

# MISSION™ FRONTIERS

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**Movements: Learning to Cross  
the "Bridges of God"**

Photo by Jerry Atnip

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FRONTIER  
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# WILL WE HINDER OR ACCELERATE MOVEMENTS? THE CHOICE IS OURS.



BY RICK WOOD  
EDITOR OF *MF*

**THIS IS A SERIOUS** problem! All over the world Christian workers are employing mission methods that hinder the development of movements to Christ. Worse yet, these well-meaning, hard-working, self-sacrificing servants of God may be doing more harm than good. They may be creating a backlash to the gospel that is making the unreached peoples so much harder to reach. This is not just a Western or American missionary problem. This is a global church problem.

Whenever a person from a people or culture where the gospel has become indigenous seeks to go out to make disciples cross-culturally, that person is in danger of **extracting** new believers from their native culture, family, community and people to join a new artificial family of faith, thereby destroying the natural “bridge of God” for the gospel that this person could provide. When people are extracted one-by-one from their family, clan, tribe or people to form a new community of faith, the reaction from the family these people left

behind is often hostile with the potential of bloodshed. Rather than being good news to lost people in darkness, for those left behind, the gospel has come as the “invasion of the body snatchers,” with all the horrors and grief attached to the death of a loved one. Instead of being more open to the gospel, the family, clan or tribe left behind have become more resistant to the loss of any more of their people. This community is now much harder to reach. Dr. Donald McGavran points out this tragic scenario and how to prevent it in his classic article, “A Church in Every People: Plain Talk About a Difficult Subject” which starts on page 627 of the book, *Perspectives on the World Christian Movement, A Reader, 4<sup>th</sup> Edition*.

In this latest issue of *MF*, we revisit the foundational principles of how movements develop and grow that McGavran laid out decades ago. In our lead article, Robby Butler describes the modern-day implications of McGavran’s ground breaking missiology as we pursue movements of disciple making and church planting in every people. See Butler’s article starting on page 6. This is not light reading but it is essential to understand these principles if we are to successfully foster and accelerate movements

rather than preventing them from ever getting started.

As McGavran made clear, Christian history demonstrates one certain reality; ***the only way that peoples are ever reached is through movements***. So if it is our aim to see all peoples reached with the gospel, then we *must* learn to cross the “bridges of God” into new peoples and start movements to Christ there.

## A Better Way

What happens if rather than *extracting* people from their culture, family or clan; we were to work to keep the new believer within their family to share the biblical truths they are learning with their family and other relational connections? According to McGavran, Winter, Butler and many others, movements can develop. If the new believer can share biblical truths within his sphere of influence without being expelled, then whole families, clans and tribes can choose to follow Jesus. It may seem strange or even unbiblical to us as highly individualistic Westerners, but in communal societies groups of people can and do make joint decisions to follow Jesus. You can see throughout the New Testament that whole groups and families did choose to follow Jesus. T&B Lewis

point out this fact in their article starting on page 16.

The Lewis' experience illustrates the pitfalls of extraction and the blessings of keeping new believers within their family or clan—what the Bible refers to as their *oikos* or household. They thought church planting was easy at first when they gathered together a group of people who had left their respective families to join a new artificial “family” of faith. The Lewises soon discovered that this new church was unstable and it soon disintegrated because it wasn't based upon long-standing trust relationships of family or clan. But then God enabled them to discover a better way of planting churches that kept new believers within their family.

The Lewis' recount their story. “Struggling with our failure to plant a church, we received an entirely unexpected letter. The hand-carried letter notified us that two brothers from our people group had finished a Bible correspondence course. They now wanted to meet a believer. We promptly sent off our best Arabic speaker to their distant town. When he arrived at their house, it was packed. Our team member wondered if he had stumbled onto a wedding, so he hesitantly asked for Hassan, who had written the letter.

Hassan and his brother rushed forward to welcome him into their household. They had gathered all their relatives and close friends to hear their honored guest explain what they had learned in their course. They eagerly received the gospel and pledged *as a group* to follow Jesus. Our teammate was thrilled. When he returned home, we shared his amazement.

This new church, consisting of an extended family and friends, continues strong to this day. Decades later, they are still spreading the gospel from town to town through their natural networks.”

From the Lewis' account we can see that it is possible for new believers to take the gospel back to their family and not have the gospel or the new believer be rejected. The new churches being birthed were stable and reproducing because they were based upon strong long-standing family relationships. The gospel became good news to these people and they shared it with their wider network of relationships. The gospel was in the process of becoming indigenous—normal and natural—to this family and their people. A potential new movement was also birthed.

### We Have a Choice


Even decades after McGavran highlighted the problems with *extraction evangelism*, around 90% of mission workers still practice it. These well-meaning people have not learned that there is a better way—one that leads to movements. Some even take pride in the suffering and sacrifices that their converts endure to become a “true Christian,” even if it means leaving their family and people behind and burning all bridges of relationship.

While some struggle to make progress with ineffective models of ministry, God is quietly showing the global church a new path that is far more hopeful than anything we have seen since the book of Acts, 2000 years ago. There are many practitioners that are having great success in seeing movements develop all over the world. They have learned to cross the “bridges of God” into unreached peoples. The article by Robby Butler, *Glimpses Through the Fog*, starting on page 32, tells the astonishing story of what God is doing to foster movements in various unreached peoples. In the year 2000 there were at least 10 movements with 100,000 new disciples. Today, there are at least 645 movements with 47,500,000 new disciples!

That is an incredible rate of growth. The number of known movements has increased from 609 to 645 just since our last issue of MF. Read carefully this important article to learn what hinders and what accelerates movements.

The choice is ours. We can continue with missionary methods such as extraction that do not lead to movements or join God in the most exciting and historic opportunity in perhaps 2000 years to foster movements in all peoples. Are you in?

### Become a *Mission Frontiers* Vision Caster

We have only had three weeks to collect donations since the Jan-Feb 2018 issue of MF hit the streets, but the donations have begun to come in. One reader wrote, “I loved reading your January/February 2018 newsletter, and hope that I would be able to organize myself to be an effective part of this work. Enclosed is \$200 to start the translation work.” Jean, San Luis Obispo, CA. To translate each issue of MF, we will need many more gifts such as this. So prayerfully consider giving so that the vision of reaching all peoples can spread much farther. Thanks to the very effective work of the 24:14 Coalition, featured in our last issue, MF has been translated into 10 languages for the very first time. Go to [2414now.net](http://2414now.net) and click on Articles at the top of the page to view these 10 translations. Share this with all your friends who speak other languages. 

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# Indigenous Movements



## How Peoples are Reached

FEATURE ARTICLE

BY **ROBBY BUTLER**

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Robby graduated from Caltech in 1982, then served 24 years with the U.S. Center for World Mission (USCWM, now Frontier Ventures). There he worked closely with and was mentored by the founder—Dr. Ralph Winter. He also served and worked closely with Dr. Donald McGavran, Dr. Thomas Wang of the Lausanne Movement, and Dr. Luis Bush of AD2000. Robby helped Steve Smith publish the *No Place Left saga (Hastening and Rebirth)*, edited James Nyman's *Stubborn Perseverance*, and has been a contributor and guest editor for *Mission Frontiers*. Robby's current focus is researching and promoting materials and methods to better equip Christ's body to pursue movements among every people group.



**BY 1975 DONALD MCGAVRAN AND RALPH**

Winter had guided 1,000 experienced missionaries in studying—globally, and in their own fields: “How are *peoples* reached?” Answer: indigenous movements.

However, few outside their direct influence saw either:

- the *biblical* model and mandate for indigenous movements, or
- the *historic* significance of indigenous movements.

Yet McGavran, Winter and their colleagues concluded: We cannot say we have evangelized a person until that person can join an indigenous movement in their own society.

Furthermore, this era of collaborative study revealed that:

- The Bible (Mt. 28, etc.) calls us to disciple peoples (*ethne*).
- Peoples are disciplined only through indigenous movements.

The World Consultation on Frontier Missions (Edinburgh '80) birthed the watchword “A Church for Every People ...” (meaning “a church *movement* in every people”).

In 1981 McGavran clarified this intent, elaborating:

- *Peoples* are only *reached* by movements, never one-by-one.
- 90% of work among the unreached ends up with one-by-one.

**Today's Reality**

Mission researchers are now tracking more than 600 movements, most having developed just in the past decade. And many of these movements are growing faster and stronger than anything Winter or McGavran saw in their study of past movements.

Yet in retrospect, McGavran's concerns appear prophetic—and as relevant today as when he first wrote them:

- In 1985, McGavran estimated that 50% of the world lived among unreached peoples—2.5 billion people.

Today IMB researchers estimate that 57% of the world lives among unreached peoples—4.3 billion (nearly double).

In what follows I adapt McGavran's outline with added biblical references and fresh insights from the new movements we see today.

**Introduction**

In the Sept.-Oct. 1997 edition of *Mission Frontiers*, Dr. Ralph

Winter wrote an introduction to the reprint of McGavran's article, “A Church in Every People: Plain Talk About a Difficult Subject.” Winter said in part,

“In many ways this is the most remarkable article written by the most remarkable mission strategist of the Twentieth Century.” I agree.

What is the most fruitful way to “reach the unreached”?

- Shall we work toward just one or more *growing congregations*?
- Should we aim for a *minimal percentage* to become believers?
- Or shall we seek an indigenous movement of multiplying *ekklesia*?

This goal of indigenous movements must shape our methods.

**The One-by-One Method**

Starting a congregation where none existed is relatively easy.

Missionaries arrive, pray, worship together, learn the language, preach the gospel and pray. They love Jesus, talk about Christ, help others in their troubles, and pray. They share scripture portions and practice “friendship evangelism,” and they pray.

Over time a few locals follow Jesus, and a church grows around the missionaries, who urge them to become “a new family.” A new social structure is formed, and a building may be erected.

Such *extraction evangelism* typically draws the *marginalized* from several *peoples* and *segments* of society—the elderly, youth, orphans, mission helpers and ardent seekers. The result is often a *foreign, conglomerate church*, alienated from the local peoples. Locals observe, “You are no longer part of us,” and they are right. This is a new social unit which, if it survives at all, becomes a new people group by the second generation.

Such *conglomerate* churches usually struggle and fold, but the Bible and recent experience reveal a more fruitful approach.

**Extraction evangelism makes peoples more resistant.**

Such *extraction evangelism* into *conglomerate congregations* actually *hinders* indigenous movements. How? Most unreached peoples place a high value on their *group identity*. Any group of individuals coming one by one from different



**Jesus' disciples and Paul's teams modeled multiplying ministry in which existing relational networks and households (*oikos*) were introduced to the gospel *together*.**



peoples and segments of society looks to such peoples like an assembly of traitors who have left “us” to join “them.”

In marriage most such “high identity” peoples insist “our people marry only our people.” Yet when converts join conglomerate churches one-by-one they often feel forced to take a spouse from another group. This alienates the couple from both groups, and their kids are born into “no man’s land.”

New believers who join such churches are thus often rejected by their relatives—sometimes thrown out or even killed. And when a new believer leaves (or is forced out of) such a tightly-knit segment of society, *the Christian cause wins the individual but loses the community*. The family, the people group, and even neighboring peoples may be fiercely angry at the new believer, saying: “You have abandoned us. You are no longer one of us.” *When this happens, we may win individuals but lose millions.*

Conglomerate congregations grow slowly. Worse, they make the pursuit of indigenous movements doubly difficult among the people groups from which the congregation comes. “The Christians misled one of our people,” the group says. “We will make sure they do not mislead any more of us.”

McGavran wrote in 1981:

Perhaps 90 out of 100 missionaries who intend church planting get only conglomerate congregations.

Such missionaries evangelize anyone they can. But they get only those willing to endure the disapproval of their people.

In tightly-knit unreached peoples—where converts are shunned and Christianity is seen as an invading religion—winning and gathering a congregation from *different* peoples and segments of society erects *barriers* rather than builds *bridges*.

### One-by-One Can lead to movements.

The one-by-one method sometimes *does* result indirectly in an indigenous movement. This can happen when believers break with a conglomerate church (and usually from the missionary’s influence) to “revert” (re-adopting their original identity) *in order to spread their new faith in a culturally relevant way*.

When this happens the faith *may* spread *very* rapidly. However in the process it may also lose its mooring in the

Bible and become syncretistic. Unfortunately, rather than working with such “renegades” toward grounding such indigenous movements in the Bible, missionaries generally resist such “reversion.”

### Movements: the KEY to Reaching the Unreached

Jesus’ disciples and Paul’s teams modeled multiplying ministry in which existing relational networks and households (*oikos*) were introduced to the gospel *together*. This engaged—rather than competing with—existing groupings, then spread to other groupings to enfold and transform whole people groups. Thus Winter quipped, “the ‘church’ (i.e., the ‘committed community’) is already there, they just don’t know Jesus yet.”

[In Acts,] ‘the church that is in their house’ [was] ... where family ties and church worship went together, where church ... and family authority were often indistinguishable, where church discipline and family respect were one and the same thing, where ‘honor thy father and thy mother’ were ... spiritual accountability in the church. ... the synagogues of the New Testament period as well as the Gentile-run churches of the New Testament period mainly consisted of a cluster of extended families guided by the elders of those families.

“[In] traditional societies around the world [an indigenous] movement ... reinforces, not dismantles, natural families ....

### Seven principles that lead toward movements:

# 1

#### Keep the goal clear

From the beginning the clear goal must be an indigenous movement of multiplying *ekklesia* through receptive *oikos* in ways that leave relationships and social structures intact.

Those familiar with winning and incorporating *individuals* into *existing* churches must give special attention to this:

- *Don’t* seek to win and gather *individuals* with relative *strangers*.
- *Do* seek to win *whole oikos*, or help individuals win their *oikos*.

As Christ transforms existing *oikos*, they may become *ekkllesia*:

- enjoying natural social cohesion,
- fulfilling the “one anothers,”
- experiencing God’s blessing, and modeling the good news for other households in their people.

In Luke 10 Jesus directs pairs of disciples to seek those who:

- welcome the message and messengers into their *households*, and gladly share what they learn with their family and community.

Jesus told His disciples *not* to go “from house to house,” but to stay with the household that welcomed them. When the disciples left, this household could become an *ekkllesia*.

When we join “God already at work” in this way, we are far more likely to see extraordinary fruit. And when we train *new* believers to join God at work in the same way, we open the door for an indigenous movement to reach that whole people.

## 2

### Concentrate on just one people

Work with nationals to find responsive individuals *within* just one people, like the Nair of Kerala. As the gospel is proclaimed to Nairs, say quite openly,

“God desires that thousands of Nair follow Jesus Christ, yet remain solidly Nair. You whom God calls will become more beautiful Nairs, loving your Nair neighbors better than ever.”

Train new believers to bear persecution with the attitude:

I will be a better son, daughter, father or mother than I was before. I will love you more than I used to. You can hate me, but I will love you. You can exclude me, but I will include you. You can force me out of our ancestral house, but I will live on its veranda or get a house across the street. I am still one of you, more than I ever was before.

Build into new believers a consciousness of 1) God’s love for their whole people and its unique culture, and 2) God’s promise to bless all the clans of the earth—starting with theirs.

## 3

### Encourage the movement to remain indigenous

In indigenous movements, new believers remain one with their kinfolk in clothing, marriage, etc. They continue to eat with their people, and to eat what their people eat. If their people are vegetarian, new believers do not say, “Since I follow Jesus I can now eat meat.” Rather they become more faithfully vegetarian.

New believers cannot remain one with their people in idolatry, drunkenness or other habitual sin. Nairs who follow Jesus will not worship their old gods; but many Nairs already ridicule their old gods. All Nairs can remain Nairs while abandoning idolatry to follow Jesus.

Indigenous movements empower the lost to join a worshiping community *of their own people* without embracing western theology, traditions, culture or individualism. For collectivistic societies this may mean an honor/shame-enhanced gospel.

## 4

### Pursue group decisions regarding “distinctive” obedience

Unreached peoples are typically collectivistic—making decisions as a group rather than as individuals. When first believers in such peoples are baptized *individually*, their family may reject the new believer as “abandoning *us* to join *them*.”

Train first believers to love and share with their *oikos* while seeking the Holy Spirit *as a group* about obediences that may lead their people to see them as joining a foreign religion.

Disciple individuals to reach their family and community; discuss Bible stories for them to share and discuss with others. Say, “Let’s work to lead your *oikos* to follow Jesus, so that when you *are* baptized you may all be baptized together.”

## “Successful indigenous movements lead whole families and communities to see the gospel as good news for their people.”

The gospel must involve whole families early, and as much as possible, as with Cornelius, Lydia, the Philippian jailer, etc. Ostracism is highly effective against an individual, but weak against a dozen. And against 200 it has practically no force.

### 5

#### Aim for trusting obedience, not just theological instruction

Leaders often think, “If our people become theologically mature they will attract others to church.” Yet Jesus’ command was to “teach obedience” (Mt 28:20). When *obedience* to Jesus does not match or exceed our *understanding*, we are *spiritually* immature and become a poor witness. We must follow Jesus’ and Paul’s example: modeling the gospel alongside preaching, and immediately engaging new disciples in multiplying. Consider the Samaritan woman and the Gadarene demoniac.

“But,” some may say, “won’t swift engagement of new believers in trustingly obeying and sharing the gospel produce believers who don’t know the Bible? Isn’t this a recipe for creating shallow or nominal believers?”

Both Scripture and today’s movements demonstrate just the opposite. People *learn far more from teaching than from being taught*. Those who actively share their faith and see the gospel changing lives come to a richer and deeper experience of God’s grace much faster than those who simply listen to the best theological instruction.

Consider the brief months or even weeks of instruction Paul gave those *oikos* which were becoming *ekklēsia*. We must *trust* the Holy Spirit, and believe *God* still calls, equips and sends people out of darkness into His wonderful light.

For a movement to flourish, its leaders *and* new believers must actively train others to obey the Holy Spirit as *He* convicts *them* through discussing the Bible (ideally whole books). *How* the Holy Spirit leads may surprise *us*. Yet when new believers are taught trusting obedience to what *they* see in Scripture—and *teach themselves* by *teaching others* to trustingly obey—they mature and reproduce much more rapidly.

### 6

#### Cultivate new believers as pioneers to reach their people

Urge new believers to adopt the attitude:

God has given me the privilege of showing my relatives and neighbors a better way of life. This will be good for thousands of my people who have yet to believe. Look on me not as a traitor, but as a better member of my family and society—a pioneer to bring my people to the fullness of God’s blessing.

Successful indigenous movements lead whole families and communities to see the gospel as good news *for their people*. The movements in China began only after the Chinese stopped seeing the Church as a competing, foreign religion.

### 7

#### Lead those on the church fringes to reach their people

Missionaries often look diligently *outside* the church for “persons of peace” through whom the gospel can spread. Yet wherever conglomerate, westernized churches have been established, such “persons of peace” may be “right under our noses,” on the fringes of the church—drawn toward God, yet still too connected to their community outside the church to fully fit in. These may be seeds for additional movements.

Rather than fighting to break these individuals free from their community to become part of a new “church family,” let us follow Paul’s example with the God-fearers in the synagogues of the Roman Empire. McGavran called these “bridges of God.” Let us equip and encourage them to start indigenous movements among their own *oikos* and people.

## McGavran's "Plain Talk:" How It All Began...

Steven C. Hawthorne, Co-Editor, Perspectives on the World Christian Movement

In 1981 I was a student at the School of World Mission at Fuller Seminary. At the same time I was working with the incipient Perspectives movement, volunteering my time at the US Center for World Mission (now Frontier Ventures). I kept a light class schedule that year because I had been tasked with organizing and editing the first Perspectives Reader and Study Guide.

I was delighted to discover that three times a week, students could sign up to meet with Donald McGavran in his office while he ate his lunch. He was always punctual, allowing exactly 30 minutes. I did this often, usually coming prepared with questions, trying to get him talking about how churches could emerge for the first time amidst peoples that we could consider churchless.

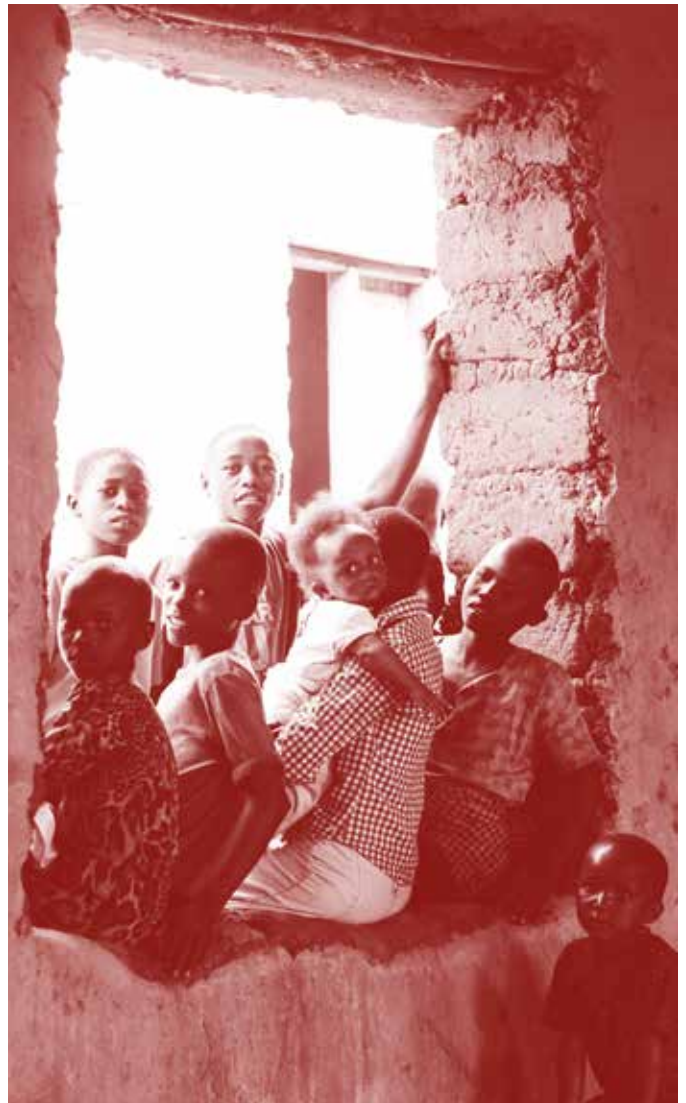
I remember pressing him one day about how he would advise someone beginning work amidst an unreached people group. He rattled off five or six principles, all focused on the goal of "Christward movements." He used the term "cluster of growing congregations," to describe a multiplicity of growing churches, but I'm sure he would have been thrilled with present-day reports of movements using language of cascading, multiplying generations of churches.

At that time we were finalizing the Strategic section of the Perspectives course. The ideas that McGavran had just described would work beautifully in the course. I asked him to write them in an article for the forthcoming Perspectives reader. He agreed, somewhat reluctantly, but worked with our editorial team to produce the "Plain Talk" article. It was one of the last articles that we squeezed into the curriculum. It still serves us well as the lead article for what is now Lesson 14 of the Perspectives course.

Sometime in 1997, Ralph Winter began to extol the worth of the article, speaking of it in conversation as "a jewel of McGavran's thought." He had it reprinted in *Mission Frontiers* in 1997. Twenty years later, in early 2017, Robby Butler noticed the implications of McGavran's statements for frontier mission mobilization. If, as McGavran implies, planting single "conglomerate congregations" by what amounts to "extraction evangelism" is actually a setback, making it even harder for many to follow Christ, then Robby was right to say that our efforts to mobilize and send

workers may not only be wasted, our efforts may be largely counterproductive.

Robby took it on himself to rework McGavran's article with some updated language, emphasizing the ideas most pertinent to those aiming to bring about ecclesial movements. I consider Robby's reworking of McGavran's article as a call to tap into the rich heritage of inquiry and research about Christ-following ecclesial movements that we can find in many parts of the church growth tradition. This tradition all began with McGavran's work about how to serve and foment Christ-following, disciple-making movements. Although much of the church growth tradition is dated, there has been considerable theological reflection with insights from social science and history that can strengthen movemental ecclesiology, but only if we make use of it by considering, challenging and advancing it.





## Conclusion

As we pursue God for indigenous movements in *every* people, *let us NOT assume that “one-by-one evangelism is a bad thing.”*

One precious soul willing to endure severe ostracism to follow Jesus has repeatedly been blessed by God toward starting an indigenous movement among his or her people.

*Extraction evangelism into conglomerate churches is an approach God is blessing to the increase of His Church.*

But one-by-one evangelism is a slow approach, and usually *hinders* movements by increasing resistance to the gospel.

### **Movements are another approach God is blessing**

According to McGavran, “The great advances of the Church on new ground ... have **always** come by people

movements, never one-by-one.” This is an approach Jesus modeled in speaking to synagogues, Samaritan villages and crowds, and in sending His disciples to find households open to the gospel.

As Jesus called individuals to become full-time workers, most worked within their group identity to become *bridges* to whole families, communities, and towns where they brought the blessing of God—the gospel of Jesus Christ. Others, like Paul, were sent to start indigenous movements in other cultures.

McGavran commended this simile from his *Bridges of God*,

Missions start out proclaiming Christ on a desert-like plain. There, life is hard; the number of Christians remains small. A large missionary presence is required. But, here and there, the missionaries or the converts find ways to break out of that arid plain

and proceed up into the verdant mountains. There, large numbers of people live; there, great churches can be founded; there, the Church grows strong; that is people movement land.

### Let us seek God for movements while accepting what He gives:

- Where only individuals are coming to faith, train them to start new *ekklesia* within their *oikos* rather than separating them from their family and friends into a “church” family built on the missionary.
- Pray and work for indigenous movements, adapted to the local context and working within existing social structures to lead *multitudes* out of darkness into His wonderful life.

### Postscript

The article above is inspired by McGavran’s original article and largely follows his outline and illustrations.

A few further observations:

- McGavran championed *watching for seekers* on the fringes of existing churches, then *pursuing movements through these seekers* (rather than fighting to incorporate them into the church).
- Winter promoted the *complementary* idea of *sending* laborers to pursue indigenous movements in peoples where they don’t yet exist.
- Laborers today, in nearly 600 movements worldwide, are finding that movements spread fastest when (as in the New Testament) stories of Jesus are freely shared, without reliance on dedicated buildings, paid staff or weekly sermons.
- Once one indigenous movement is *established*, it is *often* fruitful to encourage the leaders to start similar movements in nearby peoples. See the article on page 26 for real life examples of movements fostering movements in nearby peoples.

### Glossary

**Ekklesia:** Reproducing cells and clusters gathering in Jesus’ name, often daily, to trustingly obey all He commands, as modeled in Acts 2.

**Oikos:** Household (or other high-trust network of pre-existing relationships) which naturally develops consensus regarding major decisions.

**Movement:** Four or more streams of disciples/*ekklesia*, reproducing in each generation (resulting in exponential growth, like compound interest).

**Indigenous:** Adapted to local culture rather than missionary culture.

**People Group:** The largest relational network with a shared birth identity through which the gospel can spread as a church-planting movement .Alt.: The largest group in which a marriage can be arranged.

**Unreached:** A people group with no indigenous movement and no residual *evidence of one* (i.e. readily available Bibles and a “Christian” identity) .Alt.: A people which fears Christianity, perceiving believers from their people to have “traitorously left their own people to join another people.”

**Discovery Bible Study (DBS):** A group (generally pre-believers) obeying God as He speaks to them through open-ended discussion of the Bible.

**Disciple-Making Movement (DMM):** A movement pursued primarily *through* Discovery Bible Study.

**Adopted:** An unreached people with a team committed long-term to *interceding* and *advocating* for an indigenous movement in that people.

**Engaged:** An unreached group with 1) a *resident* team, 2) working *long-term*, 3) in the *local language*, toward 4) an indigenous movement.

**Fully Engaged:** An engaged people with at least one such *team* for *every 100,000* in population.

### Church-Planting Movement (CPM) Continuum (abbreviated):

1. **Purposeful:** Aiming for *multiplying* believers & *ekklesia*.
2. **Focused:** Multiple G1 believers/*ekklesia* and *some* 2nd gen (G2)(i.e. some new believers/*ekklesia* have won/started others).
3. **Breakthrough:** *Multiple* G2 believers/*ekklesia* and *some* G3.
4. **Emerging CPM:** *Multiple* G3 believers/*ekklesia* and *some* G4.
5. **Full CPM:** *Multiple* G4 streams with consistent growth (*each* generation reproducing new believers/*ekklesia*)
6. **Sustained CPM:** indigenous leaders guide hundreds or thousands of *ekklesia*, with little/no need for outsiders.
7. **Multiplying CPM:** catalyzing CPMs in other people groups

For the full article including footnotes, please go to [www.missionfrontiers.org](http://www.missionfrontiers.org) 

# Planting Churches — Learning the Hard Way

FEATURE ARTICLE



BY **T & B LEWIS**

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T & B Lewis have been involved in church planting among Muslim peoples for many years.



**“CHURCH PLANTING IS EASY!” WE THOUGHT.**

Within a few months of landing in a North African city, we already had a group of men and women meeting in our home. Joining that fellowship were some Muslim-background believers who had previously come to faith in the Lord through the testimony of others. We lined our living room with couches, in the local style, served sweet mint tea, and wore *djellabas*. We hoped a contextualized fellowship could grow into a solid church. T, a seminary graduate, functioned as the pastor, but rotated leadership. We sang and studied the Bible in English, Arabic, and French. The participants came from Berber, Arab, French, Spanish, Scottish, and American backgrounds. We even collected an offering for the poor. We thought we had planted a truly multi-cultural New Testament house church.

However, before the year was out, this church was already collapsing. The believers came from all over the city and had little in common. We wanted them to become like a family, but they were not interested. If T was gone on a trip, no one came.

Gathering a contextualized group of believers was our attempt to plant a church that would last by applying insights from the past. For at least 60 years, missionaries had been winning individuals to Christ in this country. But they had been returning to Islam to regain the families and communities they had lost. So, in the last 20 years, missionaries began gathering them together in hopes of creating community, but the churches thus planted did not last. Thinking the churches were too foreign, which made the families and government oppose them, we were now trying to contextualize the fellowships, but they too were falling apart.

We gave up and started over. Perhaps we were gathering people from too many different backgrounds together. This time, we determined to gather only believers from one people group--the one we were focusing on. So when the opportunity arose, we introduced the only two known believers from that tribe. We expected them to embrace with joy. Instead, they backed away with suspicion. Later, each one reprimanded T for introducing them. Each feared the other would expose him as a Christian to his hometown or to the government.

Now we thought, “*Church planting is so hard!*” Our contextualized, multi-cultural fellowship had failed. Our contextualized, mono-cultural group had also failed. How

were we ever going to get believers to trust each other enough to plant a church?

As it turns out, we needed to re-evaluate our assumptions about what the church is, and how one is started. First, God unexpectedly showed us a completely different way to plant churches. Then, we noticed how Jesus planted a church cross-culturally and how he instructed the disciples to start a church.

**God showed us a different way**

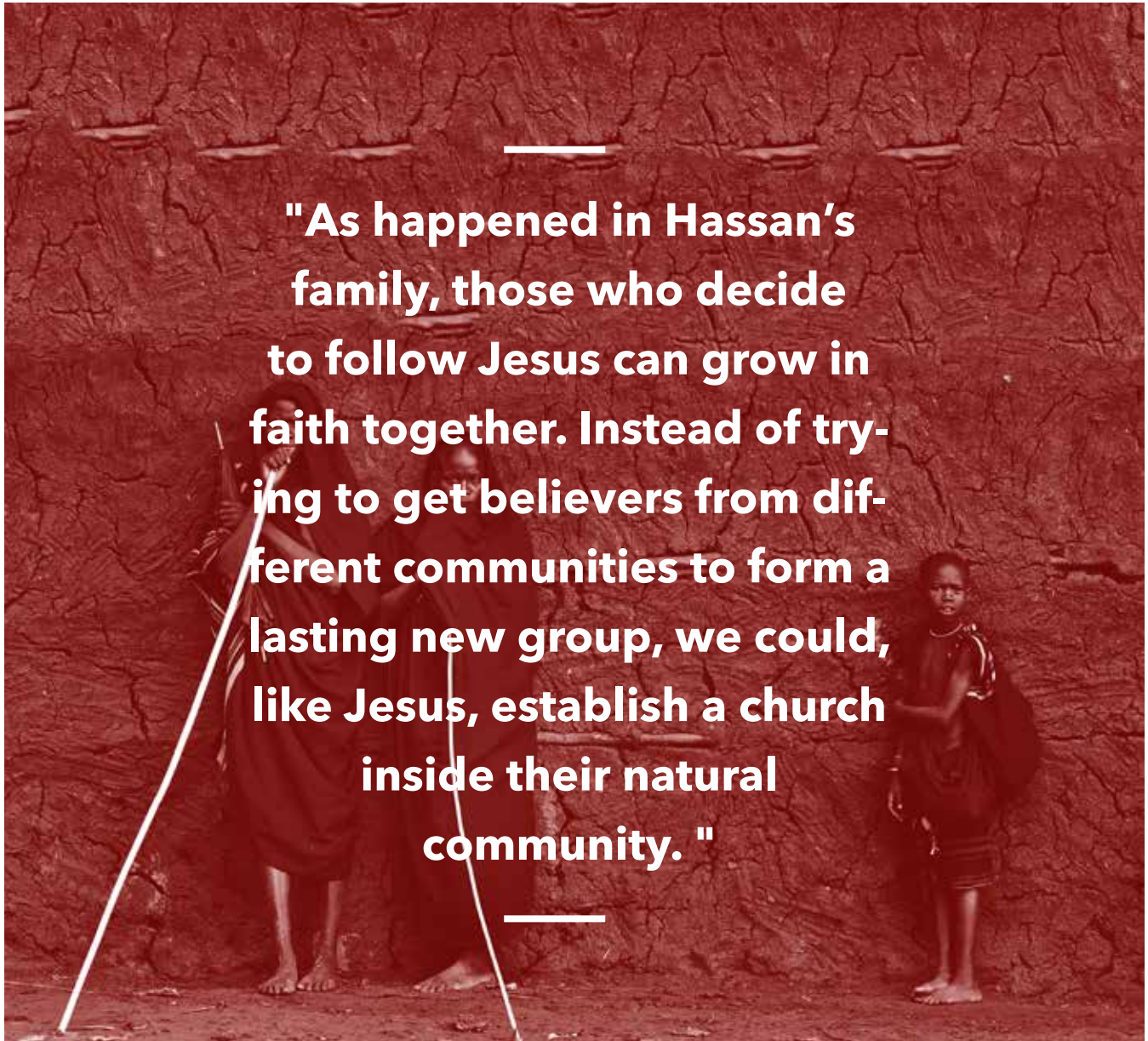
God overhauled our concept of church by planting a church Himself within our people group. To be accurate, He didn't really plant a church; He planted the gospel into a community that already existed.

Struggling with our failure to plant a church, we received an entirely unexpected letter. The hand-carried letter notified us that two brothers from our people group had finished a Bible correspondence course. They now wanted to meet a believer. We promptly sent off our best Arabic speaker to their distant town. When he arrived at their house, it was packed. Our team member wondered if he had stumbled onto a wedding, so he hesitantly asked for Hassan, who had written the letter.

Hassan and his brother rushed forward to welcome him into their household. They had gathered all their relatives and close friends to hear their honored guest explain what they had learned in their course. They eagerly received the gospel and pledged as a group to follow Jesus. Our teammate was thrilled. When he returned home, we shared his amazement.

This new church, consisting of an extended family and friends, continues strong to this day. Decades later, they are still spreading the gospel from town to town through their natural networks. They study the Word together, pray, baptize, and fellowship in ways they have determined best fit their community. No outsiders have ever tried to contextualize what has taken place. They have never had a leader or funding from outside their relational network. They do not feel any need for them.

“*Is this church planting?*” we asked. It was so different than what we had been doing. For decades, faithful workers had been forming churches, only to have them collapse in one to ten years. When we arrived, there was only one fellowship left, struggling along in the largest city. We ourselves had witnessed the genesis and demise of several more groups. Was there another way?



"As happened in Hassan's family, those who decide to follow Jesus can grow in faith together. Instead of trying to get believers from different communities to form a lasting new group, we could, like Jesus, establish a church inside their natural community."

We compared the two ways of church planting. Our way consisted of forming a church by gathering together believers we knew. Their faith preceded their commitments to each other. We were the connecting center of the relationships, whether the church was contextualized or not, multi-cultural or mono-cultural. Of course, we hoped to turn leadership over to the believers as their commitments to each other grew. Instead, the churches collapsed. The way we were building community was a pattern common within our own culture but not theirs. But a church developed in a different way when the gospel was planted into Hassan's family. The believers encouraged each other *within* their natural community.

Their commitments to each other preceded their faith. Members could no more easily leave the church than they could leave their family. We provided occasional biblical input, such as translated scriptures, but little else. We were truly outsiders.

Could faith growing *within* a family or network be a more effective way of establishing churches within communal societies? If so, how could we do this as outsiders? As we looked at the Scriptures, we noticed two things for the first time: Jesus had planted a church cross-culturally *within* a Samaritan village, and he had given his disciples instructions on how to plant the gospel *within* communities.

## Jesus taught us a different way

“How do we plant a church this other way?” we wondered. We began by looking at the way Jesus planted a church in a Samaritan community (John 4). The Samaritans, like Muslims today, worshiped the God of Abraham. Like the Samaritans, the Muslims “worship what they do not know.” Because of their emphasis on purity, the Jews considered the Samaritans defiled and excluded them from the temple and all regular worship of God.

So, the Samaritan woman was shocked when Jesus asked her for a cup of water, because of the long-standing enmity between their people groups. And when Jesus offered her eternal life, she turned it down, because she knew her people could never join the Jewish religion. “Interesting,” we thought. Our Muslim friends often turned down salvation in Jesus because they could not imagine joining the Christian religion.

But Jesus removed that barrier. When the Samaritan woman pointed out that Jews worshiped in the temple, but Samaritans on the mountain, Jesus clarified that changing religious forms was not the issue. Instead, he said, “A time is coming and has now come when true worshipers will worship the Father in spirit and in truth, for they are the kind of worshipers the Father seeks,” (John 4:23). The woman was so overjoyed that they too could become true worshipers, she ran back and told her whole village.

As a result, the Samaritans invited Jesus to come *into* their community for two days. Jesus persuaded them that he “really is the Savior of the world,” not just the Savior of the Jews. Many believed, and Jesus left behind a church inside that community, like the one in Hassan’s family. Jesus did not try to get them to come out of their community to join with Jewish or Samaritan believers from elsewhere. We had never noticed this part of the story before!

This story was not a parable; Jesus faced the same barriers we were facing! All the Muslims we knew had been taught that to worship God through Christ they would have to leave their family and join the Christian group, who had been their enemies for 1400 years. But somehow Hassan and his family had seen things the way Jesus did: They could become true worshipers without leaving their community. Then we saw, for the first time, that Jesus had also taught the disciples how to plant a church *within* a community.

In Luke 10, he told seventy disciples to look for a “man of peace”—someone who would invite them *into* his own household. They were to remain in that household sharing the gospel with all who came into that home, and not go from house to house. If no one in a particular village invited them *into* their household, they were told to leave and go on to another village. Amazingly clear!


We had never thought of looking for people who would invite us *into* their family or community to talk about Jesus! But Jesus and the disciples had planted churches this way.

“We can copy what Jesus did!” we realized. We can begin by telling our Muslim friends that worshiping God in spirit and truth does not require them to change religious systems. If some receive this news with joy and invite us back to tell their whole family, we can go *into* their community. As happened in Hassan’s family, those who decide to follow Jesus can grow in faith together. Instead of trying to get believers from different communities to form a lasting new group, we could, like Jesus, establish a church *inside* their natural community.

## Conclusion

After 15 years, we had learned the hard way that—in communal cultures—we couldn’t plant a lasting church by gathering random believers into new groups. It didn’t matter if they were contextualized or not, multi-cultural or mono-cultural, after a few months or years, these groups would fall apart.

Instead we needed to find a Person of Peace who would invite us into their own community to share the gospel. Jesus was welcomed *into* the Samaritan village. The 70 disciples were welcomed *into* a home. In the same way, Peter was welcomed *into* Cornelius’ household, and Paul was welcomed by Lydia *into* her household.

In each case, they were welcomed *into* a cohesive community, so the gospel was shared with the whole group. As a result, people *already committed to each other* came to faith together. A church was born *within* a natural community, without creating a *new* group just for fellowship. It reminded us of something Ralph Winter had said, “The ‘church’ (i.e. committed community) is already there, they just don’t know Jesus yet!” 

# The Person of Peace, God's Cultural Bridge to Movements

BY **JERRY TROUSDALE AND GLENN SUNSHINE**

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This article is excerpted from the 13th Chapter of *The Kingdom Unleashed: How Jesus' 1st Century Values are Transforming Thousands of Cultures, and Awakening His Church*. Coming March 2018. Used by permission of DMM Library. Why are rapidly multiplying, Kingdom movements happening all across Africa and Asia but just a handful are in North America or Western Europe? *The Kingdom Unleashed* addresses that question in the context of Jesus' most foundational themes that the Global North often disregards, but which are at the very heart of every movement.

## THE FIRST BARRIER: WORLDVIEWS AND CONTEMPORARY CULTURE

When we look at mission fields, we quickly recognize both cultural and worldview barriers that stand between the gospel and the lost. What we often do not recognize, however, is that the same is true in the Global North. Cultural mindsets, values hostile to the Kingdom, alternative worldviews, stereotypes, misunderstandings, bad experiences with churches or individual Christians, and a host of other issues create barriers to disciple making that leave both churches and believers unfruitful in engaging their neighbors with the gospel.

Christian values and worldviews are being marginalized at an alarming rate in universities, the news media, entertainment media, and popular culture. Biblical worldviews are categorized as “bigoted,” “uninformed,” or “hateful,” and so Christians are excluded from important discussions about society. We are becoming a marginalized minority with the cooperation of many so-called Christians who adopt ungodly values in the name of being “open-minded.”

Millions of Americans have rejected our religion, but when they discover the person of Jesus in the Bible they are drawn to Him. The trick is finding ways to get a hearing with these people.

Outside of America, cultural issues are the most difficult hurdles that missionaries must overcome; in America, the issue is exactly the same. Christians don't speak the same language as the general population. We often don't dress like them. Sometimes we don't live in the same space as them. So we need a way to get those people to come together and discover Jesus on their own.

The difficulty that we face is finding people who are open to hearing the gospel, and more, who can be “Bridges of God” into communities and social networks that are ripe

for the gospel. Fortunately, Jesus gave us instructions on precisely how to do those things.

## Barrier Breaker #1: People of Peace: God's Provision for Access into an Alien Culture

“When you enter a house, first say, ‘Peace to this house.’ If someone who promotes peace is there, your peace will rest on them; if not, it will return to you. Stay there, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house.” (Luke 10:5-7)

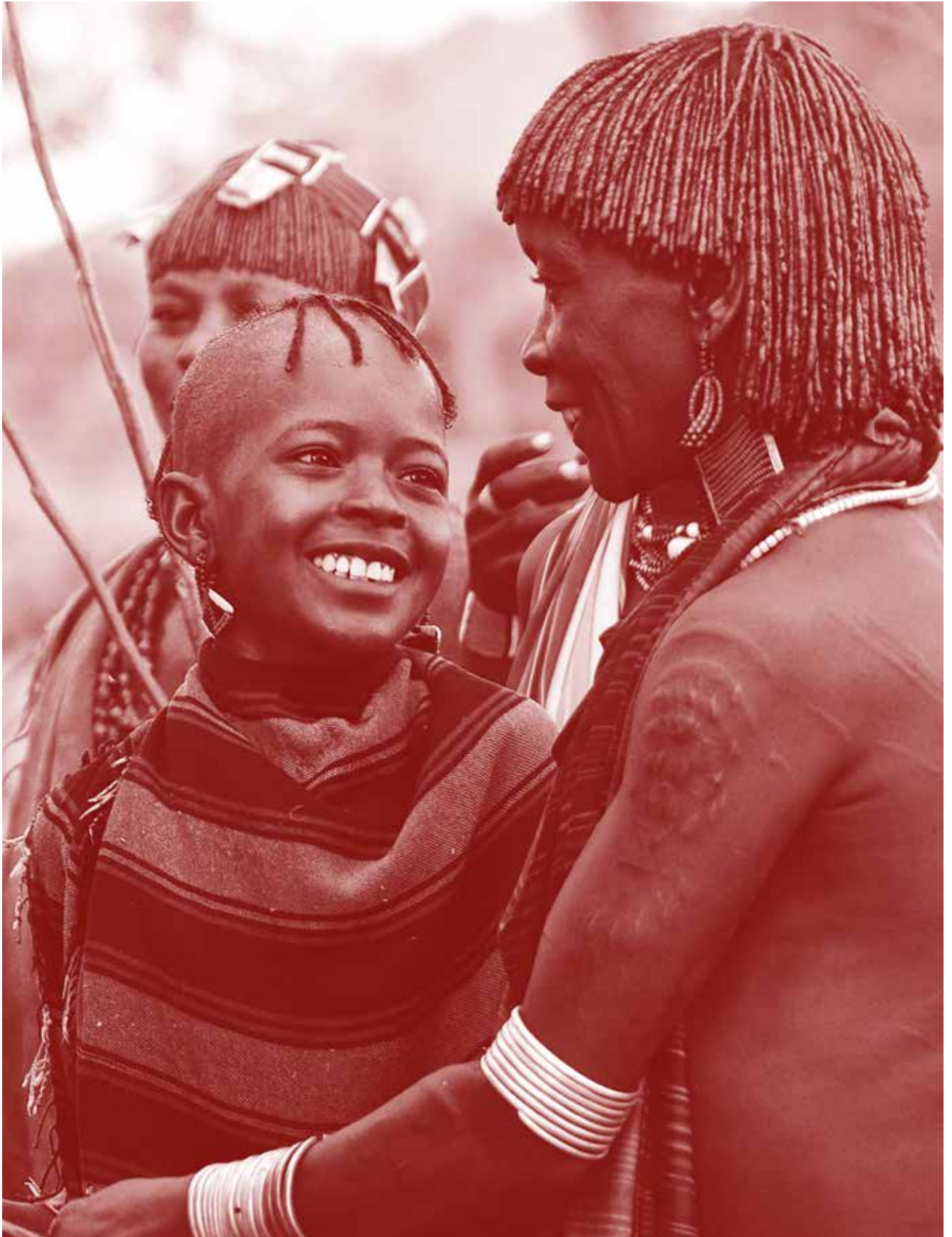
Don't try to kick in the door—let someone inside open it! —*Harry Brown*

Jesus sent the Twelve and the 72 (two-by-two) on their healing and preaching tours, telling them to look for a person of peace, someone who, knowing they represented Jesus, would nonetheless welcome them into their village, house them, feed them, and introduce them to the community. The person of peace was thus to be someone who showed spiritual interest and who had a circle of relationships within the larger community.

Jesus also told them that, if they did not find a person of peace, they were to leave, though they were to tell the residents that the Kingdom had come near them—perhaps to lay the groundwork for future engagement. Jesus was clear that if the Father is not drawing them, they are not going to come to Jesus. But if the Father is drawing them, then in effect while you are looking for them, they are looking for you. This is why a level of spiritual interest is so important in identifying persons of peace.

This strategy is followed everywhere that Disciple Making Movements happen in the Global South. Because the person of peace ministry model is very practical and effective some Global North churches and ministries are adopting it in their outreach programs. Still, many churches in the Global North are not yet aware of it. There are several reasons for this.

Global North churches base their evangelistic approach more on their reading of the book of Acts than on Jesus' words. They see this in terms of proclamation, which generates individual responses of faith. This model underlies crusade evangelism, evangelistic preaching in churches, and even most systems that teach personal evangelism.



Yet a closer reading of Acts shows evidence that persons of peace were involved in spreading the gospel through opening social networks to the gospel. Examples include:

- Aeneas, Acts 9:32–35
- Cornelius, Acts 10, esp. vs. 24, 44 (note “all”)
- Lydia, Acts 16:14–15 (note “household”)
- Philippian jailer, Acts 16:32–33 (note “all his family”)
- Titius Justus, Acts 16:7 (note that Paul stayed with him)
- Crispus, Acts 16:8 (note “entire household”)

This shows two things: The apostolic church made very effective use of persons of peace to introduce the gospel to new social circles, and conversion was often not a purely individual matter. Sometimes in the Global North, we miss opportunities to utilize the power of close family relationships because, in our highly individualized understanding of “salvation,” we don’t think in terms of a family and social networks moving together toward the Kingdom of God.

Households and affinity groups become Christ followers together when a catalytic Kingdom agent introduces the Word of God into a person of peace’s family or social network. Not only have we seen this happen in families, but we’ve also seen this among co-workers, sports teams, and even (now former) criminal gangs.

This process is how billions of the people of the world make major family or communal decisions. A half-century ago, Donald McGavran coined a name for this reality: *multi-individual, mutually interdependent decisions*, the phenomenon that moved whole communities to abandon animistic and other religions to become faithful disciples of Jesus. McGavran later simplified this to “People Movements.”

This is much more than an imaginary, spiritual group-health concept, where one person gets a job and everybody in the family is spiritually covered. It is a blending of the power of family and community in making a Kingdom choice that will redefine future generations. As Hassan, a leading DMM practitioner says, “The gospel still flies best on the wings of relationship.”

The Person of Peace principle is a simple way for any Christian to assess the spiritual hunger of people that they

already know or meet casually, and to determine their interest in self-discovering the Bible in their own home. The reality is that there are many, many people just waiting for someone to extend that invitation. Any organization will typically double their impact when it adopts Jesus’ Person of Peace principle in its strategies, rather than using a mass media or door-knocking approach to ministry.

So how do you identify persons of peace in a community? Before Jesus sent out the Twelve and the 72, He told them to pray. In our efforts to make disciples, we similarly need to begin with prayer.

So a Person of Peace is really a person that God has prepared in the community to receive you. Somebody that God has placed in that community somehow, by his own divine arrangement that will receive you. A Person of Peace is a local of a community, lives within the community, knows the community, understands the community.

A Person of Peace is a person that opens his door voluntarily to you. It’s a person that wants to listen to you and hear your story. A Person of Peace is willing to introduce you to the community and if possible will become your advocate to the community. A Person of Peace, also, is a person that is willing to take the gospel that you bring. But what normally we say is that, if you go to any community, if you can’t find a Person of Peace you have to move on. No Person of Peace, no church planting.

The Person of Peace can be a man/woman. Can be young/old. And can be someone very bad in the community. Younoussa Djao, *Engage! Africa Video*, Person of Peace

This is always the vital first step to all Kingdom work. We need to pray for guidance and discernment to identify the persons of peace whom God has placed in our personal mission field, and to pray for our interactions with them.

To put it simply, people who spend a lot of time in prayer are the ones who tend to find people of peace.

Part of the reason for this is that people who are searching and open to hearing the gospel tend to be attracted to people with an active and vivacious spiritual life. Christians who naturally and unselfconsciously introduce spiritual themes into their everyday conversations attract the interest of those who are spiritually open. According to David Watson, people of peace find disciple makers rather than the other way around.

That said, we need to place ourselves in positions where we can connect with persons of peace. These can be almost


anyone, male or female, young, old, or somewhere in between. They can be educated or uneducated, respectable in society or not. They can be drug lords, drunks, community or religious leaders, business people, students, or teachers. They can even be hostile (at first) to the gospel.

The point is, it is important not to prejudge the kind of person who will be a person of peace. The only prerequisites are a spiritual hunger and a divine call on their lives, both of which are invisible to us.

Access ministries, sometimes called compassion ministries, discussed in chapter 14, are one important approach used in the Global South to connect with persons of peace. This is readily adaptable to communities in the Global North. But this is just one approach.

For example, Sean Steckbeck often approaches local shopkeepers and asks them, “If you could ask for one thing from God, what would it be?” He then prays with them about it, and comes back later for updates. Other questions are also possible: what do you see as the greatest need in the community? What can our church do to help the community? What can we do to help you? Pray with the person you speak to, and then follow up, taking whatever action is appropriate.

As you build a relationship with the person, it opens the door to asking about needs and challenges in their own life, which in turn can open the door to a Discovery Group using Scriptures that address the person’s (or community’s) needs. This last step is part of an approach that Jimmy Tam teaches his congregation in Los Angeles. This is only one example of an approach that has been successful. Every situation and person are different, and a measure of creativity is necessary, so see this as a jumping off point to help start your thinking.

How much would change if churches taught and pastors modeled simple ways to identify persons of peace and catalyze their families, friends, or co-workers into a simple Discovery Group? This approach is being used by God to harvest millions today in the Global South. Kingdom movements occur because ordinary Christians become Kingdom catalysts—causing or accelerating a reaction that can multiply into hundreds of new Christ followers if given the chance. In New Generations, we have tracked up to 27 generations of discovery groups becoming churches that plant other groups, which also become churches. And there is every reason to expect further generations of churches to be founded by the same method. 

## For Such A Time As This

Cityteam International Becomes New  
Generations

Harry Brown

God is full of surprises! Who would have ever guessed that when a recovered alcoholic named Lester Myers founded the San Jose Rescue Mission with a few hundred dollars in 1957 that it would become a multi-dimensional and multi-city urban ministry called Cityteam? That was a surprise but what is absolutely shocking is that Cityteam would become the pioneers in spreading Disciple Making Movements around the world.

Since 1995, Cityteam International has been the globally-focused church planting branch of Cityteam. During the first ten years a lot of good things were happening in places around the world but nothing revolutionary. But the Spirit of God was laying a foundation for a very different future. In March 2005, Cityteam International embraced the idea of Church Planting Movements (CPM) which eventually morphed into Disciple Making Movements (DMM). By God’s grace and to His glory, since the transition to a CPM/DMM approach, there have been over 50,000 new churches planted that encompass over 1.3 million new followers of Jesus. Even more significant has been the launch of 102 movements (defined as at least 100 new churches that have multiplied to the fourth generation). The longest movement currently being tracked is 27 generations of churches planting churches.

Cityteam’s core business is to serve people in need, proclaim the gospel and establish disciples among the disadvantaged and damaged. So after 22 years of growth and development as part of Cityteam, coupled with several years of intense prayer and discussion, the Board of Cityteam decided that the “teenager had grown up and was ready to leave home.” With that realization, the Board of Cityteam voted unanimously to ‘set apart’ Cityteam International (as per the commissioning of Saul and Barnabas in Acts 13) to become a separate organization called *New Generations*.

The calling of *New Generations* is to train national leaders to launch and sustain Disciple Making Movements around the world and help like-minded ministries to do the same. The purpose for this ‘setting apart’ is the clarity of one purpose, one goal and one message for both branches of an incredibly fruitful ministry.

There is no way that Lester Myers could have imagined when he founded the San Jose Rescue Mission that one day it would be the launching pad for a global church planting ministry called *New Generations*. But if he had known, I think he would have been happy. Lester was a Kingdom entrepreneur.



# God's Gift of Surprising Proximate Strategies



FEATURE ARTICLE

Photo by Jerry Atnip

BY **YOUNOUSSA DJAO, HARRY BROWN, JERRY TROUSDALE**

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Younoussa Djao is the African Director of New Generations. He is a Muslim background Christ Follower who dreams of seeing Muslims find Jesus and fall in love with Him.

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**JESUS SAID, ‘GO INTO ALL THE WORLD’** (Mk. 16:15) but that task remains undone for over 1,300 people groups who have never in the history of Christianity had any form of gospel witness. They are referred to as Unengaged Unreached People Groups (UUPGs).

Unreached People Groups (UPGs) are those peoples who have no indigenous movement to Christ that is able to reach their own people. Unengaged Unreached People Groups are those who not only have no Christ Followers, but they are often the ones that no one is looking for.



Jesus revealed His heart and His priorities in the story of leaving the 99 sheep who were safe to find the one who was missing (Lk. 15:4). If this parable is the guiding beacon for the missionary enterprise, how is it possible that after more than 2,000 years of Christian missions there is any such thing as an UUPG? The answer is that they are Unreached and Unengaged for a reason. If there were a 10-point scale that combined both entrenched resistance and extreme difficulty, most UUPGs would be 11.

So where do we go from here? The answer lies in what gives motion to movements. Readers of *Mission Frontiers* are regularly exposed to a range of insights about the ability of Disciple Making Movements/Church Planting Movements to take root and multiply in a given community or people group in a relatively short time frame compared to traditional ministry models.

One of the key ingredients that makes this possible is natural networking. Everyone connects to others in one way or another. It could be language, culture, occupation, marriage or whatever. Relationships that intersect more than one network are what gives the gospel a chance to leap from one network to another. Therein lies the secret of engaging the unengaged.

If the main reason the UUPG door remains locked and bolted are resistant attitudes and difficult circumstances, then the key that unlocks the door may well be near neighbors who share the circumstances and can defuse the attitudes. This is referred to as a proximate strategy.

Movements are based in a chain-reaction of one life impacting another in the context of some common denominator that they share. When the Kingdom takes root in a people group that is a cultural and geographic ‘near neighbor’ to an UUPG, the barriers to entry may not be totally gone but they are the lowest they will ever be. And that equals a strategic opportunity to do what has never been done – engage the unengaged.

### Examples from Cote d’Ivoire

Cote d’Ivoire yields examples of something that is happening across many parts of Africa today.

# 1

### Case Study #1: West of Côte d’Ivoire – a partner

Several years ago, Cityteam (now New Generations) catalyzed a replicating disciple making process among the Mau people in Cote d’Ivoire. Over time a few Mau people visited their extended families living among the Klaa people and introduced them to the Discovery Bible Study Method. Soon Klaa churches began springing up.

When Younoussa Djao, New Generations’ Africa Director, became aware of what happened, his first thought was: “If this can happen when new Christian families start Discovery Groups in new places, then what if we could be more intentional about the process?” So Younoussa started looking for ways to normalize this kind of progression in movements. He did not have to wait long for a second opportunity.

It turns out that New Generations had given DMM training to a few leaders of a Christian denomination and

they had experienced encouraging outcomes. Some time later the denomination chose a new president who started his term by going throughout the country learning what was happening among the churches.

After he visited the leaders trained in Kingdom Movements he went to visit Younoussa to say thank you, and ask for a closer mentoring relationship. Younoussa responded: “If you will engage this process with intentionality, we will train as many missionaries as you are willing to send. They will all be your missionaries but we will be glad to train, coach, and mentor them as long as you feel it is of value.”

Eventually, the Klaa and Mau peoples engaged the Toura people, and eventually the Klaa also engaged the Yacouba people.

## 2

### Case Study #2: From the Ouan to the Malinke

In the Kounahiri region, DMM initiatives were launched among the Ouan people who live among the Malinke. The Ouan are more Animistic than Islamic, but in this case, the movements jumped naturally to the Muslim Malinke because they share many proximate spaces, customs, social events, and family connections through marriage.

## 3

### Case Study #3: In Burkina Faso-Multiple Proximate Engagements

In Burkina Faso, Disciple Making Movements were launched simultaneously among the Tussian, (123 churches) the Bouaba, (194 churches) and the Muslim Unreached People Group (MUPG) the Bobo Mandare (44 churches). The resulting DMM churches among these people groups all spoke Jula, had Muslim backgrounds and were geographically proximate. So, with a little bit of critical mass, the Tussian people (123 churches) engaged the Tiefo and the MUPG Senoufo (25 churches). The Bouaba engaged the Dagari (20 churches) and the Bobo also engaged another Senoufo group.

### Another Region in West Africa


Another New Generations region in Africa began to observe the emergence of grass roots, proximate strategies about eight years ago, just four years into the DMM process. It did not take much for the leader to realize that with some strategic planning and tactical support, this phenomenon could be leveraged for sending missionaries to local people groups, as well as for in-country missionaries to distant populations of their own people, and even in sending missionaries to their people group’s diaspora populations in other countries.

The leader of that region notes that proximate strategies are responsible for about 57-58% of the 7,000 churches that have been planted in the region, because proximate strategies:

- Fulfill and nurture the early apostolic spark in the hearts of recently discipled people!
- Create natural channels to lost people who in turn discover Christian transformations that make them jealous for the Kingdom of God.
- Insure that apostolic teams understand that engaging an unengaged people is more than checking a box as “done.” It is just the first phase of a natural stream of Kingdom of God advance—the subject about which Jesus gave many parables.

Currently New Generations is realizing that for many of the unengaged peoples whom they have engaged with Kingdom Movements there are often one or two more people groups that live nearby, and one or two that have cultural and linguistic connections in a different part of the same country, or have those same connections within another country. In all those cases there are growing examples of successful engagements.

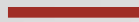
We are sure that this is a strategy that many other CPM/DMM ministries have experienced, and perhaps we can all find ways to improve our effectiveness and encourage each other in advancing God’s Kingdom coming from heaven, via “proximate disciple making strategies.”

Finally, the journey into Kingdom DNA not only includes obedience and replication, but also risk (living sacrifice) and ownership (an empowered disciple—not just a recipient). With 1300 challenging people groups still unengaged, may God give us eyes to find God’s proximate strategies that may be hidden in plain sight—His provision for our journey together towards “no place left.” Rom. 15:23 

**Why**



**Not**



**Simple?**



FEATURE ARTICLE



BY **L.D. WATERMAN**

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L. D. Waterman (pseudonym) is an encourager of Church-Planting Movements among unreached peoples, serving with Beyond. He has served in Southeast Asia since 1993 and has been a part of Bridging the Divide's Facilitation Team since the network was launched in 2011.

**BEFORE I MOVED TO A MUSLIM-MAJORITY** country (over two decades ago), I was on pastoral staff at a church in rural upstate New York. I knew a few families who did what they called “house church.” These families had attended our church for a while, then left. They had also left most or all of the other gospel-preaching churches within about a 30 minute drive. No existing church was doctrinally correct enough or Spirit-filled enough or *something* enough for their taste. So they worshiped by themselves at home and called it house church.

To my knowledge, those “house churches” brought few if any others to saving faith (except for some of their biological children) and never made a significant impact on the community. Their vision reached no further than being “more biblical” than the churches they had recently left. They seemed to embody the rustic independent spirit of the region. I wasn’t favorably impressed.

Over the past year I’ve edited dozens of case studies of Church Planting Movements among unreached peoples. The vast majority of these movements are growing through rapid reproduction of some form of house churches – relatively small fellowships led by non-ordained believers, fitting most or all of the factors described in articles such as “Generational Mapping: Tracking Elements of Church Formation Within CPMs”. After asking and receiving answers to my questions about doctrinal soundness, spiritual maturity and sustainability, I’ve come to view house churches *such as these* much more favorably than the family gatherings of chronic church-leavers I had previously known in the US. These house churches are vibrant and continually multiplying as they reach unbelievers around them. The simple churches that make up most Church Planting Movements facilitate the rapid Kingdom advance that characterizes these movements, a dynamic similar to what we find in the New Testament.

Among other things, though, I’ve noticed a surprisingly common theme in many of these movements. When asked about challenges their movement faces, many have said, “*Our biggest challenge is from other Christians.*” I recently edited a case from Asia that said: “*Although this country is generally hostile to the gospel, we found that the biggest trouble, by far, came from traditional Christian leaders. They caused much confusion in the new churches as they regularly challenged the ideas that any disciple can make another disciple, can baptize another disciple and/or can serve the Lord’s Supper. From the start of this work until now,*

*traditional Christians have been by far the largest problem the movement has faced.*” How tragically ironic that when millions of lost people are coming to saving faith and fellowship with the Living God, the greatest hindrance comes from other Christians!

I leave aside suspicion of selfish motives such as sheep-stealing to produce bigger church growth reports or bring in more donations. I leave aside suspicion of religious vainglory: desiring a bigger ministry in order to look and feel more impressive. Hopefully we all agree that such motives (whether implicit or explicit) run contrary to the gospel and the will of Christ whose name we claim. Building a ministry with those ingredients constitutes the wood, hay and straw destined for destruction by God’s holy fire (1 Cor. 3:10-15).

I appreciate a concern for new believers to enter a fellowship with sound biblical teaching and adequate shepherding. Yet when Christ’s Kingdom is forcefully advancing among those who have never before known him, it seems counterproductive to disrupt the process based on secondary issues, such as points of church order and issues of ordination. The closest biblical parallel that comes to my mind is the Pharisees’ response to Jesus’ healing of a man on the Sabbath (e.g. Luk. 6:6-11; 13:10-17). We see there a stark contrast between powerful Kingdom manifestations and religiously-based criticism. All four gospels portray clearly Jesus’ strong opinion on those subjects.

My own reading of the New Testament doesn’t turn up any text requiring that baptism and/or the Lord’s Supper only be administered by an ordained pastor. I understand the reasonable and biblically-based trains of logic explaining the importance of pastoral oversight for the ordinances. Yet these explanations always seem at least one step removed from actual biblical commands or examples. One crucial question would be the Lord’s intended application of the Great Commission (“make disciples of all nations, baptizing them ... and teaching them to obey...” Mat. 28:19-20). Was that only for the first apostles? I think most evangelicals would say not. Is it, then, only for ordained pastors? I don’t remember ever hearing anyone make that claim. Is it applicable to all followers of Jesus? If so, the priesthood of all believers (1 Pet. 2:5-9) would seem to extend to the baptizing of new disciples.

In a similar vein, some object to God’s Word being taught



and applied by someone other than a publicly ordained pastor. This seems more a continuation of Roman Catholic clericalism than anything recommended in the New Testament. Limiting preaching to theologically educated clergy severely restricts potential for church multiplication and reaching the unreached. Ironically, the argument often presented most strongly for the necessity of theologically educated clergy (to prevent false teaching) turns out to be spurious. The spread of liberal theology and decimation of mainline churches in the Western world came largely *through*, rather than being prevented by, theological higher education.

In the denomination in which I was raised, I often heard unhappy comments about young people who went off to seminary excited about Jesus and the Bible, and graduated not believing strongly in either. I think theological education has great value, but I don't buy the argument that it prevents bad theology or guarantees sound and edifying teaching. Major heresies seem to arise far more often from a talented charismatic preacher/teacher whose followers hang on every word, than from small groups of believers inductively studying the Bible and living out the applications they feel the Spirit giving for their lives. Consider not only Mormonism and the Watchtower Society, but also heresies named after their progenitors, such as Sabellianism, Arianism, and Apollinarism. Small group Bible studies with accountable life application may miss some hermeneutical nuances, but they generally pose less theological danger than polished one-way communication to large admiring crowds.

**"Although this country is generally hostile to the gospel, we found that the biggest trouble, by far, came from traditional Christian leaders."**

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In the eighteenth century, John Wesley's lay preachers both scandalized the religious establishment and brought salvation to huge numbers who would have otherwise never heard. The unflinching accountability of his small group "class meetings" cemented those preachers' fruit into fellowships of growing disciples. Yet more than two centuries of zealous effort by "lay" preachers plus ordained

preachers has still left us too far from the goal to "make disciples of all nations." What if we find (as seems to be the case) that small groups inductively studying the Bible can sufficiently understand God's message to become rooted and established in Christ? What if their mutual accountability leads to lifestyles of obedience and effective evangelism of the unreached? What if God's Spirit is able to lead his people into all essential truth and raise up generations of leaders through life-on-life discipleship and on-the-job training by believers more mature in the faith? I propose that we do whatever we can to encourage such movements of advancing biblical faith. This would include *not* trying to pull multiplying house fellowships toward our own denominational structure or flavor of ministry.

As I've sought to understand nay-sayers' concerns about the validity of simple/house churches, the issues usually seem to boil down to one or more of the following:

1. People are not baptized by an ordained person.
2. The Lord's Supper is not served or overseen by an ordained person.
3. The fellowship is led by a person with no formal theological education.
4. The group is not registered with or recognized by the national government.
5. The group is not associated with any recognized Christian denomination.
6. The group doesn't have a formal written creedal statement.

I don't see the New Testament presenting any of these as an essential element of a God-pleasing church. From a NT perspective, they seem best viewed as "adiaphora"—actions neither mandated nor forbidden. (For more details, see my article "*What is Church? From Surveying Scripture to Applying in Culture*" in *EMQ* October 2011.) I don't criticize a church that has or practices any of these things. But I believe Jesus stands strongly against those whose "teachings are merely human rules" (Mat. 15:9), and who use such rules to oppose other believers, thus hindering advance of his Kingdom.

Can we agree that God intends us to use New Testament teaching as the standard for his church? Can we not attack, criticize or steal sheep from one another based on added patterns that our own group believes will be a helpful addition? Maybe that's a radical idea. But when simple church can effectively accomplish God's purposes, why not simple? 

# Glimpses through the Fog

## Multiplying Movements

FEATURE ARTICLE

BY **ROBBY BUTLER**

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Robby graduated from Caltech in 1982, then served 24 years with the U.S. Center for World Mission (USCWM, now Frontier Ventures). There he worked closely with and was mentored by the founder—Dr. Ralph Winter. He also served and worked closely with Dr. Donald McGavran, Dr. Thomas Wang of the Lausanne Movement, and Dr. Luis Bush of AD2000.

Robby helped Steve Smith publish the *No Place Left* saga (*Hastening* and *Rebirth*), edited James Nyman's *Stubborn Perseverance*, and has been a contributor and guest editor for *Mission Frontiers*.

Robby's current focus is researching and promoting materials and methods to better equip Christ's body to pursue movements among every people group.



**SEE, I AM DOING A NEW THING!**

Now it springs up; do you not perceive it? Isaiah 43:19

Glimpsing cows through a fog on an unfamiliar road, one might wonder: “Just how many more cows are out there?”

In the mid-1970s, many were stirred to pray for and go to unreached people groups (UPGs) and the 10/40 Window. Despite isolated glimpses of Acts-like movements, not much progress was visible. About 7,000 UPGs remain unreached. Now, credible reports of *multiplying movements* suggest change is coming, and quickly!

**The lifting fog**

In late 2015, researchers estimated about 100 movements globally, consistent with those verified by on-site visits. By late 2016, this estimate had risen to roughly 130. In May of 2017, Kent Parks reported “more than 150” movements to the Lausanne network.

Then in mid-2017, formation of the 24:14 Coalition deepened trust between movement leaders and researchers, and many leaders shared their data for the first time. Credible organizations and networks reported approximately 2,500 movement engagements, including nearly 500 movements yielding millions of new disciples. Now, as 2018 begins, the movement count is nearly 650!

**Why the fog, anyway?**

Overlapping terms lead many to think of a *church planting movement* as just faster *church planting*. In fact, movements and church planting are fundamentally different. Church planters typically pour vast energy into turning strangers into “family.” Multiplying movements pour their energy into sowing God’s word in groups with pre-existing relationships, like the *oikos* (households) of the New Testament.

As in the first century, movement *ekklesia* multiply rapidly without dedicated buildings. Those inclined to associate church with buildings can easily conclude movements aren’t real.

While a few large, well-known, older movements go back 20 or more years, they are slowing down as they get bigger. Most movements are new, small, and growing much more rapidly.

Mission leaders have shared these reports, in confidence, to guide cooperative strategy. And they have good reason to restrict their reports to supporters and trusted colleagues:

- Well-intentioned outsiders can quickly derail a movement.
- Outside funding has killed off many budding movements.
- Unwanted attention increases persecution in movements.

The above factors have caused a few movements to fizzle, but most continue growing exponentially and some spread to multiple UPGs.

Terminology and methods for tracking rapidly growing movements are still emerging. (As *ekklesia* multiply a point comes where they can only be estimated.) So where on-site verification by a visiting team is impractical, researchers must rely on independent confirmation.

The fog hasn’t fully lifted, and we don’t yet know what we don’t yet know. But the implications of these reports are truly...

**Astonishing!**

By early 2018, credible movement reports supported this progression:

- In 1995: at least 5 movements with 15,000 new disciples.
- In 2000: at least 10 movements with 100,000 new disciples.
- In 2018: at least 645 movements with 47,500,000 new disciples!
- At least 90% of these are among UPGs!

Thus, in recent decades, at least 1% of the global population of UPGs have become—not just believers—but obedience-oriented *disciples* in rapidly multiplying *ekklesia*! These movements are present in multiple locations in a few hundred widely distributed UPGs—in 149 of 234 countries (60%), and nearly 80% of Joshua Project’s people group clusters ([JoshuaProject.net/global/clusters](http://JoshuaProject.net/global/clusters)).

Thousands of movement *engagements* have been reported, but in this public count of movements the research team includes only credible reports of movements at Level 5 or higher.

Thousands more movements are still needed, and there are many reasons to hope expectantly for their continued multiplication.

**Hindrances and Accelerators**

Various factors *can* hinder the growth of individual movements:

- As movements grow, their growth *rate* usually declines.
- *Saturation* of population segments also slows movements.
- Global attention could increase *persecution* and other *inhibitors*.
- Relocation and/or moral failure can *remove* key leaders.
- Visible churches planted by extraction can *inhibit* movements.

Yet the global movement count will likely keep growing, through:

- Further review of movement reports not initially deemed credible.
- Spirit-led progression of existing engagements into movements.
- Church planters realizing the importance of pursuing movements.
- Traditional (visible) churches learning to start movements.
- Mobilization of more laborers to pursue movements.
- Increasingly effective experienced-based movement training.
- Unprecedented learning from one another's successes and failures.
- Spontaneous spread of movements to new peoples and places.
- Intentional multiplication of existing movements.
- Multiplied believers praying explicitly for movements.
- Further discovery of what God is already doing.

### Common characteristics of movement *ekklesia*

In movements, *ekklesia* typically ...

- aim to bless and disciple families/social units more than individuals.
- raise up and equip natural leaders from within existing groups.
- focus more on obeying Jesus than on accumulating knowledge.
- disciple more by God-led discovery study than experts teaching.
- cultivate maturity more through loving obedience than knowledge.
- meet in private homes and public venues more than owned buildings.
- average fewer than 20 participants in regular, interactive gatherings,
- aim to multiply new *ekklesia* rather than grow existing ones in size.
- employ simple patterns each disciple can facilitate and replicate.
- involve disciples in ministering more than in receiving ministry.
- work toward multiple new *generations* (not just daughter churches).
- spread more through relational networks than attracting strangers.
- prove more stable than churches of gathered strangers, and
- are invisible at first to outsiders and the surrounding community.

### Distilling field workers' insights

In the 1960s, Donald McGavran launched a graduate school at Fuller Theological Seminary for experienced missionaries to study together how God had worked in their respective fields. This collaborative learning environment yielded many important insights.

In 1974, Ralph Winter drew on these insights to distinguish two different contexts in which *non-Christians* are found:

- *Reached People groups* (15%): accept believers as part of their people.
- *UPGs* (85%): need a movement before believers will be accepted.

Winter and McGavran urged the launching of *movements* as God's means for reaching UPGs, but the *problem* (peoples isolated from the gospel) was understood and embraced far more widely and rapidly than the *solution* (launching movements).

Thus, McGavran lamented in 1981 that 90% of missionaries among UPGs were *not* pursuing movements. A former student of McGavran's told me McGavran later wished he had advocated church *multiplication* instead of church *growth*.

**Thus, in recent decades, at least 1% of the global population of UPGs have become—not just believers—but obedience-oriented disciples in rapidly multiplying *ekklesia*!**

### Popularizing field insights

In 1974, to guide believers in embracing God's global agenda, Ralph Winter distilled insights from this collaborative study of seasoned missionaries into a course that later took a variety of forms:

- *Perspectives on the World Christian Movement* (180,000 alumni)
- *Mission Mundial* (has fueled mission vision in Latin America)
- *Kairos* (a global adaptation of *Mission Mundial*)
- *World Christian Foundations* (an MA program), etc.

Alongside the strategy coordinators trained starting in the 1980s, alumni of these courses have become like Gideon's mighty men—revealing God's power through their

disproportionate impact.

By the year 2000, perhaps 1,000 missionaries were pursuing God for *movements* among UPGs. As God blessed their efforts, they learned from each other's successes and failures, leading to multiplying movements that today may collectively rival or even surpass first century growth.

### Real-life examples

- Trevor works among a 99+% Muslim people group. He began by identifying local believers with a desire to bless Muslims and a willingness to experiment. He guided these believers to start multiplying small groups that discuss and obey Scripture, and to learn from each other's successes and failures. Each started a movement of small groups, through which participants are consistently coming to faith in Christ. By August 2017, relational sharing and natural migration had carried this network of movements to 40 languages in eight countries, yielding a total of 25 full movements and many more movement engagements. Four months later, this network had spread to 47 languages in 12 countries!

- Ying and Grace were church planters. Each year, they would win 40–60 to Christ, organize them into a church, then move to a new city. If each of these churches had doubled in size, this *could* produce 1,200 new believers in ten years. Then Ying was asked to take responsibility for an unreached population of 20 million. In the year 2000, Ying and Grace were trained in movement principles and began training disciples to start multiplying *ekklesia*. Over the next decade, 1.8 million new disciples were baptized, and *ekklesia* multiplied to 160,000 with an average annual growth rate of 50%! The researchers who later verified this movement with a field assessment team found that these numbers had been consistently *under-reported*.

### Intimacy with God

God reserves a rare depth of fellowship for those who engage in a grand purpose together. Our intimacy with God, and answered prayer, are both tied to bearing multiplying fruit (Joh. 15:7–8, 15–16).

Jesus said: I have called you friends, for everything that I learned from my Father I have made known to you (Joh. 15:15).

The writer of Hebrews declared: God wanted ... His purpose very clear to the heirs of what was promised ... (Heb 6:17).

Jesus prophesied: This good news of the kingdom will be preached ... as a testimony to all nations ... (Mat. 24:14).

As we *go* to disciple all nations (Mat. 28:19), we rest in the reality that He *is* with us to the end of the age (Mat. 28:20).

The distribution of multiplying *ekklesia* remains VERY

uneven. The 24:14 Coalition invites you to help address this injustice.

Let us press in to know the Lord better by joining Him in His pursuit of no place left (Rom. 15:23) where Jesus is not yet preached, known, loved and worshipped.


### Application

To join God in multiplying movements, we suggest:

- Join the 24:14 Coalition ([2414Now.net](http://2414Now.net)).
- Read the Jan/Feb 2018 *MF* on the 24:14 Coalition ([MissionFrontiers.org](http://MissionFrontiers.org)).
- Pray for UPGs every day with the *Global Prayer Digest* ([GlobalPrayerDigest.org](http://GlobalPrayerDigest.org)) and Joshua Project ([JoshuaProject.net/pray/unreachedoftheday](http://JoshuaProject.net/pray/unreachedoftheday)), both available for daily delivery to your email box or smart phone app.
- Read *Stubborn Perseverance*—a movement manual written as a novel—to understand how individual movements develop and, how you can pursue one ([StubbornPerseverance.org](http://StubbornPerseverance.org)).
- Read *No Place Left*—a thriller saga (*Hastening and Rebirth*) to appreciate how movements are multiplying globally ([NoPlaceLeft2025.org](http://NoPlaceLeft2025.org)).
- Visit the learning community at Multiplying Movements ([MultMove.net](http://MultMove.net)) to get a free book and explore the resources.
- Become a reproducing disciple through face-to-face or on-line training ([MultMove.net/training](http://MultMove.net/training) or [ZumeProject.com](http://ZumeProject.com)). See the May/June 2017 *MF* about Zumé ([MissionFrontiers.org](http://MissionFrontiers.org)).
- Take the Perspectives course to see how movements fit into the BIG picture of God's purpose: [Perspectives.org](http://Perspectives.org) (on-line or at a location near you).

Jesus said to Paul: I am sending you to them to open their eyes and turn them from darkness to light ... (Act. 26:17–18).

Let a new generation of darkness hunters arise to bring forth movements in every people and place still waiting in darkness.

When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near (Luk. 21:28). 

**For the full article including footnotes and graphs, go to [www.missionfrontiers.org](http://www.missionfrontiers.org).**

# A Leadership Strategy for DMM



FEATURE ARTICLE

BY **DAVID PARISH**

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David Parish is the President of World Missions and Evangelism, Inc. WME, founded in 1988, has been focused on the DMM strategy in Latin America since 2006. Since then they have been involved as a catalyst of a Disciple Making Movement that has planted over 7,000 discovery groups and churches and that is 17 generations deep. WME is also involved in DMM efforts in Africa, Asia, and North America. David has spent 34 years in Pastoral and Missions ministry and his wife, Patty, teaches at Murray State University.

**“LORD, YOU CAN HAVE YOUR CHURCH BACK!”**

It was February of 2004. I was walking on my favorite hiking trail in the Land Between The Lakes area of Western Kentucky, and I was having an intense time of prayer. I had been in pastoral ministry for nearly 20 years and I was going through a season of discouragement. Although that is certainly not uncommon for pastors, I was at a point where I was ready to question my paradigms for ministry. The local church was not growing as I hoped, and although we were one of the larger churches in our region, I was unsatisfied. In fact, I felt that I was at a crisis point. Something in my life and ministry had to change. As I took my prayer walk that afternoon, I released my own dreams and visions for MY church, and told the Lord that I was ready to simply seek HIS Kingdom.

At the time of that walk, I was leading a church that had a Christian school and a missions sending agency called World Missions and Evangelism, Inc. I did not know it at the time, but that prayer on that trail put me on a path that would take me out of the pastorate and into a world of seeing remarkable multiplication in God's Kingdom. It would take me on a journey of discovering new ways to pray, do evangelism, and make disciples as well as new models of church and leadership.

For the next year and a half, I knew something new was coming, but did not know what. I felt like the Lord was telling me to wait for an open door. Finally in June, 2005 I prayed another unique prayer. I said, “Door....the door God is talking to me about...open NOW!” When I said that I felt the Lord say, “Take the Perspectives course.” Although I was familiar with Perspectives, I had never taken the class. So that summer, I took an intensive two-week version of the class....and one of the teachers was Jerry Trousdale, who told of a remarkable movement that was beginning in Africa. When I heard Jerry talk about what we now call Disciple Making Movements (DMM), I knew that this was the Kingdom focused strategy toward which the Lord was moving me.

Through Jerry, I was introduced to David Watson, who had catalyzed a movement in India. With one of our missionaries who was focused on Latin America, I took an intensive training in the DMM strategy that David taught. David and Jerry became mentors to us and we decided to see what DMM would look like in Latin America.

From the beginning I could see that a different model of leadership development would be needed. The methods

that were designed to grow a traditional local church would not catalyze a movement.

In 2008, we initiated DMM training for leaders in Honduras. We developed a tight knit team made up of 13 Honduran workers and two American trainers. We saw this as a pilot project to test how DMM would fare in Latin America.

Up to this point, concepts and tactics for DMM strategy focused on unreached Muslim and Hindu cultures who had no concept of “church” or “baptism.” Though the principles for DMM were universal, in Honduras we discovered there were challenges translating the strategy into a “Christianized” culture.

Over the last nine years, through trial and error, our team has seen a breakthrough in several Latin American countries with the DMM strategy. Our team has worked with over 50 denominations and fellowships using DMM principles to make disciples, start Discovery Bible groups and plant churches. Over 7,000 groups and churches have been birthed in a movement, 17 generations deep, and nearly 26,000 people have professed faith in Christ.

One of the greatest challenges was relating the concept of leadership to a Christianized culture who already had a set model of church government and leadership. In Latin America, these concepts are deeply ingrained. Introducing a new concept of leadership has been vital to seeing the movement flourish. Facilitating a Disciple Making Movement requires a strategy of leadership that embodies certain principles. What we know about DMM is that highly centralized and controlling structures and leaders will kill movement. So what kind of leadership can intentionally catalyze a movement while avoiding control?

A leader must choose a strategy when trying to accomplish a goal. There are several approaches that a leader can choose and each strategy delivers a different outcome. A leadership matrix can be envisioned around two concepts—initiative and releasing. Initiative leadership moves toward a goal. It initiates something. Leadership is not merely gaining a following or enhancing your own influence and reputation. True leadership is going somewhere, has a goal, and is attempting to accomplish a mission. It initiates. If it did not initiate, then nothing would happen. In the case of DMM, we want to initiate and catalyze a movement in a region or people group.

Releasing leadership equips then frees others to accomplish the goal or the given mission. It is about releasing others into their own leadership role—allowing the person to move forward with their own initiative and the ability to modify the goal or outcome. The more a leadership pattern is releasing, the less it is controlling and the more compatible it is with DMM principles.

To bring this over to a church or disciple multiplication example, think of the distinction between a cell leader in an existing church, and a church planter of a new church. The cell leader is equipped and performs ministry, but is under the direction of the pastor and the church mission. The cell leader follows the directions of their leader and teaches an approved lesson. Though released to ministry, there are constraints to the goal or mission. This is an example of a Low-Releasing model.

On the other hand, the church planter has been equipped as well, but is fully released to plant a new work. The church planter is allowed to initiate and plan the work himself/herself. This is an example of a High Releasing model.

Most of us will have one style that feels more natural, but there are times when another strategy may be more effective for the goal desired.

### **1. Low Initiative, Low Releasing:**

In this style, the leader becomes a caretaker of the organization. However, due to the low initiative, the organization is not going anywhere, there is no goal or no mission being provided by the leadership. The leader is either unwilling or unable to influence people to move in a new direction, and has no sense of future strategy for the organization. With this model, the organization may continue to exist for a time, but eventually may wither or die.

### **2. Low Initiative, High Releasing:**

In this style, the leader has the “title” or position of leadership but has little vision or little influence over the direction of the organization. The leader may feel comfortable allowing their followers to initiate leadership more than providing the direction himself/herself. This leadership style seems to encourage leadership from the bottom up, but often results in a plateaued organization or movement. A leader using this style must be very careful.

A leader can hinder upcoming leadership or movement by saying “no.” When followers initiate things that may cause a problem, the leader steps in to squelch the new project or idea.

### **3. High Initiative, Low Releasing:**

In this style, the leader is a visionary and an activist. The leader sees where the organization or movement should go and takes steps to lead and influence others in that direction. However, the followers are restricted and limited in terms of their own initiative. This type of leadership can be good or bad, depending upon the person and how it is implemented. Military organizations traditionally use this type of leadership. It is top down, directive, and focused. However, it can also be the kind of leadership in an oppressive dictatorship. It can help grow a mega-church and reach thousands with the gospel, but it can be perverted and create a controlling and dominating cult.

### **4. High Initiative, High Releasing:**

This style involves the highest risk, but also offers the highest reward. The leader has vision and takes initiative to accomplish a mission and does his/her best to influence others to see the value of the vision and equip them effectively for the mission. The leader influences the follower but does not control those who pick up the vision. This is risky because no control can be chaos. But it also brings the possibility of exponential success. In fact, this is the **ONLY** style of leadership that has the possibility of boundless success.

What was the practical impact of these styles of leadership in the intentional facilitation of DMM in Honduras? When our strategy team started in 2008, they invited both experienced church leaders and new potential leaders to hear about the DMM vision and gave them an opportunity to be a part of a new team that would focus on this strategy for one year. In the first year the focus was on training and initial outreach into unchurched areas of western Honduras. It was both training intensive and experimental, with a lot of focus on trial and error in terms of access ministry, finding persons of peace, and discovery Bible study. That first year the style was clearly **High Initiative, Low Releasing**, and the leaders were the Missionary Strategy Team.

During this time the DNA of the strategy was being set and the Indigenous Team was being formed and trained. During this year everyone was learning; both the Indigenous Team



**“Our team has worked with over 50 denominations and fellowships using DMM principles to make disciples, start Discovery Bible groups and plant churches. Over 7,000 groups and churches have been birthed in a movement, 17 generations deep.”**

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and the Missionary Strategy Team. This style of leadership allowed the strategy team to learn and make modifications, while not allowing the DNA of movements to be watered down or given up altogether. Beginning with zero groups in May 2008, there were 73 groups by June 2009.

The next four years (during which time the project grew from 73 groups to 266 groups and churches) were transitional years in terms of leadership style. The Strategy Team gradually moved from a **High Initiative, Low Releasing style** to a **High Initiative, High Releasing style**. By the end of 2012, the entire Missionary Strategy Team moved home to the United States and continued as long distance mentors of the Indigenous Team. The Indigenous Team took responsibility for training and mentoring the movement at that time, and the missionaries moved into a role as partners, encouragers, and mentors of the team.

For the last five years the movement has continued to multiply. By the end of 2017 there were approximately 7,000 groups and churches resulting from this movement. The Indigenous Team (which we now call the Vision Team) has now become a Team of Teams, with each member of the Vision Team focused on developing teams that multiply DMM leaders.


Overall they employ the **High Initiative, High Releasing style** of leadership. What does that look like in a DMM in

Honduras? In some cases the new teams receive individual visits, one on one with their mentor. New Bible study leaders and trainers/catalysts spend individual face to face time on a regular basis with their mentor.

In another instance a couple of mentors work together. They are focused on leaders in six different areas and these teams are gathered bi-weekly or monthly for training, reporting or encouragement.

Another Vision Team leader gathers his team each month for an all day meeting. The daytime is focused on feedback and problems, the evening on teaching and solutions.

Another team member focuses on multiple teams divided regionally or by affinity group. This involves a team being trained in a Bible Institute, two teams in the more remote La Mosquitia region, a team in a mountainous coffee growing zone, and university students.

As the movement grows, some leaders rise to higher levels of responsibility. With more responsibility comes more accountability, thus even in a High Releasing model, people that rise to the level of staff have less freedom. But to see movements multiply the High Releasing model is crucial. To paraphrase Shedonkeh Johnson, “Control will kill movement.” 



## Living Out Micah 6:8 on a Micro-Level



BY **JEAN JOHNSON**

[jean@fivestonesglobal.org](mailto:jean@fivestonesglobal.org)

Jean Johnson serves as a missionary and coach as well as Director of Five Stones Global (formerly known as World Mission Associates). She has over 32 years of vocational cross-cultural ministry experience. This includes church planting among Cambodians in St. Paul/Minneapolis and 16 years of service in Cambodia. One of the key starting points of her missional journey was moving in with a first generation Cambodian refugee family of eight in the inner city of Minneapolis. She presently promotes and teaches about creating a culture of dignity, sustainability, and multiplication in Great Commission efforts.

## Micah 6:8 reads:

He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God. (NIV)

Imagine if every Jesus-follower was equipped by the church to live out Micah 6:8 on a micro-level: if all followers of Jesus were enabled to do justly, love mercy, and walk humbly with their God in their own communities and networks of relationships—in their own towns, cities, and villages—according to their abilities.

One of the ways cross-cultural workers can inspire a lifestyle of Micah 6:8 around the world is to promote and model a micro-level of Micah 6:8.

Most Westerners are accustomed to macro-level acts of justice and mercy; gathering at a stadium to pack meals for the hungry; promoting justice from big stages and near celebrity status; raising funds through summer youth campaigns; running food pantries; building schools and orphanages; drilling wells and constructing homes.

These macro-level acts of justice and mercy are only doable for a few people in the world: those who have wealth or access to wealth. Additionally, when missionaries and cross-cultural Christian workers practice these macro-level acts in the majority world, they often overshadow and outrun grassroots justice and mercy. Once they show up and set up their macro-level acts of justice and mercy, cultural insiders characteristically stop determining and implementing acts of justice and mercy according to their own means and creativity—or worse, they never even start.

What if we encouraged and made ample room for doable and reproducible Micah 6:8 acts of justice and mercy in our mission models, instead of modeling only what we can do with foreign money and status? What if every local Jesus-follower and church took up small and affordable acts of mercy and justice? Imagine with me every local Christian family adopting a widow or an orphan, sharing meals with a family who lost their crops, or teaching a vocational skill to someone unemployed?

I know a Cambodian woman who saw an older boy forage through garbage near her home. Eventually, she invited him to stay with her family. Her family made ends meet from week to week, but she knew they could make a little space for one extra person. It would have been easier for her to bring him to a mission-run orphanage or charity. But she did what she could do according to her abilities.

When we make Micah 6:8 the role of the nonprofit, the government, or the wealthy mission agency, we put these acts of service into the hands of a few, instead of into the hands of all.

I believe the apostle Paul was urging and affirming Micah 6:8 at a micro-level when he spoke of the churches in Macedonia:

Now, friends, I want to report on the surprising and generous ways in which God is working in the churches in Macedonia province. Fierce troubles came down on the people of those churches, pushing them to the very limit. The trial exposed their true colors: they were incredibly happy, though desperately poor. The pressure triggered something totally unexpected: an outpouring of pure and generous gifts. I was there and saw it for myself. They gave offerings of whatever they could—far more than they could afford!—pleading for the privilege of helping out in the relief of poor Christians.

This was totally spontaneous, entirely their own idea, and caught us

completely off guard. What explains it was that they had first given themselves unreservedly to God and to us. The other giving simply flowed out of the purposes of God working in their lives. (2 Corinthians 8:1–7, MSG)

If every Christ-follower, every family, and every church in every community practiced Micah 6:8 at a micro-level, much like the churches Paul boasted about, we would see acts of justice, deeds of mercy, and love for God like never before.

What does this mean for the cross-cultural Christian worker?

- If we have to raise funds outside the local setting or far from geographical proximity, we are modeling macro-level justice and mercy.
- We need to refrain from stifling local deeds of justice and mercy with our macro-level projects.
- Like Paul, we need to be more creative in serving as catalysts for Micah 6:8 at a micro-level.

What does this mean for indigenous Jesus-followers and churches?

- Cease relying on outsiders to drive and pay for acts of justice and mercy in your so-called Jerusalem (Acts 1:8).
- Let people know that small acts of kindness according to their means add up to big impacts in people's lives.
- Equip Jesus-followers, families, and churches in everyday, micro-level acts of justice and mercy.
- Model for those around you how to practice Micah 6:8 on a micro-level.

He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God. (Micah 6:8, NIV)

### *We Are Not The Hero Participant's Guide and Videos*

The readership of the book, *We Are Not The Hero*, have been asking for a participant's guide and videos.

We are excited to announce the new release of *We Are Not The Hero Participant's Guide and Videos*.

Launch each lesson with the **Big Idea** delivered through a **video**.

Internalize and explore the content with stimulating **Questions to Consider**. Ensure you capture the important principles via **Sum It All Up** and **Listen Up**, which include proverbs from around the world. Apply the concepts and principles through **Action Steps**.

*We Are Not the Hero* provides the cross-cultural thinker and worker with postures, principles, and paradigms for global engagement that promote God's best version of people around the world, while setting aside their ethnocentric tendencies. In *We Are Not the Hero*, missionary Jean Johnson shares lessons learned from her sixteen years in Cambodia, in an area known as the Killing Fields, including why our Western culture, church experiences, and financial solutions to church growth are not the answer for the world.



# Kingdom Kernels: Truths that have sustained a faith-filled ministry

BY **STEVE SMITH**

Twitter: @kingreigncome

Facebook: Kingdom Kernels

Blog: kingdomkernels.com

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 Re-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.

*Editor’s Note: Please keep Steve, his wife Laura, and their family in your prayers as Steve battles liver cancer.*

As I write this article, I find myself in a medical battle for my very life and the outcome is uncertain. This has given me many hours to pause for reflection.

As I’ve pondered how I’ve spent my life, and called others to spend their lives, I’ve found deep satisfaction with the path that Father has drawn me on from a very young age—a desire to live completely for His glory. In pursuing the glory of God with zealous fervor, it is easy to become disillusioned, burned out or defeated.

For three and a half decades the following values and truths have helped me maintain a level path in the pursuit of God’s kingdom (Isa. 26:7-8). These are the things I would share with anyone in ministry— young or old.

## **Two undergirding VALUES under the glory of God**

Under the overarching objective of trying to bring the greatest glory to

God with this solitary lifespan, two values have guided me in this path.

### **The first is the pre-eminence of God’s WORD.**

My lifelong call has been to shepherd God’s people to love Him by being completely obedient to His Word. There is a huge difference between basing every decision and action on the Word of God and rubberstamping our actions with Bible verses that seem to validate those.

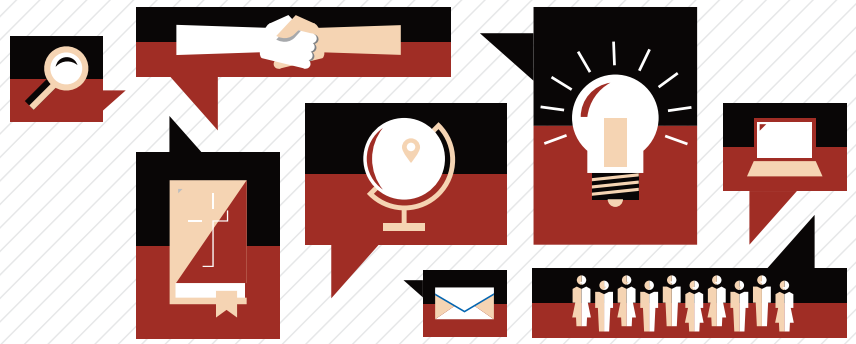
Every decision, methodology and expectation in my life has been subjected to the rigorous question: “Does this live perfectly in line with God’s Word.” Any discrepancies get jettisoned or adjusted. Also, I have resolved never to stand before any group apart from the foundation of the Word. Even when you lack experience in what you practice, you can live it and teach it if you know it is true from the Word. I have yet to find any group of disciples unchanged by spending enough hours under the convicting work of the Word (Heb. 4:12-13).

**The second undergirding value has been FAITH in the majesty of a God who is the same yesterday, today and always (Heb. 13:8).**

That God still acts consistent with His work in the past fuels my trust that He will work in power today. I try not to pigeon-hole Him but trust whatever way He shows up. I happen to believe in movements because I believe that the God of the Bible still shows up. It is my faith in His consistent character that drives me, not cute or clever methods.

When I was a 20-year old pastor, a precious 80-year old church planter said to me, “I just love young preacher boys! Because they don’t know what God can’t do!” I found myself asking the question, “Does there come a time in ministry when you start to doubt that God can do something?” I vowed to never get to that point. I am consumed with movements. I am consumed with the majesty of God and want my efforts to match His majesty. He is worthy of nothing less.

**TRUTHS that result and sustain me**  
Emerging from these two values are



## GOD WANTS US WEANED OFF SELFISH AMBITION SO THAT WE DELIGHT IN HIM AND HIS GLORY (PSA. 131). FRUITFULNESS COMES AFTER GOD HAS PURGED US, AND THIS PURGING CAN TAKE YEARS.

truths that have kept my internal fires of love for God hot while keeping me from burning out these last 35 years.

### 1. **It is Jesus' Great Commission, not our Good Idea (Mat. 28:18-20).**

A few weeks ago, our family gathered to take stock of what will happen if Dad doesn't survive this medical challenge. I expressed to them my desire to continue to help lead the charge to fulfill the Great Commission, but wanted God to do what would bring Him the greatest glory. My sons assured me they would carry the baton even if I passed on.

Amid many tears, in a sweet time of prayer, my youngest son prayed, "Dear God, thank you that this is not Dad's Great Commission—it is Jesus' Great Commission." Immediately, I began laughing with joy. It is *Jesus'* Great Commission, not the good idea of anyone else in history. *Jesus* will see His Commission through. It is freeing to know that no human agent is indispensable. You are just a bond-

servant of Jesus Christ (Phi. 1:1).

### 2. **The key to fruitfulness is a life of abiding in Christ—walking with His Spirit.**

Proper biblical methods and strategies are important, but it is the Holy Spirit (abiding in Christ) that produces fruit (Joh. 15:5). In training and coaching thousands of people in biblical strategies, I have striven to never be a methodologies guy. Rather I have always sought to elevate the role of the Spirit in the process. Abiding in Christ—from the beginning to the end of your day—is the key to success. Yet I find that many Christian workers are strangely illiterate when it comes to walking in the Spirit. My new book *Spirit Walk* seeks to address this spiritual illiteracy, rather than being another book on missiological strategies.

### **The only way to lasting fruit is through death (counting the cost) (Joh. 12:24).**

Jesus made it clear that the only way that seeds bear fruit is through

dying. No lasting fruit comes without sacrifice. Sometimes it means physical death, but it always involves dying to self, willingness to suffer and persevere when things get tough. There is no other path; there is no cheap shortcut to results. Do not strive for results if you are not willing to suffer for His Name.

### 3. **Most (if not all) periods of fruitfulness are preceded by wilderness purging.**

Moses did not lead the people of Israel out of bondage until he had spent forty years in the wilderness. It was in the wilderness that God met him and found a servant purged of personal aspiration, able to do His bidding (Exo. 3:1ff). God wants us weaned off selfish ambition so that we delight in Him and His glory (Psa. 131). Fruitfulness comes *after* God has purged us, and this purging can take years. He wants us to be servants to whom He can entrust His kingdom. Recently two fruitful young men told me that this was the most important advice I had given them—not my CPM training.

#### 4. Always let your efforts match His majesty.

Though you do not dictate when you will emerge from the wilderness times into periods of fruitfulness, always let your attempts match God's majesty. William Carey said, "Expect great things from God; attempt great things for God!" I have found that many of our attempts match our estimation of earthly resources, not the majesty of the Lord of Heaven's Armies. If He can do all things, then let your attempts match His character.

#### 5. When you live a surrendered life, expect the God of the Bible to show up.

I believe God put the stories of His miraculous work in the Bible to give us a proper understanding of His delivering character. He reminds us that He desires to show up and intervene. When you live a surrendered life, trust God to show up in power. God does not respond to formulas ( $A+B+C=D$ ) and is not impressed by childish demands. But He loves to respond to faith in Who He is. For years, I read Acts monthly so as never to give up hope.

#### 6. Father determines the amount of fruit, so celebrate all fruit—yours and your colleagues'.

The parable of the minas (Luk. 19:11ff) and talents (Mat. 25:14ff) underscores a critical truth: God determines how much fruit will result from your efforts. Faithfulness always leads to fruitfulness no matter how much it is (Mat. 25:23). Gratefully celebrate whatever God does through you. Also, celebrate the fruit God bears through others

because it is the same Bridegroom working through them (Joh. 3:25-30)! Never compare yourself. Ministry has never been about making a great name for yourself; all fruit is God's.

#### 7. Your personal worth is tied to your identity in Christ, not your role, position or results.

If you live long enough, your roles, positions and organizations will change. If you base your worth on your current status or performance, you will live in bondage to the fear of man (Pro. 29:25). Jesus had little earthly status but completely fulfilled God's purposes (Joh. 13:3-4). Let your worth be tied to your identity as a child of God (Luk. 10:20) and live for the applause of heaven alone (1 Cor. 4:1-4).

#### 8. Always be teachable and adjust your plans.

God's Word is our guide for life and godliness. Your methods and plans are *not* the Word. Therefore, always subject your methods and plans to the Word. A teachable spirit is essential if you are going to bear fruit (Pro. 3:5-7, 12:1). Always learn new truths and adapt your methods from other case studies of God working (Psa. 111:2). Turn loose of your cherished, trade-marked methods when there is a more effective, biblical way.

#### 9. Balance emphasizing integrity of heart and skillful hands (Psa. 78:72).

Fruitful people who serve God's purposes like King David (Act. 13:36) are people with the right

heart (Act. 13:22) and are effective in their ministry skills. Despite his shortfalls, David was a man who tried to live with integrity of heart and skillful hands. Depending on the needs of my listeners (or myself), I emphasize heart or hands to keep them balanced. Effective ministry skills are essential, but are nullified by lack of integrity of heart. On the other hand, many sincere godly people prove unfruitful because they use ineffective approaches or lack proper equipping (Eph. 4:11-16).

#### 10. Thank God for the bad stuff (Eph. 5:20).

You *will* have tough times. A freeing reality is to thank God not just *in* all things (1 The. 5:18), but *for* all things (Eph. 5:20). This robs the enemy of His power over you and results in a life of joy despite the circumstances. In this season of greatest personal challenge, my heart is more *filled* with gratitude than ever. My family and I daily thank our Heavenly Father for every difficulty because He is omnipotent and perfectly good.

#### 11. Prayer sustains and carries the day.

Every movement of God starts simultaneously as a prayer movement. God moves His people to seek His face and then responds to their faith-filled efforts in power. Prayer must be accompanied by lots of hard work in the trenches daily. But it is mere human effort without the prayer of intercessors (Jam. 5:16). In addition, it is aimless ministry without the discernment God gives you in the prayer closet. And in recent weeks when I have been too weak even to

# DESPITE SOME AMAZING RESULTS AMONG HIS DISCIPLES, JESUS CAUTIONED THEM AGAINST LETTING THEIR JOY RESIDE IN RESULTS (LUK. 10:20) THAT CAN TOSS YOU LIKE WAVES OF THE SEA.

pray coherently, I have found myself brought to the feet of Jesus by the prayer ropes of faithful friends (Mar. 2:3-4). Thank you, intercessors!

## 12. Urgency is more real than ever

*So teach us to number our days, That we may present to You a heart of wisdom. (Psa. 90:12, NASB)*

A life lived with zealous urgency is critical to living a wise life. Our Lord Jesus was remembered for the zeal that consumed Him (Joh. 2:17). Zeal, properly tempered under the mission of God, leads to wise living, not burning out. As I wonder whether I can continue my earthly service, urgency is more real than ever (Rom. 12:11).

## 13. Trust the Holy Spirit in the good, faithful people around you.

When I assumed a role over about 500 missionaries in a new region, a wise mentor told me, “Don’t take any of your old pals with you but trust that God has faithful leaders to raise up there.” Bringing your leadership team to a new context communicates to new colleagues that you do not trust them. Look for and develop faithful, God-called leaders to present each of them as complete in Christ (Col. 1:28-29). They have the same Holy Spirit and standing of faith as other believers (II Pet. 1:1), so trust the Spirit in them.

## 14. Walk the journey with life long friends.

This is not contradictory to the previous point. While the apostolic team of Barnabas and Saul did not yet know *where* they were going, they knew they were going *together* (Act. 13:1-3). With the number of high priority, unreached places on earth, do not get hung up on the “ideal match” so much as walking the journey with like-hearted friends. At times, you will serve on the same team, and at other times on separate teams. These lifelong friends will help you walk with integrity and be there for you decades later.

## 15. Your joy must be that your name is written in heaven and your food must be doing God’s will.

Despite some amazing results among His disciples, Jesus cautioned them against letting their joy reside in results (Luk. 10:20) that can toss you like waves of the sea. Despite the results, your joy must be in your salvation. End each day with a full heart that you heard your Father speak, did His will and accomplished His work (Joh. 4:34).

## 16. Let love alone serve as your motivation.


The most widespread movement in Acts (based in Ephesus) was chided decades later not for losing its diligence but for losing its motivation—first love (Eph. 2:4).

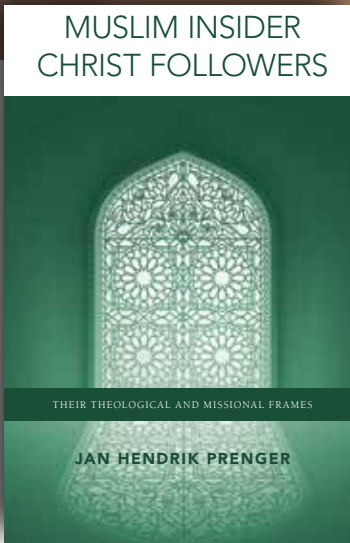
Love for Jesus and a desire to offer all ministry as a thank offering to Him (Rom. 15:16) is the sole motivation to keep you on track. When pride, selfish ambition or works-based esteem creep in, it shows. Keep rekindling your love so that every act of service is prompted by your love for Jesus. Live only to please Him.

## 17. He is worth it! Why give your life to anything less than his absolute glory?

I am thankful that at the age of 18, God saw fit to instill in me a value to let my life bring the greatest glory to Him. Each next-step decision in my life has been guided by whether it gave him the fullest honor. This has led our family to some lonely places and impoverished circumstances as well as positions of influence and more comfortable locales. The circumstances have never guided us—only His worship. He is worth it. Why give your life to anything else?

## 18. You will always be delivered, whether through life or death.

It is my earnest desire to continue on in this life to serve the purposes of God in my generation, but the constant prayer has been that God would heal *or do something better*. No matter the circumstances, God *always* delivers His saints—whether through life or death (Phi. 1:18ff). Praise His Name! 



NEW

## Muslim Insider Christ Followers

*Their Theological and Missional Frames*

Jan Hendrick Prenger (Author)

Are Muslim insider Christ-followers real believers? Are they Muslims or Christians? Does that matter? The topic of insider movements is controversial within the church. The debate rages on, opinions differ widely, and convictions often are defended aggressively. The set of voices sorely missing from this hot debate has been that of the insiders themselves. This book finally breaks that silence. Henk Prenger researched the views of 26 Muslim insider Christ followers who are leaders in their movements. You will be surprised by their insights. Prenger presents their views on 21 theology-proper topics such as God, man, the gospel, sin, Satan, the cross, heaven and hell, the Bible, and our mandate. He plotted these views in a theological/missional framework with four paradigms: Fundamental, Ecumenical, Integral, and Global. This M-Framework is a powerful catalyst for honest conversations about theological paradigms that inform how we approach insider movements and the kingdom of God on earth.

List Price ~~\$26.99~~ • **Our Price \$21.99**

ISBN 9780878084982  
Jan Hendrick Prenger (Author)  
WCL | Pages 364 | Paperback 2017



NEW

## A Better Country

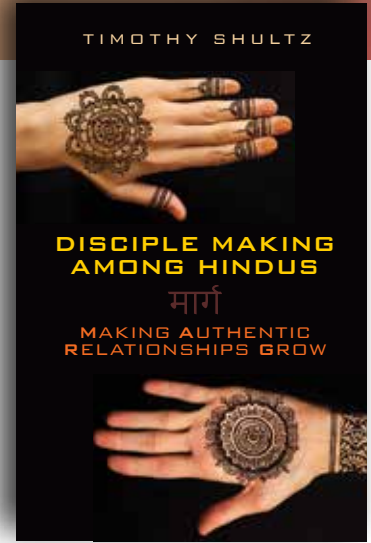
*Embracing the Refugees in our Midst*

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.

List Price ~~\$11.99~~ • **Our Price \$9.99**

ISBN 9780878085460  
Cindy M. Wu (Author)  
WCL | Pages 98 | Paperback 2017



NEW

## Disciple Making Among Hindus

*Making Authentic Relationships Grow*

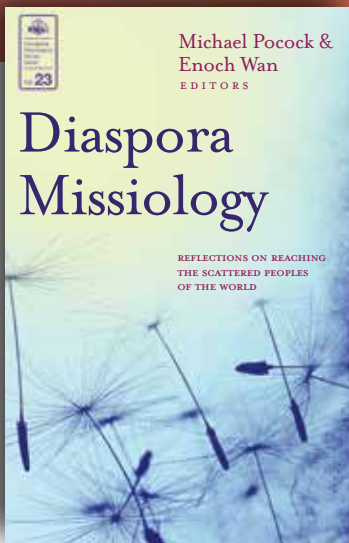
Timothy Shultz (Author)

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**

ISBN 9780878081387  
Timothy Shultz (Author)  
WCL | Pages 154 | Paperback 2016



## Diaspora Missiology (EMS 23)

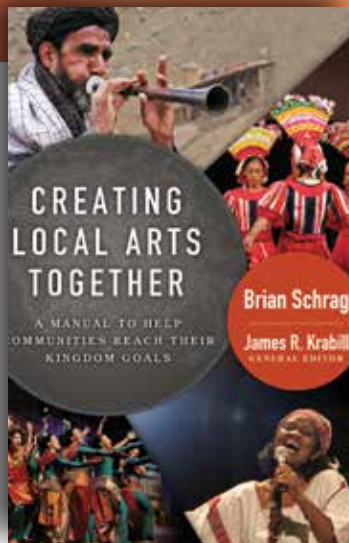
*Reflections on Reaching the Scattered Peoples of the World*

Michael Pocock, Enoch Wan (Editors)

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.

List Price ~~\$16.99~~ • **Our Price \$13.54**

ISBN 9780878080458  
Michael Pocock, Enoch Wan (Editors)  
WCL | Pages 289 | Paperback 2015



## Creating Local Arts Together

*A Manual to Help Communities Reach Their Kingdom Goals*

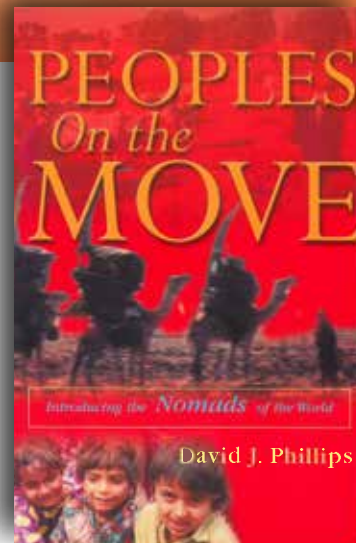
Brian Schrag (Author), James R. Krabill (Editor)

*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.

This manual is the second book in a two-volume set on the principles and practices of ethnodoxology. The first volume, entitled *Worship and Mission for the Global Church: An Ethnodoxology Handbook*, presents in textbook format the central "Foundations," "Stories," and "Tools" designed to equip readers in exploring more fully this important new field of research and ministry.

List Price ~~\$24.99~~ • **Our Price \$19.99**

ISBN 9780878084944  
Brian Schrag (Author), James R. Krabill (Editor)  
WCL | Pages 316 | Paperback 2013



## Peoples On the Move

*Introducing Nomads of the World*

David J. Phillips (Author)

Nomads — they inhabit every continent yet have “no abiding city.” Always on the move, they are often “invisible,” unreached, despised, and easily forgotten by settled citizens. This is the most comprehensive source of information on all the nomadic peoples of the world and includes maps, black and white photographs, people profiles, and bibliographic data.

As you develop a new understanding of the political, agricultural, economic and cultural foundations of nomadic life, you will praise the “God of nomads” for his rich diversity and work among these peoples - and even consider your own calling and priorities in life.

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



## Stewarding Resources Unto Greater Fruitfulness

*A ministry update from Francis Patt, General Director of Frontier Ventures*

We at Frontier Ventures, together with William Carey International University, are moving forward with continued passion and vision for the Unreached. We are pursuing a future of increased focus and collaboration around the kind of complex problems in mission that got us started 40 years ago. How do we continue turning the church's attention to the pressing needs and pioneering contexts of the "least of these?" How do we address barriers to the gospel that are bigger than any one organization, campus or even the western mission movement?

An important part of our work continues to be seeing kingdom insights sown back into the work of the harvest, unto greater fruitfulness—much of it happening through *Mission Frontiers* and the *Int'l Journal for Frontier Missiology*.

By now you may have heard that we at Frontier Ventures and WCIU are in the midst of a potential sale of a portion of our respective properties in Pasadena. I wanted to give you some background on why we are considering a sale.

Much in the world has changed through globalization, mobile technologies, and the rise of Global South sending movements. As we have considered our next 40 years of ministry, we have asked ourselves how we can best utilize the resources we have for the purposes God has given us, in light of these changes. In doing so, we have felt the pressing strategic need to invest our resources into building ministry presence in multiple locations. That shift in strategy has led WCIU and Frontier Ventures to put a portion of their respective properties in Pasadena up for a potential sale. This decision, while it may be new to you, has been something that we have discussed for at least a decade as we've considered how to best steward our resources for kingdom impact. The purpose of Frontier

Ventures and WCIU is and always has been to see Jesus proclaimed and the Church established in all peoples. The vision was never just for the use of property in Pasadena. The vision is what my wife Sue and I had in our hearts when we made our "last thousand" dollar donation for the original purchase of the property.


All that was invested into the property, the people, and the purpose will continue to be directed toward ministry among the unreached. It's what we stood for then, and it's what we'll continue to stand for, God willing, for the next 40 years.

We will retain a presence in Pasadena focused on training and collaboration with other Christian organizations, even as we seek to expand our presence in other locations in the US and around the world, some of them closer to the unreached themselves. Forty years ago we purchased a property to pursue a vision; now we are seeking the potential sale of at least some portion of the properties to more effectively pursue the vision, in a changing world.

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*Thank you for your faithful engagement with Mission Frontiers and Frontier Ventures over the years. We ask for your continued prayers as we navigate this time of transition and seek greater fruitfulness in the next 40 years!*

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For updates on where we are in the sale process, visit [www.wciu.edu/news-events](http://www.wciu.edu/news-events) and [www.frontierventures.org/blog](http://www.frontierventures.org/blog). 

# Collaborating in a Global Context

by Greg Parsons

Director of Global Connections  
Frontier Ventures

Reflections from a Senior staff member – January 2018

In light of the ministry update Fran Patt gave in this issue of *MF*, I wanted to offer some historical context as to how our collaboration at Frontier Ventures has changed over the years since the early days of our ministry to help explain the rationale behind pursuing a potential sale. Having been on staff with Frontier Ventures since 1982—then called the U.S. Center for World Mission, I've had the privilege of seeing much of this firsthand.

Our original vision for collaboration on this campus was born in the 1970s. We wanted to bring together any and all who believed in the priority of reaching the “hidden peoples” (as we called the unreached back then) and work together to find new insights and strategies that it would take to reach them. Back then, there were no personal computers, email, or cheap long-distance phone calls. Physical proximity was necessary for collaboration. Hence, the purchase of the campus, which allowed such proximity, was a great and timely enabler of collaboration for the unreached.


We saw many formal and informal teams and partnerships formed on

the campus, but we increasingly realized that many of those who had contributions to make, especially in the area of strategy, were actually out engaged in the work around the world. Many would visit the campus as they passed through the L.A. area and would report what they were seeing and wrestling with on the field. In the pre-email era, this was one of the major ways we learned about what was happening beyond us and how we built connections. Not surprisingly, the rise of email and the Internet increased connections and learning opportunities outside of physical visits, lessening the *need* that workers actually show up on our campus (as much as we still enjoy and benefit from these visits). It also enabled collaboration to develop in more places and across geographies.

There was also a trend of ministries and agencies relocating from Southern California to other states like Colorado, Florida and Texas, where the cost of living was significantly lower, helping them operate more efficiently. This began in the 1990s and continued throughout the early 2000s. It changed the way we worked. The campus continued to play a key role in our work, but more of our collaboration was happening beyond our campus. (Many of our staff relocated as well. Now, more than one-half of our staff are located outside Pasadena.) Though it was sometimes hard to see things change, we felt it was to the good that they

could be more effective in what they were doing in their new locations.

The rise of movements from the Global South sending non-western workers to the unreached is perhaps the most important development in pioneering mission work over the last twenty years. We praise God for this wonderful and amazing trend. In light of it, we at Frontier Ventures have had to re-envision what collaboration looks like in this context. This includes how we position ourselves to better partner, serve and learn from those in the Global South. As Fran mentions in his update, this also means, intentionally choosing places and partnerships closer to the unreached themselves. I think much of the mission world is waking up to this reality.

In 1976, we envisioned workers *coming* to our campus to collaborate; in 2018 and beyond, we envision *going* to them to collaborate, so that we remain at the pioneering edges of the movement we helped to birth. While many still come here as they pass through the area, we connect, learn from and influence far more people outside of Pasadena than we could ever even fit on our campus here. Our collaboration continues, while the way we do it is changing. May we see ever more fruit as we press on toward seeing movements to Jesus among all the remaining unreached peoples. 

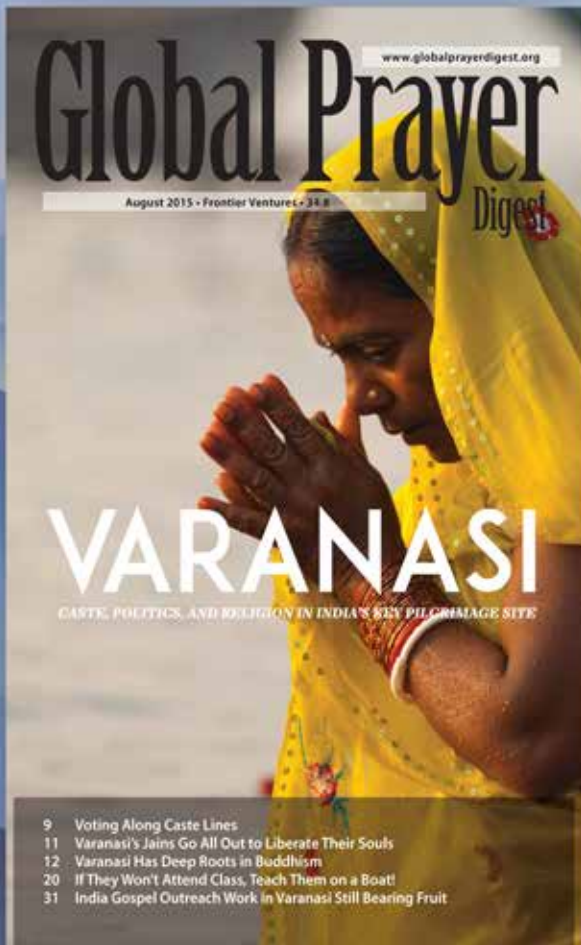
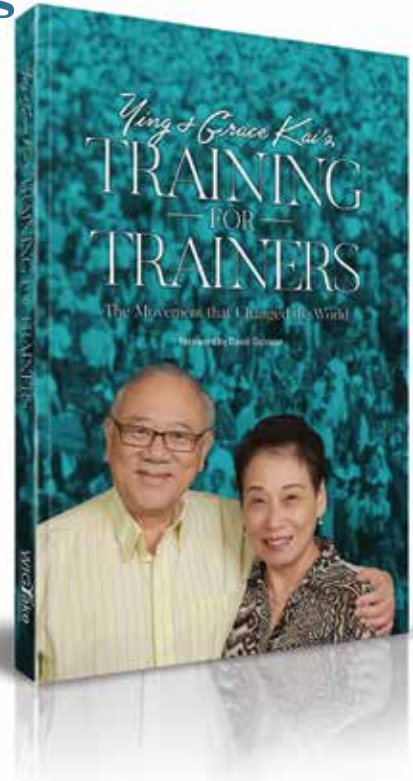
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