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## MOVEMENTS

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FRONTIER  
VENTURES

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# CUTTING LOOSE THE ANCHORS THAT KEEP US FROM MOVEMENTS



BY **RICK WOOD**  
EDITOR OF *MF*

EDITORIAL

**I AM SURE IT IS NO SURPRISE** to our regular readers that I believe that Church Planting Movements are the biblical means, modeled by Jesus and Paul, whereby Jesus followers can become disciple-makers who make disciple-makers and plant reproducing churches. It must be our goal to foster these movements in every people so every person has access to the gospel. This is exactly what the new global 24:14 Coalition seeks to accomplish. See the Kingdom Kernels column by Steve Smith and Stan Parks in the Sept.-Oct. 2017 issue of *MF* for more information on this. And don't miss Steve Smith's latest column in this issue starting on page 40.

These rapidly growing movements are now an increasing reality around the world with over 600 documented examples of Church Planting Movements where Jesus followers really are making disciple-makers generation after generation. In this issue we have provided story after story of how Church-Planting Movement methods, frequently referred to as Disciple-Making Movements,

are transforming lives and equipping ordinary people to be disciple-makers.

But this is not typically how ministry has been done, both in churches and on the mission field. Making the transition to employing CPM principles can be difficult. But as our lead article by Doug Lucas demonstrates, when these simple methods are employed, they lead to amazing results (see pg. 6). Doug Lucas did not start out as a true believer in the CPM methodology, but the experience of the organization he leads, Team Expansion, has been one of marvelous transformation and growing fruitfulness. See the various charts and graphs in this article to see how God has blessed their efforts far beyond what they expected.

Many have looked upon these CPMs/DMMs with disbelief and suspicion, wondering, "How can these movements grow so rapidly while the church is stagnant or in decline in the U.S., Europe and other places?" The answer rests with what we have not done—equip average people to make disciples—along with all the extra-biblical things the Church has added to gospel ministry that have slowed our progress.

Like a speedboat loaded down with too much gear and too many anchors, the Church is on the verge of sinking in too many places. Forward progress is often unthinkable—survival is the

critical issue. But if we could loose this "speedboat" from all that is hindering it, then rapid progress could once again be possible. The key is to return to what is truly biblical and empower average people as the royal priesthood that they are to become entrepreneurs of new ministry—living on mission with God to make disciples. Here are a few "anchors" to consider dumping overboard.

## **Anchor #1: Traditional Structures—The Captain Rules**

We probably have all heard of churches where the focus is on serving the pastor's vision of ministry and the programs he has initiated rather than on equipping and releasing every willing believer to live on mission with God as a disciple maker and church planter. Many pastors have a very traditional view of ministry that does not include the training of the congregation for active disciple making. Under these kinds of structures the average person is encouraged to be a passive listener/follower rather than an active initiator of new ministry. The pastor can actually feel threatened by people who want to express their leadership gifts in starting new outreach efforts. People who want to establish multiplying groups or churches may be seen as a dangerous virus to control or eliminate rather than entrepreneurs of ministry that should be supported and encouraged.

One characteristic of Church-Planting Movements is that they are designed to be engines of leadership development as each person is encouraged to make disciples and establish new groups.

## Anchor #2: Restrictive Religious Practices and Doctrines

Since the time of the Apostle Paul when he employed simple, biblical and reproducible models of ministry in making disciples and planting churches, the church has added a lot of things to church ministry that are not simple, biblical or reproducible by the average person. These practices prevent movements from developing. I could make a list of things the Church typically does that limit growth and I would have people defending each of those particular practices. At whatever point CPM practices differ from what your church typically does, you will need to ask yourself, “Is this truly an essential biblical practice or simply a non-essential thing and is it worth stifling the growth of disciple-makers and the planting of reproducing churches in order to keep doing it.

## Anchor #3: A Broken Compass

Most churches are operating with a broken compass. They often think their job is to get more people into the church on Sunday and increase the income of the church. A church can be very successful at doing both and still be a complete failure at what Jesus has asked us to do. Jesus commanded us to go and make disciple-makers. This is the central purpose of every church and the standard by which we should judge success or failure of our efforts. If a church is not producing disciples who make disciples then there is something seriously wrong with that church and its ministry. A serious re-evaluation of their efforts is in order.

## A Once Vibrant Church-Planting Movement Is Now “Dead in the Water”

During the latter half of the 18th Century a Church-Planting Movement developed in England—often referred to as the Methodist Movement. They had home group meetings that they called “class meetings.” In these groups people came to faith in Jesus, learned to read by reading the Bible and singing hymns. They got off alcohol and left all sorts of sins behind. Their lives improved dramatically. It enabled hundreds of thousands of people to get better jobs, move into the middle class and provide adequate food and housing for their families for the first time.

As people matured in these groups, they could become leaders or itinerant preachers. It was an organic process of leadership development that spread rapidly and literally transformed England. You can read more about John Wesley’s Church-Planting Movement in the Sept.-Oct. 2011 issue of *MF* starting on page 6.

Someone in this amazing movement decided to “improve” on the simple, biblical and reproducible methods of Methodism that had been working so well, thereby adding some “anchors” to their “speedboat.” First, they stopped requiring attendance at the “class meetings” which had proven so effective in helping to transform the lives of thousands. They began to rely on the impersonal Sunday morning sermon and worship service to do all the work of discipleship.

Secondly, they decided to require seminary education in order to be ordained into ministry in the Methodist church—another “anchor” added. No longer could a faithful and obedient follower of Jesus become a minister of the gospel from out of the “class meetings.” This killed the engine of leadership development within Methodism as relatively few could afford to leave work and family to

obtain an expensive seminary education. There is nothing wrong with having well-educated pastors, but as Ralph Winter demonstrated in the 20th Century, there are far better ways to provide this education than to force people to leave their homes and ministries.

Most churches today have added the same “anchors” that the Methodist Movement did with similar results—churches that are “dead in the water.” They are going nowhere. They may still be “afloat” and there may still be lots of activity on the “boat,” but there is no movement and no clear destination. They seem to think that their purpose for existing is to maintain the boat.

The simple fact is that it does not have to be this way. Movements are possible—there are now over 600 documented cases of CPMs. People all over the world are learning to apply CPM/DMM principles and seeing movements develop as a result. Perhaps it is time for you to rethink the way ministry has always been done and cut loose some anchors that you have collected along the way. You might be surprised by a movement.

## It’s a Girl—The Movie

Our last issue of *MF* covered the topic of Gendercide. The opening paragraphs of my editorial featured a story that was adapted from an actual account recorded in the documentary, *It’s a Girl*. It was my intent to give full credit to the movie and the great people who produced it, but somehow the footnote was left off. I apologize for the oversight. To access this wonderful film go to [www.itsagirlmovie.com](http://www.itsagirlmovie.com). I suggest you get your friends together and watch it. It is also available on Amazon Prime. 

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# Discovering the Fruitful of

FEATURE ARTICLE

BY **DOUGLAS K. LUCAS**

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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, now consisting of 282 full-time missionaries serving on 70 different teams among unreached people groups in over 40 countries. By the end of 2016, weekly attendance in churches and groups established by Team Expansion workers and their partners was close to 24,000 people. (Learn more at [www.TeamExpansion.org](http://www.TeamExpansion.org).) Based in Louisville, Kentucky, Doug has a Bachelors Degree in Bible, a Masters degree in Missions, an MBA, and a doctoral degree in Business Administration. He is a husband to Penny, and a father to Chris and Caleb (both currently working full-time on their own respective doctorates). In his own local church, he has served as an elder, Missions Committee Chairman, and is still active on the worship team (piano and synth). In 1995, in an effort to provide resources, motivation, and trends in global missions, he created an email/web newsletter called Brigada. He and a colleague have published that newsletter nearly every week ever since. (See all of them at [www.Brigada.org](http://www.Brigada.org).) He longs to see more people come to Jesus, and he's passionate about multiplying disciples. Toward that end, he and a colleague have launched training websites at [www.MoreDisciples.com](http://www.MoreDisciples.com) and [www.MissionsU.com](http://www.MissionsU.com)



# Practices Movements

**OUR MISSION ORGANIZATION LAUNCHED** in 1978 with a noble goal: **Send lots of missionaries** to work among the unreached. In the 1990s, 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, 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.

Sometime after the year 2000, thanks to researchers like Dr. David Garrison, we began setting goals for **Church-Planting Movements (CPMs)**. In this “third version” of our organization, we had 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 goalsetting process began measuring not only churches planted, but also churches that were 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 rather 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 tenets, 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 kind of “**passion for telling God's story.**” I guess we all want our jobs to be tactical and strategic. Somehow, we must think it makes us look more intelligent maybe. Training workers to do prayer-walking and facilitate Discovery Bible Studies (DBS — or, as Curtis Sergeant calls them, three-thirds groups) just seems too... easy.

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... the energy... the electricity is gone. Somehow, God seems to bless those who are persecuted in a way that we don't understand. 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. It is the greatest blessing 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 have to endure extreme and in-depth training before they're entrusted 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 of faith ("oikos") to tell them how much the Lord had done for him?

Maybe a half-day at the most. Whoa. We've seriously been overthinking this. And this guy in Mark 5 was about to change history for his home region of Decapolis.

Those are pretty much the core of the core. BADWM, passion for telling God's story, praying for those in persecution (but not extracting them), obedience, and discovery-based learning. The truth of the matter is, it now can take as little as 20 hours or so to train a disciple to start multiplying. Twenty hours.

## The Fruit

Exactly how does this DMM process play out and what are we asking our team members to do daily? We're teaching them how to move into a new area, learn the language and culture, pray a lot, and live in such a way that he or she is "conspicuously spiritual" while meeting felt needs in the community.

Our workers practice the art of becoming a disciple worth multiplying, anticipating that someone will notice (seekers). 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 he or she responds positively, we ask if they'd 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 must we change? Who are you going to share this passage with before we meet again? With whom will you tell God's story?"

Those who are seeking will want to meet again. Those are the people in which 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 overseas — but it also works right here in the USA.

In one field, the team worked for some 15 years to establish the first beachhead church. But 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 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 5 years. Upon implementing simple DMM practices, in the next 17 months, they were able to see 112 groups come into being with more than 750 individuals in attendance on a weekly basis. Particularly significant is the fact that, during those 17 months, 481 of those new followers were baptized and many of those are already discipling others. Now, some years later, as this article goes to press, that field has seen groups multiply over 16 generations (the original group has had great-, great-, great-, great-[to the 16th generation] spiritual grandchildren).

The movement saw 165 baptisms in July (2017), and has had 845 baptisms and 143 new groups formed so far this year.

Taken all together, our workers have seen a major uptick in fruit since transitioning to DMM practices (see accompanying graphs on these pages). Last year, there were over 300 groups formed, well over 1,600 baptisms, with a combined attendance in all churches and groups (launched by Team Expansion workers and their partners) of nearly 24,000 souls. God is at work through the 278 Team Expansion missionaries in 42 countries.

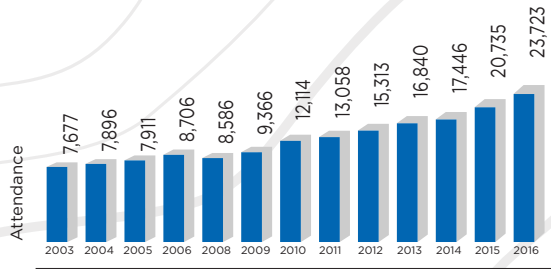
## The Transition

Throughout the past years, we've heard several horror stories about transitioning to DMM models from the traditional, "box church" approach. Some agencies like ours have reported that when they changed to DMM approaches, they lost 30 to 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 things could go south at any time.

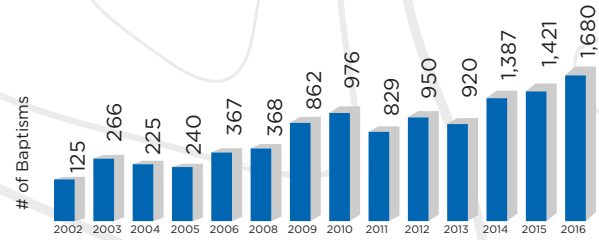
- From our early roots, our organization has always treasured innovation. One of our Seven Great Passions is, "Creative, strategic perseverance until the results are achieved."
- We had pushed "extraordinary prayer" from the outset as well. Our first publication was a prayer calendar for our first field. Garrison's writing just sealed the deal even further. So when DMM practices came along, they seemed culturally appropriate because they are part of our DNA.



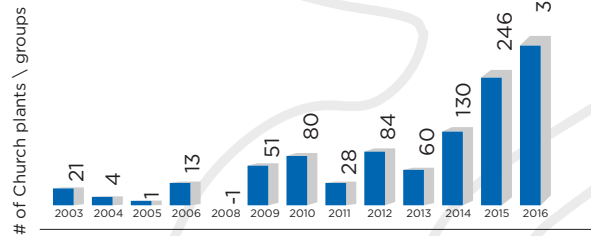
# Stats



Church Attendance Growth



Baptism Growth



Church Plant/Groups Growth

• It was hard to deny the fruit. First, we saw it in the lives of the case studies we studied, and in the stories told by trainers. But then, a couple of our early-adopting teams experienced similar harvests and — how could we argue with God's blessing on their ministry?

• DMM practices were embraced early by several of our senior leaders. Interestingly, I wasn't necessarily among them. It was not that I was opposed. I just couldn't get my arms around it initially. The training seemed too "fuzzy." It wasn't until I broke it down into practical, bite-sized steps that it was approachable and doable for me. (See the outcome at [www.MoreDisciples.com](http://www.MoreDisciples.com))

• We purposefully decided not to rush people into this transition. We allowed them time (years, in fact). 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 lots of illustrations to convey the reality. We shared reality. Some stories were good news, while some were sobering.

• Senior leaders gently and humbly modeled the behavior for me (their president). But for complete alignment, I had to become personally involved too. I couldn't just preach 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](http://www.MoreDisciples.com).

• Take a "trial balloon" group through the Zume training material at [www.ZumeProject.com](http://www.ZumeProject.com). (Both services are free.)

• Read *Stubborn Perseverance*, by James Nyman (Author), Robby Butler (Editor), David Watson (Foreword), and Jerry Trousdale (Foreword)

• Read *T4T: A Discipleship Re-Revolution*, by Steve Smith (Author), Ying Kai (Author), and David Garrison (Foreword),

• 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 S. Sunshine. (available March 2018)

Don't hesitate to contact Team Expansion for more updates on their journey—[www.teamexpansion.org](http://www.teamexpansion.org). 

# Disciple Making Movements In East Africa

FEATURE ARTICLE



BY **DR. AILA TASSE**

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Dr. Aila Tasse founded Lifeway Mission International in Nairobi, Kenya, 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 Cityteam's Regional Coordinator for East Africa.



**CITYTEAM INTERNATIONAL MINISTRIES** has been catalyzing Disciple Making Movement (DMM) in partnership with Lifeway Mission in eight countries in East Africa for the past twelve years.

The eight countries in which Disciple Making Movements are developing are Burundi, Rwanda, Democratic Republic of Congo, Kenya, Tanzania, Uganda, South Sudan and Sudan.

In this region, the Lord has enabled us to engage 89 people groups and nine urban affinity groups.

Since the day we started the faith journey of disciple making 12 years ago, we are awed by God for the thousands of new churches that His Spirit has birthed, and the hundreds of thousands of people that have become Christ followers.

Over these 12 years God was pleased to bless us with the planting of 7,571 churches with 185,358 new disciples. Fourteen generations is the largest level of multiplication we have yet seen in any single people group.

It is our pleasure to share a few of the recent narratives of what God is doing and what His fingerprints look like in this region—because He is worthy of much glory!

For security reasons, we have used pseudonyms and have refrained from revealing locations.

### **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.

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.

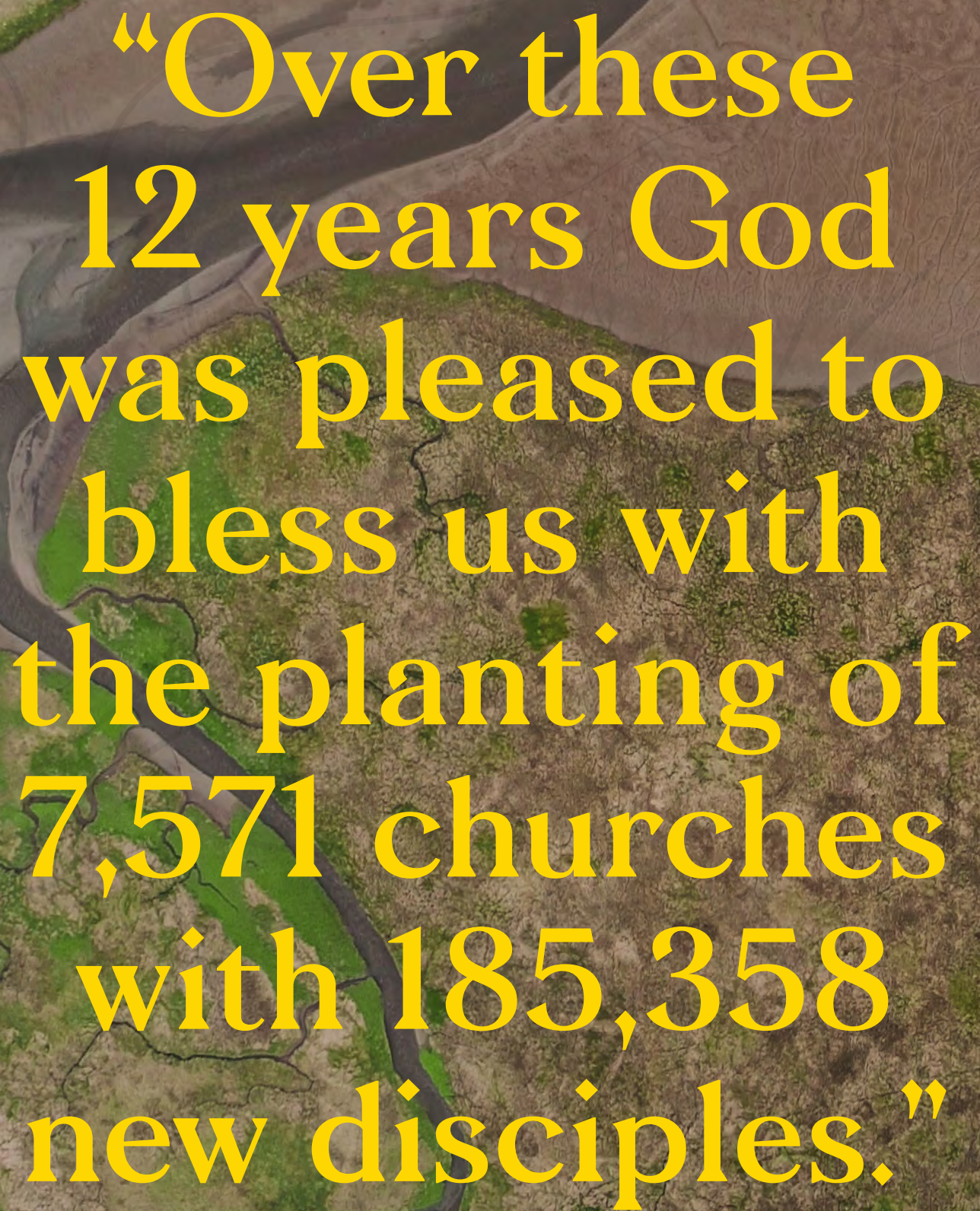
Jillo and his wife have continued this journey by facilitating the launch of eight more Discovery groups.

### **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



An aerial photograph of a river delta, showing a network of dark, winding water channels branching out from a larger body of water into a landscape of brown, textured earth and patches of vibrant green vegetation. The text is overlaid on this image in a large, yellow, serif font.

“Over these  
12 years God  
was pleased to  
bless us with  
the planting of  
7,571 churches  
with 185,358  
new disciples.”



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.

### **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.

### **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.

One Catholic lady by the name of Christy came to be a follower of Christ as a result of attending one of the Discovery Groups and she started another group which kept multiplying to the fourth generation. A Catholic church began to use Discovery Groups to read the Bible and discovered how to obey God’s Word.

Pastor Jillo concludes his testimony that if the current trend continues, it is likely the whole district will be transformed through the gospel. 

# SPIRIT-LED FIRST STEPS BIRTH MOVEMENTS WITH ESSENTIAL DNA

| FEATURE ARTICLE

EDITED BY **ALLEN W. AND JAMES R.**

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Allen W. has dedicated the last 25 years to developing movements in southern Asia. James R. heads a partnering ministry in the region. He and his team have been developing a movement among a highly unreached social group in one country for the past five years.



## **VIJAY'S PRAYER WALKING JOURNEY LED**

him to a town where he was not known. He went there because the people were part of an unreached group that he wanted very much to see reached. But as he walked around, he got nothing but unfriendly stares. "Who are you?" challenged the man at the shop where he stopped for his morning tea. "Why did you come here?"

As an outsider and stranger, Vijay faced a delicate situation. What he did next could make the difference between an open door into this community or a closed one. A well-trained, Spirit-led response could cause the word to spread quickly that *this* stranger is "okay."

### **DNA begins with the first steps.**

Whether or not he realizes it, a catalyst's first steps in a new community have even deeper significance. They set the pattern of health for the future church he hopes to start. The very DNA of future churches begins with what the disciple maker does in his first days. Those beginning steps leave a mark on every church in the movement for years to come. Will future disciples be known for reflecting the compassion of Jesus? Will they bring transformation? Will they replicate? Will the movement be sustainable?

Catalysts of Disciple Making Movements (DMM) face Vijay's situation all the time. In southern Asia, it is rare to experience friendly and open acceptance in new communities. Disciple makers have only one chance to make good first impressions. But what is the best way to do that — through an expensive social project, or through a host of Jesus followers who have eyes to see what Jesus sees and a commitment to respond like He did?

### **Personal, spontaneous and locally relevant**

Traditional approaches to entering a new community frequently involve predetermined programs. They often depend on outside resources and systems that require paying and sustaining workers and activities. These tactics often do result in birthing a church. But they are seen as impersonal and new churches end up with serious flaws in their DNA. Vital elements of disciple making must be taught or "grafted" in later when the church is well established.

Well trained Disciple makers who follow biblical patterns, are better able to demonstrate compassion in ways that are uniquely meaningful and relevant to each

community. They learn to do things that do not require costly programs. These disciples are deeply in love with God, and thoroughly familiar with and obedient to His ways. They begin by seeking His guidance through prayer for every new community.

When Catalysts introduce DNA that reflects this lifestyle, new Discovery Bibles Studies launch and lead to birthing of new churches. They become known for their lifestyle of love, compassion, power and truth modeled after Jesus. New disciples see that they have the resources to start new groups, leading to multiplication to the 3rd and 4th generations.

Three stories illustrate the difference this makes in an unreached area.

### **"You don't have to suffer like this."**

"When he *saw* the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd." Matthew 9:36

Stephen was walking through a village, praying as he went. In conversations with residents, he learned they were being decimated by an outbreak of the swine flu. He began asking how many people were affected and how many had died.

It was heartbreaking to hear of the loss of life, because he knew they did not have to suffer like this. A free vaccination was available from the government, but they knew nothing about it or how to get it.

So, he met with the leaders and informed them about the vaccination. He helped them carefully document the number of people living in the village so that the right number of vaccinations could be sanctioned. The leaders sent a delegation with him to the proper authorities and got authorization for the vaccinations.

"Why did you do this for us?" people began asking Stephen. One family immediately invited him into their home. He began a Discovery Bible Study with them. Soon, that Discovery Group became a new church. That family started another DBS in another place which also grew into a church. One of the new disciples from that church quickly started another group on their own. Within a short time, this grew to three generations of churches.

Compassion as a lifestyle is a key characteristic of Jesus'

“In the complex world we live in, the way forward requires a host of disciples who live and operate with eyes wide open and the conviction that God will use them to make a difference.”

disciples. Ordinary people demonstrate compassion as a part of their daily lives. Stephen was not seen as a representative of an organization. He simply showed genuine concern. He knew of a resource that could help, and he made the connection.

**How can I help?**

*“Carry no moneybag, no knapsack, no sandals...”*  
*Luke 10:4*

According to Jesus’ instructions, Samuel took no extra money with him as he began visiting a village of about 150 homes. As usual, no one would speak to him, but he prayed for a way to connect with these people.

He noticed children running around, uncared for

and undisciplined. He learned these were children of working parents who had no time or skills to help them with their school work. The public school they attended did not offer to help them learn how to study and prepare for exams. So, they were left unattended for most of the afternoon.

Samuel was prompted through prayer to tutor them himself. There was a large tree in the center of the village where he offered to meet and tutor these children. He began with five and soon grew to fifteen. After study time, he would share Bible stories, teaching them to be good and to obey their parents.

The parents began seeing changes in their children. One couple observed what he was doing and invited



him into their home, eventually telling him of problems in their marriage. Soon Samuel was sharing Bible stories with the whole family. He would ask what they learned from the stories and what they would do about it. This group began to grow. Then the ninth-grade daughter started another group with five of her friends. Then mom and dad started another group in the community where they worked.

Going into a community without any resources to share is counter-intuitive. It is more common to bring something from outside. This traditional approach focuses on helping the community with something they cannot do for themselves.

However, good intentions are often interpreted as “buying” the right to be listened to, a common assumption in most of Asia. There is hardly anything more damaging to the start of a movement than to perpetuate an approach that leads to this misunderstanding.

### **Determined not to be a burden**

*“You remember, brothers, our labor and toil: We worked night and day, that we might not be a burden to any of you while we proclaimed to you the gospel of God.” – 1 Thessalonians 2:9*

Dileep found another way to serve the community. He got a job selling newspapers. This way, he was no burden to the community and had a way to get to know people.

At one house on his delivery route, a man named Ravi would come out to pay for his paper. One day, it wasn't Ravi, but his wife, who came out of the house. “Where is your husband?” he asked. She explained, “He hasn't been well for two weeks. We even took him to the hospital for treatment, but he is not getting better.” Dileep asked, “May I come in and talk with him?”

So, Dileep visited with Ravi, hearing all about his problems and sharing the story of God's creation of the world and care for mankind. “Don't worry,” he said, “I will pray to God that He might heal your sickness.” The next morning, Ravi was feeling better. This led to regular visits by Dileep and more stories from the Bible. The visits then became a discovery group of seven. Very soon, one of the seven started another group of five.


Dileep's creativity led to both personal income and an ongoing avenue of connection. Once a relationship was established, all he had to do was continue what he had been doing. Sustainability can't be an afterthought. A program can run out of resources, but a life of self-sacrifice is a continuing testimony to God's grace.



### **Personal, relevant and ongoing**

Three disciple makers found that a personal commitment to see needs and to meaningfully love their neighbors in response bore lasting fruit.

In one case, the disciple maker saw the problem and helped the community avail itself of a government resource. In another, he used a personal resource – his own time and effort to tutor children. And in the third, he found a job to sustain himself and be available without being a burden.

All three were trained and mentored to operationalize principles from the Scriptures, turning them to practical action steps that achieve strategic impact. In the complex world we live in, the way forward requires a host of disciples who live and operate with eyes wide open and the conviction that God will use them to make a difference. The result is the birthing of new gatherings with this same DNA imbedded in them from the very beginning. There is a remarkable difference in the vital characteristics of movements that start this way. 

# THE LEAST OF THESE



BY **JIM YOST**

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Jim, along with his wife Joan, left for Irian Jaya (now called Papua), Indonesia in February of 1977 to do church planting work among the northern Sawi and Asmat tribes. God has given him and his family great success in a variety of ministries over the years. Jim's growing burden is to catalyze disciple making movements in Papua, throughout Indonesia and beyond. Over the last ten years, 1400 churches have been planted. He is actively involved in training cross cultural workers as well as ones from newly emerging churches throughout Indonesia and South East Asia in principles of rapid multiplication. He has sent many Papuan "missionaries" out to be a blessing to the Nations!



**IN MATTHEW 25 JESUS IS ASKED WHO WILL** get into the kingdom of Heaven and He answers, “When you saw me hungry you gave me food, and when you saw me naked you gave me clothes, and when you saw me in prison you came and visited me, and when I was sick you came to be with me.” And they asked Him, “When did we see you hungry, or naked, or in prison, or sick?” In verse 40 Jesus answers, “When you did this for the least of these of my brothers you did this to me.”

We often interpret this verse as meaning we need to have compassion for poor and hurting people. And indeed that meaning is there. But the meaning is really much deeper than that. Jesus is comparing Himself with the “least of these.” He says “you see them, you see me.” He’s putting Himself on the same level with them. And we remember Jesus’ words to His disciples that “those who believe will do my works and even greater works.”

Who will continue Jesus’ works on this earth? The “least of these.” Normal everyday people! Movements around the world today are being led by “no name, no fame” people. They will never write a book, or appear on a television show, but they are doing the works of Jesus and He is showing up in their midst bringing many to Himself. Here are some stories of just these kinds of people with whom we live and serve. The names and some details are missing or changed on purpose but the stories are true.

### **Street Kids**

One day Jesus had children coming to Him but His “bodyguard” disciples told the kids not to bother the Teacher. Jesus scolded them saying, “Don’t forbid them to come because they too have a place in my Kingdom.” Sometimes we think these were white-robed clean-cut Jewish children. No. They are street kids. They haven’t bathed for a week and their robes are dirty and torn. And they have a place in the Kingdom!

On average, we have 20 children living with us. No, it’s not an orphanage; it’s a family. Some are abandoned; some abused; some just looking for a safe place to live. They all come with emotional scars. When they come, they are not yet believers. But very soon they start on a journey of becoming followers of Christ. But how do they come?

It starts through relationship with the children already

living with us. When one of them has a friend who has reached “rock bottom” and they want to have them come live with us, they call a “house meeting” where this is discussed. They all have to agree, because they are the ones who will do the discipling of the new child. Then when that child arrives and comes through the door, one of the other children, who has only been a month with us, takes the new child’s hand and says, “Hey, you follow me, as I’m trying to follow Jesus.” A discipler has to only be one step ahead of the person being disciplined.

### **Prostitutes**

One day Jesus was passing through Samaria with His disciples and He stopped for a drink of water. There He met a woman drawing water from the public well at a strange time because she couldn’t associate with the other village women – that’s because she was a prostitute. Jesus opened up her heart and she ran back to her village and brought them to meet Jesus and Jesus stayed two more days there. A prostitute brought a village to Jesus.

Sri got married at a young age and quickly had three children. Then her husband got sick and died. She didn’t know how she was going to feed and care for these children, until someone told her that she could get a job in a faraway city at a new “restaurant.” She received a “free” ticket on the ship. But when she arrived and entered the location, she soon realized it wasn’t a restaurant but rather a “brothel.” But now she was indebted by the price of the ticket.

She was forced to serve customers with her body, and every month would send money back to her village so her mother could care for her children. This continued week after week, month after month, year after year.

Then one day at the brothel, during the “off hours,” she met a kind lady who often visited the girls working there bringing them some extra food and some medicines. She even “prayed” with some of the girls. Sri started listening to their conversations which centered around “hope found in a new self image.” She’d lost all her self worth because now she was just a piece of merchandise for the enjoyment of others. Every time this lady came by, Sri spent as much time with her as she could.

Then one day Sri gave her life to Jesus and truly found a new image of herself. She saved up money and received some help from others until finally she was able to “buy

**“Movements around the world today are being led by no name, no fame people. They will never write a book, or appear on a television show, but they are doing the works of Jesus and He is showing up in their midst bringing many to Himself.”**

out” her contract. She was free at last and went to live with others like herself who were finding a new life in God. She fell in love with a motorcycle taxi driver who also loved Jesus. It was so much fun doing their “pre-marital” counseling because she kept asking totally honest questions and saying “Why hasn’t anyone ever told me this before?”

Then their wedding day approached. We perform all weddings on Sundays in big gatherings with lots of Christ followers together to give support. Sri asked me before the “big day” if she could invite a few people from the brothel to come to her wedding. I answered, “Of course.” Little did I know she would invite the entire brothel! So on Sunday all the front rows of our “church service” were full of a hundred prostitutes and pimps! And not only did they get to see a marriage made in heaven, they also got to hear the gospel story!

### **Criminals**

One day Jesus was visiting the town of Jericho. In that town there was a man who was despised by everyone.

His name was Zacchaeus. He was the Mafia Boss of that city. He stole money from the local people as well as corrupted government officials. He had no friends. So when Jesus came to town, he wondered if Jesus might be someone who could accept him just the way he was. He’d heard rumors that Jesus was the “friend of sinners.”

So he gave it a try. He went to the road where Jesus was passing by, but it was totally packed out with people. Being a short man, he climbed a tree in order to see Jesus. This Mafia Boss climbed a tree like a little child, because he was desperate! Jesus passed by He saw him and said, “I’m coming to your house to eat.” And later when they were eating together, this man repented of all his wrong doing and gave back all the money he’d cheated from people.

Agus grew up in a military family who lived in the military housing compound near our house. While growing up he would see his soldier father beat his mother regularly. She would go into the hospital,



recover, get beaten again and return to the hospital. Finally one night Agus couldn't take it anymore, and he grabbed a machete and went into the bedroom where his father was sleeping to slit his throat. But at the last moment, God held his hand and he didn't do it. Later that week, one afternoon when his father was returning from the military outpost, his father fell over in the front yard and died on the spot. They didn't know if it was a heart attack or a stroke – but he was dead.

Agus had a wounded spirit from all the abuse he saw his mother endure for years from his father. He went on a path of rebellion for the next several years – in and out of jail, drunk all the time. He was known as the “town criminal.” All of his brothers and sisters became Christians as did his mother. They all witnessed to Agus. But he wouldn't have any of it. They began to say, “He's too wicked—he's beyond grace.”

Then one night Agus was getting drunk with his friends and he felt pressure in his chest and fell to the ground. They rushed him to the hospital. During that journey, Agus cried out “God save me. If I don't die I'll turn my life over to You.”

And God gave Agus another chance. He turned 180 degrees around overnight. I placed a Bible in his hands the next day and showed him how to do a “discovery Bible study” through asking questions and hearing God speak through the Word. I told Agus, “Whatever God says to you through His Word, do it quickly.” Every day Agus heard God speak to him through his Word. Every day Agus obeyed. And he grew rapidly in his faith, becoming one of my top leaders.

One day he came to me and said, “If we hear God speak to us through his Word, we have 48 hours to obey. If we don't do what He asks within two days, we lose that Word.” I thought about it – and agreed it's true! And this has become our motto in our movement – the 48 Hour Rule! God speaks – you act within 48 hours!

### The Poor


One day Jesus was visiting the temple in Jerusalem with His disciples. As they were exiting He saw an old widow put two coins into the offering box. He then pulled His disciples aside saying “she put in more than anyone else here.” His disciples were confused. They didn't get it. Other people had put in lots more she gave everything she had, so she gave more than anyone else.”

Where we live and work with broken people is located in the eastern most part of Indonesia called Papua. The people are often considered the poorest in the country. And indeed our groups are made up of poor people finding new lives in God. Some are now getting jobs and often they give back 100% of their paychecks to God. They are so thankful they have gotten a second chance at life. A few years ago two pastors from a large church in Singapore came on a mission visit to Indonesia starting in Jakarta and ending up in Papua. They happened to be in Papua on a Sunday so they attended a celebration that we do with all our groups. They sat in the middle of this exciting service with several hundred people giving heart-felt praise to God.

At the end of the service, our leader, who himself used to be drunk on the street, noticed two guests among us who had come from far away. He thought in his heart that they probably had to spend lots of money to buy a plane ticket to come to Papua, so we'd better help them. He had no idea they were from a very affluent church in a very wealthy part of the world. He just knew that we should help them. So at the end of the service he called out, “Hey before we close off let's take a special offering for our guests” and he called everyone forward to put money in a basket.

Then he called these two pastors forward to receive it. As he put the money in their hands, they began to cry. And they said to me, “We've gone around the world and everywhere we go people know we're from Singapore and they always put their hands out asking us for money. This is the *first* time anyone has ever given *us* an offering!” And I answered back, “That's because our people don't *know* they are poor.” Poor isn't in the pocketbook, it's a person's way of thinking. God uses the poor for the Kingdom.

### The Jesus Perspective

In all these stories, we see that Jesus never considered someone the object of ministry. They were all *subjects* of ministry. Matthew 10:8 says, “Freely you've been given, freely give it away.” That's a principle of reproductive movements happening around the world today. Everyone is on a journey to God and as they take one step in the right direction, they take someone else's hand and bring them along too. God is using the *Least of These* to do the work of the Kingdom today. 



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**Dr. Gina**

PHD, MPH, CLINICAL PSYCHOLOGIST,  
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# Missionary Banking Questions



You're headed to the mission field. That means you've been checking off items on multiple to-do lists for months. We'd like to save you a little time by taking care of one of those lists. Here are five questions you need to answer before moving outside the U.S.

## **1. Is my bank prepared for me living abroad?**

Some banks in the U.S. and abroad can be hesitant about serving American citizens living outside the states. ECCU has been serving missionary members for decades and understands both their needs and the regulatory requirements for a financial institution serving them.

## **2. Can I wire funds from my U.S. bank to a local bank where I serve outside the U.S.?**

Yes you can, but with different time zones and country codes, wiring funds can be difficult. ECCU makes it easier for missionary members with a mobile app that lets you to wire funds at your convenience.

## **3. How will I access my accounts internationally?**

Few people are more familiar with the challenges of banking outside the U.S. than missionaries. So, accessing your account information from a phone, tablet or laptop can be a game changer. With online and mobile banking, it's easy to transfer money, make or collect payments, and deposit checks.

## **4. What are my bank's international fees?**

Many common stateside transactions that are free may incur fees when done internationally. ECCU helps ease this expense for missionary members by giving them a bunch of free\* features, like incoming wire transfers and ATM withdrawals. These features save missionaries hundreds of dollars a year in banking fees.\*

## **5. How will I do my banking internationally?**

More than 4,000 missionaries worldwide and some of the largest mission sending agencies in the U.S. trust ECCU to be their banking resource.

\*For complete information and fees please visit [eccu.org/missionarybanking](http://eccu.org/missionarybanking).



# BEYOND THE PERSON OF PEACE

BY **MUMIN ABDAL MASIH**

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Mumin Abdal Masih is a DMM catalyst. He was a Muslim and has the dream of seeing Muslims find Jesus and fall in love with Him.



**I HAVE HEARD PEOPLE SAY THAT THEY** have had a Disciple Making Movement training and implemented it, but are not seeing the results expected. Some even say it is not working for them at their place of ministry.

In 2005, when I had the training myself for the first time, I said the same thing: “This will not work where I am.” But, when I decided to implement it, I saw, and keep seeing results anywhere the DMM principles are implemented.

I have spent time with people for which it is “not working.” In every case, they don’t implement the whole system. They choose one or two principles and implemented them. They see some addition of new Christ followers, but not the multiplication and movement momentum they expected.

There are two things that people almost always choose to implement: the principles of Person of Peace and Discovery Bible Study. Even so, they often don’t fully or intentionally implement these principles.

This article is about implementing the principle of the “Person of Peace” in a way that it leads to multiplication and a movement. This principle is a key element in the process of Disciple Making Movements. But, to see it produce its full result, it must be implemented the right way.



## I. The concept

We find the concept of the “Person of Peace” in the instructions Jesus gave to his disciples when he sent them out in Matthew 10, Luke 9, and Luke 10. In essence, Jesus told his disciples that when they enter a community, their priority will be to look for and find the person of peace. If they find one, they should stay; if not, they should leave (Luke 10: 5-11).

The Person of Peace is very important in the process of Disciple Making Movements. Every DMM is a work of God, not man. If God is not yet raising up people of peace, there will be no movement. Remember, Jesus

sent his disciples before him into places where he himself was about to go and then said “... The harvest truly [is] great, but the laborers [are] few; therefore, pray the Lord of the harvest to send out laborers into His harvest.” (NKJV: Luke 10: 1-2).

The presence of the Person of Peace in a community is the proof that God is at work in that community. Not only that, that person is the doorway to the community and to the Kingdom harvest in that community. Usually he or she is also a harvester that will need to be coached and mentored into that role.

There are several examples of Persons of Peace in the New Testament, such as the Centurion (Luke 7:1–10), the Samaritan Woman (John 4:1–30), the Ethiopian Eunuch (Acts 8:26–40), Cornelius (Acts 10:9–11:1), Lydia (Acts 16:13–15), and the Philippian Jailer (Acts 16:22–38).



## II. Who is she/he?

Aly had been visiting a community looking for a person of peace. When he met Kone he identified him as a person of peace. Kone was very friendly, welcoming and hospitable. After three visits, Aly realized that Kone was not a person of peace. They had some good conversations during which Aly tried to introduce spiritual topics, but Kone had no spiritual concern he wanted to discuss. His interest was only friendship with Aly.

Many people meet this kind of person and think they have found a person of peace. They will spend a lot of time with these people and won’t see anything happening that leads to making disciples. They become frustrated and conclude that DMM is not working.

The person of peace may have a good reputation, but not always. They often are hospitable, helpful, or friendly. But the most important characteristic that describes the person of peace is that she or he has personal spiritual concerns or questions. No matter their religious background, they usually have some spiritual dissatisfaction or questions. This dissatisfaction is caused by the fact that God is at work in their life, and the Father

is preparing them to accept the gospel and become a catalyst to bridge the gospel into the community. Their presence in the community usually means that God is at work in that community.

In summary, the person of peace:

- Is a non-Christian – Jesus sent his disciples into the harvest among non-saved people.
- Has spiritual questions and is a seeker.
- Manifests that God is working through him or her.
- Demonstrates that God has him or her to receive the gospel.
- Their presence in the community means that Jesus is visiting that community; God is at work there.



### III. How to find the person of peace

Disciple makers find people of peace through a process of much prayer, providing some service or kindness in the community, and living out a gracious spiritual lifestyle (Deut. 6: 4-9). This article is too short to expand on this here.



### IV. After finding the person of peace, what is next?

Know that God is at work in the community and join Him. There is a harvest to be reaped. The person of peace is a seed... the harvest is beyond them. The person of peace has a social network of family, friends, and colleagues. And each of those have their own social network. And these social networks overlap. The person of peace is the doorway to all these social networks.

Lazare spent unfruitful years trying to plant churches among the Malinke people in a West Africa country. Then he had a DMM training. He started finding persons of peace in different communities. But each time he found one, in his excitement, he just led them to Christ and then went looking for more persons of

peace. He missed the whole point of God's strategic work. He was finding lots of persons of peace, but not planting any churches.

The best thing to do when one finds a person of peace is:

1. Focus on their social network in the community.
2. Don't rush to lead them to Christ by themselves.
3. Have them invite members of their social networks.
4. Do Discovery Bible Studies with the group that the person of peace puts together.



### V. Discovery Bible Study Group


The Discovery Bible Study is the tool to use to help the group to discover Christ and their need of him for salvation. The discipleship process starts with the DBS as the tool for that. This is discipling the group toward conversion.

The Discovery Group is also the tool to use to build the DNA of replication in the group. By the time the group makes a decision for Christ, they have learned the value of obedience to God, sharing everything they learned, and reproducing what they have experienced.



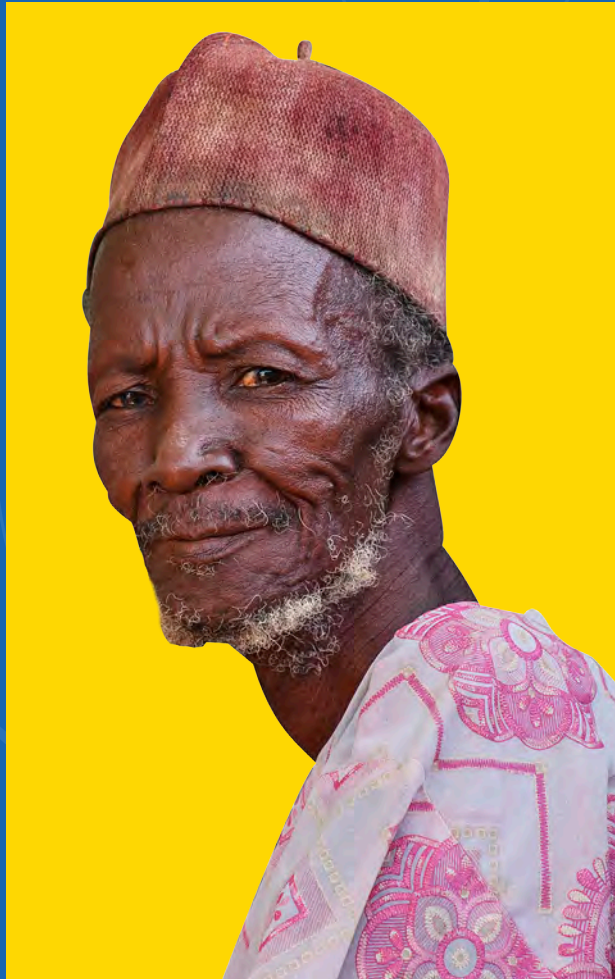
### VI. A new church starts and reproduces

The Discovery Bible Study group moves from a discovery group to a new church when these new believers are baptized and start functioning as a church. The new church will require more coaching and mentoring to have its own leaders and start the same process elsewhere.

The person of peace is key in the process of Disciple Making Movement. But, for them to play their God given role in DMM, they must be intentionally coached and mentored into that role as described above. 



# CAN THEY



FEATURE ARTICLE

# DO IT?

BY **JOHN KING**

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John Kenneth King serves as Global Coach for Final Command Ministries. Since leading an inductive Bible study training in West Africa (November 2005), his passion is to train people in simple study approaches which produce obedience-based disciple making. He has participated in Disciple Making Movement trainings on four continents.

John directed the production of the *Engage! Africa* video series and co-created the *Engage!* course with Terry Neu. He also serves on the board of Directors of Final Command Ministries.

## EPHESIANS 4:11-13 HAUNTED ME!

While Ephesians was probably my favorite epistle from which to preach and teach, this section convicted me that my training had been inadequate and even misguided. How do you do something differently when it is all you have seen?

Paul writes:

*He [Jesus] gave some as apostles,  
and some as prophets,  
and some as evangelists,  
and some as pastors and teachers,  
for the equipping of the saints for the work of service,  
to the building up of the body of Christ; until we all attain  
to the unity of the faith, and of the knowledge of the Son of  
God, to a mature man, to the measure of the stature which  
belongs to the fullness of Christ.*

(NASB, formatting mine, JKK.)

### Are You Equipping the Ordinary?

Apostles are the “sent ones” who are commissioned to impart Kingdom culture on earth as in heaven, especially in the places where the gospel has never been heard. These are the Kingdom workers who are the tip of the spear, the ones going to the nations which will not issue missionary visas.

Prophets communicate heaven's vision here on earth. They help people imagine “What will our community look like when God's will is done here?” Business, education and entertainment will all be transformed as God's vision becomes our goal!

Evangelists share the good news with the passion of Jesus wherever they live, work and play. Gifted with an overflowing desire to see everyone know and love Jesus, those infused with this grace gift cannot refrain from talking about God's love for everyone. Pastor/teachers build divine community by training people in relational skills. Here “family” becomes the healing motif for many of the broken places in our lives and our neighborhoods. Evidence of their work will show in reconciliation and shifted priorities.

But Paul is not primarily focused on these “grace gifts” (whether they are fourfold or fivefold)! His major concern is that all these gifts are used “for the equipping of the saints” enabling them to do the work of ministry.

The purpose for these equipping gifts is to build up the body so that all reflect the character of Jesus and we look, act and sound like our heavenly Father!

We become men and women of honesty and integrity. We use our speech to build people up rather than tear them down. We work rather than cut corners and steal from others. We forgive as freely as we have tasted God's forgiveness. We all become servants who minister with compassion and proclaim the Kingdom, like Jesus did (Ephesians 4:14-32).

### Movement Paradigms

While people who function with apostolic authority are absolutely essential to pioneer missionary breakthroughs, the prophetic, evangelistic and pastoral must follow quickly if the Kingdom culture of heaven is to transform a village, town or region of a city. To see a movement among a people group, all of these grace gifts must be utilized to produce the character of Christ within every disciple, family of disciples and friendship group of disciples.

The Preacher/Master Teacher model which has been so deeply ingrained in the North American church does not easily replicate, though. It requires a long time, expensive education and slowly gained experience which becomes a governor slowing the growth rate to a crawl. But that was my existence!

Disciple Making Movements (DMM) especially focus on the apostolic. Core DNA centers around bringing the reign of Christ into reality—especially where his name has not yet been heard. More of what the Western church has been doing will not bring us into the obedience called for in the Great Commission. Making disciples of all the nations was honestly not on my radar. I had accepted too small a role in the Kingdom—maturing some of those who had come to follow Jesus, but how can we follow him if we are not making disciples?

### The Replication Paradigm

The first paradigm shift for me was accepting the DNA principle that: “Whatever you do has to be reproducible by the people you train.” “Can they replicate this?” is an earth-shattering question to force yourself to answer. My four-year Bible degree and two Master's degrees argued that you have to have a Bible Dictionary and a Concordance at a minimum, if you are going to really study the Bible.

How can you equip people for ministry if you cannot



train them to feed themselves spiritually? While I could argue they could all purchase a Concordance and Bible Dictionary, here in the U.S., what about people in churches where there was only one copy of the Bible for the whole church? God blew open my box by taking me to West Africa a few months before the first DMM training took place.

### **The Discovery Paradigm**

Discovery became the answer. How do we get people to slow down and really listen to what the Word says? How do we get them to answer basic questions which go a bit farther than general reading comprehension, but not too much further? Many of my earliest attempts were far too complicated and demanded too much technology, but that nagging question kept popping back in my brain: “Can they replicate this?” Of the sixty I attempted to train in a simple inductive Bible study process, five could not read and write. How do you make the Word and Discovery accessible to oral learners, too?

Disciple Making Movements actually demand catalysts who learn to hear from God and apply what they discover to their life in concrete actions—appropriate obedience. Legalism is applying a list of rules someone else gives us. Obedience is being responsive to God’s directions. Equipping the body requires us to become coaches more than great players. Good coaching models incredible trust in the Holy Spirit. It acknowledges that God produces better outcomes than the coach can. It believes the resources are in the harvest. The Kingdom advancing force will arise from God’s harvest field, if we will disciple the body to do disciple making in the Jesus style.

### **The Coaching Paradigm**

Training entails learning skills. How do you coach a Person of Peace to facilitate a Discovery Group consisting of her friends among the travelling soccer team parents? What questions will you consistently use with her till she has confidence facilitating? When is she ready to facilitate a group with ongoing coaching? When does she need less of your presence? Coaching and good training work well together, but in the DMM world much of our training is intentionally done to find the few who are willing to be coached. Most in the Western Church are not willing to be coached. Even those who become willing often require many exposures to critical principles and experiences of experimenting with Discovery processes.

Finding a Person of Peace becomes the greatest hook to “reel in” those of us who have been “captured” by Movement thinking. “Taste and see...” may be the opening invitation. Seeing the joyful transformation in the life of a Person of Peace following a Discovery path is intoxicating.


Helping ordinary people experience breakthrough in making disciples gives me great joy! It far surpasses the fulfillment of having a Christian say week after week: “Great sermon! I never heard it put that way before!”

### **Multiplication Goes Where We Cannot**

My first efforts to disciple disciple-makers came in the Rutherford County Jail which is just a few miles from my home in Murfreesboro. While I could only visit with any single inmate for two 45 minute sessions a week, he was spending 24-7 with more than 50 guys in his pod and twice a day, Seven days a week he could meet with guys from an adjoining pod in the exercise room. Training him to facilitate a discovery study offered far more capacity to bring the gospel to the jail. Three years after he was released I was working with the 17th different facilitator of a group study which had been continuously taking place. As friends in Africa heard about this group, they were able to gain even more access to prisons and jails. Many more were discipled to faith and on to maturity.

You know you are using better strategies when you find out that a Chinese girl at a university in the U.S. is facilitating a Discovery process with her mom in Inner Mongolia via Skype. While the daughter was not a believer at that time, she valued what was happening in her heart enough to replicate it with someone she loved. Recently the girl came to faith—we are praying her mom does, too. I cannot help but wonder if there may be others back in China who are close to the kingdom, also.

Floyd McClung has said, “Apostolic people take the church to the world; they don’t wait for the world to come to the church.” We need apostolic people to reach the large percentage of Americans who will not come to our churches. We also need prophetic, evangelistic and pastoral workers joining hands with the apostolic to equip the body to grow up into the fullness of Christ!

Are the people you are discipling able to disciple others to become disciple makers. Disciple making movements are multi-generational or they are not truly movements! 

# PASSION FOR GOD



FEATURE ARTICLE

# COMPASSION FOR PEOPLE

BY **SHODANKEH JOHNSON**

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 8 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 CityTeam International. He is currently responsible for global training and prayer mobilization for CityTeam International.



**ACCESS MINISTRIES ARE ONE OF THE** pillars of New Harvest Ministries (NHM) since its inception and they have played a major role in manifesting God's compassion, in making disciples, and in planting churches in more than 4,000 communities in 12 countries. These compassionate engagements have been key catalysts in the transformation of hundreds of thousands of new disciples, and more than ten thousand new Christian leaders.

Compassion for people is an essential Kingdom value found in the DNA of every Disciple Making Movement. We have dozens of different types of access ministries and each one plays its unique role in helping us advance the kingdom of God in Africa. Most are not expensive, but with God's help, uniquely impactful.

Every ministry is pursued in partnership with locals. Locals often provide leadership, labor and materials—things readily available in the community that can be made to serve needs.

### **Heroic Compassion**

New Harvest serves many countries but is headquartered in Sierra Leone. When Ebola struck in 2014, we could not stay in safe places and not engage the disaster that was all around us, especially in Muslim communities where burial rites were causing the epidemic to explode in many villages. People could not even touch dying parents or children.

In that context there were several New Harvest leaders who 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 the quarantined village and 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 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 a needs assessment is completed, the partnership with the community must develop mutual respect and trust. In turn the relationship eventually leads to story-telling and Discovery Bible Studies (DBS). Access ministries make the love of Christ visible and leave an indelible mark in 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's provision of needed resources

All our prayer centers know the communities being served and 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, and has caused a cascading effect throughout the movement. Beyond any doubt, we are convinced that strategic fasting and prayer consistently leads to the undoing of dark powers. Sometimes praying for the sick is a wonderful accelerator of access itself.

Through persistent prayer we have seen very hostile communities opened, unlikely Persons of Peace identified, and whole families saved. All the glory goes to the Father who hears and answers prayers. Intercession is the undercurrent that supports all we do. I tell people that the three most important elements of access ministries are: first—prayer, the second is prayer, and the third is also prayer.

## **Every Project Makes Our King Famous**

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

### **Education Team**

When education is an obvious need, then the intercessors take this need to God in prayer.

While we are praying, we engage the community to discover what resources are available, and what they are ready to provide to meet their own need. Often the community will supply land, a community building, or construction materials for the development of a temporary structure.

Usually the community is encouraged to pay part of the teacher's salary. The teacher is fully certified and he or she is also a veteran disciple maker/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.

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 twelve secondary schools, two trade technical schools, and Every Nation College which has an accredited School of Business and School of Theology. Contrary to what might be expected, 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 patients are being treated, the team is busy looking for a Person of Peace. If one is not discovered on the first

visit, then a second visit is made. Once discovered, he or she will serve as the bridge and the future host for the DBS. If this person is not found, then the team will find another community, while still praying for an open door into the previous one.

### **Dental**

Ten church planters have been well trained, equipped, and accredited by health authorities to do mobile dental extractions and fillings. Another, who doubles as an optometrist, checks eyesight and dispenses appropriate glasses (at cost—so as 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**

When all of this is done in a Christ-like manner, seeking to make the kingdom of God visible, God moves and makes His presence evident. This typically starts with one family or an unlikely community leader. In this way we consistently see the ongoing multiplication of disciples, Discovery Bible Groups, and churches.

There was a large community in the Southern part of Sierra Leone that had been very difficult for us to penetrate. They were extremely hostile toward Christians. It was difficult even for people who identified as Christians 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 began to report that there was a health problem in that town and young men were becoming ill and dying. It turns out that they had determined that the infections related to the fact that the village never circumcised their boys. As I was praying about the problem I felt the conviction of the Lord that this was finally our opportunity to serve this town.

We gathered a volunteer medical team and went to the community with the proper equipment and medications and asked if they would let us help them. It was wonderful 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 and that was our opportunity to begin Discovery Bible Groups during the healing days. The response was remarkable and soon Kingdom multiplication began happening with churches being planted.

The place where Christians could not enter was transformed in just a very few years into a place where the Glory of God was manifested. 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 lands where farming is critical, agriculture becomes a great gateway to serve people. Most of the farming is subsistence farming and primarily for family consumption. Typically, no seed is reserved for the next planting.

These situations led us to develop seed banks for farmers. As with our other teams, we have trained agriculturists who are 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 are followers of Christ.

### **Sports Team**

Sports ministry is another phenomenal access, especially in communities with a large population of young people. When assessments are made, and we discover a number of youth and a passion for say soccer, we immediately move into action by throwing out a challenge for our powerful team to play a "friendly."

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 this is done, 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 are totally confident they are going to win. Our team goes into the game knowing what will happen.

They play competitively but in the end they will lose, intentionally.


When victorious, you can imagine the town's excitement. This becomes a point of pride. The story doesn't end here. We normally 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 professionally making sure they thrash the host team mercilessly. After their pitiful defeat the atmosphere becomes more charged as the community team will immediately ask for another match.

The reason for losing the first game is to build a strong relationship with the community. We are convinced that discipleship boils down to one thing—relationship. Every relationship has two main dimensions, a connection with God and one with man.

The point of the game is to create an environment that will lead to DBS groups and eventually churches. Many churches have been planted, disciples and leaders raised up that 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. And very often several churches are planted from one engagement. As we revisit communities we hear many testimonies of individual, family, and community transformations. Compassion for people, making God famous! 





# WHEN DISCIPLE MAKING MOVEMENTS ARE MISUNDERSTOOD

BY **JAMES FORLINES**

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James is the Executive Director of Final Command Ministries. He is married to Anita. They have 3 children and 5 grandchildren. He has a B.A. from Welch College and an M.A.G.L. (Master of Arts in Global Leadership) with an emphasis in Islamic Studies from Fuller School of Intercultural Studies. Part of his studies were done at the Arab Baptist Theological Seminary in Beirut, Lebanon. He has taught at numerous colleges and seminaries in the US and Africa. Final Command is currently facilitating Disciple Making Movements among Muslim people groups in Africa through partnerships with African indigenous organizations in Senegal, Mauritania, Morocco, Mali, Niger, Chad, and the Extreme North of Cameroon.



**“WHAT YOU ARE TELLING ME IS THAT** what we have always done has always been wrong.” That is what a father of a friend of mine said to him when he tried to convince his father of a non-traditional way of doing church. This is one of the significant challenges of missional paradigm shifts. How do you make a shift in thinking, and encourage others to follow, while not dishonoring the past or being misunderstood?

Those of us who are advocates of Disciple Making Movements believe, often passionately, that traditional assumptions related to discipleship and church planting need to receive a fresh and prayerful analysis. We question whether we in the West have added aspects to church planting that unnecessarily slow down the process and make multiplication difficult — and finishing the task seemingly impossible. We also believe that bifurcating evangelism and discipleship has resulted in many converts who are not obedient disciples. Our observation is that this approach has rarely led to multiple generations in church planting.

As we communicate this, however, there are times when people may hear us saying things we are not saying, or perhaps we say things in a way which causes them to hear incorrectly. This article is meant to address some of the key potential communication challenges that we, as advocates of movements, need to clarify.

The approach to this article will be to focus on six principles within DMM that release multiplication. For each of these we will juxtapose that principle against the Unintended Limiting Factor that seems to exist in many traditional models of discipleship and church planting. Next, we will identify the area where we DMM advocates might be misunderstood, and finally clarify what it is we really meant to say.

Two caveats before we begin: First, though I have worked closely with many DMM advocates and practitioners around the world, this article is from my perspective of DMM. And, second, I do not mean to imply that accurate communication on these areas will eliminate areas of disagreement. In some cases they will probably still remain. Perhaps they need to.

**Multiplication Release Principle #1 — God uses ordinary and untrained people as disciple-makers who make disciple-makers and thereby become church planters.**

**Unintended Limiting Factor** - Church planting and discipleship are formal processes and are best reserved for those approved, trained, and vetted by their church or denomination.

**What some may hear us saying** - DMM does not believe in roles such as a pastor, teacher, prophet, or ordination into the ministry.

**What we meant to say** - God can and will use ordinary people to be disciple-makers who make disciple-makers and therefore plant churches. This wave of people who are released will need coaching and encouragement from spiritual leaders who are willing to release them and coordinate and bless their efforts. There are biblical roles for overseers, shepherds, and elders though they may look different than what we have traditionally understood.

**Multiplication Release Principle #2 - People best become disciples of Jesus through personal and group discovery which focuses on obedience.**

**Unintended Limiting Factor** - Those who have received theological training should be the ones to teach people what they should know and believe.

**What some may hear us saying** - DMM never believes in teaching, only discovery.

**What we meant to say** - The Holy Spirit of God can use the Word of God and create the people of God. It is that simple. Therefore, God can and does use the untrained to be disciple makers and church planters. There is very little explanation for the phenomenon that happened in the Thessalonian church (I Thessalonians 1:5-8 – Paul was only with them for three weeks) apart from this.

During the Reformation we got the priesthood of the believer half right, and we seem to be still working on the other half. The half we got right is that we do not need a priest to talk to God. The half we are still working on is that we also do not need a priest in order for God to speak to us.

However, as people grow in Christ there *are* appropriate times where teaching can augment their continued discovery. It is good for them to know the history of the church and see how they and their people fit into a global and historical Church. It is helpful to know historical backgrounds of the Bible and hear how others have lived out the teachings of Jesus.

Care, however, has to be exercised in the early stages. Our early intervention of teaching can thwart the essential personal and group development of the disciples' capacity to hear directly from God and obey Him. The result can be a knowledge-based approach which stunts true biblical discipleship and makes the individual and group to be dependent on a teacher.

The disciples, realizing they do not have the skills and biblical knowledge of their teacher, conclude that their responsibility is just to sit and continue to learn. This often turns into a lifetime habit. This ecclesiastical sterilization stops generational multiplication right in its tracks.

In a DMM approach ordinary people learn to hear from God and obey. Because it was simple, and led by the Holy Spirit with them, they are able to help other ordinary people to hear and obey and the process continues unabated.

### **Multiplication Release Principle #3 -**

**Leadership training is best done *as* ordinary people are *serving* and true spiritual giftedness and capacities emerge.**

**Unintended Limiting Factor -** Leaders are expected to be fully trained before taking leadership responsibility.

**What some may hear us saying -** DMM does not believe in formal training in Bible colleges, seminaries, or church leadership programs.

**What we meant to say -** An individual with *no* training at all can pray and fast and sense God leading her/him to where they will go make disciples who make disciples, and plant churches. But, formal training has a definite role. The best approach for formal training, however, is *as* workers are making disciples and planting churches. The greater their responsibility, and the more effective their efforts, the greater their need of more training. And, we must be aware that formal training will take on a different approach among oral learning cultures.

My context is among Muslim people groups in Africa. DMM leaders here will watch an individual who is taking disciple making and church planting seriously. As they begin Discovery Groups and begin to plant churches they will say, "You need some more training." When churches reach the 3rd and 4th generation they will say, "You need some formal training." And, in

cases where workers are coaching and mentoring others who are working cross-culturally, those workers have been sent to seminaries here in Africa for cross-cultural training. My observation is that there is more training, not less.

DMM is not against formal training but does question the approach of doing all, or even most of the formal training before ministry has started. In many cases the Western model is to do all of our biblical, ministry, and cultural training before that individual has ever disciplined anyone or planted a church.

There are several significant disadvantages to this approach:

- (1) Some candidates, faced with the daunting challenges and expense of "getting prepared" simply drop out;
- (2) Being theologically, culturally, and linguistically trained, we can depend on what we know instead of the One who is to be known; and
- (3) We create a professional class of Christians and the ordinary people leave the work to them, therefore disempowering most of the Body of Christ.

### **Multiplication Release Principle #4 -**

**Disciple making is the goal. This leads to multiple-generational church planting. This is the potency in the process of "going."**

**Unintended Limiting Factor -** "Church planting" is the goal. This is defined as people gathering in some larger group setting, often in some sort of building.

**What some may hear us saying -** DMM advocates believe that we should do away with attractional-model churches.

**What we meant to say -** Most of us have attended, still attend, or have meaningful partnerships with attractional-model churches. As some have pointed out, elephant churches do have the size and capacity to accomplish very needed objectives. It would be disruptive, and counter-productive to Kingdom advancement, to suggest that attractional model churches are the impediment.

It is important, however, to ask critical questions. Is the current model the only one needed as we move forward? Is it possible that our current model encourages attendance without discipleship? What do we do with the growing percentage of people who are



not responding to this approach, even in the West? Can it scale, globally, to reach the 80 million more people on the planet in 2017 and 2.5 billion more by 2050?

The Church of the first three centuries adequately passed the faith along, generation to generation, while penetrating to the core of the Roman Empire. This was all done *as they were going* and obedient disciples were willing to give their lives. In today's world where persecution is a reality, there is often no other option anyway. However, even in places where it is possible it is legitimate to question whether it (i.e. the attractional model) is the only way, or even the best way to engage lostness and see multiple generations of churches.

**Multiplication Release Principle #5 -  
Prayer and fasting precedes any movement.**

**Unintended Limiting Factor** - We have a reliance on strategic plans, training, research analysis and human resources that can be brought to the equation

**What some may hear us saying** - DMM does not believe in strategic planning.

**What we meant to say** - Of course, everyone believes in prayer. And, to varying degrees, it is a part of our daily lives. I have accompanied numerous groups to observe DMM in very difficult contexts. The number one comment during debriefing (and this happens every single time) is, "I thought we were praying, but this experience has shown me how they, as a result of prayer and fasting, are able to hear from God and follow His leading."

Fasting and the sequence of prayer in our planning is the urgent matter. When we pray and fast *first* our spiritual sensitivity is increased and our strategies and initiatives become aligned with God's purposes. He reveals Himself to us. We join Him in what He is already doing.

Too often in the West we meet collectively and develop a strategic plan, with good intentions, and a lot of effort.

But, does this come after an extensive season of prayer and fasting where God revealed Himself and His plan? Far too often in my own experience I have worked hard on a strategic plan and then asked for God's blessings on it. This vital lesson has been the most impactful for me personally with DMM. Strategic plans are great when they have come to us from Him, as we are diligently seeking His face.

**Multiplication Release Principle #6 -  
The church is the people, and they can meet anywhere.**

**Unintended Limiting Factor** - To be a "real" church you must have a building.

**What some may hear us saying** - DMM is opposed to churches having buildings.

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**"The Church of the first three centuries adequately passed the faith along, generation to generation while penetrating to the core of the Roman Empire. This was all done as they were going and obedient disciples were willing to give their lives."**

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**What we meant to say** - We are called to be disciple-makers who make disciple-makers. If every local body of believers must have a building it *will* slow the process of church planting down, if by no other means than finances. However, buildings will be a reality for many churches in many cultures.

Our goal as disciple-makers should be to cultivate the vine and only build the trellis as the vine is growing and needs support. Because buildings do put a governor on movements we would encourage that this be done spontaneously by those who are in this discipling process, not from the outside. Even then, it will at that point slow down the generational expansion. Realistically, however, such has always been the case as movements become institutionalized.

**Conclusion**

Across the world we are seeing movements emerge and gain momentum. Perhaps this is the 4th era of modern missions. Paradigm shifts create tension, but I trust that our communication will be seasoned with grace. May we conclude with Paul, that the most important thing is that Christ is preached. And because of this [we] rejoice" (Philippians 1:16). 

# Kingdom Kernels: The Storyline of History—Finishing the Last Lap

BY **STEVE SMITH**

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Steve Smith (Th.D.) was part of a church planting movement in Asia. He currently leads a global effort to catalyze biblical church planting movements in every unreached people group and place by 2025. He is the author of *T4T: A Discipleship Revolution* with Ying Kai (WigTake Resources, 2011) and *Hastening and Rebirth* in the “No Place Left” saga (2014 Ventures, 2015 & 2016). Steve serves as VP of Multiplication for East-West Ministries and Global Movement Catalyst for Beyond.org.

KINGDOM KERNELS

Too often we ask the wrong question: **“What is God’s will for my life?”** That question is very self-centered. It’s about you and your life.

**The right question is “What is God’s will?” Period. And then “How can my life best serve that?”** To glorify God’s name, you must understand what God is doing in our generation—what *He* is about.

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 Sam. 7:1, there was **no place left** for the Israelites to conquer.

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 that will *finish* the plot, hasten 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” (e.g. Rm. 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 ends 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. But there will be a final generation that runs the last lap—a generation that witnesses the King taking His reward for His history-long efforts.

There will be a last lap generation.

Why not us?

God is setting us up to finish the story, if we choose to accept the role.

**Don’t forget the storyline: Remember!**

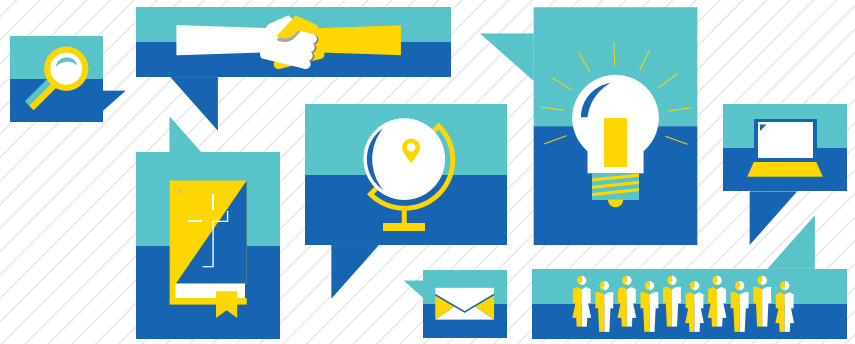
In the last letter he wrote, Peter called disciples not to forget their part in the storyline (2 Pt. 1:13-15). Peter had been living for the day of his Lord’s return, running his lap in the race. As his death drew near, he exhorted the church to not slacken the pace but rather to speed up the storyline—to hasten that 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 Pt. 3:11-12, emphasis added)*

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, <sup>2</sup>that you should remember the*





# OUR FATHER'S HEART IS THE STORYLINE OF HISTORY. HE SPEEDS UP THE PLOT WHEN HE FINDS PROTAGONISTS WHO HAVE HIS HEART.

*predictions of the holy prophets and the commandment of the Lord and Savior through your apostles. (2 Pt. 3:1-2, emphasis added)*

Their hearts were sincere, but it was easy for them to forget the plot and lose their purposeful role. Sincerity is no substitute for 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 [ethne], and then the end will come. (Matt. 24:14; author's translation)*

Do you know the storyline?

## The Purpose of History

This fundamental storyline runs throughout the Bible weaving its way through each of the 66 books. Yet it is so easy to forget the

storyline, and many 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 Pt. 3:3-4)*

This reality describes our generation, not just Peter's.

## What is the storyline of history?

- **CREATION:** In Genesis 1-2, **God created mankind** 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, **mankind fell away** from God's design—no longer in relationship with the Creator.
- **SCATTERING:** In Genesis 11, languages were confused and **mankind 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 people of God (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 *ethne* (people group).
- **COMMISSION:** At the end of His life, **Jesus launched the people of God to finish the mission** of God—the great storyline—and promises His power to do so.
- **DISCIPLE-MAKING:** From the Book of Acts until today, the people of God have been blessed for one great mandate: **go into all the world and proclaim this redemption**—making disciples of every *ethne*—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.

This is the storyline Peter referred to in his last chapter.

*8 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. 9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. 10 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 Pt. 3:8-10, emphasis added)*

God is patient. He will not send His Son back until the storyline is finished. God is not slow, for He does not wish any people group (*ethne*) to perish. He wants all of the dispersed nations of Genesis 11 to be a part of the bride of Christ in great number.

It is these *ethne* that Jesus referred to in Matthew 24:14. It is these *ethne* that he referred to in the Great Commission (Mt. 28:18-20 "make disciples of all *ethne*"). It is these *ethne* that are pictured in Revelation 7:9.

The climax of the storyline of history 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 references Paul's writings also:

*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 Pt. 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:

*<sup>9</sup> God has now revealed to us his mysterious will regarding Christ—which is to fulfill his own good plan.*

*<sup>10</sup> 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. (Eph. 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 the authority of 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 get herself prepared 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. Over the last two decades the global church has increased the pace to engage the remaining 8000+ unreached people groups in the world—the parts of the world still not represented by the Bride in great numbers.

This was a good first step, *but engagement was never the goal*. Since over 2 billion people in the world still have no access to the gospel, our efforts to engage them must change. We are about *reaching* them, not just *engaging* them.

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

Jesus is not satisfied with a small or incomplete Bride. He wants a Bride that no one can count from each of the *ethne*. The only way to do so is through the kingdom multiplying in every one of them. Momentum is building for movements of God to become common again. In the last 20 years the number of these movements around the world



# BECOME A PROTAGONIST IN THE STORY — NOT A SIDE CHARACTER.

has grown from fewer than 10 to around 600. God is accelerating the timeline of history!

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

## Hasten the day

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

“Waiting for” means to be in suspense about something. What are you in suspense about? Are you eagerly anticipating the finale of this grand plot? God has given us an amazing privilege of joining him in the race of history to accelerate the pace of the Church towards the finish line. The finish line is in sight and by the power of the Spirit we can run the final lap.

One of the greatest finishes—last laps—in swimming history came in the 2008 Beijing Olympics in the men’s 4x100m freestyle relay. Michael Phelps and the other three Americans were the underdogs. By the final lap, they were almost a full body length behind the leader. Three quarters through that last leg, unheralded Jason Lezak began to push harder than he ever had in his life. He sped up his pace beyond

all expectations. In the last second he reached out to touch the wall to win. As the crowd went crazy, the announcer kept saying, “I can’t believe it! It’s not possible!” Someone that the crowd had never heard of swam the most amazing final lap in modern history.

Replays of that race reveal two groups hastening this extraordinary finish:

1. Lezak’s three teammates standing at the finish line urging him to increase his pace
2. Jason Lezak increasing his exertion beyond what appeared possible

A great cloud of witnesses who have run the race before us (Hb. 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.

And, then, when the Bridegroom is ready, He will return.

## Make haste!

Before Peter signed off, he gave one last great call for the believers to make no delay in taking up their part:

*So then, dear friends, since you are looking forward to this, make every effort [lit. “make haste”] to be found spotless, blameless and at peace with him....* (2 Pt. 3:14, NIV)

Do you long to see revival come to you, your church or your organization? The answer is to make haste to be the type of people that are doing your part in the storyline of history. When you serve the storyline of history, the Father is thrilled to pour out His Spirit for that effort.


God is calling us to take up our part in this great race. Unfortunately for much of the Church this is simply frolicking in the pool completely oblivious to the race going on around them.

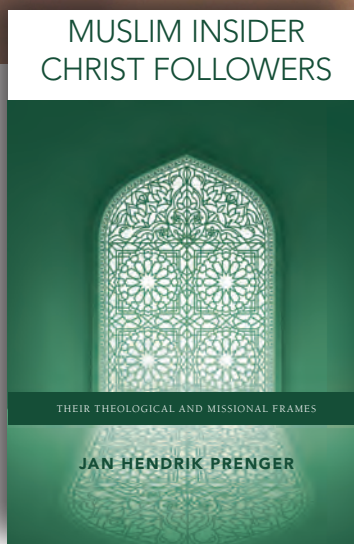
Instead of frolicking (living for your own storyline) you must jump into the pool and swim the final lap with sacrificial efforts. Become a protagonist in the story—not a side character.

Choose to focus on reaching every unreached people and place, but 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....(Mt. 28:20).

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



NEW

## Muslim Insider Christ Followers

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Jan Hendrick Prenger (Author)

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List Price ~~\$26.99~~ • **Our Price \$21.59**

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Jan Hendrick Prenger (Author)  
WCL | Pages 364 | Paperback 2017



NEW

## A Better Country

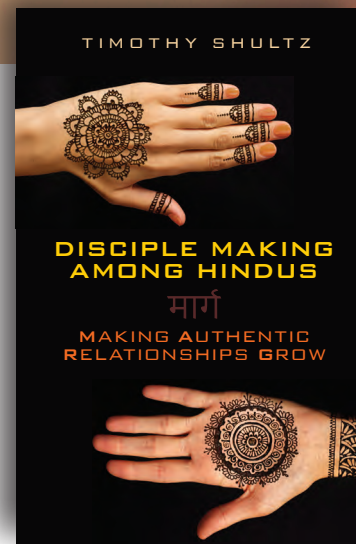
*Embracing the Refugees in our Midst*

Cindy M. Wu (Author)

This study aims to help Christians—specifically Christians in the United States—think theologically and practically about the global refugee crisis. The workbook is divided into seven lessons, including a Personal Action Plan as your concluding application. You can do the lessons on your own or in a group setting. You will probably find the greatest benefit by working through the workbook with others and hearing other perspectives.

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NEW

## Disciple Making Among Hindus

*Making Authentic Relationships Grow*

Timothy Shultz (Author)

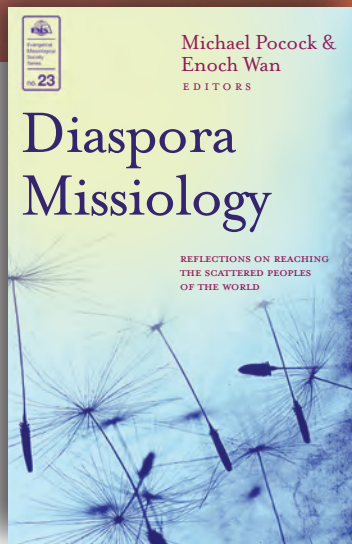
Drawing on thirty years' experience among Hindus, Timothy Shultz writes this book as a testimony of the kingdom of God growing in a non-Christian environment. *Disciple Making among Hindus: Making Authentic Relationships Grow* describes how Hindu people experience and respond to Jesus Christ. What are the core values and rhythms of their cultural world? What are the patterns of community and discipleship that help them draw closer to Jesus? Through moving personal stories, biblical reflection, and practical wisdom, Shultz introduces us to the centrality of family, the covenantal relationships that make up Hindu social life, and the yearning for authentic spiritual experience.

While this book will benefit anyone wanting to make disciples among Hindus, it is far more than a strategy of contextualization or a blueprint for successful evangelism. Read it to discover the beauty of Hindus as Jesus sees them—and the beauty of Jesus through Hindu eyes.

List Price ~~\$14.99~~ • **Our Price \$11.99**

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Timothy Shultz (Author)  
WCL | Pages 154 | Paperback 2016





## Diaspora Missiology (EMS 23)

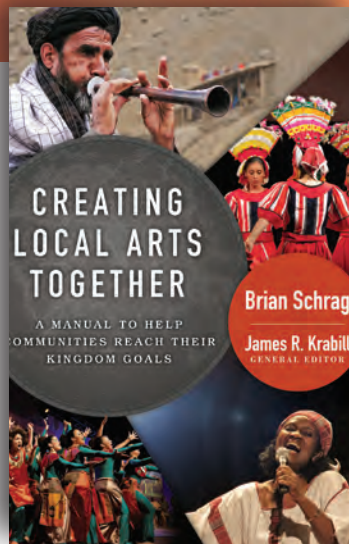
*Reflections on Reaching the Scattered Peoples of the World*

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For many years, cross-cultural missions were directed to people in the countries of their birth, generally in Majority World areas. Foreigners present among or around the intended focus of ministry were not viewed as part of mission ministry. Diaspora missions focus on these peoples, who are now actually and virtually in more accessible places. This book will help you understand the dynamics behind this accelerated movement of peoples from one region to another, biblical principles and precedents that guide ministry today, the application of social and communication studies, and actual cases of ministry to and with diaspora peoples.

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Michael Pocock, Enoch Wan (Editors)  
WCL | Pages 289 | Paperback 2015



## Creating Local Arts Together

*A Manual to Help Communities Reach Their Kingdom Goals*

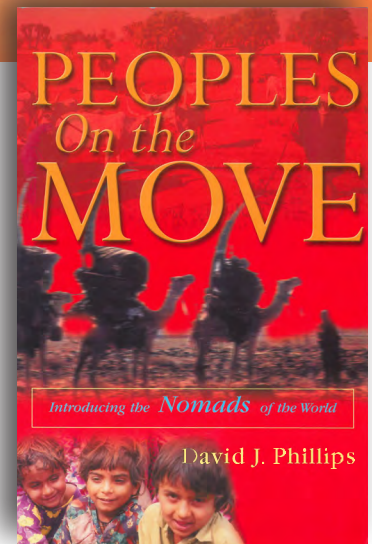
Brian Schrag (Author), James R. Krabill (Editor)

*Creating Local Arts Together* is a manual designed to guide an individual or group into a local community's efforts at integrating its arts with the values and purposes of God's kingdom. The practical, playful text reduces experience-based scholarly insights gained from multiple decades of incarnational ministry around the world into a flexible seven-step process.

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## Peoples On the Move

*Introducing Nomads of the World*

David J. Phillips (Author)

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Davis Phillip has worked with the Unevangelized Fields mission in churches along the Amazon river and in the cattle ranch regions of Brazil; and as missions researcher with WEC International, contributing to Patrick Johnstone's *Operation World*. As founder member of the Nomadic Peoples Network he has visited nomads in India, Nepal, Kyrgyzstan, Mongolia, the Middle East and West Africa; more recently he has been teaching in Nomadic Peoples workshops.

List Price ~~\$19.95~~ • **Our Price \$15.96**

ISBN 978-0-87808-352-7  
David J. Phillips (Author)  
Piquant | Pages 490 | Paperback 2001

# Next 40 Years...

by Greg Parsons

Director of Global Connections  
Frontier Ventures

1974

When Ralph D. Winter shared the vision for the unreached at Lausanne, most church and mission leaders around the world knew little about the concept. Information from around the world was hard to get. What Winter did learn compelled him, with Roberta, to start the U.S. Center for World Mission (now Frontier Ventures) in 1976. The original vision has not changed. Our bylaws state that we:

*...serve the mission enterprise by identifying barriers and pursuing solutions toward Kingdom breakthrough to see the gospel of Jesus Christ unleashed and unhindered among the least reached, so that "the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea" – Habakkuk 2:14.*

My wife and I joined staff a bit later, about 35 years ago. Few were talking about taking the gospel to unreached people groups without any viable fellowships. Workers were going to every country of the world but not every people and the vast majority of the Muslim, Hindu and Buddhist groups had no one reaching out to them at all.

We felt a clear call to mobilize a movement of people to pray and engage in this task. Our "audience" was mission sending agencies, churches and students.

Getting information about what was happening was hard and required relationships and people "on-site" among the unreached. In many places,

nothing was happening—but we needed to know that too. We (and others) started regional centers in the U.S. and networked a little with global centers for world mission to spread the vision—this was always central to how we worked out our vision.

## But things changed

Amazingly, God allowed us to be "successful" in spreading our vision. We tried to learn all we could and pass that on to *MF* readers, William Carey Library, Perspectives, WCIU.... But now:

- The internet allows information to be shared easily.
- There are a number of other organizations dedicated to specific aspects of our original vision like student mobilization and of course, training. We don't have to focus on that as much.
- The sending movements globally are growing, maturing and leading the way in many unreached areas.

Yet there were a few things in our original hope and dreams that did *not* happen—at least not as much as we had planned.

- We did create a "collaborative mission center" and many things were birthed here (including the founding of the agency called Frontiers). But because most cutting-edge ministries were "out there" we never saw the full collaboration we had hoped for in Pasadena. Instead it was happening globally.
- We began to realize that more important than merely mobilizing new workers, we needed to give more energy to helping all workers know what *they* need to do once they get out there.


• So, collaboration and learning was *happening out in the fields/regions of the world*. While we did see a lot of connecting of people into the ministries God was calling them to—and with more effectiveness—the on-the-ground missiology was being honed globally, not in Pasadena alone.

• Perhaps most exciting was that the global church was stepping up beyond what we could have imagined. Patrick Johnstone, author of *Operation World* at the time, noted that about 1987, more workers were sent from East than the West.

Now, I spend a great deal of time around the world away from Pasadena, doing what we used to do here: serving new movements (where we are asked) to help them mobilize, train and strategize. These folks will never come to Pasadena or the U.S.—and frankly, I hope they do not — we don't want to ruin them with our models of church and mission that don't fit their context or budgets.

## So what do the next 40 years look like?

All of this is causing us to feel compelled again to strengthen and expand our ministries around the U.S. and the world. The Frontier Ventures Board has decided to *expand our efforts and become more intentionally multi-site*. While it will involve much of what we have been doing, we don't fully know how it will change.

We invite your input—so feel free to post a comment on this article at: [www.missionfrontiers.org](http://www.missionfrontiers.org) 



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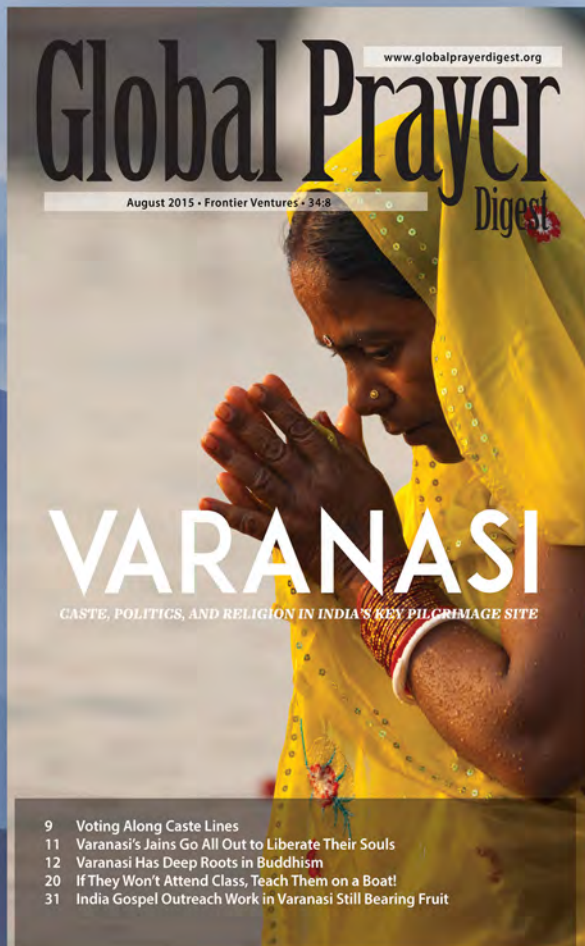
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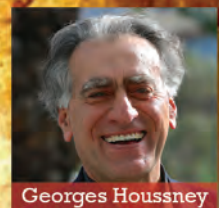
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