement leaders. And experience in movements (particularly among the unreached) has increased substantially in recent years. This has resulted in much-improved "best practices."

7. **What is a “Church Planting Movement?”**

A Church Planting Movement (CPM) is defined as the multiplication of disciples making disciples and leaders developing leaders. This results in indigenous churches planting churches. These churches begin to spread quickly through a people group or population segment. These new disciples and churches begin to transform their communities as the new Body of Christ lives out Kingdom values.

When churches reproduce consistently to four generations in multiple streams, the process becomes a sustaining movement. It may take years to begin. But once the first churches start, we usually see a movement reach four generations within three to five years. In additional, these movements themselves often reproduce new movements. More and more, CPMs are starting new CPMs within other people groups and population segments.

8. **What is your definition of church?**

Acts 2:36-47.

There are a variety of definitions around the world. Yet most of these movements would agree on core elements in a definition of church. These are found in the description of the first church in Acts 2. In fact, many movements lead a newly baptized group of disciples to study Acts 2. They then begin to pray and work out how they can become this type of church. We encourage you to do this exercise with your own church.

These churches go on to study and apply many more aspects of being church from the New Testament. We encourage you to have a definition of church, no more and no less than the New Testament gives us.

9. **Are there CPMs in the Bible?**

"Church Planting Movement" is a modern term to describe something that has happened throughout Church history.

Church Planting Movements have existed since the first century of the Christian era. You only have to read between the lines to see Church Planting Movements as the back-story for the rise of Christianity from Christ to Constantine. In the Book of Acts, Luke reported that: "all the Jews and Greeks who lived in the province of Asia heard the word of the Lord" (Acts 19:10, NIV). The Apostle Paul commended the Thessalonians through whom "the Lord's message…has become known everywhere" (1 Thess. 1:8a, NIV), and near the end of his life declared: "there is no more place for me to work in these regions" (Romans 15:23a, NIV), because of his desire "to preach the gospel where Christ was not known" (Romans 15:20a, NIV).[130]

10. **Is the CPM approach against traditional churches?**

God is using many kinds of churches to accomplish His purposes in the world. We are all parts of the Body of Christ and we need to honor each other. At the same time, church history and current global realities make this very clear: the Great Commission cannot be completed using only traditional church models. The amount of resources needed for a traditional Western-style church does not allow for Kingdom growth to exceed population growth. Also, cultural patterns from the Western world often make a poor medium for

[130] This paragraph is excerpted and edited from "10 Church Planting Movement FAQs" (http://www.missionfrontiers.org/issue/article/10-church-planting-movement-faqs) by David Garrison, in the March-April 2011 issue of *Mission Frontiers.*

bringing the gospel to non-Westerners. And most of the world's unreached peoples are non-Western. The primary push for CPMs is to reach those not being reached and unlikely to be reached by traditional church patterns. Simple and easily reproducible biblical patterns offer the best hope for bringing the gospel to all peoples. God is using patterns such as these to bring CPMs among the unreached. So for anyone serious about reaching the unreached in significant numbers, we strongly recommend ministry patterns aiming to catalyze a CPM.

11. **Doesn't rapid multiplication increase the possibility for heresy?**

Actually, heresy seems *less* prevalent in movements than in some traditional churches. This is because of the very interactive nature of their discipleship. The enemy sows seeds of heresy among groups of believers whether in movements or traditional churches. The question is not whether the enemy will sow such problems. The question is whether we are equipping disciples and churches to guard against false teachings and address them when they arise. Even the New Testament church faced such challenges. Equipping believers to rely on Scripture as their authority and study the Scripture together as the body (one example is that in Acts 17:11 the Bereans seem to have received and examined the Scripture together) helps guard against creative and eloquent false teachers.

Heresy usually comes from influential, dynamic, and persuasive leaders and/or institutions. We avoid and deal with heresy by going back to God's Word and self-correcting according to God's Word. The strategies movements use to make disciples are very Bible-based. They bring questions back

to the Word of God, in order for God's Word to be the source for answers, not a human authority.

A focus on obedience-based discipleship instead of knowledge-based discipleship also protects against heresy. Disciples don't just gain knowledge. The measure of their discipleship is *obedience* to that knowledge.

12. **Does rapid growth of a movement lead to shallow discipleship?**

Shallow discipleship tends to take place when new believers learn that:

- The main thing expected of them is to attend church meetings once or twice a week.
- Obedience to Scripture is encouraged but not required.
- They will receive God's most important teachings from a church leader.

Sadly, these are among the messages many believers around the world receive.
The best way to nurture real discipleship is to train new believers to:

- Interact with God's Word (the Bible) for themselves and discover (together with other believers) what it says and how it applies to their lives.
- Obey what they believe God is telling them to do through His Word.
- Share the "real situation" of their lives with other followers of Jesus, pray for and encourage one another, and apply the "one anothers" of the NT.

- Share the reality of life in Christ with those who don't yet know Him.

These patterns of real discipleship are at the heart of Church Planting Movements.

13. **Aren't movements just a fad?**

Movements have existed throughout history. Note the book of Acts, the Celtic movement led by Patrick, the Moravian movement, the Wesleyan movement, the Welsh revival, etc. A new wave of movements began in 1994. This wave is increasing exponentially through the present, with over 700 identified movements.

Like the early church, these movements are messy. They are full of humans and human weaknesses and God's strength despite those weaknesses. If you have other questions or other answers we would be glad to dialogue. You can contact us through our website at www.2414now.net.

Appendix C: Stages of the CPM Continuum

0 – CPM Team in context but no purposeful CPM plan or efforts yet

1 – Moving purposefully – Trying to consistently establish 1st generation (G1) of **NEW** believers & churches

1.1 Purposeful CPM Strategy (entry – looking for person of peace / houses of peace -- and evangelism) **activity but no results yet**

1.2 Have some *new* G1 believers

1.3 Have some *new* G1 believers and *new* groups

1.4 Have consistent *new* G1 believers

1.5 Have consistent *new* G1 believers and *new* groups

1.6 One or more *new* first generation churches

1.7 Several *new* G1 churches

1.8 G1 churches are starting new groups

1.9 Close to G2 churches (1+ G2 church)

2 – Focused – Some G2 churches (i.e. new believers/churches have started another generation)

3 – Breakthrough – Consistent G2 and some G3 churches

4 – Emerging CPM – Consistent G3 churches and some G4 churches

5 – CPM - consistent $G4^{++}$ churches in **multiple** streams

6 – Sustained CPM – Visionary, indigenous leadership leading the movement with little/no need for outsiders. Stood test of time with at least several hundred churches. (Most stage 6 CPMs have 1000 or more churches.)

7 – Multiplying CPMs – Initial CPM is now catalyzing other CPMs in other people groups or cities

NOTE: All generations counted are NEW believers and new groups/churches, not EXISTING believers and churches. Existing believers/churches are labeled **Generation 0**,

indicating that they are the baseline generation we are launching from.

Appendix D: Generational Dynamics and Challenges

By Steve Smith and Stan Parks

Movements are messy, and might not always develop as neatly and sequentially as presented here. However, as we study hundreds of movements around the world, we see that movements typically grow through seven distinct stages. Each stage represents a new breakthrough, but also brings new challenges. A brief overview of these stages and challenges follows. Since CPM so often works counter to our traditions, it is difficult to stay on track. CPM efforts need great intentionally at each stage.

First, two clarifications: when we speak of generations (Generation 1, Generation 2, Generation 3…) within a movement, we mean new groups/churches of NEW believers. We do not count the original believers, team, or churches who initially worked to start new groups. We consider the believers/churches initiating the work Generation 0, indicating that they are the baseline generation.

Also, our working definition of a church comes from Acts 2:37-47. A church is born when a number of people in a group commit to Jesus as Lord and are baptized. They then begin to live out together their love for and obedience to Jesus. Many of these churches use Acts 2 as a pattern of the main elements of their life together. These include repentance, baptism, the Holy Spirit, God's word, fellowship, the Lord's Supper, prayer, signs and wonders, giving, meeting together, giving thanks, and praise.

Stage 1: Key Dynamics For Starting a CPM Effort

- A CPM team is present, ideally working together with others.
- Initial CPM efforts are often started by outside disciples – sometimes called "alongsiders." These disciples from outside the culture work alongside cultural insiders or near-cultural neighbors.
- Movements require a shared God-sized vision, so alongsiders focus on hearing God's vision for this group.
- Movements require effective processes, so alongsiders focus on laying a foundation for these.
- Initial catalysts focus on extraordinary prayer and fasting – personally and with co-laborers.
- It is also important to *mobilize* extraordinary prayer and fasting (continues at all stages).
- One high value activity is casting vision and searching for local or near-culture partners with whom to work together.
- Developing/testing access strategies is necessary to gain opportunities to engage with lost people.
- This access must lead to searching, sowing widely and filtering for Households (or networks) of Peace (via People of Peace).
- At this stage the first Households of Peace are encountered.

Challenges for Initial CPM Efforts

- Trying to turn friendly people into Persons of Peace[131] (A real PoP is hungry.)
- Mistaking an interested individual for a Person of Peace (A real PoP can open up their family and/or network of friends.)
- Rather than training as many believers as possible to join the search, the outsider works alone to find the Persons of Peace/4th Soil[132] people.
- Not a broad and bold enough outreach
- Not relying fully on God; relying too much on "the methods" of a certain CP model
- Not working hard enough (Fully supported people should be working at this full time; people with other jobs must give significant time to prayer and outreach as well.)
- Spending time on good (or even mediocre) activities rather than on the most fruitful activities
- Focusing on "what I can do" versus "what needs to be done"
- Lack of faith ("This area is too hard.")
- Alongsiders not being doers, but rather just "trainers" who do not model what they train

----------The hardest hurdle is from 0 to 1st Generation churches----------

[131] For a description of this, see the section "Enter New Communities" in Chapter 7: "Dynamics of a CPM – Planting Rapidly Reproducing Churches."
[132] Note Matthew 13:23 where the 4th type of soil produced a harvest of 100, 60, or 30 times what had been sown. For further description of this concept, see "Cultivating '4th Soil' Disciples in Ourselves and Others," in the July-August 2017 issue of *Mission Frontiers* (http://www.missionfrontiers.org/issue/article/cultivating-4th-soil-disciples-in-ourselves-and-others).

Key Dynamics for 1st Gen Churches

- The new church must base their understanding and practice of being disciples and being the church on Scripture – not on the opinions and/or traditions of the outsider.
- They must be dependent on Scripture and the Holy Spirit, not the outsider.
- There must be a clear CPM path. Though there are many variations, CPMs have clear paths for all involved. The key elements are: 1) training believers, 2) engaging the lost, 3) discipling, 4) commitment, 5) church formation, 6) leadership formation) 7) starting in new communities.[133]
- There must be a strong and clear call to commitment.
- There must be a clear understanding of some crucial truths: Jesus as Lord, repentance and renunciation, baptism, overcoming persecution, etc.
- The outsider must not be the leader(s) of the church – they must empower and coach insiders to lead the new church.

Challenges for 1st Gen Churches

- One common failure is not finding key local co-laborers with vision (not "hired workers" doing ministry mainly for funding).
- Outsiders can sabotage growth by not having a high tolerance for error. They must avoid the temptation to become the expert. Obedience-based discipleship

[133] For further description of this path, see Chapter 7: "Dynamics of a CPM – Planting Rapidly Reproducing Churches."

corrects errors and keeps the Holy Spirit and Bible as the leaders.

- Leaders must gently move on when unproductive people don't produce.
- One mistake is mentoring people who do not mentor others.
- A related mistake is mentoring just the ministry aspect and not the whole person (personal relationship with God, family, work, etc.).
- Inexperienced alongsiders can slow or thwart growth by not knowing how to empower and release insiders to facilitate or even initiate new groups.
- Alongsiders sometimes do not realize or are not committed to the intensive coaching needed for new leaders.
- One oversight is an emphasis only on "profession of faith" and not also on renouncing allegiances that separate new believers from God.

Stage 2: Focused Growth – Initial 2nd Generation Churches

- Generation 1 (Gen 1) churches are actively growing.
- Alongsiders intentionally focus on developing Gen 1 leaders.
- Gen 1 churches are starting Gen 2 groups/churches.
- Gen 1 disciples have come to faith with movement DNA so it is more natural for them to reproduce the key dynamics and processes than it was for Gen 0 disciples.
- As the numbers of disciples and churches grow, opposition and persecution may sometimes grow in response.

- Gen 0 leaders need to prioritize helping Gen 1 leaders and churches reproduce rather than prioritizing starting new groups.

Challenges

- The CPM path has been made too complicated; it can only be done by mature Christians, not new disciples.
- Different CPM path pieces are missing; it's easy for believers to miss key elements (of the 6 items above).
- Group process is weak (looking back, looking up, looking forward);[134] accountability is weak.
- Not finding Persons of Peace/4th soil people at Gen 1
- Not setting the "follow Jesus and fish for people" DNA (Mark 1:17) within hours/days
- Not coaching the "Model-Assist-Watch-Leave" process[135] at every stage
- Not *oikos* (family and friends network) harvesting[136] at Gen 1

-----The second hardest hurdle is from 2nd to 3rd Generation churches-----

[134] For a description of these elements, see "Four Helps in Getting to Church" – "2. When you start a training group, MODEL from the beginning the parts of church life mentioned above," in Chapter 10: "The Bare Essentials of Helping Groups Become Churches: Four Helps in CPM."
[135] For a description of this process, see the "Use the Training Cycle" section in Chapter 7: "Dynamics of a CPM – Planting Rapidly Reproducing Churches."
[136] For a description of this important concept, see the "Group Conversions" section of Chapter 36: "Five Lessons the American Church is Learning from CPMs."

Stage 3: An Expanding Network – Initial 3rd Generation Churches

- Gen 1 & 2 churches are solidly established and growing.
- Multiple Gen 3 groups are starting, with some Gen 3 groups becoming churches.
- Key leaders are actively identified and being mentored and discipled.
- Strong focus on ensuring multi-generational group health and leadership development.
- Most movements are using generational trees (showing children, grandchildren, great-grandchildren churches).
- Desire for "grandchildren" churches (Gen 3) is a strong emphasis.
- Clear vision and reproducible group processes are used across the expanding network.
- Inside leaders at all levels are sharing testimonies of breakthroughs.
- Inside leader(s) with big vision has emerged and is the key catalyst(s).

Challenges

- Leaders still go to outsiders or Gen 0 Christians for answers rather than discovery from Scripture.
- Excitement over 1st and 2nd Generation can blind leaders to working toward 3rd Gen and beyond.
- Some key parts of church meetings are missing. (Vision casting, accountability, and training others make the difference between just talking about the Bible in the

group versus really growing in discipleship and reproducing disciples)
- Weak vision. Vision doesn't pass down generationally. (Early generations have greater vision than later generations.)
- Vision is not caught and owned by all or most disciples in the movement.
- Fear has set in; trying to avoid persecution.
- Poor leadership development; need to develop Timothies.
- Insufficient movement DNA in leaders/groups can stall growth. For example, groups not reproducing or local leaders not growing in their call and oversight of other generations and leaders.
- The alongsider(s) departs prematurely.

Stage 4: An Emerging CPM – Initial 4th Generation Churches

- Stable Gen 3 churches, with some Gen 4 (or even Gen 5, Gen 6) groups and churches.
- A growing group of indigenous leaders overseeing the movement.
- Local and alongside leaders intentionally seek to replicate movement DNA in all generations.
- Alongsider(s) still play key roles in mentoring key leaders.
- Intentional development of leadership networks (leaders meeting with other leaders for mutual support and learning)
- Perhaps beginning to spark work in new areas
- Internal or external challenges have helped bring maturity, perseverance, faith and growth to the leadership and churches.

- If movements get to Gen 3 churches they usually get to Gen 4 churches.
- Overcoming challenge of sharing leadership – truly raising up other leaders

Challenges

- Lack of vision for reaching beyond their natural sphere (outside their own language/people group)
- Too much reliance on one key movement leader
- Inconsistent or wrongly-focused mid-level training
- Not shifting the priority from outsiders to inside leaders and reaching new population segments[137]
- Change of key leadership
- Saturation of natural sphere (*oikos*) and not yet going cross-cultural or cross-regional
- Relying on foreign funding
- Outsiders not connected to the movement offering salaries to inside leaders
- Lack of preparation through biblical learning to resist influence of outside Christian leaders who want to "correct" their theology/ecclesiology

Stage 5: A Church Planting Movement

- Multiple streams of consistently reproducing 4th+ Generation churches (the accepted definition of a CPM)

[137] See "The S.O.I.L.S. of the CPM Continuum" by Steve Smith, in the the Nov-Dec 2014 issue of *Mission Frontiers* (http://www.missionfrontiers.org/issue/article/the-s.o.i.l.s.-of-the-cpm-continuum-the-sliding-scale-of-strategic-time-inv).

- This stage is usually reached 3-5 years after the first churches are started.
- Usually 100+ churches
- Most growth is still to come, but the core elements or processes for that sustained growth have been established or started.
- Ideally four or more separate streams
- Ideally a solid leadership team of local believers leading the movement, with the alongsider(s) mostly just working with the leadership team
- While stages 1-4 can be vulnerable to collapse, collapses rarely happen at stage 5 (and beyond).
- Since the greatest growth of movements occurs in stages 6 and 7, it is important to continue training leaders and passing on vision and movement DNA to all levels.

Challenges

- A CPM may plateau at this stage if leadership development is weak.
- Not having a clear process to track and ensure health in all generation of groups.
- The greater the quantitative and qualitative growth, the more likely outside traditional Christian groups will be motivated to offer funds in exchange for control.
- Not continuing to start new streams
- Alongsider being too involved in decision processes

Stage 6: A Sustained and Expanding CPM

- Visionary, indigenous leadership network leading the movement with little or no need for outsiders, and multiplying leadership at all levels
- Spiritually mature inside leaders
- The movement grows both numerically and spiritually
- Significant penetration and expansion throughout the people group
- Enough streams, leaders, and churches to be able to find and refine best practices to help with the continued growth of the movement
- Stable Gen 5, Gen 6, and Gen 7+ churches in multiple streams actively multiply groups and churches, with movement DNA being replicated in all generations.
- The movement has weathered strong internal and/or external challenges.

Challenges

- Up to stage 5, movements may still be "off the radar," but at stage 6, they become more well-known and navigating this can present challenges.
- This visibility can lead to opposition from traditional churches/denominations.
- This visibility can also lead to increased persecution and sometimes targeting of key leaders
- Leadership networks need to continue expanding to keep up with the expanding ministry.
- Need to continue wise use of internal and external funding.
- Stage 6 growth can be significant, but is usually limited to one people group or people cluster. To get to stage 7 often requires special vision and training to get a movement to jump to new people groups and regions.

Stage 7: A Multiplying CPM

- The CPM is usually both organically and intentionally catalyzing CPMs in other people groups and/or regions.
- The CPM has become a movement that multiplies new movements. This should be the end vision for all alongsiders when they start their work at stage 1.
- Movement leaders adopt a bigger vision to complete the Great Commission in their entire region or religious group.
- Movement leaders develop training and equipping resources to help start other movements.
- Typically, 5,000+ churches.

Challenges

- Stage 7 leaders need to learn how to equip and send others to effectively cross cultures.
- It is important to learn how to develop movement leaders who are not dependent on the original CPM leaders.
- Leading a network of multiplying movements is a very rare role. It requires relationship and mutual learning with other Stage 7 leaders from the outside.
- Stage 7 leaders have a lot to offer to the global church, but there must be intentional effort to give them a voice and for the global church to listen to and learn from them.

Key Principles (Some of the most important principles, as agreed upon by a group of 38 CPM catalysts and leaders)

- Importance of “letting go”: not all groups, disciples, leaders, will reproduce; so let some go.
- Invest deeply in those we work with – relationship with God, family, workers, character issues. Be transparent as pilgrims together.
- The mentor not only “gives” but also receives info and is vulnerable to those he/she mentors.
- Multiplying “nurture.” Avoid slowing down reproduction. Mentor new mentors to equip next generations. (Matt 10:8 – a real disciple freely receives and freely gives.)
- Create a counter-traditional Christian culture without bashing the traditional church.
- Tracking progress is important – evaluating and diagnosing for growth.
- We all start out ministries with high levels of intentionality, but we don’t always adjust as it works out into the future. We must keep that level of intentionality and reliance on God. We should not “coast” on a system already established.