



Acts 29

Practical Training In Facilitating Church-Planting Movements
Among The Neglected Harvest Fields

R. Bruce Carlton



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R. Bruce Carlton

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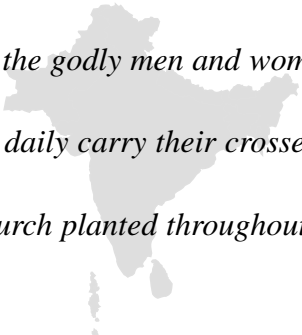
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The church planters' testimonies and stories in this manual are true. Unless both the first and last names are given, names of the church planters and minor details of their stories have been changed to maintain anonymity. This is done to protect their personal security and the continued freedom for their ministries to flourish despite governments and peoples that sometimes can be hostile toward the gospel message.



*To all the godly men and women
who daily carry their crosses
to see God's church planted throughout South Asia.*

Contents

Acknowledgments	7
Foreword	9
Preface	11
Sessions:	
1 Introduction to the Training	13
2 The Objective is Church-Planting Movements	17
3 Open House Church	25
4 What is a Strategy Coordinator?	29
5 Endvision	35
6 Harvest-Force and Harvest-Field Mapping and Research	41
7 Harvest-Field Research and Worldview	45
8 Nehemiah	59
9 Master Plan Introduction and Master Plan for Research	61
10 Prayerwalking Guide	67
11 Prayerwalking Experience	77
12 Spiritual Warfare	79
13 The Believer as a Model of the Ark of the Covenant	87
14 Prayer Strategies	97
15 Master Plan for Prayer	103
16 Joshua	109
17 Biblical Thoughts about Partnerships	111
18 Teach Them to Obey	115
19 The World of Great Commission Christians	121
20 Partnerships	129
21 Master Plan for Partnerships	133
22 Introduction to Platforms	137

23	Developing a Platform Idea	141
24	Master Plan for Platforms	147
25	The Gospels	151
26	Precision Harvesting	153
27	Discipling through Storytelling	165
28	One Hundred Ministry Options	181
29	Master Plan for Evangelism and Discipleship	189
30	Acts of the Apostles	193
31	Developing a Healthy Genetic Blueprint for Church Planting	201
32	Characteristics of Church-Planting Movements	223
33	Obstacles to Church-Planting Movements	243
34	Master Plan for Church Planting	253
35	The Decision That Will Lead to Church-Planting Movements	257

Acknowledgements

I want to express my sincere heartfelt appreciation to my wife Gloria. She has encouraged me and stood by me throughout these past 25 years, and I am especially grateful for the support she has been to me these past three years as I have presented and developed this training.

I also want to express my appreciation to Chris who patiently has taught me how to deliver the training effectively.

Finally, I want to express my deepest appreciation to men like Albert, Prashant, Haroon, Yeshwant, Dinesh, Prabek, Sam, Daniel, Fregy, Harish, Mohan, Babu, Shalem, Mahesh and countless others who have taken the principles learned through this training and implemented them effectively into their lives and ministry. As a result, many new house churches are now in places where the church had never been before, and many new disciples are reproducing themselves throughout South Asia.

Foreword

Titles often are ambiguous, sometimes even obscure. The title of this manual, however, speaks volumes. Bruce Carlton is trying to wake up the church worldwide to see afresh her responsibility to move all of history to the edge of eternity. The Great Commission is Christ's final command but is yet to become His church's first priority. This volume will aid in convicting and directing the church to that end.

Acts 29 points the reader immediately to the fact that the church can and should be continually active in spreading the gospel to the ends of the earth until Christ returns. And when He returns what will He see the church doing? Some segments will be inwardly focused reaching the same sets of sheep over and over again. Some will be moving on out beyond their comfort zones and into the regions beyond the current stages of development - paying the price for extending the Good News. Bruce's experience and training shows through and evidences the fact that his desire is to stimulate the latter in any and all churches. He is well equipped to inspire and inform any willing to go to the neglected harvest fields of the world.

This work should be thoroughly studied and insights gleaned and applied to enhance the church in accomplishing Her divine calling. May everyone reading it do so with a desire to complete the task! Now, on to the EDGE!

Dr. Keith E. Eitel, Professor of Christian Missions
Southeastern Baptist Theological Seminary, Wake Forest, North Carolina

Preface

The purpose of Rapid Advance of South Asia is to lead the church to engage every people group and every city in South Asia with a church-planting movement strategy within 10 years.

With respect to the spread of the gospel message, South Asia is home to many of the least-reached and most-neglected peoples of the world. Since January 2000, Rapid Advance of South Asia has been working cooperatively with Christian partners throughout South Asia to equip local Christian workers for the task of facilitating church-planting movements in South Asia.

This training has resulted in much fruit. Thousands of new believers have been gathered in house groups, and these believers are reproducing and multiplying themselves and their house groups repeatedly.

Completing this training and implementing its teachings does not guarantee an outcome of church-planting movements. Much of the material included in this learners' manual is based on God's Word as well as several case studies of church-planting movements that have taken place throughout the world. Not every people group is the same. The fruit of church-planting efforts is not the same everywhere. Every experience is different. The methods and principles taught in this training have proved to be successful among many people groups, and if you implement these principles I believe that you will see significant positive changes in the fruit that results from your church-planting efforts.

This entire training is based on the principle found in 2 Timothy 2:2 in which Paul writes to Timothy, "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also."

In this learners' manual, masculine pronouns are used for simplicity's sake only. This should not imply that only men can serve as strategy coordinators and church planters. Christian women also can and do serve in these roles.

Also, the term "people group" is used throughout this manual, again for simplicity's sake. This should not imply that church-planting movements happen only among what typically are thought of as people groups. A people group might be a population segment of the same ethnicity or language that may even cross borders. In this manual, a people group also can refer to the people of a set geographical area, such as a city, district, state or group of states.

This learners' manual, along with the companion manual for trainers, is the result of more than three years of intensive training of

nearly 1,000 Christian workers from villages and cities throughout South Asia. As these training workshops have been conducted, I have refined both the content of and the process for delivering the training. The following pages reflect that which I have shared and learned while training these men and women.

My prayer is that this learners' manual and the companion trainers' manual will be significant and helpful tools for the many "heroes of faith" whom God has brought into my life through these training workshops.

1

Introduction to the Training

After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed Himself: Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We are going with you also." They went out and immediately got into the boat, and that night they caught nothing. But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Then Jesus said to them, "Children, have you any food?" They answered Him, "No." And He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast, and now they were not able to draw it in because of the multitude of fish. Therefore that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he had removed it), and plunged into the sea. But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. Then, as soon as they had come to land, they saw a fire with coals there, and fish laid on it, and bread. Jesus said to them, "Bring some of the fish which you have just caught." Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. (John 21:1-11)

The above passage refers to the second time that Jesus had revealed himself to these men while they were fishing. The first time, recorded in Luke 5, was when Jesus called these men to follow Him.

This event in John 21 is quite significant. These men had followed Jesus for a little more than three years. They had walked with Him, lived

with Him, learned from Him, and witnessed His power. They had seen Jesus heal the sick, cast out demons, restore many to spiritual wholeness, and usher in the kingdom of God. Imagine how much they had learned in these few years with Jesus! Yet, after Jesus had died, these men went back to what they were used to doing - fishing! It was as if they had said to themselves: "Wow, these past few years have been great. We truly have been with a wonderful man of God, but that is all over now. Let's go back to fishing."

Just like the first time that Jesus encountered them fishing, these men had labored for many hours but caught nothing. This time, Jesus tells them to cast their net on the other side of the boat and they will catch fish. The disciples cast their net on the right side as Jesus instructed them to do, and, just like the first time, they pulled in a great catch of fish.

The following lessons on church-planting movements are designed to help us learn how to fish with greater results. Most of us develop specific patterns in our ministries. Sometimes our modes of ministry produce a great response. Sometimes they do not. Too often we use the same methods again and again simply because these are the methods we know and have grown used to using. Sometimes we need someone to come along and teach us how to fish more effectively.

Most of us desire to see many people trust in Christ. Most of us want to see many churches planted. Most of us truly long to see God's kingdom expand among our focus people groups. The problem is our current ways of doing ministry are not yielding the results for which we had hoped. Still, we do nothing about it. We do not change. Perhaps we do not know how to minister any differently than the way we do now. Perhaps no one has ever shown us just how great our catch of fish could be.

We are about to embark on several days of intensive training. This training will be like casting our nets on the other side of the boat. Its aim is to help us learn some more effective ways make disciples and plant churches. We will be exposed to many biblical principles that will help us facilitate rapid growth and multiplication of disciples and churches. We will work hard and learn much. Whether the training will be successful, however, depends on whether we, as a participants in this training, are willing to step out in faith to learn ways to fish that will burst all our nets!

At the end of the training, we each will have to make a decision, just as the disciples did. The disciples learned much from their time with Jesus. Yet, after Jesus died and was no longer with them, they went back to their old way of life. We have the same decision to make. When the training is over and we return to our places of ministry, will we go back to our old ways of doing ministry, or will we take the things we learn here and implement them into our ministries?

It will be easy to forget all that we learn during this training. It will be easy to return home saying: "That was a good training. I was excited

by what I heard. It was a great time of fellowship with the other men and women. However, it is over now. Time to get back to work." The temptation will be to return to the same way of conducting our ministries because that is what we know best.

The challenge before us is to avoid that temptation. The biblical principles and various tools presented in this training will help us facilitate rapid church growth among our focus people groups. Yet, as we learn ways to fish for greater catches, we must be intentional about implementing them into our ministries.

In summary, remember this training is about learning to fish more effectively. We will look extensively at God's Word and learn many biblical principles. We are going to receive some practical tools for making disciples and planting churches. We are going to develop comprehensive strategies that will serve as road maps for our ministries. All this is designed to help us expedite the rapid multiplication of disciples and churches among our focus people groups.

I challenge each of you to approach this training with an open mind to learn how to fish with greater results. I also challenge you to implement what you learn in your ministries. I think you will be surprised at the changes your ministry experiences. I believe you will see growth in disciples, both in number and in spiritual maturity. I believe you will witness the birthing of a church-planting movement.

Now let's look at another passage of Scripture. Ecclesiastes 1:9 says, "That which has been is what will be, that which is done is what will be done, and there is nothing new under the sun." What we are going to learn in this training on church-planting movements is really nothing new. The principles we will learn are rooted firmly in God's Word. In this training, we will review four books of the Bible - Joshua, Nehemiah, one of the Gospels, and Acts. We will see that the principles of church-planting movements come from God's Word. We will discover that making reproducing disciples was Jesus' plan from the beginning. We will observe that the principles of rapid church growth and multiplication began in the book of Acts. There really is nothing new under the sun.

You may realize that you were unaware of some of these biblical principles, and they may be new to you. Just remember that the principles of church-planting movements were not some good ideas that someone developed. They are not a new fad in missions. These principles and concepts are from God's Word and existed for thousands of years.

Nothing new under the sun, learning to fish more effectively, accepting the challenge to implement what we learn rather than returning to the old way of doing ministry - these are essential to remember as we embark on this training. May God grant us the wisdom we need to learn these principles and concepts.

CAPTURE YOUR LEARNING

In the space below, write down two or three significant things that you learned from this session that you believe will be helpful for your ministry.

2

The Objective is Church-Planting Movements

I am no authority on church-planting movements. I am not sure any one person could be considered an authority. I do not consider myself an expert theologian on church-planting movements. However, I was privileged to be involved in the beginning of a wondrous church-planting movement in Cambodia in Southeast Asia. I also have had the opportunity to train and work with others in South Asia who are involved in ongoing church-planting movements. I have seen what God can do when His people are radically obedient to His command to go forth and make disciples.

I have seen how God can use some of the simplest people to bring about a church-planting movement. I have heard testimonies of individuals who also have been actively involved in facilitating a church-planting movement among a people group. I have perused case studies of church-planting movements occurring throughout the world. I also have studied cases and examples where the church has been planted for many years but has failed to evangelize the people groups around it.

From this experience and extensive study, I have come to believe the objective of the ministry of a strategy coordinator is to facilitate an indigenous church-planting movement among a particular people group. Indeed, I have come to the conviction that all "missionary" work should be directed toward the facilitation of a church-planting movement among a people group.

The overall goal is to see God glorified in the lives of those whom He created. God is being robbed of His glory as millions of people worship the things created rather than the Creator. Yes, our goal is to see

God glorified among all peoples, and I have come to believe that this goal is best achieved through the facilitating of a church-planting movement. Thus, our objective is to see a church-planting movement so that the people are honoring and glorifying God in and through their lives. Such a church-planting movement should be able to complete the task of evangelizing that specific people group. Further, the church-planting movement should spread beyond the specific group, and those churches should begin evangelizing other peoples as well.

Some people will disagree that the objective is a church-planting movement. There are still those who believe that the task of the church simply is to evangelize or make disciples, not plant churches. However, it is my belief that it is God's plan for the discipling of believers to take place within the community of God's people - the church of Jesus Christ. I believe that the best method for fully evangelizing a people group is through the planting of indigenous churches that have the ability to reproduce themselves.

Giving a definition for a church-planting movement that would satisfy all parties is not an easy task. There are many different components of a church-planting movement that make it difficult to characterize in one simple, straightforward definition. Nonetheless, a working definition is needed. Below is my definition.

A church-planting movement is a Holy Spirit-controlled process of a rapid, multiple reproduction of indigenous churches among a specific people group so that every individual within that people group has opportunity to hear and respond to the Good News of Jesus Christ.

The role of a strategy coordinator is to facilitate the rapid multiplication of churches within a people group. This training seeks to equip one with solid biblical principles and practical skills so that this can be achieved. The strategy coordinator develops and works from a comprehensive master plan that allows him to maintain a passionate focus on seeing an entire people group fully evangelized with the gospel of Jesus Christ. However, I want to stress that a church-planting movement is not accomplished because of this master plan. There is little doubt that the uniqueness of a genuine church-planting movement is that it is definitely under the control of something - rather, I should say, *Someone* - greater than any strategy that I or anyone else could develop; it is clearly under the control of the Holy Spirit.

I fully support the need for master plans. Our ministry must be based on solid biblical principles. We must strive to apply these principles in our context. We also need to learn from methodologies that have proved themselves successful around the world. We may have to adapt them to our context and situation, but God expects us to be wise and faithful

stewards of our resources, time and talents. I believe that many church-planting movements have been initiated because of a Holy Spirit-inspired strategic plan for reaching a people group with the Good News of Christ. However, a church-planting movement, although perhaps sparked by a master plan, is something that soon begins to take on a life of its own. I, for one, rejoice when I can be a part of something that is driven by and under the influence and control of the Holy Spirit.

In Mark 4:26-29, Jesus tells a wonderful parable - one of my favorites:

And He said, "The kingdom of God is as if a man should scatter seed on the ground, and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head. But when the grain ripens, immediately he puts in the sickle, because the harvest has come."

This is a good description of how a church-planting movement is facilitated. The man in this parable simply goes forth and casts his seed upon the ground. He gets up in the morning to cast his seed. He sows the seed all day long. He does this day in and day out, believing that his efforts will bear fruit. If he did not believe the effort would bear fruit, the man would not sow his seed.

Most of us who are working among neglected people groups or in restricted-access situations know about seed sowing. Seed sowing is where many of us have spent the majority of our time. Day in and day out, we go about sowing seed among the people group to whom God has called us.

Christ has promised us in this parable that there will be a harvest. All the seed sowing that takes place via radiobroadcasts, via Scripture distribution, via JESUS film showings, via person-to-person interactions, all will result in a harvest. We believe it, although we may not yet see it. We believe it; otherwise, we would not be sowing the seed. Indeed, God's Word tells us, "But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully" (2 Corinthians 9:6).

Furthermore, most of us believe this promise of God given to us through the prophet Isaiah:

For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it. (Isaiah 55:10-11)

The soil produces the crop. First, there is the blade. We see this in those initial believers who have come to trust in the Lord of the Harvest. These initial believers have the most difficult time surviving, just as the initial blade of the crop does. Without proper care, these initial believers will fall back into their old religion. This is something that has happened around the world. It especially is a major problem facing many of us working where the harvest is not yet so abundant and where new believers experience severe hardships or persecution for their faith.

When the seed that was sown begins to bring forth fruit, it is in this initial but crucial stage - the blade stage. Here is where intense discipleship must be taught and modeled. We do not simply teach discipleship; we must model it. We disciplers must see ourselves as mentors - those responsible for helping the new believers to mature in their faith.

At this stage, we must incorporate the truth of the "222 Principle" into our lives and into the lives of the new believers. We must mold the ethos of this new group of believers, so that they understand their responsibilities to make disciples and plant new churches. This principle of reproduction is critical to the launching of a church-planting movement. The very definition of a church-planting movement calls for reproduction. If this is not part of the DNA of those first believers, we will find it difficult to facilitate the multiplication of churches later. Paul told Timothy, "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also" (2 Timothy 2:2).

Then the soil produces the head. This is like those first few house groups that are birthed. Not just a few believers, but actual gatherings of believers that meet together regularly for worship, Bible study, prayer, fellowship, and mutual encouragement. Still, the nurturing has to occur. The importance of contextualization of the gospel as reflected in discipleship methods, worship styles, evangelistic methods, etc., is crucial. Without contextualization, these groups quickly will become fringe elements within their own culture and society, thus reducing their effectiveness to reach their own people. This occurs often, especially when the initial groups planted have a clearly Western-look to them. The churches planted must be as indigenous as possible or the multiplication of churches will be hindered.

During the first year of intentional church-planting efforts in Cambodia, about six key churches were planted. I helped plant the first one, and Cambodian believers planted the other five. These groups were like the head. It took a lot of nurturing during those initial years before those small house churches matured to the point where they could reproduce themselves. However, through the nurturing and the creation of a "reproducing DNA" within these initial groups, many other churches were birthed. In one place in the Northwest part of the country, one congregation, under the leadership of visionary leader and church planter, was able to plant nearly 20 new house churches within a few

years. These churches, for the most part, had their own indigenous music and worship style. They also contextualized their evangelistic and discipleship methods. For example, they used Bible storytelling as a primary method of teaching God's Word.

If we nurture the initial believers and help them grow to maturity, and if we nurture those initial churches so that they are built on a solid foundation, then the church will begin to multiply and spread throughout the people group.

Finally, the soil produces crop with a mature head, full of grain. This is what I believe is the beginning of the church-planting movement - where reproduction of churches is possible. Where will the sower get his seed for next year's crop? It will come from the mature grain of this year's crop. From where will new churches come for a church-planting movement? They will come from those initial indigenous churches that are planted. A church-planting movement, I believe, begins when an indigenous church is able to and does reproduce itself within its own people group.

After the crop has matured, the sower gets his sickle and begins to reap the harvest. This is when the church-planting movement quickly moves beyond our control. While we are helping to nurture those initial believers and those first churches, we need to be preparing for the harvest that is about to come. It will come, and when it does, we need to be prepared. Once those first indigenous churches begin to reproduce themselves, the church-planting movement is on its way. There will be an increasing need to harvest the crop, that is, to make sure that new believers are discipled, that new leaders are equipped and trained, and that those new churches are nurtured until they can reproduce themselves as well.

It is important that the "outsider" not try to exert power or control over these new churches. The outsider has a nurturing role, not a controlling role. The outsider should encourage the local believers and churches to multiply themselves independent of the outsider. Few, if any, indigenous church-planting movements have been born out of or sustained by the efforts of outsiders who sought to control the planting of new groups.

The parable in Mark 4 that immediately follows this small parable about the sowing of the seed is the Parable of the Mustard Seed:

Then He said, "To what shall we liken the kingdom of God? Or with what parable shall we picture it? It is like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth; but when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade." (Mark 4:30-32)

A church-planting movement proves the truth of this parable. It starts with humble beginnings. In fact, it has to start with one person who becomes a believer. Without that first believer, the church-planting movement will never occur. Out of that humble beginning will grow something amazingly large. The church-planting movement may start with a small group of believers in Dhaka, Colombo, Kathmandu, or another place. These believers gather for worship, Bible study, and fellowship. They also have a heart for reaching their own people with God's message of reconciliation. It may start with a group of local believers who are trained, equipped and mentored for church planting among their own people group. It may start with a foreign expatriate who disciples a few new believers and urges them to reach to their own community. No matter how it starts, one can be assured that the church-planting movement likely will start with humble beginnings.

I believe that if we are faithful in sowing the seed abundantly, God will honor our faithfulness. The seed will begin to produce fruit - first the blade, then the head, and then the mature grain on the head. It will grow like the mustard seed - from small, humble beginnings to something beyond our expectation.

I believe that we must be obedient to the command of Christ to be faithful in going forth to make disciples. We must do so with radical obedience. We must sow the seed in any way that we can. Notice that in all the parables that Jesus teaches about sowing seed, He never talks about methodology. Why? I believe because methodology is not as important as the task itself. We must seek all kinds of methods and ways to ensure that the gospel is proclaimed among our people group. We must be faithful in sowing the seed. God will be faithful, and one day the seed will produce fruit and a church-planting movement will become reality.

In later sessions, we will look more closely at specific characteristics of and hindrances to church-planting movements. Much can be learned from the successes and challenges of others. Suffice to say at this point, the ministry goal of a strategy coordinator is to facilitate an indigenous church-planting movement that will take the Good News of Jesus Christ to every home and every person of a specific people group and beyond.

CAPTURE YOUR LEARNING

In the space below, write down two or three significant things that you learned from this session that you believe will be important for your ministry.

3

Open House Church

How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. (1 Cor. 14:26)

Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, submitting to one another in the fear of God. (Eph. 5:19-21)

Throughout this training, we will have the opportunity to experience various ways in which a house church can function when it meets together. We will learn an inductive Bible study that allows everyone in the house church to participate. We will learn how to teach doctrine through storytelling, a method that also is highly interactive and allows everyone to participate. First, however, we will learn about an "open" house-church meeting.

An open house-church meeting is one based on the belief that when the body of Christ gathers together, believers should have the opportunity to use his gifts for the edification of the body. All believers should be able to participate in the worship experience. One person may have received a special insight from God's Word in the past week. Another may have received a revelation from the Lord. Still another may have a testimony to share about something God has done in his life since the last time the group gathered. Others may simply want to raise their voices in worship and adoration to the Lord. Someone else may have a special need for prayer to share with the group.

Some people call this model of worship "leaderless" worship. Nothing could be further from the truth. It is a worship experience where everyone is encouraged to participate, but it is not leaderless. The Holy Spirit is the leader of the worship experience. What better leader could there be? What better teacher could there be?

But the Helper, the Holy Spirit, whom the Father will send in My name, He will *teach* you all things, and bring to your remembrance all things that I said to you. (John 14:26, italics added)

However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. (John 16:13)

Most of our worship experiences in church are like cricket matches. There is a bowler and a batsman surrounded by a few fielders. The bowler is like the worship leader, the one who gets the show going. The batsman is like the pastor. All eyes are on the batsman. They want to see him score a six. The fielders are like the choir. The rest of the congregation is like the spectators in the stadium. They want to participate, but the best they are afforded is the opportunity to cheer on the bowler (worship leader), batsman (pastor) and fielders (choir). The church has robbed believers of the opportunity to participate fully in worship. Worship has become the worship leader's and pastor's time to display their talents. It is as if only the pastor and worship leader are able to receive a word from God. Their job then is to pass that word along to a passive group of spectator believers.

One of the purposes of the "open" house-church meeting is to allow the believers to reclaim what rightfully should be theirs - the responsibility to be an active part of worshipping our Lord Jesus Christ. The open house-church meeting is designed to allow the Holy Spirit to teach the group what He wants them to learn.

Remember that this is only one model of worship that can be done in a house-church setting. For everything, there is a time; for everything, there is a season. There is a time to teach. There is a time to preach. There is a time to have open worship. This is not the only way to conduct a house-church meeting, but it is one way that allows everyone to participate fully and freely.

For the next four mornings of the training, you will be part of a house-church meeting. During the worship time, you will be expected to worship in a participative manner. Before you are assigned to your house-church group, this participative method will be demonstrated.

CAPTURE YOUR LEARNING

In the space below, write down your observations regarding the house-church demonstration.

In the spaces below, write down one or two of the most significant experiences from each house-church meeting in which you participated. What did the Holy Spirit say to you? What did you learn from others in your house group?

Day One:

Day Two:

Day Three:

4

What is a Strategy Coordinator?

The strategy coordinator role is a recent development in the area of missions. Many people, when they hear the words "strategy coordinator," are not quite clear about the meaning of the term. Some people think of strategy coordinator as a title. However, strategy coordinator is not so much a title as it is a role within missions. It is a role that has as its goal the fulfillment of the Great Commission. It is a role that seeks to facilitate rapid multiplication of churches among a people group.

What is significant is that the strategy coordinator has a focus. That focus may be a population segment, a city, state, district, or another geographical region. Whatever the composition of the people group, the strategy coordinator does have a focus, and he is committed to developing and implementing a comprehensive strategy that has a reproducing, indigenous church-planting movement as its end goal.

The strategy coordinator is someone who has a foot in two spheres at the same time. He relates to the **harvest field** (the people needing to be reached) and to the **harvest force** (the Great Commission Christians whom God is calling forth to work in the harvest field). This means that the strategy coordinator must learn to work with a variety of Christian groups and individuals. He cannot simply promote his own ministry. The strategy coordinator must not forget that the focus is the people group that needs to be reached with the gospel. The focus is not one's own ministry, church or organization. Thus, the strategy coordinator works cooperatively with other Christian denominations, agencies, and individuals to establish God's kingdom in the harvest field where the strategy coordinator is serving.

The strategy coordinator remains committed to the focus people group, faithfully pursuing an indigenous church-planting movement in season and out of season, until the day that the people group's evangelization is complete and its people are capable of pursuing Christ independent of outside efforts. That is, the strategy coordinator is committed to facilitating an indigenous church-planting movement that is capable of reaching all the members of a people group and beyond.

As those in the harvest field are brought into the kingdom of God, they, in turn, become part of the harvest force that God wants to employ to reap more of the harvest. The harvest force moves into the harvest field to reap the harvest promised by our Lord Jesus Christ. The process is cyclical.

The diagram below seeks to illustrate this cyclical process as well as to show the areas of responsibility that a strategy coordinator has in relation to the harvest field and harvest force respectively.



In relation to the harvest field, the strategy coordinator is involved in research, platforms, evangelism and discipleship, and church planting.

Research - This includes mapping the localities of villages or communities, people groups, and spiritual strongholds. This also includes learning the worldview of the focus people so that the gospel can be shared appropriately and effectively. A strategy coordinator will find that comprehensive harvest-field and harvest-force surveys will be helpful in gathering this research.

Platforms - This involves establishing community-development projects that focus on the felt-needs of the people and help develop essential relationships that allow for an effective witness. Some examples would be tailoring apprentice centers for women, literacy training, or public health education. Platforms also fulfill another growing need in many places of the world - financial support for church planters or pastors. Helping set up micro-businesses or other platforms for church planters not only generates income so they can care for their families, but it also creates access so they can interact with their focus people group.

Evangelism and Discipleship - A strategy coordinator works to establish pioneer evangelistic ministries, such as, the JESUS film, small-group outreach, Bible storytelling, audiocassettes, personal evangelism, radiobroadcasts, and drama among the focus people group. Discipling those reached through these outreach efforts also must be part of every evangelistic thrust. One intent is to sow the gospel widely so everyone in the people group has opportunity to hear the gospel message. The second intent is to ensure that all who respond to the Good News are brought into a discipling relationship that not only disciplines them but also equips them to disciple others.

Church Planting - The goal is an indigenous church-planting movement, so a strategy coordinator must focus on training indigenous leaders and planting churches. However, this is more to it than just planting churches. A strategy coordinator desires to see churches reproducing themselves repeatedly or, in other words, churches planting churches. Everything that a strategy coordinator does is moving toward an indigenous church-planting movement. A church-planting movement is the best way to ensure that all the people in the people group have the opportunity to hear the gospel.

In relation to the harvest force, the strategy coordinator is involved in prayer mobilization, recruitment, partnerships, and equipping personnel.

Prayer Mobilization - A strategy coordinator's goal is to establish and maintain an effective network of prayer intercessors to pray for the people group. Numerous prayer intercessors praying on behalf of the land and the people, binding strongholds and releasing the people from the bondage of evil spirits, are a must. In addition, prayerwalking teams should engage in spiritual warfare throughout as many communities as possible where the people group lives. This is an essential component of the overall strategy for evangelizing the people group.

Recruiting - To mobilize Christians to pray for and minister among an unreached people group, the strategy coordinator must educate Great Commission Christians about that group's needs and condition. This can be done via prayer newsletters, brochures, and personal one-to-one meetings with individuals, agencies, and churches. God has given the church a variety of gifts, and all these gifts need to be mobilized for an effective and fruitful ministry among the people group.

Partnerships - The strategy coordinator should lead churches, individuals, and mission organizations to adopt the people group. Adoption helps churches channel their resources - time, talents, and treasure - in concentrated ways so that reproducing, indigenous churches can be planted. The goal is the development of cooperative partnerships with other Great Commission agencies, churches, and organizations.

Equipping Personnel - The strategy coordinator is not only involved in recruiting and deploying both short- and long-term personnel to work among the people group; he also must ensure that those deployed are adequately and effectively trained.

To coordinate all the above-mentioned efforts needed for effectively evangelizing a people group, a strategy coordinator develops a comprehensive strategic plan. This plan is referred to as the "master plan." The overall aim of the master plan is to facilitate an indigenous church-planting movement among the people group. The master plan is like a road map. It guides the strategy coordinator and his team to ensure that every needed ministry is implemented among the focus people group.

In addition to a master plan, the strategy coordinator must have personal preparation. A strategy coordinator should try to learn the language and culture of the people. This is necessary for understanding and communicating with the focus people group. For the church to reproduce itself effectively and rapidly, it needs to be contextualized. By

learning the people group's language and culture, the strategy coordinator becomes better prepared to help those working among the people group plant culturally contextualized churches.

Another aspect of the strategy coordinator's personal preparation is personal spiritual development, as well as the study of missiological principles and spiritual warfare. As God's church is established among people who have never heard the gospel, the enemy will fight back. The strategy coordinator must be mature in Christ to be prepared for the spiritual battles that will come.

In summary, a strategy coordinator:

- targets a single neglected people group or a cluster of people groups in a defined area;
- relates to both the harvest field and the harvest force through research, prayer mobilization, recruiting, partnerships, platforms, equipping workers, evangelism and discipleship, and church planting;
- collaborates with many Great Commission Christians;
- and takes responsibility for developing and implementing a comprehensive master plan aimed at facilitating an indigenous church-planting movement.

CAPTURE YOUR LEARNING

In your own words, write down what you think the role of a strategy coordinator is.

In the space below, write down the overall aim of the master plan.

5

Endvision

After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands. (Revelation 7:9)

One of the greatest struggles that many people face in ministry is trying to answer this question: Where do I begin? Many people in ministry today have no destination. They have no true goals for their ministry. Too often people just jump right in without much forethought, planning, and preparation. They have no idea where they are going, and, consequently, they have no idea where to start or do not always start in the best place. They have no actual vision of what it will take to reach the entire people group with the gospel. I heard someone say once that if we do not know where we are going, any road will take us there. Someone else said that if we do not know where we are going, we will never get there!

In Revelation 7:9, we read the words of the apostle John. The Lord took John up into heaven, gave him a vision of the end, and then told him to write down what he had witnessed. The vision that God gave John was one of what it is going to look like when God's word is fulfilled. John saw that there will be people from every nation, tribe, people group, and language around the throne, all praising the One who sits on the throne! This record of John's visit to heaven shows us that God already knows what it will look like in the end. He knew before the creation of the world what everything would look like. All that has taken place in the world since the creation has been leading up to that time when multitudes will gather around the throne and worship God forever and ever.

As we begin to focus on our people groups, we must begin now to get a picture in our minds of what it will look like when each of our people groups is fully evangelized. What will it look like if every one among the people group has had an opportunity to hear the Good News of Jesus Christ? God is not willing that anyone perish; therefore, we must begin our ministries by asking God to give us a glimpse of the "end," a picture of what it will look like when the task is complete. Without this picture, without knowing where we are going, we will never reach our destinations.

It is like walking out our doors in the morning. We need to buy bread; therefore, we know we need to go to the bakery. Not only do we need to know that we must go to the bakery to buy bread, but we must also know where that bakery is located. If we do not know, we will wander aimlessly. Perhaps we might arrive at our destination, perhaps not. If we do not know where the bakery is located, we eventually will need a map, someone to give us directions, or someone to show us the way.

Again, God is not willing that any should perish. Therefore, we must align our ministries with God's will for the peoples whom we want to reach. We have to get a picture of what it will look like at the end. Then, everything we do will be designed to help us achieve that "endvision." John was given a vision, and he wrote that vision down. We should do the same. We have to ask the Holy Spirit to give us a picture of the end. We have to ask God what it will look like if all the people in each of our people groups have the opportunity to respond to the Good News. Then we should write it down just as John did.

First, you need to define your focus groups, that is, the groups that each of you wants to reach with the gospel. A focus group may be a people group based on ethnicity or language that might cross geographical areas. A focus group also may be the people of a certain district or another geographical area. If that is the case, you must consider all the different tribes, people groups, and language groups in that specific area.

In the space below, write down the name of your focus group and briefly describe that which distinguishes it as a group (ethnicity, tribe, language, geographical area, etc.).

My focus is:

After you have identified your focus groups, you need to determine two key descriptive factors that will help you develop your endvisions and outline the tasks that must be accomplished to reach each of your endvisions.

First, you must determine how many churches need to be planted in order for everyone in each of your people groups to have opportunity to respond to the Good News. Do not think that *you personally* must plant every church. Just decide how many churches need to be planted to accomplish the task.

In Cambodia today, there are more than 250 Baptist churches. I only helped to plant the first one. In one state in India, a group of men determined that they needed 1 million house churches. They were not thinking how many they would plant personally. They were thinking about how many churches needed to be planted - whether by them or others - for everyone in that state to hear and have opportunity to respond to the gospel.

To determine how many churches will be needed, you must have some idea of the number of villages or communities in which your focus group resides. You may not know the exact number right now, but you should at least have a good estimate. Choose a number based on the information you have at this time. This number will change as you learn more about your people group.

If you are focusing on a geographical area, you also need to consider how many different people groups are in each village. If there are multiple people groups in each village, one house group per village may not be sufficient to give everyone the opportunity to hear the gospel.

In the space below, write down the number of villages or communities in which the people group resides.

Number of villages or communities:

Now, in the space below, write down how many new churches you believe it will take to reach the people group with the gospel.

Number of new churches it will take:

The second question that we need to answer as we develop our endvisions is what will be the characteristics of these churches.

Will they all have buildings with crosses on top and full-time pastors? Will they be small groups? Where will these churches meet? What will they do when they meet? How often will they meet? Who will serve as leaders? How will leaders be trained? How will the churches relate to one other? We have to think about these issues now. This will help us know how to begin our ministries. We cannot wait until later to figure this out because our destinations will determine how we begin the work.

Remember that this training focuses on church-planting movements. We should be thinking about rapid church growth and reproduction. We should be thinking about churches planting churches. Therefore, the characteristics of the churches being planted are extremely important. We will want to plant churches that can be reproduced easily by the people in those churches. We need to think about how many churches need to be planted, and we need to begin now to consider what the characteristics of those churches should be.

In the space below, begin writing down what you believe the characteristics of the churches need to be.

Where will they meet?

What will they do when they meet?

How often will they meet?

Who will serve as the leaders of these churches? What qualifications will the leaders need to have? How will the leaders be trained?

How will believers be disciplined?

How will the churches relate to one another?

Now that you have answered the above questions, you need to write an endvision statement that incorporates and consolidates the information in your answers. Below is a sample endvision statement for reaching the "South" people with the gospel.

To facilitate a church-planting movement among the 15 million (1.5 Indian crore) "South" people, we will need to plant a reproducing church in every village.

These churches typically will meet in homes, gathering as often as they see the need, most likely several times a week.

These gatherings of believers will be characterized by the study of God's Word (discipleship), leadership training, worship, fellowship, celebrating the Lord's Supper and baptism, witnessing, mutual encouragement and care, and church planting. Discipleship will be done in the local groups using teaching methods familiar to the people, such as, storytelling and small group studies with interactive discussions. The worship also will be indigenous, using local instruments and forms like stories told through song.

These churches will have multiple leaders. Leaders will be unpaid and will come from within each local group. Leaders will be chosen based on their spiritual character - using 1 Timothy and Titus as a guide - rather than their educational accomplishments. Discipleship and leadership training will be on the job, done primarily in the house groups. The preferred training method for both discipleship and leadership training will be small groups that use a participatory, interactive style.

These churches will not need money for a building or for a pastor's support, and, therefore, will be able to use their resources for evangelism and church-planting ministries.

These house churches will interrelate, gathering from time to time for joint celebrations and fellowship. These churches will be taught to encourage and support one another, forming larger associations as needed or desired.

Initially, we would like to plant 100 house churches in strategic localities where the South people live. These 100 churches would reproduce to the third generation and beyond, until each of the original house churches has birthed another 150 churches. This will result in having reached the end goal of more than 15,000 churches planted, or one church for every 1,000 people.

CAPTURE YOUR LEARNING

In the space below, write your own endvision statement based on the answers you wrote in response to the questions above.

6

Harvest-Force and Harvest-Field Mapping and Research

Harvest-force and harvest-field research is foundational to our ministries. For everyone in each of the people group among whom we are working to have the opportunity to hear and respond to the Good News, we must know where the people live. We also need to know from where needed resources will come.

In the session on endvision, you were asked to write down the number of villages or communities in which your people group resides. Most people have to estimate this number at first because they have never considered the need to gather this information at the beginning. However, you will need to get as accurate a number of villages and communities as you can from the start. Remember, God is not willing that any should perish, so you need to know where all the people who need to be reached live to ensure that all of them have the opportunity to hear and respond to the gospel.

One of the first tools that you will need to get is a map or maps. If you are focusing on a district, you need to get a map of that district. If you are focusing on a city, you need to get a map of that city. If you are focusing on a people group that crosses geographical area, you need to get a map or maps of every known area where that people group resides.

You may want to get several copies of the same maps, because there are three items that need to be charted. You can plot these on one map, or you can use separate maps for each category, whichever you prefer. The map or maps will prove to be an important resource throughout your ministry.

First, you should map each village or community where your people group resides. This will ensure that churches are planted in each place. Without this information, villages or clusters of people could be overlooked. Remember, God is not willing that any should perish.

Next, map the churches and Christian organizations in the areas where your people group lives. These could be potential resources to mobilize for evangelism and church-planting efforts among your focus people group. Further, knowing where the churches and Christian groups are located will let you know where the new churches need to be planted; that is, having this information will let you know where the gaps are.

Lastly, you need to map all the strongholds that you can identify in the areas where your people group lives. These would include temples, mosques, shrines, liquor stores, places of prostitution, etc. These strongholds keep the people bound in darkness. As church-planting efforts begin among your focus people group, workers will need to bind these strongholds and release the people from their grip. Knowing where these strongholds are will serve as an important guide for prayerwalkers who will go on site to battle in spiritual warfare for the people group. Further, as communities are penetrated and churches are planted, strongholds will begin to be brought down and communities will begin to be transformed. Your spiritual-stronghold mapping will serve as a transformational indicator for your ministry. More will be discussed about prayerwalking and spiritual warfare later in this training.

In summary, you will need to map:

- Every village and community,
- the locality of churches and Christian organizations, and
- the strongholds.

These three things will provide a visual picture for you as you help facilitate the planting of churches in every place where the people live.

Additional harvest-force and harvest-field information still needs to be gathered. In the next session, more will be discussed regarding harvest-field research that needs to be done. The additional harvest-force information that needs to be gathered includes such information as:

- Total number of believers.
- Total number of baptized believers.
- Total number of pastors and church leaders.
- Total number of Christian worship places.
- Total number of Christian schools.
- Total number of Christian clinics and hospitals.
- Are the Scriptures available in their heart language or languages?
- Are the Scriptures in oral or written form or both?

- What other Christian literature is available?
- What Christian recordings (audio and video) are available?
- What Christian radiobroadcasts are available and when are they broadcast?
- Is the JESUS film available in the needed language or languages?
- What are the names of the other organizations working among the people group? What is the ministry of each organization? How many workers does each organization have?
- What is the history of Christianity among the people group?

In the space below, write some additional things that you believe should be included in information about the harvest force.

One of the first tasks that you need to do is identify all the Great Commission Christians who are working among your focus people group. Great Commission Christians are churches, organizations, or individuals who believe that the church should be about fulfilling the Great Commission. Simply listing all the churches, organizations, and individuals you know who are working among your focus people group will be the beginning of your harvest-force survey. As you list these groups and individuals, you should begin to realize how many resources already are available to help you fulfill the endvision.

In the space below, write down the names of the churches, organizations, and individuals whom you know are working among your focus people group.

CAPTURE YOUR LEARNING

In the space below, write down two or three significant things that you learned from this session that you believe will be helpful for your ministry.

7

Harvest-Field Research and Worldview

Another initial step that we should undertake is to try to understand the people we want to reach with the gospel. This is done mostly through harvest-field research. A major component of harvest-field research is profiling, or gathering demographic and other information on the people group.

A people-group profile is a useful tool when launching efforts to stimulate a church-planting movement. Geography, history, and culture influence evangelism and missions. We *must* understand important characteristics of our people group if we want to maximize our ministry opportunities. A people-group profile helps us gain an understanding of how to contextualize the presentation of the gospel and move toward the planting of indigenous churches that have the ability to evangelize the people.

An integral part of the people-group profile is an accurate description of the people group's "worldview." To gather this harvest-field research, we must dig deeper than demographics and statistics. We must strive to understand the focus people group's worldview if we hope to communicate the gospel effectively.

Worldview is what helps to shape the culture of a people. Culture exercises a profound influence on human behavior. Culture is not genetically inherited. Culture is acquired after birth through learning by association with other members of society. This process is called enculturation. Learning comes by living with other members of that culture through education, deliberated imitation, observation, and unconscious absorption. Every member of society goes through a process of enculturation in which a person acquires both the good and bad characteristics of that society. This acquired learning and its related behavior are changeable.

While understanding the people group's worldview provides for more effective communication of the gospel, it also helps plant *indigenous* churches. Remember that the overall objective is to facilitate the rapid multiplication of indigenous churches planted among the people group so that the entire people group can be evangelized. If the strategy coordinator and church planters do not understand the worldview of the people they hope to reach with the Good News of Jesus Christ, the preaching of the gospel will appear "foreign" to the people.

One of the harshest criticisms of mission work by adherents of other religions is that the gospel comes wrapped in Western culture. Consequently, many non-Christian people believe that to become Christian is to become westernized. What a great disservice we have done to the kingdom of God by wrapping the gospel message in Western clothes. We must be students of the worldviews of our people groups. There are significant differences between the worldview of tribals, popular Hindus, orthodox Hindus, folk Muslims, orthodox Muslims, Buddhists, Jains, Sikhs, etc. A people-group profile helps us know how to contextualize the presentation of the gospel and move toward the planting of indigenous churches that have the ability to evangelize the people.

In 1999, I had the opportunity to lead a group of Christians to conduct profiling interviews among a people group in South Asia. This particular people group had one segment that had converted to Hinduism while some continued to practice their traditional religion of animism. The segment of this people group that had converted to Hinduism was unique in that they were "idol-less" Hindus. They simply referred to their places of worship as the "house of the Lord." They worshipped one God - Vishnu - and one book - the Bhagavad-Gita. When the people came together to worship, worship usually was conducted through song and drama - singing, reciting, and re-enacting the stories of the Bhagavad-Gita.

I traveled with two young Indian evangelists to one of the areas where this people group lives. One of these young men was a believer from the people group whom we were profiling. The three of us visited several communities and villages. On one warm afternoon, after riding in a small bus and the back of a truck for several hours, we arrived in a Hindu village where the people group resides. As we walked into the village, we passed the local Hindu worship place. The walls and roof were constructed of thatch and bamboo, and the floor was dirt. The drum that was used to call the people to the "house of the Lord" was neatly situated near the door. No idols were present; only the drum and the stand on which the Bhagavad-Gita would be placed when the people came to worship.

All the sudden I noticed a second building erected within 20 meters of the Hindu "house of the Lord." This building was open, and so the three of us decided to look inside. What we discovered was something interesting, to say the least. Inside this nice building with wooden walls

were wooden benches placed neatly in rows. At the front of the benches was a beautiful wooden pulpit. To the right of the pulpit was a keyboard, and to the left was a nice wooden cabinet where songbooks and Bibles were placed. We were inside a village church building! That we were inside a church building didn't surprise me. What surprised me was the vast difference between the church building and the local Hindu "house of the Lord." Before becoming believers, these people gathered in their worship place, sit on the floor, and sing songs without any instruments or with traditional instruments. Now those who had become followers of Christ were instructed to sit on benches and sing songs played on an electronic keyboard.

After looking around the church building and recording in my mind the differences I saw, the two young Indian evangelists and I set out to find the pastor or missionary. We asked several villagers and soon were directed to this man's house. There the three of us were able to meet with this Christian worker and his family.

The Christian man was from a neighboring tribe and had come to this people group as a cross-cultural worker. During the course of our conversation, the young Indian evangelist who was from this specific people group asked the cross-cultural worker, "When do you gather together as believers?" The response was immediate, "Of course, we meet on Sundays." Then the young Indian evangelist asked, "When you gather together, are there any problems?" "Yes," came the reply. "The Hindus will often come and throw stones on the metal roof making so much noise that it is difficult for us to worship."

As we traveled back to our guesthouse late that afternoon, the two young Indian evangelists and I discussed what we had experienced in the village. "Why did the worker build a church building like that in the village? It is not surprising that the new believers and he face persecution," said one of the young men. It became obvious to us that the worker in that village had not given much attention to the existing culture of the villagers. He had not understood their worldview. Is it a requirement that Christians sit on benches or in pews to worship Christ? What message is sent when the local worship place is made of bamboo and thatch while the church building is made of wood and sheet metal? Is it a requirement that a keyboard accompany worship instead of local instruments? The three of us discussed these issues for several days following our village visit.

We should try to understand the worldviews of the people groups we want to reach with the gospel so that the churches that we plant among them will be contextualized. We are commissioned to bring the gospel to the people; we are not commissioned to bring a new culture to them. Yet, that is exactly what has happened for hundreds of years in mission efforts. Often missionaries are insensitive to the new culture in which they have entered. They tend to make judgments about the new culture thinking that, since these people are nonbelievers, their culture must be evil. Thus, many Christian missionaries are viewed as "cultural

invaders" rather than communicators of the Good News. As we profile our people groups, we are looking for things that can help us contextualize the message and plant indigenous churches. We are looking for bridges that will help communicate the message.

In the above example, would it be appropriate for the church planter to allow the people to worship Jesus while sitting on the floor, with the stories of the Bible into a song format, and by acting out Bible stories through drama? Yes. Would the church be more properly contextualized if this were the case? Yes. Is it surprising that the Hindus in that village saw the church as something foreign - an invasion of their culture? No.

The following pages will help us understand why we need to identify the worldviews of our people groups and the process for developing those worldviews. We will see the kinds of questions that need to be asked and answered in order to build effective worldviews of our people groups.

The people-group profile will help us and others working among our people groups to pray more intelligently, to communicate the gospel more effectively, and to plant indigenous churches that will multiply among the people group and beyond.

A people-group profile is never finished; every encounter we have should expand our understanding of our people groups. The list of questions provided below will help us begin to profile our people groups.

Seven Factors Influence Worldview

Religious beliefs reflect a people group's ideology, feelings about life, and understanding of God.

Primary question to ask:

What are their basic assumptions about life and God?

Cognitive processes are the ways by which people in society process the information that they receive.

Primary question to ask:

How do they process information?

Linguistic forms are ways by which people communicate and express themselves with one another.

Primary question to ask:

How do they communicate to express themselves?

Behavioral patterns highlight a people group's customs, traditions, habits, actions, and lifestyle.

Primary question to ask:

What do people in this society actually do?

Social structures encompass the relationships within the immediate family, the extended family, the community-at-large, as well as with authority figures and people from different communities.

Primary question to ask:

With whom and how do they interact?

Media influences show how information is shared in the society as well as the technologies used.

Primary question to ask:

How do they receive information?

Motivational resources define values, such as, what is good and evil, right and wrong, etc.

Primary question to ask:

How do people in this society decide what is right?

Religious Beliefs

What are their basic assumptions about life and God?

Religious beliefs are usually the lens through which the members of any culture perceive and interpret reality. In many societies, it is primarily the religious beliefs that determine the people's worldview. Because the assumptions that form the basis for a worldview are passed down from generation to generation - most often through the religious structures and systems - they generally are taken for granted. The more adapted a person is to his worldview, the less likely he will be to recognize that he has one. The major areas of religious beliefs that need to be understood are the people's views on God, man, sin, salvation, life after death, creation, the deities they worship, sacred sites and rituals, rites of passage, spiritual leaders and authorities, their sacred writings, and their attitudes toward other religions.

Some questions that need to be answered relating to the people group's religious beliefs include:

- What is the group's predominant religious system?
- What is their view about God and the position of God?
- What are the characteristics of God within their religion?
- What are their beliefs about creation, humankind, life, the source of life, sickness, death, life after death, and eternity?
- What are their basic beliefs about good and evil? How do they view wrong, sin, guilt, and salvation?
- Where does the religion's power and authority rest? What is the source of that power and authority?

-
- Who are the religious leaders? How are they chosen? Under what conditions and by what rules are they chosen? How are religious leaders recognized and sanctioned?
 - What are the religion's primary books or documents?
 - What are the religious rites and events?
 - Do the people believe in miracles and magic? Are they superstitious?
 - Do the people wear amulets to ward off evil? Do they enter into magical rites?
 - What is the relationship between the seen world and the unseen world? What part do spirits and deceased ancestors play in the religion? Is there interaction between the living and spirits and between the living and the dead?
 - How does an individual relate to the religion? Is personal choice respected?
 - How does the religion view other religions?
 - How do the people regard securing converts or adherents? How do they react to deviants from their predominant religion?
 - How does religion involve society? How do religion and society relate to one another? What position does religion have within society?
 - How does religion involve family?
 - How are women viewed and treated within the religious and societal contexts?

Are there other issues about religion that you think need to be answered? Write these in the space below.

Cognitive Processes

How do they process information?

Cognitive process is composed of three parts: conceptual, intuitional, and relational. The conceptual component asks: Is this information logical? The intuitional part asks: How do I feel about this information? The relational element asks: Who is the source of the information? Every culture uses all three, but the order may vary according to culture. Some cultures predominantly process information first through the conceptual component, then through the relational component, and finally through the intuitional component. Other cultures process information first relationally, then intuitionally, and lastly conceptually. Still other cultures first process information first through the relational component, then the conceptual, and finally the intuitional.

We must know how people process information so that we intentionally present information in the realm that is most important to them. The four spiritual laws may be universal, but if a society does not place great emphasis on Western logic, the presentation will not be meaningful.

Some questions that need to be answered relating to the people group's cognitive processes include:

- When new information is presented, how do the people determine what is true and helpful from what they would consider false and harmful?
- Is primary emphasis given to concrete logic (conceptual)?
- At what point do they determine truth based on the relationship they have with the person presenting the information (relational)?
- When do they make their decisions about truth based on how the information makes them feel (intuitional)?

In the space below, describe what you believe is the general process your people use to determine whether the information they receive is truth:

Linguistic Forms

How do they communicate to express themselves?

Studying linguistic forms involves more than just learning to understand and speak a language. It means trying to grasp how language is used to communicate truth and acclimate members of the society.

Language is basic to communication. All people have the right to hear the gospel in their heart language (Acts 2:1-12). Until a person has heard the gospel in his heart language, he has not truly heard it.

Communication that is not in the heart language lacks effectiveness and diminishes credibility. Assumptions often are made that people will be able to comprehend a gospel presentation in the "trade" language since they use that language in public. Consequently, in some places in the world, local Christians are immature and shallow because they never truly understood the message missionaries attempted to communicate.

Some questions that need to be answered relating to the people group's linguistic forms include:

- What is the primary language spoken by the people, that is, what language do they typically speak in the home?
- Are written Scriptures available in this language?
- Are the Scriptures available in any oral form, such as the JESUS film, radiobroadcasts, and audiocassette tapes?
- What is the literacy rate for men? What is the literacy rate for women?
- Are there special religious terms used in the heart language? For example, what word or words do they use for God? What meaning does this convey to the people?
- Do the people speak a market or trade language? If so, what is it? Are Scriptures available in this language?

Are there other issues related to linguistic forms that you believe need to be answered? Write these in the space below.

Behavioral Patterns

What do people in this society actually do?

Observe what people do, and try to understand why they do it. Behavioral patterns offer greater understanding of the people's core values than books do. Books say what people should think is important, while behavior shows what they believe to be important. Regarding behavioral patterns, several areas should be examined. These include art forms, birth rituals, celebrations, clothing, death rituals, energy, festivals, food, health care, judicial system, marriage customs, puberty, recreation, and shelter.

Some questions that need to be answered relating to the people group's behavioral patterns include:

- What do the people do when there is a new birth in the family or community?
- Is there a special ceremony for when a boy or girl reaches puberty? If so, what do they do?
- What do they do when there is a marriage?
- What do they do when there is a death? What does this communicate about their belief in an afterlife?
- Describe any significant religious rituals that are performed? What is the meaning behind these rituals?
- What special religious festivals do the people celebrate? What is the purpose of each festival?
- Do the people have any specific taboos, for example, like not eating pork? Why do they have these taboos?
- Describe the people's typical worship practices?
- What kinds of clothes do the people wear?
- What kinds of food do they eat or avoid eating?
- What do they do when someone is sick in the family or community?
- What does this reflect about their worldview?
- What kind of housing do they have?
- What are the major forms of recreation for men, for men, and for youth?
- Do the people have any special kinds of music? What instruments do they typically use?
- Do the people have any special kinds of art forms?

Are there other significant issues related to behavioral patterns that you believe need to be answered? Write these in the space below.

Social Structures

With whom and how do they interact?

How a society views an individual and the interrelationships of people will influence communication. People are unaware of these influences because they are born into them. For example, in many American cultures, people shake hands when meeting. Hindus will place their palms together, lift them to their face, and say "namaste." In Japan, people trade business cards before engaging in conversation so they will know how to address one other appropriately.

Social structures provide an organizational pattern for relationships within societies. The vast array of human relationships can be bewildering. Therefore, societies establish broad categories to help its members know how to relate to one another. Consequently, people do not need to work out a personal relationship with every stranger they meet. Every person has a place in society, and members are provided with a mental map that helps them understand where people fit into that society.

For each new social structure that we wish to enter, we must have a sponsor, or a person of peace. This sponsor is a person within the group who will introduce us and lend us his credibility. In some societies, this may be a village chief or another respected elder.

Some questions that need to be answered relating to the people group's social structures include:

- Do the people practice monogamy or polygamy? Who can they marry? Who can they not marry?
- Are the families patriarchal or matriarchal? Describe the "heads of households."
- What are the authority lines in the family? Who makes decisions and how are these made?
- What are the relationships between family members?
- Identify the kinship lines and patterns of the extended family?

- What are the rules and expectations regarding receiving permission?
- How are differences or grievances settled within families?
- How do children choose their life vocations and their roles in the community?
- How are families changing in this society?
- How is society organized?
- How do families relate to other families?
- How is one's place in the community decided? Is there a caste system or another form of social structure in place?
- How do members of the society relate to outsiders?
- How are leaders chosen? What authority do these leaders have in society?
- What are the basic values in society that give it cohesiveness?
- Are there other people groups with whom this people group traditionally has had conflict? If so, who? Describe the nature of the conflict and the reason behind it.

Are there other significant issues related to social structures that you believe need to be answered? Write these in the space below.

Media Influences

How do they receive information?

Each medium of media has its own personality that influences the message being communicated. A particular medium can distort a desired message. For example, a tribal group's response to a showing of the JESUS film may be a reaction to the "magic" that makes people appear on a screen.

In addition, keep in mind that the gospel should be communicated through *reproducible* methods. If the gospel is communicated via methods that the local people cannot repeat, it might send the message

that only missionaries or visiting church planters can share the gospel.

Some questions that need to be answered relating to the people group's media influences include:

- What media are available in homes? What media are available in the community at large?
- Which media do the people typically use to gain information about the outside world?
- Are the people literate?
- Which languages and dialects do the people speak and read?
- Are they a storytelling society?
- What is the average educational level of men and of women?
- What percentage of homes has radio? Are the radios short-wave or another kind? How often do they listen to the radio?
- What percentage of homes has television?
- What percentage of homes has videocassette players?
- What percentage of homes has audiocassette players?
- Do the people have access to computers?

Are there other significant issues related to media influences that you believe need to be answered? Write these in the space below.

Motivational Resources

How do people in this society decide what is right?

This decision-making process varies greatly from culture to culture. Some cultures emphasize that any decision is better than no decision. Others say that no decision is better than a wrong one.

Some questions that need to be answered relating to the people group's motivational resources include:

- Who makes decisions in the family? Who makes the decisions in the community at large?
- Who handles the family finances?
- Do families allow family members freedom to change their religion? Does the community allow entire families the freedom to change their religion? What will typically happen if someone changes his religion?
- When disputes arise in the community who handles them?
- Are the government leaders the true authority in the community? If not, why not?
- What is the relationship between religion and politics in the community?
- What types of peer pressure are evident in the society?

Are there other significant issues related to motivational resources, or decision-making, that you believe need to be answered? Write these in the space below.

CAPTURE YOUR LEARNING

Write down several significant things that you learned from this session that you believe will be helpful for your ministry.

8

Nehemiah

Earlier in this training, we learned about the role of a strategy coordinator. Remember that there is nothing new under the sun. The role of a strategy coordinator is based upon teachings and models in the Bible. One of the best models for a strategy coordinator that we find in the Bible is the person of Nehemiah. In reading the book of Nehemiah, we will discover that Nehemiah was involved in many of the same tasks that have been described as the tasks of a strategy coordinator.

Before reading the book of Nehemiah, it might be helpful to review the things that we learned about the role of a strategy coordinator.

In the space below, write down as much as you can remember about the role of a strategy coordinator as described earlier in this training. Then review your notes from Session 4 and add any characteristics of a strategy coordinator's role that you may have missed.

CAPTURE YOUR LEARNING

Read the book of Nehemiah. Then, in the space below, write down the characteristics you have found in the life of Nehemiah that relate to the role of being a strategy coordinator. Be sure to include the Scripture references.

Characteristics in the life of Nehemiah	Scripture reference
<p>Example: Nehemiah had a focus: He was sent to rebuild the wall of Jerusalem.</p>	2:3-5; 2:17

9

Master Plan Introduction and Master Plan for Research

One of the major tasks that a strategy coordinator needs to undertake is the development of a comprehensive master plan. The master plan is built upon strategies that fit into six categories: research, prayer, partnerships, platforms, evangelism and discipleship, and church planting. Everything that the strategy coordinator plans under these six topics is designed to meet the overall objective of the master plan - the fulfillment of the endvision, or the complete evangelization of the people group through reproducing indigenous churches.

At the conclusion of each training session on these six strategies, we will work on developing the master plan for that specific area. For example, we already have completed the sessions on research; therefore, at this time we are going to work on the master plan component for research. In each area, we will develop lists of goals, resources, opportunities from obstacles, action plans, and evaluative processes.

Following is an example for developing these goals and plans in each area of our master plans.

Research

Write your endvision statement at the beginning of the research component of your master plan. This is important because all the goals and plans that you write under the research section should be designed to help you move toward fulfilling the endvision.

Goals:

Goals should be measurable. Some people like to put target dates with their goals.

Some examples of measurable goals in the area of research are:

- Complete the mapping all the villages in the district within the next three months.
- Complete the mapping all spiritual strongholds in the district within the next six months.
- Complete a worldview study of the people in the district within the next six months.
- Complete the mapping and survey of the harvest force within the next six months.

Resources:

In the session on harvest-force survey, we began to write down some of the Great Commission Christians already working among our focus people groups. These contacts can be resources. Other resources include the actual things we will need to reach the goals we have established.

Some examples of resources that we may need to fulfill the research goals above are:

- Maps of district
- Government census data
- Harvest-force survey form
- Libraries
- Individual local believers
- Local churches
- Other Christian organizations

Opportunities from Obstacles:

After we have written our goals and identified the resources we need to fulfill those goals, we then need to identify the primary obstacles that we will face while trying to accomplish those goals. However, as we think of the obstacles that we might face, we also should think about how we could turn those obstacles into opportunities. That is, we should begin to consider how we could remove any potential obstacle before we actually encounter it. This type of planning is called "proactive" planning. Thinking proactively helps keep us from responding reactively.

Related to the goals above, here are some possible obstacles that we might encounter followed by suggestions for turning each possible obstacle into an opportunity.

- *Obstacle:* Finding maps that list all the villages may be difficult.
Opportunity: Send local believers to locate personally all the villages.
- *Obstacle:* No one has been trained to gather information about the worldview of the people.
Opportunity: Recruit and train local believers to help in this effort.
- *Obstacle:* Other churches and organizations may not be willing to share information with us.
Opportunity: Build relationships with them based on trust, and be willing to share information with them so they will feel more free to share information.

Action Plans:

After completing the obstacles-into-opportunities component of our master plans, we should start listing the actual step-by-step processes that need to take place to accomplish the stated goals. Writing these action plans helps us think through all the specific steps that need to happen, and these plans will help ensure that we do not overlook anything.

Here are some possible action plans for the goals stated above:

- Purchase maps and supplies from stationary shops or other stores.
- Recruit workers from local churches to assist with the mapping.
- Begin developing maps of villages, spiritual strongholds and the harvest force.
- Determine what information needs to be included in a harvest-force survey as well as in a worldview study.
- Develop a harvest-force survey form.
- Recruit and train workers in gathering the information.
- Keep all the information in a notebook or on a computer.
- Evaluate all the information when it is gathered.

Evaluative Processes:

Finally, after completing all of the above, we should consider how we will evaluate whether our goals have been achieved. In ministry, people often fall short in evaluating their work. However, evaluation is an important part of the planning process. The evaluative processes seek

to answer the question: How will we know that the goals have been reached and are helping fulfill the endvision?

Below are examples of evaluative processes for the research goals listed above:

- Double-check the maps to ensure that the information is accurate. Enlist someone to help verify the information in necessary.
- After gathering worldview information, ask someone from the people group to verify whether the information is accurate.
- Continue to gather and evaluate information as the ministry develops so that the information is up-to-date.

CAPTURE YOUR LEARNING

On the next page, you should begin to work on your own goals, resources, opportunities from obstacles, plans, and evaluative processes for research. Remember to put your endvision statement at the top of the page. Then work through each area step by step. If you have any questions, ask for assistance from the others in your small group or from the trainers.

Endvision Statement

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Research

Goals	
Resources	
Opportunities from Obstacles	
Action Plans	
Evaluative Processes	

10

Prayerwalking Guide

Prayerwalking is not complicated. Below is a simple model for prayerwalking. It focuses on five different requests to pray for while we walk through a community. It also suggests five different types of places to go to pray in the community. We can remember these with our 10 fingers. The right hand represents the five requests for which to pray. The left hand represents the five types of places we should go to pray.

Prayerwalking is praying while walking through a village, town, or city. It involves praying as our senses experience the environment around us through sight, sound, smell, touch, and even taste. As we walk, we should ask God to reveal the needs of the particular community in which we are walking.



How does one pray in such situations? **The five fingers of the right hand** remind us of five different requests to pray as we walk through our communities.



Open Heavens

Oh, that you would rend the heavens! That You would come down!
That the mountains might shake at Your presence. (Isaiah 64:1)

The thumb on the right hand reminds us to pray for open heavens. As believers, we want God to pour out His blessings on the peoples to whom He has called us. We are not in the business of pronouncing curses on people who worship false gods or are blinded by the ruler of this world. Instead, we should ask God to open the heavens and pour out His blessings on the people we see as we walk through a community. Obviously, our desire is that these people come to know Jesus as the Way, the Truth, and the Life. As they come to know Him who is the truth, God will begin to pour out blessings from on high.

While prayerwalking, we should ask God to reveal ways in which He desires to bless the people. Perhaps God wants to relieve them from their poverty. Perhaps God wants to transform their political situation. We know that God definitely wants to release them from the snare of worshipping false gods.



Open Hearts

And it shall come to pass in the last days, says God, that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy. I will show wonders in heaven above and signs in the earth beneath: Blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the Lord. And it shall come to pass that whoever calls on the name of the Lord shall be saved. (Acts 2:17-21)

The index finger on the right hand reminds us that we should pray for open hearts. Ask God to release His Holy Spirit and touch the hearts of

the people. Pray for a harvest among the people. Pray that the church will discern and overcome barriers that separate the people in the community from the hope and healing of the gospel. Pray for the release of the Holy Spirit to soften and prepare the hearts of the people to receive the gospel.



Open Homes

So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved. (Acts 2:46-47)

The middle finger on the right hand represents praying for open homes. While prayerwalking in communities, we will pass many homes that have been lulled to sleep with the repetition of rituals, the fragrance of appeasements, and the hopelessness of the hereafter. Ask God for a spiritual awakening among the people. Pray that God would reveal a "person of peace" for that community. Pray for supernatural encounters. Ask God to redeem the people's unique giftings for His kingdom purpose. Pray that whole families would come to Christ and that homes would be redeemed. Pray that homes would become places where the one true and living God is worshipped. Pray for prayer cells and churches to be established in homes throughout the communities where the people reside.



Open Highways

The voice of one crying in the wilderness: "Prepare the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill brought low; the crooked places shall be made straight and the rough places smooth; the glory of

the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken." (Isaiah 40:3-5)

The ring finger on the right hand reminds us to pray for open highways. The overall goal is an indigenous church-planting movement among the people group. Pray for effective planting and multiplication of churches in each community. Pray for creative-access opportunities to become available to those who might need platforms for reaching the people group. Pray that God will open a highway so the Word of God can enter the community. Pray that God will reveal the most effective and appropriate methods to use in proclaiming the Good News to the people.



Open Hands

And as you go, preach, saying, "The kingdom of heaven is at hand."
Heal the sick, cleanse the lepers, raise the dead, cast out demons.
Freely you have received, freely give. (Matthew 10:7-8)

The little finger on the right hand reminds us to pray for open hands. Ask God to reveal acts of compassion that need to be carried out in the name of Jesus in the communities where each people group resides. Ask God to show us how we can express unconditional acts of kindness to the people. Jesus has commanded us to go and preach. He has given us authority to heal and cast out demons. Freely we have received from Christ, freely we should show His love to those around us.

In every community, there are strongholds. Strongholds often are found in places of government, places of education, places of commerce, places of religion, and places of community. Spiritual strongholds keep people from responding positively to the gospel. We need to pray down any strongholds, so that barriers are broken down and the people will respond to the gospel with open hearts and minds.

For though we walk in the flesh, we do not war according to the flesh.
For the weapons of our warfare are not carnal but mighty in God
for pulling down strongholds, casting down arguments and every
high thing that exalts itself against the knowledge of God,

bringing every thought into captivity to the obedience of Christ.
(2 Corinthians 10:3-6)

While prayerwalking, ask God to reveal strongholds that exist in the communities where the people group resides. Each people group has different strongholds. For example, a Dhobi, a washerman in India, says that he worships the rock because it is where he washes his clothes. The rock, he says, is what feeds him, so every day he worships the rock before doing his work. As God reveals strongholds, we should exercise our authority to bind those strongholds and release the people from their grip.

Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house. (Matthew 12:29)

And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. (Matthew 16:19)



The five fingers of the left hand remind us of five significant places where we can go to pray.



Places of Government

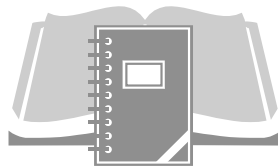
And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. (Matthew 16:19)

The thumb on the left hand represents places of government. Governments sometimes oppress their people. At the very least, governments do have tremendous influence over people's daily lives as well as

their outlook and plans for the future. When the government is operating outside the standard of Christian principles, oppression becomes a way of life, clouding any real and lasting hope for today or tomorrow.

As we walk through communities where our people groups reside, we need to pray over places like courthouses, law schools, police stations, homes and offices of government officials, and offices of political parties. The Bible commands Christians to pray especially for those who are in authority.

Pray that these places of government would rule their people with justice and righteousness. Ask the Lawgiver to bring salvation to the judges, lawyers, police officers, presidents, prime ministers, and other government officials. Ask our Righteous Judge for justice to rule with the rod of righteousness, to flow as a fountain from the marble palaces of dignitaries to the slums of neglected people! Ask our Redeemer to redeem the rulers and the ruled, to replace a spirit of heaviness with a garment of praise!



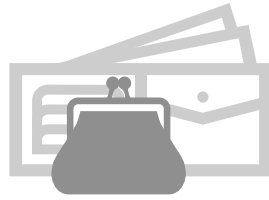
Places of Education

Train up a child in the way he should go, and when he is old he will not depart from it. (Proverbs 22:6)

The index finger on our left hand reminds us to pray over places of education. It has been said that whoever holds the hearts and minds of the children and youth, holds the future of the nation. Someone else said that teachers affect eternity; they can never tell where their influence stops.

Schools are extensions of a culture. Often educational institutions are places where children and youth are taught ideology in opposition to God's truth - atheism, communism, and false religions. Knowledge apart from the all-knowing God keeps the wheels of atheism, communism, animism, syncretism, Buddhism, Hinduism and Islam forever turning, binding people in darkness.

Pray over primary and secondary schools, universities, and vocational schools. Ask God to redeem the hearts of those who teach in these places. Pray for school children wearing uniforms and carrying backpacks. Pray for university students gathered at lunch tables. Pray that these educational institutions would become places where God's truth might be manifested.



Places of Commerce

Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." (Hebrews 13:5)

Our middle finger on the left hand represents the need to pray over places of commerce. The love of money is the root of all evil. Money becomes a stronghold when it is sought above all, whether gained dishonestly or not. It is known that most social injustice is the result of the rich oppressing the poor. Businesses and other places of commerce are often powerful strongholds that keep people from seeing the true light of Jesus Christ.

While walking through the marketplaces, passing the shops, stores, hotels, restaurants, banks, and moneychangers, pray that God will so redeem the society that social justice will prevail. Pray that the rich no longer would oppress the poor. Ask the Lord of all to create new hearts in buyers and sellers, both rich and poor. Ask the Heir of all things to cause them to understand that He desires to be their all-sufficient Provider, Sustainer, Redeemer, and Lord.



Places of Religion

You shall love the Lord your God with all your heart, with all your soul, and with all your strength. (Deuteronomy 6:5)

The ring finger on our left hand reminds us to pray over places of religion. Religion and culture are deeply intertwined. The way of life for so many people is mapped out, governed, and ordered by rites and ritual, feasts and festivals, priests and potions, gods and goddesses. Endless actions of emptiness provide no assurance for eternity and acknowledge no need of a Savior. The worship of counterfeit gods keeps people from seeing the truth that Jesus is the Way, the Truth, and the Life.

Pray that the people would have their eyes opened to see that no one can come to salvation except through Jesus Christ. Pray that idolatry, which is abominable to God, would be demolished and destroyed. Pray that the people would return to the worship of the one true and living God. Ask Jesus, Friend of sinners, to heal the land and the people, giving all who will come a home in heaven with Him, their Savior. Ask our long-suffering Father to release His Spirit to lead each heart to worship Him only.



Places of Community

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God.
(Ephesians 2:19)

The little finger on the left hand represents places of community. We do not have to look far to see people everywhere in conversation. In every community, there are places where people gather for social activities. Markets, tea shops, parks, bus stops, train stations, sidewalks, water taps, beauty salons, places of worship, neighborhood associations, cinema halls, and nightclubs are all centers of vitality and often places of rumor and gossip as well.

Ask the Word of Life to redeem these places so that people who gather there would involve themselves in conversation about the ways of God. Pray that the people would honor God in their speech and behavior. Ask Him who is our Dwelling Place to transform each community. Ask that each will become a community of the redeemed, fellow citizens with the saints.

Some Useful Instructions For Prayerwalking

Before prayerwalking:

Complete the mapping projects discussed in Session 6. Knowing the demographics of the people group from the start allows us to assess later whether a community has changed. Prayerwalking should not be evaluated based on the number of new churches or converts. Instead, it should be evaluated based on whether the community is being redeemed in all areas.

While prayerwalking:

- Travel preferably in groups of two to four people.
- The first prayers offered should be praises to God.
- A prayer shield should cover the prayerwalkers. A prayer shield is a group of people gathered in one place to intercede for those prayerwalking. They pray for the physical and spiritual protection of the prayerwalking team the entire time the team is out in the community.
- Ask God to show you where the strongholds are. When you reach these strongholds, immediately bind the strongman and loose the people, praying for their deliverance (see Matthew 12:28-30; 16:17-19).
- Be alert. The enemy knows what you are doing and will try to thwart your efforts. Team members should watch out for each other during the walk. Remember, this is a spiritual battle.
- Do not shout your prayers. Be silent or whisper. Do not bring unnecessary attention to yourself or the rest of the team. As you stand in front of an office or place of religious worship, stand quietly and speak your prayers softly to God.
- Do not carry a pen and paper with you. Writing things down in public may bring unwanted attention. Make note of special events in your mind and write them down later.
- Ask God to bring to your mind specific Scriptures or specific requests to pray on behalf of the people you see.
- Do not refuse to speak to people as opportunities arise. God may bring into your life a "person of peace" during the prayerwalk (see Luke 10:1-7). Also, be prepared to give an account of the hope that is within you if the occasion arises. God may also turn the prayerwalk into an opportunity for the gospel to begin to take root in the community.

After prayerwalking:

Gather the team together with the prayer shield group and debrief. Write down special insights or events that might have taken place during the walk. Right down the names of people the team met who should be contacted later for a follow-up witness or as a person of peace. Remember that the aim of your prayerwalk is to tear down the strongholds and release the people, so that God's church can be established in that place. You must be prepared to gather the harvest in the place where you prayerwalk.

Additional Useful Scriptures For Prayerwalking

Thus you shall say to them: "The gods that have not made the heavens and the earth shall perish from the earth and from under these heavens." (Jeremiah 10:11)

What am I saying then? That an idol is anything, or what is offered to idols anything? Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. (1 Corinthians 10:19-20)

And seek the peace of the city where I have caused you to be carried away captive, and pray to the Lord for it; for in its peace you will have peace. (Jeremiah 29:7)

By the blessing of the upright the city is exalted, but it is overthrown by the mouth of the wicked. (Proverbs 11:11)

CAPTURE YOUR LEARNING

In the space below, write down two or three things that you learned from this session that you believe will be important for your ministry.

11

Prayerwalking Experience

Now that we have learned five requests to pray while prayerwalking and five places to go when prayerwalking, we will go out into the community to actually experience prayerwalking.

Remember the first rule of prayerwalking: Never go on a prayerwalk alone. We will go out into the community in groups of two to four for about 30 to 45 minutes.

Do not take anything with you - pen, pencil, paper, or Bible. Simply go and ask God to reveal Himself to you through all your senses.

A small group will remain behind at the training location to provide the prayer shield for those who are prayerwalking.

After you return, there will be a time to write about your experiences, debrief with other prayerwalkers, and report on where you began to see God at work.

CAPTURE YOUR LEARNING

On the following page, write down your experiences from your prayerwalk. Include anything God said or revealed to you today. Write down any new insights that you gained as you prayed for open heavens, open hearts, open homes, open highways, and open hands. Tell whether you encountered any significant strongholds, and share about what happened as you prayed over these strongholds.

12

Spiritual Warfare

For though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ. (2 Corinthians 10:3-5)

In this session, we will look at spiritual warfare and its role in facilitating church-planting movements among our focus people groups. The overall purpose of battling in spiritual warfare is to take the ground where God wants His church to be planted. When we go into a village or an area of a city to engage in spiritual warfare, we always should anticipate that the end result will be a planting of God's church in *that* place.

God has given us the authority and power to fight evil in the communities where our people groups live. We battle against principalities, powers, rulers of darkness, and spiritual hosts of wickedness in high places. These clutch the people in strongholds that hinder them from coming into the kingdom of God. Through warfare, we seek to bring down all that exalts itself against the knowledge of God. In doing so, the Holy Spirit then can accomplish God's purposes among the people by drawing them into obedience to Christ.

Before entering battle against such evil, we first must put on spiritual armor. Ephesians 6:10-18 specifies the armor needed for spiritual battle:

Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints. (Ephesians 6:10-18)

The Belt of Truth

Satan is the father of lies, and lies are defeated with truth. Many lies have been spread about Christ and those who follow Him. The best weapon we have to counter the lies is the truth of the Word of God - not just the written Word, but also the living Word. Jesus is the living Word, and He is Truth. Living as people who reflect the truth of Jesus Christ will help us overcome Satan's lies. Our lives must resonate truthfulness and integrity. There must be no deception in our lives. How can we lead people out of darkness into the light of Christ if we lead deceptive lives? If we desire to lead people out from the bondage of strongholds into the freedom found in Christ, we must be people who live truthful lives.

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me." (John 14:6)

And you shall know the truth, and the truth shall make you free. (John 8:32)

The Breastplate of Righteousness

Breastplates protect our hearts. As we prepare for spiritual warfare, we must purify our hearts to stand as righteous before God. If we ourselves harbor sin in our hearts, our efforts at spiritual warfare will be futile. Before we engage in spiritual warfare, we must ask God to search our hearts and cleanse us from sin. In this way, our hearts are protected with the breastplate of righteousness.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man. (Matthew 15:19-20a)

Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. (James 4:8)

Feet Shod with the Preparation of the Gospel

As we prayerwalk and engage in spiritual warfare, the Holy Spirit will bring into our paths people who are ready to hear about Christ and maybe even to accept His as Savior. We must be prepared to share the gospel of peace with them and lead them into the kingdom of God.

Many times, prayerwalkers are so involved in binding strongholds that they neglect to "loose" the people. In addition to binding strongholds, the people need to be loosed from the strongholds' grip. If we want the people to move from enslavement to Satan to freedom in Jesus, we must be always ready to give a defense of the hope that is within us.

Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. (2 Timothy 4:2)

The Shield of Faith

As we prayerwalk and engage in spiritual warfare, Satan will use many tactics to try to tempt us to give up our faith in Jesus Christ. We will be harassed. We will experience opposition and maybe even persecution. We indeed may face the very threat of having to give up our lives for the sake of the gospel. Yet, the shield of faith that we have in Jesus Christ will allow us to remain firm and constant as we face opposition and persecution from the enemy.

We must always remember that the people who oppose us or persecute us are not the enemy. We have the power to overcome anything that the enemy might throw against us - that power comes from the Jesus who lives within us. Keeping these truths in mind will help us emerge victoriously from the most intense spiritual warfare.

Now faith is the substance of things hoped for, the evidence of things not seen. (Hebrews 11:1)

While we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things, which are not seen, are eternal. (2 Corinthians 4:18)

The Helmet of Salvation

The helmet of salvation protects the mind. As we engage in spiritual warfare, we constantly must remember that as believers we abide firmly in Christ, and no one can snatch us from God's hand. Satan will play tricks with our minds and try to convince us that we have no right to share the gospel with others. Satan even will try to convince us that we are not truly saved ourselves. The helmet of salvation protects against attacks that Satan launches against the mind.

Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. (Colossians 3:2-3)

You will keep him in perfect peace, whose mind is stayed on You, because he trusts in You. (Isaiah 26:3)

The Sword of the Spirit (The Word of God)

Most of the armor we have for spiritual warfare is designed to protect us from all that Satan will throw against us as we do battle. However, the sword of the Spirit is a weapon we use proactively to combat the enemy. When Satan tempted Jesus in the desert, Jesus used the Word of God to fight off Satan. As we study the Word of God, we sharpen our swords and prepare to defeat the enemy in spiritual battle.

For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. (Hebrews 4:12)

Praying Always

Prayer and spiritual warfare cannot be separated. As we engage the enemy, we do so in a continual state of prayer. Praying incessantly is not simply a suggestion or good advice; it is a biblical command.

We are to persevere in prayer, being watchful to never neglect it and wrestling in it until God speaks.

The passage in Ephesians refers to both "supplication in the Spirit" and "supplication for all the saints." Supplication means to make requests with an attitude of humility. To pray with supplication in the Spirit, we must be in constant fellowship with God so that we instinctively pray according to and submit to His will. To make supplication for all the saints is to humbly recognize that we are the body of Christ, we need all its members, and we strengthen the body as a whole as we pray for its members. All the saints - all the members of

the body - include believers from every ethnic background, every country, and every Christian denomination, with any education level and any spiritual and practical gifting.

We will study more about prayer and prayer strategies in Session 14 and Session 15.

Pray without ceasing. (1 Thessalonians 5:17)

Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man. (Luke 21:36)

What pieces of spiritual armor and weapons has God provided you for battling in spiritual warfare?

(List and describe seven items.)

1.

2.

3.

4.

5.

6.

7.

Binding and Loosing

Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house. He who is not with Me is against Me, and he who does not gather with Me scatters abroad. (Matthew 12:29-30)

And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. (Matthew 16:18-19)

We need to recognize that we as believers in Jesus have the authority to bind and loose.

To plant churches among unreached people groups, we first must understand that powers of darkness need to be bound and strongholds brought down.

Jesus tells us that to bring down strongholds - or plunder the strongman's house - we must first bind the strongman. Jesus also promises that whatever we bind on earth will be bound in heaven.

Not only do we need to bind the strongman as we engage in spiritual warfare, we also must loose the people from the strongman's grip. Both binding and loosing are important.

Remember, our objective is to plant a church in every place where we engage in warfare. To accomplish this, we must bind the strongman, tear down the strongholds that keep the people in bondage, and loose the people to experience the truth of Jesus Christ.

We must remember that all this is done for the express purpose of taking the ground and planting God's church in each place. In each community in which we engage in spiritual warfare, the intent should be to gather those who are loosed from the strongman's grip and ready to accept Jesus as Truth. Jesus said in Matthew 12:30 that if we do not gather we are like one who scatters.

When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. Then he says, "I will return to my house from which I came." And when he comes, he finds it empty, swept, and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with this wicked generation. (Matthew 12:43-45)

Let me illustrate further. An evangelist was working among tribal peoples in one district in northern India. These tribal peoples typically do not have idols or temples. The evangelist and his team decided to

show the JESUS film in as many villages where the people group lives as possible. The team was able to follow up with discipleship in only a few of the villages where they had shown the JESUS film. In those villages, the team was able to establish house churches. Several months passed before the evangelist decided to go back into the villages where they had shown the JESUS film but had not followed up. When the evangelist went back into those villages, he discovered something disturbing. In every village where they had shown the JESUS film but had not followed up, there now were idols, shrines, and temples. The spiritual condition of the people in those villages was worse than before the believers had come.

We must have the intent to gather and plant churches whenever we engage in spiritual warfare. As we bind strongholds and release the people from their grip, it must be our intent to gather people into what will eventually become His church in that place.

Prayerwalking is an ideal time to engage in spiritual warfare. As we walk past temples, idols, and various other strongholds in communities, we simply speak to those strongholds quietly and with authority, saying, "In the name of Jesus, I bind you." We say of the lost people who are entering temples, worshipping idols, and living in bondage to strongholds, "In the name of Jesus, I loose you from these strongholds." We must be equipped with all our weapons. We must speak these words with faith recognizing that we *do* have this authority to bind the strongman and tear down strongholds. We continually must bind and loose as we enter communities. We do so until the church is planted in that place. Even after the church is planted, we continue battling in spiritual warfare until the entire community is transformed, all strongholds are brought down, and the one true and living God is exalted in every life and every home in that place.

CAPTURE YOUR LEARNING

In the space below, write down two or three significant things that you learned from this session that you believe will be important for your ministry.

13

The Believer as a Model of the Ark of the Covenant

In the Old Testament, the ark of the covenant represented the presence of God in the midst of the people of Israel. As believers in Jesus Christ, we represent the presence of God wherever we are. The church itself is the "body of Christ" in this world.

In this session, we are going to look at various Scriptures about the ark of the covenant and about ourselves as believers in Christ. The goal is to help us realize our identity in Christ. Understanding this will be critical for effectively battling in spiritual warfare, because who we are in Christ - and the authority and power that we have as believers in Jesus Christ - is evidence of the victory that already is ours.

And they shall make an ark of acacia wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height. And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around. You shall cast four rings of gold for it, and put them in its four corners; two rings shall be on one side, and two rings on the other side. And you shall make poles of acacia wood, and overlay them with gold. You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them. The poles shall be in the rings of the ark; they shall not be taken from it. In addition, you shall put into the ark the Testimony which I will give you. You shall make a mercy seat of pure gold; two and half cubits shall be its length and a cubit and a half its width. And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. And the cherubim shall stretch out their wings above, covering the

mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel. (Exodus 25:10-22)

Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary. For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary; and behind the second veil, the part of the tabernacle which is called the Holiest of All, which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of covenant; and above it were the cherubim of glory overshadowing the mercy seat. (Hebrews 9:1-5a)

Describe the construction of the ark of the covenant and the items that were placed inside the ark.

The Testimony or Law (Exodus 20), the manna (Exodus 16) and Aaron's rod that budded (Numbers 17) were all placed inside the ark of the covenant.

What was the purpose of the Law, and why do you think the Law was placed inside the ark?

Summarize the story of the manna, and tell why you think the manna was placed inside the ark?

What is the meaning of the story of Aaron's rod that budded, and why was it placed inside the ark?

And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself. Then he shall take a censer full of burning coals of fire from the altar before the Lord, with his hands full of sweet incense beaten fine, and bring it inside the veil. And he shall put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that is on the Testimony, lest he die. He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times. Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness. (Leviticus 16:11-16)

What happened at the mercy seat on the Day of Atonement, and what was the purpose of this sacrifice?

In the above passages, we see the construction of the ark of the covenant. It was made of wood and inlaid with gold inside and out. Three things were placed inside the ark - the Law, the manna, and Aaron's rod that budded. Then the ark was closed, and it was sealed with pure gold. Cherubims were on each side of the ark facing the mercy seat, which was in the middle. On the Day of Atonement each year, the high priest would make a sacrifice and sprinkle the blood of that sacrifice on the mercy seat to make atonement for the sins of the people of Israel. At the mercy seat, God revealed Himself to the high priest. The glory of God shone at the mercy seat.

Now let us look at the believer in the New Testament. What applies to the believer applies to the church since the church is a body of believers. Remember that our goal in spiritual warfare is to prepare the ground so the church (body of believers) can be planted where the warfare is happening.

First, manna was placed inside the ark of the covenant. In the New Testament, we see that the believer in Jesus Christ has the "Bread of Life" abiding within his life. As the manna gave life and sustenance to the people of Israel in the wilderness, the Bread of Life that the believer has guarantees that he has eternal life in Christ.

Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world." (John 6:32-33)

I am the bread of life. Your fathers ate the manna in the wilderness, and are dead. This is the bread which comes down from heaven, that one may eat of it and not die. I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world. (John 6:48-51)

Second, the Testimony or the Law was placed inside the ark of the covenant. This Law was written on tablets of stone. In the New Testament, we see that we no longer need the Law written on tablets of stone. We are told that as believers in Jesus Christ, the law now is written on our hearts.

You are our epistle written in our hearts, known and read by all men; clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart. (2 Corinthians 3:2-3)

Third, Aaron's rod that budded was placed inside the ark. The rod indicated that God had chosen that person, and God would forgive the sins of the children of Israel.

And it shall be that the rod of the man whom I choose will blossom; thus I will rid Myself of the complaints of the children of Israel, which they make against you. (Numbers 17:5)

In the New Testament, when a person comes to faith in Jesus Christ, he is given a new life in Christ. Formerly, we were dead in our sins, but upon accepting Christ, we become alive in Him. Our lives are like Aaron's rod. Aaron's rod was simply a piece of dead wood, but God made it blossom. Before we come to Christ, we are like a dead piece of wood, but after accepting Christ God makes our lives blossom.

Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. (Romans 6:11)

And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus. (Ephesians 2:1-6)

On the Day of Atonement, Israel's high priest would go into the Holy of Holies to offer a sacrifice on behalf of all the people. He would scatter that blood on the mercy seat. When God saw the blood, He would forgive the sins of the people of Israel. Without the shedding of blood there is no forgiveness of sins. Jesus' shed blood on the cross offers forgiveness of sin. Sin separates man from God. For those who have accepted Jesus as their Savior, Jesus' blood bridges the gulf of separation between God and man. The blood brings us back into the proper relationship with God as our sins are forgiven. The mercy seat of the believer is his heart. Just as blood sprinkled on the mercy seat was a sign for God to forgive the people of Israel, so when God sees the blood of Jesus sprinkled on the heart of those who believe in Him, God forgives their sins and restores them into a proper relationship with Him.

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. (Ephesians 2:13)

But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. (1 John 1:7)

The ark of the covenant was overlaid with gold inside and out. When they sealed the ark, it was sealed with pure gold. The believer's heart is sealed in Jesus Christ, not with gold, but with the Holy Spirit.

In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. (Ephesians 1:13-14)

Finally, cherubims were placed on each side of the mercy seat, facing toward each other. These two cherubims stood watch over the ark of the covenant. The believer in Jesus Christ has angels who minister to him.

Are they not all ministering spirits sent forth to minister for those who will inherit salvation? (Hebrews 1:14)

Therefore, we can see the relationship between the ark of the covenant in the Old Testament and the believer in Jesus Christ under the new covenant. What is said about one believer is true also for the body of believers called the church. The church is a group of people who have been granted eternal life, the sign being the Bread of Life that abides in the hearts and lives of the believers. The law is written on their hearts. They were once dead in sins, but now are made alive in Christ. Their hearts are sprinkled with the blood that Jesus shed on the cross. The blood of Jesus not only indicates forgiveness of sins, but also restores the believer to the proper relationship with God. The believers are sealed with the Holy Spirit, the guarantee of their inheritance as the children of God. Angels minister to the believers.

Now that we have seen the similarities between the ark of the covenant and the believer, let us look at what all this means for the believer and for the church.

Read 1 Samuel 5:1-12.

Then the Philistines took the ark of God and brought it from Ebenezer to Ashdod. When the Philistines took the ark of God, they brought it into the temple of Dagon and set it by Dagon. And when the people of Ashdod arose early in the morning, there was Dagon, fallen on its face to the earth before the ark of the Lord. So they took Dagon and set it in its place again. And when they arose early the next morning, there was Dagon, fallen on its face to the ground before the ark of the Lord. The head of Dagon and both the palms of its hands were broken off on the threshold; only Dagon's torso was left of it. Therefore neither the priests of Dagon nor any who come into Dagon's house tread on the threshold of Dagon in Ashdod to this day. But the hand of the Lord was heavy on the people of Ashdod, and He ravaged them and struck them with tumors, both Ashdod and its territory. And when the men of Ashdod saw how it was, they said, "The ark of the God of Israel must not remain with us, for His hand is harsh toward us and Dagon our god." Therefore they sent and gathered to themselves all the lords of the Philistines, and said, "What shall we do with the ark of the God of Israel?" And they answered, "Let the ark of the God of Israel be carried away to Gath." So they carried the ark of the God of Israel away. So it was, after they had carried it away, that the hand of the Lord was

against the city with a very great destruction; and He struck the men of the city, both small and great, and tumors broke out on them. Therefore they sent the ark of God to Ekron. So it was, as the ark of God came to Ekron, that the Ekronites cried out, saying, "They have brought the ark of the God of Israel to us, to kill us and our people!" So they sent and gathered together all the lords of the Philistines, and said, "Send away the ark of the God of Israel, and let it go back to its own place, so that it does not kill us and our people." For there was a deadly destruction throughout all the city; the hand of God was very heavy there. And the men who did not die were stricken with the tumors, and the cry of the city went up to heaven. (1 Samuel 5:1-12)

The Philistines took the ark of the covenant. They brought it to their city of Ashdod. There they placed the ark of the covenant in the temple of their false god Dagon. What happened? In the presence of the ark, the false god fell on its face to the earth. The Philistines came in the next day, set the false god back up and shut the door to the temple again. What happened? The false god fell on its face a second time, but this time the head of Dagon and both of the palms of its hands were broken off. The false god was shattered into many pieces for God had judged the Philistine people for their sin.

If the believer, and consequently the church, is the new-covenant model of the ark of the covenant, then this story holds special promise for us as we engage in spiritual warfare. As we prayerwalk before temples and shrines of false gods, we can stand in faith with much assurance. The false gods have no authority over us. As believers, we represent the presence of Christ. Remember, the church is the body of Christ here on this earth. The false gods cannot stand before the church, and they have no authority over the church. God will bring down the strongholds as His church - His people - remain faithful to Him. What did Jesus say to Peter?

And I also say to you that you are Peter, and on this rock I will build
My church, and the gates of Hades shall not prevail against it.
(Matthew 16:18)

As believers and as the church, we must understand who we are in Jesus Christ if we are to battle effectively in spiritual warfare. The church as the body of Christ represents the presence of Christ here on earth. The false gods could not stand long in the presence of the ark of the covenant. The false gods of today cannot stand long in the presence of the church. Therefore, in every village and every community where we engage in spiritual warfare, we can and must plant the church in that place!

CAPTURE YOUR LEARNING

In the space below, write down two or three significant things that you learned from this session that you believe will be important for your ministry.

14

Prayer as Strategy

We have spent a lot of time focusing on prayerwalking and spiritual warfare. However, this is not the only way that we can use prayer in ministry. Prayer is needed on behalf of the peoples we are seeking to reach with the Good News. Prayer is needed for those working among the people. Prayer is needed for the churches that will be planted among our focus people groups. We must assemble a massive prayer-support system through which we can facilitate a variety of effective prayer strategies.

In the space below, list ways that prayer might be used in your ministry on behalf of your team and the people who you wish to reach. Then gather with a few others in the training to share ideas with one another.

Example: Establish prayer cells in at least 10 existing churches to pray for the people group.

Understanding Prayer as Strategy

As a summary, let us look at some of the basics in understanding how to employ prayer as strategy.

Prayer as a strategy begins by seeking God's will.

Prayer as a strategy opens the heart and mind of the person praying to God's direction, revealing how, what, and for whom he should pray. We must seek to discern what He wants to happen and then pray for that to take place. We seek to attune our hearts to His heart's desire, and we pray for the fulfillment of His heart's desire, which is that all the peoples of all the earth will have opportunity to know and love His Son, Jesus Christ.

Be anxious for nothing, but in everything by *prayer and supplication*, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. (Philippians 4:6-7, italics added)

Prayer as strategy releases God's power as His people pray.

God accomplishes His purposes in this world in response to the prayers of His people. He combines our specific prayers with His power to make a difference in the spread of the gospel. Through prayer, we join in an essential role of partnership with God.

But at midnight Paul and Silas were *praying* and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed. And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here." Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, "Sirs, what must I do to be saved?" So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household. (Acts 16:25-34, italics added)

Prayer as strategy takes the person praying into realms of spiritual warfare.

Prayer is the strategy that breaks the power of Satan and his darkness. Satan is the enemy, seeking to blind, discourage, and destroy. Breaking his hold is a supernatural task. The only way to do so is through spiritual battle, earnest, persistent, and extraordinary prayer.

And being let go, they went to their own companions and reported all that the chief priests and elders had said to them. So when they heard that, they raised their voice to God with one accord and said, "Lord, You are God, who made heaven and earth and the sea, and all that is in them, who by the mouth of Your servant David have said: 'Why did the nations rage, and the people plot vain things? The kings of the earth took their stand, and the rulers were gathered together against the Lord and against His Christ.' For truly Your Holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose determined before to be done. Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word, by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus." And when they prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. (Acts 4:23-31)

Prayer is the only strategy that can reach all peoples and nations in this world.

In some places the people will resist and oppose the presence of Christian workers, but they cannot resist prayer and the power of the Holy Spirit. Sometimes prayer is the only strategy that can be employed. Further, prayer must undergird every ministry strategy that we employ.

The burden which the prophet Habakkuk saw. O Lord, how long shall I cry, and You will not hear? Even cry out to You, "Violence!" and You will not save. Why do You show me iniquity, and cause me to see trouble? For plundering and violence are before me; There is strife, and contention arises. Therefore the law is powerless, and justice never goes forth. For the wicked surround the righteous; Therefore perverse judgment proceeds. "Look among the nations and watch - be utterly astounded! For I will work a work in your days which you would not believe, though it were told you. (Habakkuk 1:1-5)

Prayer is a strategy in which every believer can participate.

Every believer cannot make a financial difference in the spread of the gospel. Every Christian cannot go evangelize or plant churches. Through prayer, however, every believer can have significant impact for Christ in every nation.

Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time, for which I was appointed a preacher and an apostle - I am speaking the truth in Christ and not lying - a teacher of the Gentiles in faith and truth. I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting. (1 Timothy 2:1-8)

Prayer as a strategy brings forth laborers into the mission field.

When God's people pray His voice is heard and obeyed. God can speak to those for whom prayer is lifted. He will call laborers to the harvest field as people pray.

Then He said to them, "The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest." (Luke 10:2)

Finally, prayer is the most critical work that we will do in our ministry. We must saturate our people group with prayer. We must provide prayer shields for all those working among our people. Prayer is the most critical work we do; prayer also is hard work. God's people must be willing to labor in prayer on behalf of the people and on behalf of those seeking to bring the Good News to the people.

CAPTURE YOUR LEARNING

In the space below, write down two or three significant things that you learned from this session that you believe will be important for your ministry.

15

Master Plan for Prayer

We already have begun to develop our master plans in the area of research. Remember that the master plan is built upon strategies that fit into six categories: research, prayer, partnerships, platforms, evangelism and discipleship, and church planting. Everything that we plan related to these six topics is designed to lead toward the fulfillment of the endvision.

At this point, we have completed all the sessions on prayer. Therefore, during this session we will focus on developing lists of goals, resources, opportunities from obstacles, plans, and evaluative processes for prayer in our ministries.

If you need to review the descriptions of and instructions for developing these lists, please look back at "Master Plan for Research" in Session 9.

Following is an example of how to develop these goals and plans in the area of prayer for your master plans.

Prayer

Write your endvision statement at the beginning of the prayer component of your master plan. This is important because all the goals and plans that you write under the prayer section should be designed to help you move toward fulfilling the endvision.

Goals:

Some examples of measurable goals in the area of prayer are:

- Within 12 months, develop a prayer network for the people group with at least 500 intercessors.
- On a yearly basis, develop a prayer calendar about the people group for distribution to prayer partners.
- In the next year, develop at least 50 prayer cells that intercede for the people group.
- As churches are planted among the people group, establish prayer cells within those churches that will intercede on behalf of their own people and other unreached peoples.
- On a continual basis, recruit, train, and deploy prayerwalking teams to battle in spiritual warfare in every community where the people group lives.

Resources:

Some examples of resources that we may need to fulfill the above prayer goals are:

- Local churches
- Spiritual-warfare training material
- My home church
- Agencies working among the people group
- The harvest-field and harvest-force research study
- International Christians who have adopted the people group

Opportunities from Obstacles:

Related to the goals above, here are some possible obstacles that we might encounter along with suggestions for how to turn each obstacle into an opportunity.

- *Obstacle:* People are not aware of the spiritual needs of the people group.
Opportunity: Information from the harvest-field study and spiritual mapping should be shared with them.

- *Obstacle:* There is no access to a computer for developing and printing a calendar.
Opportunity: Recruit someone with a computer to help develop this calendar.
- *Obstacle:* People do not know how to prayerwalk and battle in spiritual warfare.
Opportunity: Train people in these areas.

Action Plans:

Here are some possible action plans for the above-stated goals:

- Make a list of current prayer partners.
- Ask these prayer partners to help enlist additional prayer partners for the network.
- Identify existing prayer cells in the local churches.
- Distribute information about the people group to prayer cells.
- Based on the harvest-field and harvest-force mapping that has been done, determine where new prayer cells need to be started.
- Recruit and train believers to help start new prayer cells in new areas.
- Recruit believers from local churches and prayer cells, and train them in prayerwalking and spiritual warfare.
- Keep a record of where prayerwalking teams have gone and where work has been started to ascertain where new teams need to go.
- Equip grassroots church planters and evangelists for prayerwalking and spiritual warfare.
- As new churches are planted, form new prayer cells.

Evaluative Processes:

Below are examples of evaluative processes for the prayer goals listed above:

- Keep a record of intercessors and prayer cells to know when we have reached our goal.
- When we begin to see spiritual breakthroughs and churches planted, we will know that our prayer efforts have been effective.

CAPTURE YOUR LEARNING

On the next page, you should begin to work on your own goals, resources, opportunities from obstacles, plans, and evaluative processes for prayer. Remember, you begin with putting your endvision statement at the top of the page, then work through each area step by step. If you have any questions, you should ask for assistance from the others in your small group or from the trainers.

Endvision Statement

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Prayer

Goals	
Resources	
Opportunities from Obstacles	
Action Plans	
Evaluative Processes	

16

Joshua

One of the key components of this training has been the development of our master plans designed to fulfill the endvisions that we believe God has given to us for reaching our people groups. God had given an endvision to Moses, Joshua, and the people of Israel regarding the Promised Land. God told them that they were to occupy the land that flowed with milk and honey. They were to drive out all the peoples who were there. They were to live there in obedience to God. The conquest of the Promised Land in the book of Joshua is full of principles that can help us learn more about strategy and our roles in carrying out strategy.

CAPTURE YOUR LEARNING

Read the book of Joshua. On the following page, write down major principles and ideas you learn regarding strategy that may be important for facilitating a church-planting movement among your focus people group. Be sure to include the Scripture references:

Principles from the book of Joshua**Scripture reference**

Example:

We must believe that it is God's will for our people group to be reached fully just as God desired for the people of Israel to possess all the land.

Joshua 1:2-5

17

Biblical Thoughts about Partnerships

Partnerships convince the unbelieving world that the message is genuine (John 13:34-35; 17:20-26).

Twice in the Gospel of John, Jesus told His disciples that the world would believe the message when the world saw that those who followed Christ were unified and had love one for another. Perhaps the greatest obstacle in our work is our lack of unity. Does the world reject the message because it refuses to believe, or does the world reject the message because the messengers are divided and do not have love for each other?

Jesus did *not* say, By this all men will know you are My disciples when you have all the right doctrine. Jesus did *not* say, The world will know that I came from the Father when they hear you preach an inspiring sermon. No, Jesus did say, The world will be convinced of My message when they see you as My followers walking in love and unity with one another. Correct doctrine is needed. Effective sharing of the gospel is expected, but the primary act that will convince the world that the message is genuine is for us to walk in unity and in love for *one another*.

Partnerships confirm that we "walk worthy of the calling" with which we were called (Ephesians 4:1-6, 17-32).

Paul is speaking to the church, not to the unbelieving world. Paul is reminding the church that "endeavoring to keep the unity of the Spirit in the bond of peace" is an indication that they "walk worthy of the calling" with which they were called. When we are divisive, or when we

tolerate division within the body of Christ, we are no longer walking worthy of our calling.

The basic problem in the church at Ephesus and the basic problem in the church today is that God's children have neglected to "put off the old man" and "put on the new man." Our understanding is often as darkened as the unbelieving world! Our former conduct is not much different than before we accepted Christ, except now we cover ourselves outwardly with a Christian veneer. We are deceitful in our talk; we are not honest with one another. We allow anger to brew and boil in our hearts, unwilling to forgive. We take what is not ours to take. We have neglected to put away bitterness, wrath, anger, clamor, and evil speaking. We do not talk and behave with "absence of malice." We are guilty. We do not edify one another. We tear down; we do not build up. In short, we are guilty of no longer walking worthy of the calling with which we have been called. We have forgotten our calling, not our call to missions, but have forgotten our calling to be like Christ.

Partnerships concentrate our focus on the "main thing" - that is, the message of the cross and the preaching of the gospel (1 Corinthians 1:10-17).

There was division in the church at Corinth. Evidently, lines were drawn around those who had baptized the believers. What was Paul's response? Let's put this into modern day terminology. Some say, "I am Baptist," or "I am Pentecostal," or "I am Presbyterian," or "I am independent - simply a follower of Christ." Is Christ divided? Were the Baptists crucified for us? Or were we baptized in the name of Pentecostal?

I am not advocating the destruction of denominations, nor am I advocating ecumenism. However, we allow our differences on the non-essential doctrines of our faith to divide us. Or, we allow personality differences to separate us. We are attracted to charismatic personalities as opposed to being attracted to Christ. We draw the lines and set the boundaries along non-essentials. This serves to draw our attention away from the focus - the message of the cross, the preaching of the gospel of Christ. We spend so much of our time and energy trying to preserve our denominational, agency or organizational identities that we have forgotten that our primary identity is our identity in Christ Jesus. We stake claim to churches and believers, acting as if we were the owners! What right do any of us have to claim a group of believers as being *ours*? Sometimes the language we use betrays us and reveals what is truly in our hearts and minds.

Again, I do affirm our need for integrity in our beliefs - doctrinal integrity as some might say. However, I also believe that if I root myself firmly in my identity in Christ Jesus that I will not have to worry about the rightness of my doctrine. My doctrine will be right. Only when we shift our primary identity to our denomination, to our agency, to our

organization do we begin to see a breakdown in our doctrinal integrity. One of the principles within my own organization is that "The organization is not your god (or your mother)." I wonder whether many of us have allowed the organization through which we serve to become our god. Have we forgotten that there is only one God, the Father of us all?

Partnerships come through humility (Philippians 2:1-11).

Paul reminded the believers at Philippi that genuine unity begins with humility. Pride divides the body; unity builds up the body. A lack of partnerships derives from the reality that we are self-centered, selfish people. We look first after our own interests. We are concerned about establishing our own work or our own ministry. We are not willing to share the credit. We want the glory. It may not be overt, but if we were to truly search our hearts, we would discover that all of us often work according to our own selfish desires. Partnerships begin with and can progress only through humility. We need to ask ourselves whether we want to expand God's kingdom or our own earthly kingdom. May Christ be our model.

CAPTURE YOUR LEARNING

In the space below, write down two or three significant things that you learned from this session that you believe will be important for your ministry.

18

Teach Them to Obey

Therefore whoever hears these sayings of Mine, and *does* them, I will liken him to a wise man who built his house on the rock; and the rain descended, the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock. But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall. (Matthew 7:24-27, italics added)

Not everyone who says to Me, "Lord, Lord," shall enter the kingdom of heaven, but *he who does* the will of my Father in heaven. Many will say to Me in that day, "Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?" And then I will declare to them, "I never knew you, depart from Me, you who practice lawlessness! (Matthew 7:21-23, italics added)

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to *observe* all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen. (Matthew 28: 19-20, italics added)

We are commanded to make disciples, baptize them, and teach them to be obedient to all that Jesus has taught - as we go. The mark of a true disciple is one who knows how to be obedient, to follow the example of his Master, to imitate the One he follows. The church today has done a good job of imparting doctrinal truths and theological understanding to

believers; however, it has been rather weak in helping disciples live their lives in obedience to the Word. Most of our discipleship efforts are aimed at communicating doctrinal truths and sound theological propositions in the hopes that understanding such truths inevitably will lead to obedient disciples. Most of our discipleship programs are *not* designed to equip people to open the Word of God, seek the Holy Spirit's guidance in understanding the meaning of what is read, and then practically apply the Word in their daily lives. Little wonder that many believers who fill our churches live like unredeemed people! They have a form of godliness but lives that deny the true power of the gospel. For a disciple to truly be salt and light in his community, he must become one who obeys the teachings of God's Word day by day.

Furthermore, millions of dollars are spent around the world yearly developing sophisticated methods of discipleship and promoting discipleship programs. It seems as if the church cannot function if it does not have a program. Yet Jesus did not have an elaborate discipleship program. He simply invited men and women to follow Him. They lived, traveled, and ate with Him. Along the way, He taught them from the Word of God (at that time it was the Hebrew Scriptures or what we know as the Old Testament). As He went, Jesus shared with them parables and examples from everyday life. Along the way, He modeled for them the kind of life a disciple should have - prayerful, forgiving, loving, compassionate, patient, fervent, and obedient to the will of the Father.

If only we could recapture the simplicity of making disciples, what a significant difference that would make in our churches. The obstacle seems to be our unwillingness to take the time and invest the energy needed to walk alongside people and teach as we go. However, that is exactly what Jesus did and exactly what He commanded us to do. The Great Commission literally says: As you are going or as you go, make disciples. As you go, baptize them. As you go, teach them to be obedient to all I have taught you.

The purpose of the "Teach Them To Obey" Bible study method that is described below is twofold. First, it illustrates that with God's Word in our hands and the Holy Spirit in our lives, we have everything we need to make disciples. Second, it brings us back to Jesus' commandment to teach believers to obey the Word. In teaching them to obey, we are helping them become genuine disciples.

Teach Them To Obey Study Outline

- Select any passage in the Bible.
- Have the group read the passage - several times if needed. If the group is nonliterate, you will need to read the passage aloud several times until everyone in the group grasps the content of the passage.

- Spend time in prayer as a group. Ask for the Holy Spirit to be the teacher and for wisdom in understanding the truth that God presents in the passage (John 14:26; James 1:5).
- Ask the group the questions below, and allow everyone to give input.

What does this passage say?

- This question prompts the group to repeat to one another in their own words what the passage says.
- The answers should focus on what literally is being said, not on interpretation of the passage.

What is the meaning of this passage?

- The emphasis should be on allowing the Holy Spirit to reveal the interpretation of the passage to the group participants.
- It is important that the leader of the group does *not* dominate the discussion. Each study participant should be allowed to share what he believes the Holy Spirit is saying to him and to the group about the meaning of the passage. Participants should take turns speaking until everyone in the group has offered some input.
- At this point in the discussion, the leader of the group should also ask the participants whether they know of other Scriptures in the Bible that speak about the same topic or that could help explain the meaning of the passage being studied.

What should I do?

- The goal is to help the group begin to think about how they can apply the truth or truths found in the passage practically in their daily lives.
- *Ask the Bible study participants these seven questions - one question at a time - regarding the contents of the selected passage:*

- 1. Is there a praise to God to offer?*
- 2. Is there a prayer to pray?*
- 3. Is there a promise to claim?*
- 4. Is there a commandment to obey?*
- 5. Is there a sin to avoid?*
- 6. Is there an example to follow?*
- 7. Is there knowledge to gain?*

- You will not be able to answer yes to every question. In fact, most passages will contain only one or two of the above actions to take. If you ask the first question - Is there a praise to God to offer? - and the answer is no, simply move on to the next question.
- Each time the answer to a question is yes, then ask the group the following two (2) additional questions:

What is it - the praise to offer, the prayer to pray, etc.?

What specific action will you take to obey this during the next week?

- The group facilitator is responsible for ensuring that each believer can express clearly how he will obey the Scripture during the coming week. Individuals may have different responses, depending on how the Holy Spirit is directing them. Each individual's response should be presented as a covenant to keep before the whole study group.
- *After each study group member has stated a definitive way in which he will obey the Scripture relating to the first "yes" question, then move on to the next question. If the answer to the next question is no, then move on to the next question. If the answer is yes, then ask the group how they will apply it in their lives by using the two follow-up questions listed above.*

During the next week share the scriptural truths you have learned with others.

CAPTURE YOUR LEARNING

In the space below, write down two or three significant things that you learned about this Bible study method that you believe will be important for your ministry.

In the following spaces, write down one or two of the most significant things you learned from your Bible study each morning. What did the Holy Spirit say to you? What did you learn from others in your Bible study group?

Day One Bible Study:

Day Two Bible Study:

Day Three Bible Study:

19

The World of Great Commission Christians

The majority of Christian workers, especially those working cross-culturally, feel a genuine sense of loyalty to their sending agency, organization, denomination, or church. This loyalty is to be expected. At the same time, Christian workers need to realize that the body of Christ is much larger than the particular agency or organization that has sent them forth!

For as the body is one and has many members, but all the members of that one body, being many, are one body, so also Christ. For by one Spirit we were all baptized into one body - whether Jews or Greeks, whether slaves or free - and have all been made to drink into one Spirit. For in fact the body is not one member but many. ... Now you are the body of Christ, and members individually. (1 Corinthians 12:12-14, 27)

Strategy coordinators and church planters should mobilize all resources needed to impact their people groups with the gospel message and plant indigenous, reproducing churches among them. All the resources needed are not available within any one agency, denomination or church. Still, many workers carry out their ministry believing their agency can do it all alone. When reading their newsletters, it is as if their agency is the only agency doing any ministry among that specific people group. One would never know that other Great Commission Christians also are working among the same people group.

Whether a strategy coordinator or church planter, we must transcend our own agencies, churches, and denominations. We must be willing to work cooperatively with other Great Commission Christians and bring them together in a spirit of partnership. We must recognize that different

Great Commission groups have different visions, different callings, and different gifts, and that these are needed within the body of Christ to bring the gospel to the people groups we want to reach.

If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body? And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body? If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be? But now indeed there are many members, yet one body. And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you." No, much rather, those members of the body which seem to be weaker are necessary. And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unrepresentable parts have greater modesty, but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another.
(1 Corinthians 12:15-25)

God has given the church today a variety of gifts with which to impact the people groups who have yet to hear the gospel message. We have media ministries like radiobroadcasters, videocassette and movie producers, audiocassette distributors, and literature publishers. God has given the church those who feel called to do front-line, grassroots church planting. There are those who feel led to focus more on social ministries, such as community development, literacy training, healthcare, and education. There are others whom God has placed within the body of Christ to perform ministries of church development like discipleship or leadership training. God has given others in the body of Christ the ministry of intercession. Such people will pray intensively for a people group and possibly also will engage in spiritual warfare via prayerwalking in villages and cities. Still others God has given the gift of giving. These benefactors will share their financial resources abundantly to help others fulfill their ministry.

All of these Great Commission Christian resources are needed to impact fully a people group with the gospel of Jesus Christ. One agency or denomination may seek to do all these ministries, but they inevitably will find that they are lacking in at least one, if not several, essential areas. If the body of Christ were all one denomination, where would the body be?

There are many Great Commission Christian agencies, churches, and denominations within the country and throughout the world. Who are they? What do they do? How can they help reach our people groups with the gospel of Jesus Christ? How can they be instrumental in facilitating

indigenous church-planting movements among our focus people groups? These are but a few of the questions that we must try to answer.

The first step is to identify those Great Commission Christians who might be used of God to bring the gospel to the people group. This brainstorming exercise will give you a solid beginning list of others within the body of Christ with whom you might be able to partner in order to evangelize your people group. In the session on harvest force, you already wrote down a number of Great Commission Christians who are working among your focus people group. In this session, you will begin to identify Great Commission Christians who are not working among your focus people group but whom you believe could be mobilized to help. Your first list from your harvest-force session plus the list you will make in this session will give you a good picture of the vast amount of resources that God has placed within the body of Christ. Remember, the resources are in the harvest!

Various categories might include:

- Audiocassettes and Videocassettes
- Church Planting
- Drama and Music
- Financial-Resource Development
- Intercessory Prayer and Prayerwalking
- Leadership Training
- Literature Production and Distribution
- People-Group Research
- Personal Evangelism
- Radio and Television Media

The purpose of this exercise below simply is to help you get a picture of the world of Great Commission Christians that our Lord has provided. You soon will realize that there are many within the body of Christ who can help achieve the overall objective of facilitating a church-planting movement among your focus people group.

This list of Great Commission Christians that you will create - together with a list of ways to take the gospel to your people group that you will work on in Session 28 - will become important for you as you develop your master plan.

In each space for each category, begin listing Great Commission Christians who are involved in the type of ministry specified and the ways in which they might be able to help. For some Great Commission Christians, you may not know the specific area of ministry that the person, church, or agency may be able to provide. This is OK.

Each training participant should strive to list at least 50 different names of individuals, churches, or agencies. Do not overlook the names of individual persons and churches for they are as significant as the names of various agencies. One or two examples have been included in each section to help you get started.

Audiocassettes and Videocassettes

- Gospel Recordings - Bible stories with tapes and pictures
- Campus Crusade for Christ (CCC) - JESUS film

Church Planting

- Indian Evangelical Mission (IEM) - long-term church planters and missionaries

Drama and Music

- Youth With A Mission (YWAM) - drama teams, music teams

Financial-Resource Development

- Christian Aid - support for indigenous church-planting and training efforts

Intercessory Prayer and Prayerwalking

- Friends Missionary Prayer Band (FMPB)- prayer cells, intercessors

Leadership Training and Development

- Theological Education by Extension (TEE) - Bible education by extension classes

Literature Production and Distribution

- Every Home Crusade (EHC) - door-to-door distribution

People-Group Research

- India Missions Association (IMA)- books on people-group research, population figures

Personal Evangelism

- Youth With A Mission (YWAM) - short-term teams, long-term teams

Radio and Television (production or distribution)

- Far East Broadcasting Association (FEBA)- broadcasts, follow-up

CAPTURE YOUR LEARNING

In the space below, write down two or three significant things that you learned from this session that you believe will be important for your ministry.

20

Partnerships

We have studied how Scripture calls for believers to work together in unity. As Christians, we all would agree that this is what the Bible teaches us. However, because of organizational pride, personal egos, finances, or our own independent agendas, partnerships are difficult to form. If they are formed, they are even more difficult to maintain. While we know that God's Word teaches us to have unity, we also know that in practical terms this is not easy. All of us have had positive and negative experiences regarding partnerships.

In this session, you will evaluate various partnerships with which you have been involved in the past or are involved with now. You will be asked to think of the successful partnerships with which you have been involved. You will be asked to write down and share with others why you think those partnerships were successful. What were the characteristics of those partnerships that made them work effectively? You also will be asked to think of those partnerships that were not especially successful. Why did these partnerships fail or suffer?

Think about partnerships with which you have been involved that have been successful. Why do you think they were effective? Write the characteristics of these partnerships below.

cont.

Successful partnerships continued:

Think of those partnerships with which you were involved that were not successful. Why did they fail or suffer? Write below how the problems that caused the partnerships to fail might have been avoided.

CAPTURE YOUR LEARNING

In the space below, write down two or three significant things that you learned from this session that you believe will be important for your ministry.

21

Master Plan for Partnerships

We already have begun to develop our master plans in the areas of research and prayer. Remember, the master plan is built upon strategies that fit into six categories: research, prayer, partnerships, platforms, evangelism and discipleship, and church planting. Everything that we plan related to these six topics is designed to lead toward the fulfillment of the endvision.

At this point, we have completed all the sessions on partnerships. Therefore, during this session we will focus on developing lists of goals, resources, opportunities from obstacles, plans, and evaluative processes for partnerships in our ministries.

If you need to review the descriptions of and instructions for developing these lists, please look back at "Master Plan for Research" in Session 9.

Following is an example of how to develop these goals and plans in the area of partnerships for your master plan.

Partnerships

Write your endvision statement at the beginning of the partnerships component of your master plan.

Goals:

Some examples of measurable goals in the area of partnerships are:

- Develop a database or notebook on Great Commission Christians working among the people group.
- Recruit at least 10 new churches or organizations to adopt and become involved in church planting among the people group.
- Within the next two years, form strategic partnerships with a variety of Great Commission Christians to help reach the people group with the Good News.

Resources:

Some examples of resources that we may need to fulfill the partnership goals above are:

- Harvest-force survey
- Great Commission Christians list
- Interdev (an agency that helps develop partnerships)
- Local churches
- Notebook

Opportunities from Obstacles:

Related to the goals above, here are some possible obstacles that we might encounter along with suggestions as to how to turn each obstacle into an opportunity.

- *Obstacle:* Most groups prefer to work alone, and there is a lot of distrust between groups.
Opportunity: Personally visit as many groups as possible to build relationships of trust with them.
- *Obstacle:* I have little experience with partnerships.
Opportunity: Learn more about how to build successful partnerships.

Action Plans:

Here are some possible action plans for the goals stated above:

- Combine the harvest-force survey information with the Great Commission Christians list to develop a comprehensive list of resources.
- Schedule time to visit at least two or three different groups each week.
- Contact Interdev about partnership training for myself and others working within our people group.
- Through visits and building relationships, determine which groups may be ready to consider forming strategic partnerships for the people group.
- Begin planning initial partnership meetings with those groups or churches that are interested in forming strategic partnerships.

Evaluative Processes:

Below are examples of evaluative processes for the partnership goals listed above:

- When organizations and churches begin working together to plant churches among the people group, then we know the partnership is working.
- Keep track of the churches and groups that have adopted the people group and are working toward church planting.

CAPTURE YOUR LEARNING

On the next page, you should begin to work on your own goals, resources, opportunities from obstacles, plans, and evaluative processes for partnerships. Remember, you begin with putting your endvision statement at the top of the page, then work through each area step by step. If you have any questions, you should ask for assistance from the others in your small group or from the trainers.

Endvision Statement

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Partnerships

Goals	
Resources	
Opportunities from Obstacles	
Action Plans	
Evaluative Processes	

22

Introduction to Platforms

(Before teaching about what platforms are, the trainer should ask three people from the group to act out the following drama.)

Village Skit

Actors needed: Two villagers and one evangelist

First scene

The two villagers are talking together in front of a home. They are discussing the need for wells in their village. Their village has no water supply nearby. The women in the village have to travel more than two kilometers (1.25 miles) every day to get clean water. As the two villagers talk, an evangelist enters the village.

Dialogue

Villager #1: My wife often has to make two trips every day to gather water for our family. Our village needs two or three wells - one at this end, one in the middle, and one at the other end of the village.

Villager #2: Yes, our life would be much easier if we had some tube wells. I do not understand why the village chief will not help us.

The evangelist enters

Evangelist: How are you? My name is Ramesh, and I am here to tell you about Jesus Christ. I am a missionary.

Villager #1: You must be one of those Christian people. We have heard about you.

Villager #2: We do not want to learn about Jesus, but can you help our village dig some wells so we can have clean water?

Evangelist: I came to tell you about the Living Water, not about digging wells. I am a missionary, and it is my job to preach the gospel. Here, take this booklet about Jesus. He is the Living Water.

Villager #1: I cannot read.

Villager #2: I can read, but I am not interested in your book. What we want to know is whether you can help our village solve our water problem?

Evangelist: This booklet explains about Jesus. If you believe in Him, you will be saved and go to heaven.

Villager #1: You do not listen very well, do you? What kind of missionary are you if you cannot help us solve our water problem.

Villager #2: Go away. We are not interested in your books - or your preaching.

Evangelist: You need to repent of your sins. I can see that you are wicked men. Jesus can wash away your sins and cleanse all your unrighteousness.

Villager #1: We want water to wash our bodies and clothes. We are not interested in washing away our sins. Anyway, what are you talking about?

Villager #2: Yes, what are you talking about? You are using words we have never heard before.

Final scene

The two villagers begin to become angry with the evangelist and loudly tell him to go away and leave them alone. They shove the evangelist and walk away.

THE END

Answer the following questions about the skit that was performed.

What happened in the skit?

How do you think the two villagers felt as the evangelist talked with them?

Why do you think the conversation ended like it did?

What do you think will happen the next time this evangelist or another evangelist comes to the village?

How could this problem be avoided?

23

Developing a Platform Idea

In this session, we will look at the concept of platforms and how platforms can enhance your ministry.

What are Platforms?

Platforms provide a safe place for us to stand while we are working in environments that are either hostile to the gospel message or to the idea of hosting *missionaries*. In many places in the world, if workers identify themselves as missionaries, they are refused access to people groups who have never heard the gospel message.

The term platform is used to describe an agency, organization, charity, service, or business that provides Christian workers with valid reasons to be in a given area. Platforms give Christian workers acceptable identities for presenting themselves to government officials and others they meet. The platform can be either a Christian or secular entity that provides passage for Christian workers to access the people group to establish a gospel witness among the people.

There are two kinds of platforms - **creative-access platforms** and **worker-support platforms**. To this point, we have been talking about creative-access platforms. An example of a creative-access platform would be humanitarian-aid ministry that provides public-health education to poor areas in cities or villages.

Worker-support platforms provide ways for Christian workers to support their families and ministry while also giving them access to the community they want to reach. An example of this type of platform would be a micro-business like raising chickens. Another example might be a hostel that takes students in as boarders. Both examples would provide income for the Christian worker and should provide

community access, too.

Platforms are not an end to themselves. Simply having a presence - workers living among the people they want to reach with the gospel message - is not enough. Platforms should be designed in such a way that they allow workers to witness, evangelize, and plant churches among the people group.

Biblical Basis for Platforms

A Christian worker's honesty and integrity should never be compromised. Platforms always should be legitimate with the intent purpose of providing legitimate access to the people group. No falsehood should stem from a Christian worker's platform. When platforms fail to be legitimate and simply act as "fronts," such platforms give local believers the idea that avoiding exposure and persecution are desirable at all costs.

Legitimate platforms do help protect a Christian worker's ultimate intention of planting churches in a community, and that is OK. Such protection allows the Christian worker access to the people group for a longer time. With a legitimate platform, the Christian worker's ultimate intentions can be guarded by silence or a refusal to give direct response when dealing with those whose purposes may be hostile to the kingdom of God. This means that if straightforwardness and full candor might harm kingdom interests, an indirect or evasive manner is justified. The Christian worker's legitimate platform allows the worker to offer such responses honestly.

The apostle Paul's platform - tentmaking - gave him legitimate access to the people among whom he wished to share a gospel witness. Paul often found himself in the midst of people who were hostile to a gospel witness. Tentmaking allowed Paul to stay in a community for a longer period of time than he might have stayed otherwise, freed him to build relationships with the people, and provided him with financial support so he was not dependent upon others.

After this, Paul left Athens and went to Corinth. There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to see them, and because he was a tentmaker as they were, he stayed and worked with them. Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks. (Acts 18:1-4 NIV)

Paul was not the only biblical character who met with hostility. Hostility is to be expected. The Word of God tells us that we will suffer because we stand with Jesus (Matthew 24:9-14). Many biblical characters such as Abraham, Joseph, Moses, and Daniel often found

themselves in hostile environments. Studying how these godly men prepared for and responded to hostility is worthwhile.

Of course, no biblical character was met with more hostility than Jesus was. Jesus warned His disciples, "Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves" (Matthew 10:16). Rather than wise and harmless, the New International Version uses the words shrewd and innocent. Jesus certainly practiced what He taught. He carefully selected when and with whom He should reveal His identity as the Son of God and His ultimate purpose of reconciling sinful man with the Most Holy God. At times, He would not reveal His identity at all. Once when religious officials asked Jesus by whose authority He spoke, Jesus diverted the question (Matthew 21:23-27). When a governmental authority, Pilate, asked Jesus whether He was the king of the Jews, Jesus answered only with a simple yes (Luke 23:1-3). When His brothers urged Jesus to reveal His full identity and purpose, He told them that it was not yet the right time (John 7:2-11).

Platforms help Christian workers gain access to places and peoples where the situation otherwise might be hostile. Platforms are a means for Christian workers to minister, as Jesus commanded, both shrewdly and innocently.

Some Essentials of Creative-Access Platforms:

- They must meet a legitimate need of the people.
- They should provide interaction with many people.
- They should allow for opportunities to witness.
- They should have a plan to be self-supporting.

Some Essentials of Worker-Support Platforms:

- The platform should not consume too much of the worker's time or he will not be able to minister.
- The platform should provide the worker access to the people whom he wants to reach.
- The platform should fit the skills and abilities of the worker.
- The platform should not require a large amount of money to start and maintain. For example, a school with a building and many teachers would be too costly.

Suggested Steps to Take When Choosing a Platform:

- From your harvest-field survey, gather needed information about the locality.

- Before starting, ask the local people whether they believe they will benefit from this work.
- Determine how long you will need to have a platform in the area since this will affect the type of platform you establish.
- Check to see whether those who plan to work on this platform have the skills needed. If not, you will need to ensure that they get the proper training.
- Make certain that the platform will allow workers to have face-to-face contact with the people.
- Make sure the platform will not require too much of your time and allows for outreach among the people.

CAPTURE YOUR LEARNING

You will be divided into small groups. Each group will choose one platform idea on which to work. This platform idea could be a creative-access platform or a worker-support platform or both. As you develop the platform idea, you should seek to answer the following questions:

Which platform did you choose?

Is it primarily a creative-access or worker-support platform?

What resources are needed to establish this platform - people, organizations, materials, etc.?

How much will this platform cost to establish? From where will the funds come?

Is government registration or other such actions required to launch this platform? What are the actions required? If you do not know, whom do you need to contact to find out?

How long will this platform be able to function in the community?

How many people can work on this platform?

What kinds of skills will they need to work on this platform?

How will this platform help you make contact with the focus people group?

How will this platform enable evangelism and church planting to take place?

How much time each day or each week will you need to spend working on this platform?

If it is a worker-support platform, how much income do you estimate can be earned each month?

Can the people in community reproduce this platform?

24

Master Plan for Platforms

We have begun to develop our master plans in the areas of research, prayer, and partnerships. Remember, the master plan is built upon strategies that fit into six categories: research, prayer, partnerships, platforms, evangelism and discipleship, and church planting. Everything that we plan related to these six topics is designed to lead toward the fulfillment of the endvision.

At this point, we have completed the sessions on platforms. Therefore, during this session we will focus on developing lists of goals, resources, opportunities from obstacles, plans, and evaluative processes for platforms in our ministries.

If you need to review the descriptions of and instructions for developing these lists, please look back at "Master Plan for Research" in Session 9.

Following is an example of how to develop these goals and plans in the area of platforms for your master plan.

Platforms

Write your endvision statement at the beginning of the platforms component of your master plan.

Goals:

Some examples of measurable goals in the area of platforms are:

- Establish small micro-businesses for church planters to support themselves in their work.
- Recruit teachers of the English language to work among the people group.
- Establish a tourist agency business that will allow community access as well as provide income.
- Work with local groups to develop community-development programs that will allow workers to gain access into communities where the people group lives.

Resources:

Some examples of resources that we may need to fulfill the platform goals above are:

- Business friends who own tourist agencies
- Humanitarian-aid groups from the Great Commission Christians list
- International workers who can help find teachers of the English language
- Local churches
- Harvest-field study (to determine the needs of the people)
- Local government officials

Opportunities from Obstacles:

Related to the goals above, here are some possible obstacles that we might encounter along with suggestions as to how to turn each obstacle into an opportunity.

- *Obstacle:* I do not know much about business.
Opportunity: Learn from business friends or enroll in a course to study small-business management.
- *Obstacle:* Getting start-up funds for workers in micro-business may be difficult.
Opportunity: Research how to secure funding for projects, and develop a good business plan to present to potential investors.

Action Plans:

Here are some possible action plans for the goals stated above:

- Meet with friends who have tourist agencies and learn how they set up and run their businesses.
- Check with government officials to learn what regulations there are regarding small businesses.
- Develop a business plan for the tourist agency as well as for the micro-businesses for workers.
- Find people who can help train workers for micro-businesses.
- Check with international friends about recruiting teachers of the English language.
- Check with local schools and other organizations about placing teachers of the English language in their schools or organizations.
- From the harvest-field study, determine the needs of the people.
- Talk with humanitarian groups and churches about developing community programs to minister to the needs of the people.
- Develop a church-planting plan for all businesses or community-access programs.

Evaluative Processes:

Below are examples of evaluative processes for the platform goals listed above:

- When the tourist agency is operating and making income to support a family and ministry, then the goal has been met.
- When workers are able to get their micro-businesses operating and are gaining access to communities for outreach, then the goal has been met.
- When churches are being planted through community-access programs, then we know the platforms are effective.

CAPTURE YOUR LEARNING

On the next page, you should begin to work on your own goals, resources, opportunities from obstacles, plans, and evaluative processes for platforms. Remember, you begin with putting your endvision statement at the top of the page, then work through each area step by step. If you have any questions, you should ask for assistance from the others in your small group or from the trainers.

Endvision Statement

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Platforms

Goals	
Resources	
Opportunities from Obstacles	
Action Plans	
Evaluative Processes	

25

The Gospels

Before we begin to look at the area of evangelism and discipleship, we should look at the life of Christ as portrayed in the Gospels. Why? The life of Christ will serve as our model for evangelism and discipleship in ministry. In the church today, we have made almost everything into a "program." I believe that the church needs to recapture the "program" of Jesus. Actually, Jesus did not have a program as such, but Jesus did have a plan, and He did have effective methods for proclaiming the Good News of the kingdom of God and for discipling those who followed Him.

CAPTURE YOUR LEARNING

Read through one of the Gospels - Matthew, Mark, Luke, or John, not all four. As you read, write down in the space on the following page the methods of evangelism and discipleship that Jesus employed. Further, you should write down what you believe was Jesus' plan for finding and discipling faithful followers.

Jesus' methods of evangelism and discipleship	Scripture reference
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What was Jesus' plan for finding and discipling faithful followers?

26

Precision Harvesting

Loving God with all Your Mind

Then one of them, a lawyer, asked Him a question, testing Him, and saying, "Teacher, which is the great commandment in the law?" Jesus said to him, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind." (Matthew 22:35-37)

One of the greatest questions each member of the body of Christ should ask himself today is, Do I love the Lord my God with all my mind? This is especially true of those members of the church whose ministry focus is to bring the gospel to the unreached peoples of the world.

We understand what it means to love the Lord with all our hearts. We all can tell about what God has done in our lives through Jesus Christ. We know the changes that God has brought to our lives, and we respond to God's gift of love and grace by loving Him with all our hearts.

Those who are ministering and planting in tough places also understand what it means to love God with all their souls. Many risk their lives daily by sharing the Good News with others. Many have sacrificed much for the sake of ministry. These servants understand what it means to love God with all their souls.

However, there are three parts to this commandment. Those who follow Christ are expected to love God with all their hearts, souls, and minds. Yet, do we truly love the Lord our God with all our minds? If loving God "with all your mind" represents a third of the greatest commandment ever given to mankind, we ought to make whatever efforts necessary to ascertain its proper meaning.

Many would say that loving God with all our minds means that we should be good students of God's Word. This is true, but I believe it means more. Good students of the Word of God not only study it; they also apply it. Thus, to love God with our entire minds, we should be employing all our understanding, all our intelligence, and all our thinking in our lives and ministries. I believe that this means that we must evaluate our ministries regularly. Not only should passion and sacrifice be characteristics of our ministries, we also should be willing and able to evaluate the effectiveness of what we are doing in our work. Hard, critical thinking is not relaxing or easy. It is mental work; just as using our hands to build something is physical work.

To love the Lord with all our minds implies that we learn to ask thoughtful questions about ourselves and our ministries. Questions such as:

- Is the ministry in which I am involved effectively reaching the focus people group?
- Since God is not willing that any should perish, I must ask, is the ministry structured in such a way that all the people in the area will have opportunity to respond to the Good News of Jesus?
- If I continue as I am doing, will enough churches be planted to reach all the focus people?

These are a few examples of questions we should ask ourselves to ensure that we are using our minds in loving God.

Jesus took time to pray and evaluate the direction of His ministry. Because Jesus was healing many sick people and driving out demons in Capernaum, the people wanted Him to stay there to do more. Yet, after prayer and evaluation, Jesus declared that He must move on to other towns.

Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed. And Simon and those who were with Him searched for Him. When they found Him, they said to Him, "Everyone is looking for You." But He said to them, "Let us go into the next towns, that I may preach there also, because for this purpose I have come forth." And He was preaching in their synagogues throughout all Galilee, and casting out demons. (Mark 1:35-39)

Our Lord could distinguish between those activities that were good (a long-term healing ministry in Capernaum) and those that were priority (preaching in several other villages). This shows how much Jesus used His mind in obeying His Father's will.

In similar fashion, whenever we ask the Lord to evaluate our lives

and our work, we display a humble willingness to undergo the scrutiny of truth and to place ourselves under the authority of His Spirit's leading. In this manner, we can know that we love the Lord with our entire minds.

My conviction is that if Christ's followers will learn to love God with their entire minds, the world of the unreached will hear the gospel in a very short while. When we love the Lord with our hearts, our ministries reflect pure motives and are above reproach. When we love the Lord with all our souls, our ministries reflect sacrifice and have great personal impact. Moreover, when we love the Lord with our minds, our plans and prayers reflect responsible thinking, our tasks are accomplished in the order of His priorities, and the long-term and wide-scale effect will match that of our Lord and His apostles.

Precision Harvesting Defined

Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves. (Matthew 10:16)

Precision harvesting takes place when we:

- Identify the people on whom our ministries should focus.
- Sow the Word of God on a wide scale.
- Employ a filtering method for finding those who are ready to follow Christ.
- Focus our time and love on faithful disciples.
- Entrust the remaining task of evangelism to the new church leaders.

In the life and ministry of Jesus, these following principles clearly are illustrated.

Identify the people on whom the ministry should focus.

But He answered and said, "I was not sent except to the lost sheep of the house of Israel." (Matthew 15:24)

Jesus had a "focus." When Jesus came to this earth as a man, on which people group was His ministry to focus? Jesus Himself said that He was sent *only* to the lost sheep of Israel. He did not travel the globe to reach every people group. As a man, it would have been impossible for Jesus to preach the kingdom of heaven to all people by Himself. Instead, He concentrated on one people group, the Jews. He possessed a clear understanding of this assignment from God, and He instructed

His disciples to do the same.

These twelve Jesus sent out and commanded them, saying, "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel."
(Matthew 10:5-6)

You need to have a focus in your ministry. You must identify clearly the people on whom God wants you to focus. You cannot reach the entire world for Christ by yourself. You cannot reach your entire country for Christ by yourself. You should focus on one people group whether that is a population segment, city, district, or state. Identify on whom your ministry will focus. To whom is God sending you? Many people today want to impress possible donors and supporters, so they develop a ministry statement that says they are focusing on the "unreached" since they know the word unreached is popular in mission circles. However, the truth of the matter is that these people have no true focus and usually are swept away in whatever direction the wind is blowing.

You need to identify the people among whom you will work and the geographical area where these people live. Choose a focus and stay committed to that focus until there is a church-planting movement among the people that ensures that all the people have opportunity to respond to the gospel.

Sow the Word of God on a wide scale.

And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd. So He began to teach them many things. (Mark 6:34)

Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. ... He sent them to preach the kingdom of God and to heal the sick. (Luke 9:1-2, 6)

On the same day Jesus went out of the house and sat by the sea. And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore. Then He spoke many things to them in parables, saying: "Behold, a sower went out to sow." (Matthew 13:1-3)

But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. (2 Corinthians 9:6)

Jesus had compassion for the masses. To Him the masses were not just a crowd of faces, but each person was a precious soul whom God had created. Jesus longed to impart God's Word to them in a way they could understand and obey. He desired to heal those who were sick. To Jesus the large gatherings of people represented the entire world of humanity - people harassed, helpless, and waiting to hear the truth concerning God. Not content to teach just a few disciples, Jesus' goal was to impart the Good News to multitudes. Jesus sowed the Good News abundantly.

Therefore, whether a strategy coordinator or church planter, we also must have compassion on the masses. We must incorporate into our plans various ways to get the Good News to the masses of people. We must make certain that all the people have opportunity to hear the Good News. Remember, God is not willing that any should perish. All people have the right to hear. Further, the Bible teaches that the abundance of harvest is in direct proportion to the amount one sows (2 Corinthians 9:6). If we sow the gospel abundantly, we can expect an abundant harvest.

Employ a filtering method for finding those who are ready to follow Christ.

Then He spoke many things to them in parables, saying, "Behold a sower went out to sow." ... And the disciples came and said to Him, "Why do You speak to them in parables?" He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says: 'Hearing you will hear and shall not understand, and seeing you will see and not perceive; for the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them.' But blessed are your eyes for they see, and your ears for they hear; for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it." (Matthew 13:3, 10-17)

Jesus had compassion for the multitudes and preached to the masses. Jesus sowed the Word of God abundantly. At the same time, Jesus knew that many in the crowds were following Him for the wrong reasons. They followed Him simply because of the miracles or for other selfish reasons. By chronicling this event, Matthew shows how Jesus filtered

the crowds to discover those who were serious about following Him. He knew that not everyone would be open to His message. Not everyone would become His disciple. One of Jesus' filtering methods was parables. By teaching the people parables, Jesus was able to give them a measure of light and truth without revealing the deeper things of God. Then those who remained behind at the end of the day - those who possessed more than a passing interest in His teaching - heard the explanations. They were the ones who tasted the kingdom of heaven. Unlike the crowds, when Jesus performed a sign or miracle, this small group of disciples understood its implication. They became the privileged ones who saw and heard things that many prophets and righteous men had longed to see in ages past.

In telling this same story, Mark notes, "But when He was alone, those around Him with the twelve asked Him about the parable" (Mark 4:10). This group of disciples consisted of more than just the Twelve. Jesus was gleaning a group of faithful believers throughout His ministry - men and women to whom He could reveal God His Father more intimately. By the time Jesus was raised from the dead, His congregation of followers grew to more than 500 (1 Corinthians 15:6).

Consistent with His teaching in this passage, our Lord chose to impart more truth and blessing to those who already possessed His teaching so they might have abundance. On the other hand, others who had been in the crowds throughout Judea and Galilee - who had heard His teaching, eaten His miraculous bread and fish, and who even had tried to make Him their king (John 6:14-15) -- were not present to see the Lord in His glorious resurrected state. Because of their indifference, the scant knowledge they had of Him was taken away from them.

Jesus also used hard sayings as a way of finding those who genuinely were willing to follow Him.

Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you." ... Therefore many of His disciples, when they heard this, said, "This is a hard saying; who can understand it?" When Jesus knew in Himself that His disciples complained about this, He said to them, "Does this offend you? What then if you should see the Son of Man ascend where He was before? It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life. But there are some of you who do not believe."
(John 6:53, 60-64a)

Jesus knew from the beginning who did not believe and who would betray Him. "And He said, "Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father'" (John 6:65). From that time, many of His disciples left Him and walked with Him no more.

The Jesus said to the twelve, "Do you also want to go away?" But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life." (John 6:67-68)

As we see in this passage from John, Jesus spoke one of His hard sayings to the multitude of disciples because He knew there were many in the group who were following Him for the wrong reasons. After hearing the words about eating the body and drinking the blood of Jesus, many who had been following Jesus turned back and followed Him no longer. However, some understood the truth about Jesus, which is why Peter said, "Lord, to whom shall we go? You have the words of eternal life."

Like Jesus, we too must learn to use a filtering method to help identify disciples who are serious about following Christ. We must be faithful to sow the gospel abundantly. While that is happening, we also always must have a plan for finding among the masses those whom the Holy Spirit is drawing to God. We must be ready to identify those who genuinely are willing to follow Christ.

Focus time and love on faithful disciples.

And He went up on the mountain and called to Him those He Himself wanted. And they came to Him. Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons. (Mark 3:13-15)

After beginning a public ministry of teaching and healing, Jesus carefully selected 12 men upon whom to focus His attention and love. He then began spending a great deal of time with them (three years!) to teach them God's Word in depth and show them how to live. By the end of this discipleship process, Jesus could depart from them knowing that He had fulfilled His calling. Jesus told His Father:

I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all the things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. (John 17:4-8)

In John 17:4, Jesus says during His prayer that He has finished the work that God the Father had given Him to do. Jesus had not yet died on the cross; He had not yet been raised from the dead. Yet, here Jesus says He had finished the work given to Him to do. Amazing! What was the work that Jesus had received from the Father and that He said He had completed? The answer is found in the verses that immediately follow. Jesus had been given faithful men. His work was to teach them everything that He had received from God the Father. His work was to pour His life into their lives so that they would be able to carry on the message after Jesus was gone from this world. Jesus had called these men to be with Him. They were with Him, and Jesus was faithful to pour everything He knew and had into their lives.

We must hold to this same priority if the nations are going to be won for our Lord. We cannot stop with sowing the Word of God widely. Nor can we be satisfied when we reach the point of filtering through the masses and discovering those who are genuine disciples. We must focus our time and love upon the new believers and care for them until they reach spiritual maturity. We must saturate them in God's Word. We must teach them how to pray, how to share their faith, how to trust God in life's difficulties, and how to love the way Jesus loved. We personally must model for them every quality that God wishes to develop in their lives.

If each of us can gather a few faithful men around us, pour our lives into theirs, and teach them how to reproduce, then the kingdom of God will expand beyond our imaginations. The legacy we leave behind in our ministries is not the work we do but the work that our disciples accomplish! We may plant a few churches in our ministries. However, if we gather a small group of faithful disciples around us and equip them to the fullest, they will plant more churches than we ever could. The result will be that more people are brought into the kingdom of God. Isn't that truly what we want to happen?

Entrust the remaining task of evangelism to the new church leaders.

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen. (Matthew 28:18-20)

These things I have spoken to you while being present with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. (John 14:25-27)

Once Jesus selected His disciples, He brought them to spiritual maturity. But He did not stop there. He also commissioned them to continue the work of evangelism after His departure. They were to take this Good News to every nation on the earth. Knowing that they could not accomplish this themselves, He promised to send them His Holy Spirit. With this Counselor at their side, the disciples never would need to fear again, for Jesus would remain with them even to the end of the age.

We need to bring the gospel to our people groups and help the first converts mature in their faith, but we should not stop there. We also need to train select leaders and evangelists who will carry out the remaining task of evangelism among those people groups. One of the most difficult decisions we will have to make in our ministries is when to leave. Our task is to raise up faithful men and women who will carry on the task of evangelizing, discipling others, and planting God's church among their own people.

The temptation in ministry is to remain in the position of leader, the one in the spotlight, always. However, our task is not to build big ministries and gather large crowds around us in hopes that people will sing *our* praises about how great *we* are. Our task is to pour our lives into faithful men and women, raise them up as effective disciples and leaders in the kingdom, and then release them to do great things for the kingdom of God!

A friend of mine once told me this story about the Allied soldiers in World War I. According to my friend, the German army introduced "barbed" wire as a defensive measure during World War I. They would wind the barbed wire in looping circles and then lay the wire in the battlefields. When the Allied soldiers stormed forward in battle, they found climbing over the barbed wire extremely difficult. Most of the time, the Allied soldiers who had led the charge into battle were shot while trying to cross over the wire in the field. They would fall to the ground after being shot. Wave after wave of Allied soldiers were shot and killed as they tried to cross the battlefield strewn with these huge circles of barbed wire. Finally, the Allied soldiers came up with a solution. When the soldiers who were trying to climb over the wire were shot, they decided that, instead of just falling down onto the ground after being shot, they should throw their wounded bodies across the wire. This allowed the soldiers who came behind them to step easily on their backs and move forward into the battle. The soldiers coming behind would not have to spend precious time trying to get through the barbed wire. They now could step on the backs of their fallen colleagues and move forward more quickly. This small yet significant discovery changed the course of the battle in World War I in favor of the Allied forces!

Our role in ministry, if need be, is to lay our lives down for those who will come behind us. The disciples we raise up will be the ones who continue the expansion of God's kingdom in the months and years ahead.

Our job is to prepare them effectively so that they can carry on the task. Everything we have learned from God the Father, we pass on to our disciples. Spend time with them. Pray with them. Teach them. Model the qualities God wants them to have in their lives. We must be willing to sacrifice whatever glory or praises we might receive so that our disciples might become great in the kingdom of God. We even must be willing, if need be, to lay down our lives in order that they might advance in the battle!

CAPTURE YOUR LEARNING

If you continue as you are doing, will your ministry result in all the people in your focus group being able to hear and respond to the gospel within the next two years? How about in the next five years?

In your ministry, is the gospel being sowed on a wide scale among the focus people group? If so, how? If not, what must change?

In your ministry, what methods do you use to discover those who are ready to respond positively to the gospel and become genuine disciples? Explain. What other methods could you use for this?

In your ministry, have you gathered a group of faithful disciples to whom you devote a lot of time and with whom you concentrate a lot of teaching? How many are there? Write down their names. What are you teaching them? How are you preparing them? What more do you need to teach them?

Do you have a plan to entrust the remaining task of evangelism among the people group to the new church leaders? If so, what is that plan, and do you believe it is effective? If not, what steps do you need to take to begin this process?

27

Discipling Through Storytelling

The Bible is primarily a book of stories. From Genesis to Revelation, we have a multitude of stories that reveal God's plan of redemption. In the early church, there was no New Testament. The gospel was shared from city to city, from person to person, and from church to church through storytelling. Those who had walked with Jesus and had known Him personally were, of course, the most reliable sources of the stories.

Most cultures in the world today are storytelling cultures. This is especially true in Asia. The church, however, has lost the art of storytelling. Most Bible study and discipleship methods are based on Western logic and rationality. We want to impart the basic Bible doctrines to believers, but we take them on a treasure hunt by hopping from verse to verse all over the Bible and expect them to understand the big picture at the end. Soon we discover that this Bible treasure hunt confuses new believers more than it helps them! If we were to relate the stories of the Bible to new believers, we might discover that they remember more when they hear stories and even can learn doctrines through the telling of the stories.

Stories are a marvelous method to use in evangelism. Stories are a wonderful discipleship tool. Storytelling has been used in many places throughout the world, and thousands of churches have been planted by men and women who simply taught the truth of God's Word by telling the stories found in His Word.

In this session, we will begin to develop a curriculum for discipleship based on storytelling. After the curriculum development, the method of using storytelling for discipleship will be demonstrated. Finally, for the last three mornings of the training workshop, we will be divided into groups of three, and each morning one person in the group will learn a story and teach it to the other two members of the group.

Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. (Hebrews 6:1-2)

List the six elementary doctrines that are mentioned in Hebrews 6:1-2.

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List six additional doctrines that you would like to teach new believers through discipleship.

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You now have a list of 12 doctrines that you can use to develop your storytelling curriculum.

Now you are going to develop your curriculum.

Here is how it works. Select a doctrine that you want to teach. Then look for two Old Testament and two New Testament stories for each doctrine. Then, for each story, find one memory verse relating to the doctrine to teach your disciples. On the following pages, 150 Bible stories are listed with references to help you.

The reason to choose stories from the Old Testament and New Testament is that we want disciples to understand that the doctrines are found throughout the Bible. We want the disciples to learn that God's story of redemption runs from Genesis to Revelation.

The memory verse for each story can come from the passage that contains the story or from another passage in the Bible. Most importantly, the memory verse should relate to the doctrine taught in the story. In the first example below, the memory verse for the story of David and Bathsheba was chosen from Psalm 51. David wrote this psalm after he

repented of his sin committed with Bathsheba. The memory verse for the story of the Prodigal Son comes from the passage that contains the story.

Doctrine	OT Story	NT Story	Memory Verse
Repentance	David and Bathsheba in 2 Samuel 11	xxxxxxxxxxxx	Psalm 51:17
	Jonah preaching at Nineveh in Jonah 3	xxxxxxxxxxxx	1 John 1:9
<i>Alternative Stories:</i>			
<i>Samson (Judges 16)</i>	xxxxxxxxxxxx	The Prodigal Son in Luke 15:11-32	Luke 11:32
<i>Saul (1 Samuel 15)</i>			
<i>Peter's Denial (Matthew 26)</i>	xxxxxxxxxxxx	Zacchaeus in Luke 19:1-9	Luke 13:3

In the following boxes, you should write in stories and memory verses for 12 different doctrines. Make sure that you record the entire Scripture reference for the story.

Doctrine	OT Story	NT Story	Memory Verse
	<p data-bbox="528 600 735 622">XXXXXXXXXXXXX</p> <p data-bbox="528 752 735 775">XXXXXXXXXXXXX</p>	<p data-bbox="858 293 1066 315">XXXXXXXXXXXXX</p> <p data-bbox="858 448 1066 470">XXXXXXXXXXXXX</p>	

Doctrine	OT Story	NT Story	Memory Verse
	<p data-bbox="528 1431 735 1453">XXXXXXXXXXXXX</p> <p data-bbox="528 1583 735 1606">XXXXXXXXXXXXX</p>	<p data-bbox="858 1124 1066 1146">XXXXXXXXXXXXX</p> <p data-bbox="858 1279 1066 1301">XXXXXXXXXXXXX</p>	

Doctrine	OT Story	NT Story	Memory Verse
	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	

Doctrine	OT Story	NT Story	Memory Verse
	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	

Doctrine	OT Story	NT Story	Memory Verse
	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	

Doctrine	OT Story	NT Story	Memory Verse
	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	

Doctrine	OT Story	NT Story	Memory Verse
	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	

Doctrine	OT Story	NT Story	Memory Verse
	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	

Doctrine	OT Story	NT Story	Memory Verse
	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	

Doctrine	OT Story	NT Story	Memory Verse
	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	

Doctrine	OT Story	NT Story	Memory Verse
	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	

Doctrine	OT Story	NT Story	Memory Verse
	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	<p>XXXXXXXXXXXXX</p> <p>XXXXXXXXXXXXX</p>	

150 Famous Bible Stories

Old Testament

From the Beginning

The Beginning	Genesis 1:1-2:3
Adam and Eve	Genesis 2:15-3:24
Cain and Abel	Genesis 4:1-16
The Flood	Genesis 6:9-9:17
The Tower of Babel	Genesis 11:1-9

Stories of the Patriarchs

God's Covenant with Abraham	Genesis 12:1-9; 17:1-8
The Three Visitors	Genesis 18:1-15
Sodom and Gomorrah Destroyed	Genesis 19:15-29
Hagar and Ishmael Sent Away	Genesis 21:8-21
Abraham Tested	Genesis 22:1-19
Isaac and Rebecca	Genesis 24
Jacob and Esau	Genesis 25:19-34
Jacob Gets Isaac's Blessing	Genesis 27:1-40
Jacob's Dream at Bethel	Genesis 28:10-22
Jacob Marries Leah and Rachel	Genesis 29:14-30
Joseph and His Brothers	Genesis 37
The Cupbearer and the Baker	Genesis 40
Pharaoh's Dreams	Genesis 41
Joseph's Brothers Go to Egypt	Genesis 42-45

Deliverance From Egypt

The Birth of Moses	Exodus 1:8-2:10
Moses and the Burning Bush	Exodus 3:1-15
The Ten Plagues	Exodus 7:6-11:10
The Passover	Exodus 12
Crossing the Sea	Exodus 13:17-14:31

In the Wilderness

The Water in the Wilderness	Exodus 15:22-27; 17:1-7
Manna and Quail	Exodus 16
Moses at Mount Sinai	Exodus 19:1-20:21
The Golden Calf	Exodus 32
The Tabernacle	Exodus 40
Exploring Canaan	Numbers 13:1-14:12
Balaam's Donkey	Numbers 22:1-38
Joshua to Succeed Moses	Deuteronomy 31:1-8
The Death of Moses	Deuteronomy 34

Into the Promised Land

Crossing the Jordan	Joshua 3
The Fall of Jericho	Joshua 5:13-6:27
Deborah	Judges 4-5
Gideon Tests God	Judges 6
Gideon Defeats the Midianites	Judges 7
Samson and Delilah	Judges 16
Naomi and Ruth	Ruth 1-4
The LORD Calls Samuel	1 Samuel 3
Israel Asks for a King	1 Samuel 8

Kings of Israel

Samuel Anoints Saul	1 Samuel 9-10
Samuel Anoints David	1 Samuel 16:1-13
David in Saul's Service	1 Samuel 16:14-23
David and Goliath	1 Samuel 17
Saul Tries to Kill David	1 Samuel 19
David Spares Saul's Life	1 Samuel 24, 26
Saul and the Witch of Endor	1 Samuel 28:4-25
David Becomes King Over Israel	2 Samuel 5:1-12
David and Bathsheba	2 Samuel 11
Nathan Rebukes David	2 Samuel 12:1-15
Absalom's Death	2 Samuel 18
David Makes Solomon King	1 Kings 1:11-40
A Wise Ruling	1 Kings 3:16-28
Solomon Builds the Temple	1 Kings 6
The Queen of Sheba visits Solomon	1 Kings 10:1-13
Israel Rebels Against Rehoboam	1 Kings 12:1-24

Elijah and Elisha

Elijah Fed by Ravens	1 Kings 17:1-6
The Widow of Zarephath	1 Kings 17:7-24
Elijah on Mount Carmel	1 Kings 18:16-46
The LORD Appears to Elijah	1 Kings 19
Naboth's Vineyard	1 Kings 21
Ahab Killed at Ramoth Gilead	1 Kings 22:29-40
Elijah Taken Up to Heaven	2 Kings 2:1-12
Elisha's Miracles	2 Kings 2:13-25
Naaman Healed of Leprosy	2 Kings 5

Troubled Years

Jehu Anointed King of Israel	2 Kings 9
A Seven Year Old King	2 Kings 11
The Book of the Law Found	2 Kings 22:1-23:3
Isaiah's Commission	Isaiah 6:1-8

Isaiah's Prophecy	Isaiah 53
Jehoiakim Burns Jeremiah's Scroll	Jeremiah 36
Jeremiah Thrown Into a Cistern	Jeremiah 38:1-13
Jonah and the Great Fish	Jonah 1-4

Babylonian Exile and After

The Valley of Dry Bones	Ezekiel 37:1-14
Nebuchadnezzar's Dream	Daniel 2
The Image of Gold and the Fiery Furnace	Daniel 3
The Writing on the Wall	Daniel 5
Daniel and the Den of Lions	Daniel 6
Rebuilding the Temple	Ezra 3:7-13
Nehemiah Returns to Jerusalem	Nehemiah 2:1-18
Esther Saves Her People	Esther 2:5-18; 3:12-5:8; 7:1-10
Trials and Blessings of Job	Job 1,2,42

New Testament

Jesus' Life

The Birth of Jesus Foretold	Luke 1:26-38
The Birth of Jesus	Luke 2:1-7
The Shepherds and the Angels	Luke 2:8-20
The Visit of the Magi	Matthew 2:1-12
Jesus Presented in the Temple	Luke 2:22-40
The Escape to Egypt	Matthew 2:13-23
The Boy Jesus at the Temple	Luke 2:41-52
John the Baptist Prepares the Way	Matthew 3:1-12; Mark 1:1-8; Luke 3:1-18
The Baptism of Jesus	Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34
The Temptation of Jesus	Matthew 4:1-11; Mark 12-13; Luke 4:1-13;
The Calling of the First Disciples	Matthew 4:18-22; Mark 4:16-20; Luke 5:1-11; John 1:35-51
Jesus Changes Water to Wine	John 2:1-11
Jesus Rejected at Nazareth	Luke 4:14-30
Jesus Heals Many	Mark 1:21-34; Luke 4:31-41
Jesus Heals a Paralytic	Mark 2:1-12; Luke 5:17-26
Jesus Teaches Nicodemus	John 3:1-21
Jesus Talks With a Samaritan Woman	John 4:4-42
The Faith of the Centurion	Matthew 8:5-13; Luke 7:1-11
Jesus Calms the Storm	Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25
Eating with Sinners and Tax Collectors	Matthew 9:10-13; Mark 2:15-17; Luke 5:29-32
A Dead Girl and a Sick Woman	Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56
John the Baptist Beheaded	Matthew 14:1-12; Mark 6:14-29
Jesus Feeds the Five Thousand	Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-15
Jesus Walks on the Water	Matthew 14:22-36; Mark 6:45-56; John 6:16-24

Peter's Confession of Christ	Matthew 16:13-20; Mark 8:27-30; Luke 9:18-27
The Transfiguration	Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36
The Healing of an Epileptic Boy	Matthew 17:14-21; Mark 9:14-29; Luke 9:37-43
Who is the Greatest?	Matthew 18:1-6; Mark 9:33-37; Luke 9:46-48
Jesus Heals a Man Born Blind	John 9:1-34
The Parable of the Good Samaritan	Luke 10:25-37
At the Home of Mary and Martha	Luke 10:38-42
Jesus Raises Lazarus from the Dead	John 11:1-46
The Little Children and Jesus	Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17
The Rich Young Man	Matthew 19:16-30; Mark 10:17-31; Luke 18:18-29
Zacchaeus the Tax Collector	Luke 19:1-10
Jesus Anointed at Bethany	Matthew 26:6-13; Mark 14:3-9; Luke 7:36-50; John 12:1-8
The Triumphal Entry	Matthew 21:1-11; Mark 11:1-11; Luke 19:28-44
Jesus at the Temple	Matthew 21:12-13; Mark 11:15-19; Luke 19:45-46
The Widow's Offering	Mark 12:41-44; Luke 21:1-4
The Greatest Commandment	Matthew 22:34-40; Mark 12:28-34
The Lord's Supper	Matthew 26:17-30; Mark 14:12-26; Luke 22:7-34; John 13:1-30
Gethsemane	Matthew 26:36-56; Mark 14:32-52; Luke 22:39-54; John 18:1-12
Jesus on Trial	Matthew 27:1-26; Mark 14:53-65; Luke 22:65-23:25; John 18:13, 19-24, 28; 19:6
Peter Disowns Jesus	Matthew 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:15-18, 25-26
The Crucifixion	Matthew 27:31-56; Mark 15:20-41; Luke 23:26-49; John 19:17-37
The Burial of Jesus	Matthew 27:57-66; Mark 15:42-47; Luke 23:50-56; John 19:38-42
The Resurrection	Matthew 28:1-15; Mark 16:1-8; Luke 24:1-12; John 20:1-18
On the Road to Emmaus	Luke 24:13-35
Jesus Appears to the Disciples	Matthew 28:16-20; Luke 24:36-53; John 20:19-29
Jesus Reinstates Peter	John 21:1-25
Jesus Taken Up Into Heaven	Acts 1:4-11

The Early Church

First Days of the Christian Church	Acts 1:12-2:47
Peter Heals the Crippled Beggar	Acts 3:1-10
The Apostles Persecuted	Acts 5:17-42
The Stoning of Stephen	Acts 6:8-7:1, 54-60
Saul's Conversion	Acts 9:1-19
Peter's Miraculous Escape	
From Prison	Acts 12:1-17
The Church in Antioch	Acts 11:19-26
Paul's First Missionary Journey	Acts 13-14
Paul and Silas in Prison	Acts 16:16-40
Paul Preaches in Athens	Acts 17:16-34
The Riot in Ephesus	Acts 19:1-20:1
The Riot in Jerusalem	Acts 21:27-22:30

The Shipwreck	Acts 27:1-28:10
Paul Preaches in Rome	Acts 28:11-31
The New Jerusalem	Revelation 21:1-22:6

Telling the Story

We now are going to witness a demonstration of Bible storytelling. There are some important things to remember as we watch this demonstration.

First, the Bible story is told. It is not read from the Bible. *Do not* read the story. You will need to learn the story well before you begin to teach it. Saturate yourself with the story. Rehearse it before you teach it.

Second, after you tell the story, ask the group specific questions about the story line to help them learn the characters and sequence of events in the story.

Third, after you have asked these questions about the story, have each person in the group retell the story to the group. Group members can help one another, but it is important that each person in the group is able to tell the story back.

Fourth, after everyone shows that they can tell the story, ask the group a second set of questions. These questions should focus on the doctrine that you are teaching by telling the particular story. These questions should be designed to help the group understand how to draw truths from the story.

Fifth, after you are sure that everyone in the group can retell the story and that everyone in the group has grasped the truths presented in the story, then you move on to the memory verse.

Sixth, to help people learn the memory verse, tell it to them sentence by sentence. Have them repeat each part of the verse until they are able to say the entire verse by memory. The memory verse helps reinforce the truths or doctrines the story teaches.

At the end, you should tell the group where the story is found in the Bible. If they can read, then they can review the written story later. If they cannot read, you may want to put the story on audiocassette so they can listen to the story repeatedly after you are gone. Each time you meet, review the previous story - or sometimes more than one of the previous stories - to make sure that the disciples are remembering the stories and truths being taught.

Tell only one story in each session. If you tell one story per week, after one month the group will have learned four stories and four memory verses relating to the doctrine about which you are teaching. By that time, the disciples should have a solid grasp of that doctrine. If you tell more than one story in a session, you likely will confuse people.

CAPTURE YOUR LEARNING

In the space below, write down your observations of the Bible storytelling demonstration. These will help you as you prepare to tell stories to your disciples.

In the three spaces below, write down what you learn each morning in the Bible storytelling sessions that you will have in groups of three. What were the highlights of each story? What was the main truth or doctrine taught in the story?

Day One Group Storytelling Review:

Day Two Group Storytelling Review:

Day Three Group Storytelling Review:

28

One Hundred Ministry Options

But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. (2 Corinthians 9:6)

Our task is to make certain that everyone in our people groups has opportunity to hear and understand the gospel. Our task is to ensure that the gospel message is sowed abundantly among these people groups. The Bible says that if we sow abundantly, we will reap abundantly.

The purpose of this session on "One Hundred Ministry Options" is to think of as many methods of communicating the gospel as possible.

Our lists of activities likely will include a variety of media used to communicate the gospel message - tracts, books, audiocassettes, videocassettes, and people! We must be able to envision a multitude of methods to communicate the gospel clearly. These methods involve what many call pre-evangelism activities as well as direct-evangelism activities.

CAPTURE YOUR LEARNING

Work in small groups of three so that you can share your ideas with one another as well as gather ideas from one another. Your goal is to write down as many ideas of how to sow the gospel among your focus people group as possible. You may want to begin by reviewing your Great Commission Christians list and writing down ideas that you believe the organizations, churches, and individuals on that list can do. Be as specific as possible when writing down your ideas, and always keep the six areas covered in your master plan in mind. Several examples are listed to help you begin.

One Hundred Ministry Options:

- Conduct prayerwalking and spiritual-warfare seminars in existing churches.
- Invite Operation Mobilization (OM) to distribute literature in communities where the people live.
- Develop and establish a sewing center for poor women.
- Distribute information about FEBA radiobroadcasts in all communities.
- Work with FEBA to develop methods for effectively following up with those who respond to the broadcasts.
- Go into homes and pray for sick people.
- Conduct literacy-training classes for women.
- Train church-planting teams from existing churches to begin new churches in unreached areas.
- Develop partnerships with Campus Crusade for Christ for showing the JESUS film in all communities.
- Contact The Gideons International to ask whether they will distribute Bibles in unreached areas.
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29

Master Plan for Evangelism and Discipleship

We have begun to develop our master plans in the areas of research, prayer, partnerships, and platforms. Remember, the master plan is built upon strategies that fit into six categories: research, prayer, partnerships, platforms, evangelism and discipleship, and church planting. Everything that we plan related to these six topics is designed to lead toward the fulfillment of the endvision.

At this point, we have completed the sessions on evangelism and discipleship. Therefore, during this session we will focus on developing lists of goals, resources, opportunities from obstacles, plans, and evaluative processes for evangelism and discipleship in our ministries.

If you need to review the descriptions of and instructions for developing these lists, please look back at "Master Plan for Research" in Session 9.

Following is an example of how to develop these goals and plans in the area of evangelism and discipleship for your master plan.

Evangelism and Discipleship

Write your endvision statement at the beginning of the evangelism-and-discipleship component of your master plan. This is important because all the goals and plans that you write under the evangelism-and-discipleship section should be designed to help you move toward fulfilling the endvision.

Goals:

Some examples of measurable goals in the area of evangelism and discipleship are:

- Show the JESUS film in every village and every community where the people live.
- Develop and distribute audiocassettes in every village and community where the people live.
- Establish groups of radio listeners in every village and community where the people live.
- Distribute gospel literature to every home of the people group.
- Equip existing believers and new believers in simple discipleship training and establish discipleship chains for ongoing discipleship.

Resources:

Some examples of resources that we may need to fulfill the evangelism-and-discipleship goals above are:

- Campus Crusade for Christ
- Every Home for Christ
- Gospel Recordings Association
- World Cassette Outreach
- Existing churches in the area
- FEBA radio
- Bible societies

Opportunities from Obstacles:

Related to the goals above, here are some possible obstacles that we might encounter along with suggestions as to how to turn each obstacle into an opportunity.

- *Obstacle:* Various groups do not like to share information with each other.
Opportunity: We will need to build relationships and keep track of which agency is doing what work and where they are doing that work.

- *Obstacle:* Discipleship is something that traditionally has been done by pastors or other church leaders.
- *Opportunity:* Begin equipping a few believers to do discipleship. Model this by discipling a few people and exhorting them to disciple others.

Action Plans:

Here are some possible action plans for the goals stated above:

- Use the harvest-force map to determine where all the communities are located.
- Talk with Campus Crusade for Christ staff and pursue a partnership for showing the JESUS film.
- Talk with Every Home for Christ staff about distributing literature.
- Seek to establish a partnership with FEBA radio staff.
- Train workers to establish groups of radio listeners.
- Train believers to do storytelling for evangelism and discipleship.
- Begin my own discipleship group and expect those I disciple to disciple others.
- Establish a monitoring system to ensure that discipleship chains are working.

Evaluative Processes:

Below are examples of evaluative processes for the evangelism and discipleship goals listed above.

- We will keep track of where groups of radio listeners are established, where the JESUS film has been shown, etc., to make sure no community is left without a gospel witness.
- We will track the discipleship chains to ensure that discipleship is ongoing and effective.

CAPTURE YOUR LEARNING

On the next page, you should begin to work on your own goals, resources, opportunities from obstacles, plans, and evaluative processes for platforms. Remember, you begin with putting your end-vision statement at the top of the page, then work through each area step by step. If you have any questions, you should ask for assistance from the others in your small group or from the trainers.

Endvision Statement

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Evangelism and Discipleship

Goals	
Resources	
Opportunities from Obstacles	
Action Plans	
Evaluative Processes	

30

Acts of the Apostles

So far in this training, we have read Joshua, Nehemiah, and one of the Gospels. We have learned about how the people of Israel followed God's leadership and deployed various strategies for possessing the Promised Land. We have studied Nehemiah as one of the best models in the Bible for strategy coordinators. We have read one of the Gospels and studied the various methods of evangelism and discipleship that Jesus used during His earthly ministry. We also have learned how Jesus found and discipled faithful followers. Through these studies, we have learned about the need to develop a comprehensive strategy for our ministries.

In this session, we will read the book of Acts to review passages regarding persecution against the early church, how believers responded to persecution, and whether persecution helped or hindered the growth of the early church. We also will search for church-planting principles that the book of Acts offers. Then, after completing these two Scripture studies from the book of Acts, we will look at a model church found in the book of Acts - the church at Antioch.

CAPTURE YOUR LEARNING

On the following page, write down all Scripture references in Acts regarding persecution. Describe each act of persecution, tell how the believers responded to the persecution, and explain the outcome of the persecution for the church as a whole.

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How did the believers respond to persecution and what was the outcome of persecution for the church as a whole?

Scripture reference

CAPTURE YOUR LEARNING

In the space below, write down church-planting principles that you gleaned from the book of Acts.

A Study of the Church at Antioch

But you will receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth. (Acts 1:8)

By studying in the book of Acts what happened with the Jerusalem church, we can learn much about what might help and what might hinder church-planting movements today.

Before Pentecost, Jesus told His followers that, after they received the Holy Spirit, they were to take His gospel to all Jerusalem, Judea, Samaria, and the end of the earth. After receiving the Holy Spirit at Pentecost, the believers in Jerusalem learned the basics of the Christian faith - repentance, study of the Word, fellowship, the breaking of bread, and prayer (Acts 2:38, 42). The Jerusalem church met in the temple courts and in one another's homes, and God blessed the church by adding daily to their numbers (Acts 2:46-47). The Jerusalem church, however, was not moving out to other areas as Jesus had commanded them in Acts 1:8.

Why did the church in Jerusalem not move out to reach other people in other areas?

First, the Jewish believers in Jerusalem had a racist spirit against the Gentiles, or non-Jewish peoples. In Acts 10-11, we read that Peter was sent to minister to the Gentiles. Although Peter preached to the Gentiles, it does not appear that he intended to baptize Gentile believers with water. God, however, wanted the Gentiles baptized, and He did so with the Holy Spirit, after which time Peter realized that they also should be baptized with water (Acts 10:44-48; 11:15-18).

Second, a spirit of legalism had crept into the church at Jerusalem. Some leaders taught that Gentile believers needed to be circumcised and obey the Law of Moses to be saved (Acts 15:1-21).

Third, the believers in Jerusalem naturally centralized the church. Jerusalem was after all the center of the Judeo world and the birthplace and home of the gospel. The first believers were comfortable in Jerusalem, for Jerusalem was familiar to them. God was working in their midst there, so they chose to remain in Jerusalem and enjoy the blessings of God.

These factors distracted the believers from obeying what Jesus had commanded them to do in Acts 1:8. Therefore, God allowed persecution to come to the church in Jerusalem. Consequently, the believers from Jerusalem were scattered throughout Judea and Samaria (Acts 8:1).

Some of the believers that scattered from the Jerusalem church were the ones who planted the church at Antioch (Acts 11:19-26). The church at Antioch quickly became a model church. By studying the characteristics of the church at Antioch - where the disciples of Jesus first were called Christians - we can learn what makes strong, healthy, reproducing churches.

The church at Antioch was founded on God's Word.

Unnamed disciples who were scattered as a result of persecution planted the church at Antioch. It was founded on the principles of repentance and faith toward God.

Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord. (Acts 11:19-21)

The church at Antioch had a senior leader: Barnabas.

Every church needs a solid senior leader! The Jerusalem church heard what had happened at Antioch and sent Barnabas.

Barnabas was:

- A member of the church at Jerusalem (Acts 11:22).
- A Levitical priest well educated in the service of the temple (Acts 4:36-37).
- A giver (Acts 4:36-37).
- A man with good character qualities (Acts 9:26-28; 11:24).
- A man whose ministry resulted in many coming to the Lord (Acts 11:24).

Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. (Acts 11:22-24)

The church at Antioch had a group of leaders as a ministry team.

The ministry team at the church at Antioch was made up of men who were described as prophets and teachers. No one ministry is sufficient for the church. The church needs the variety of ministries that God has placed within the body of Christ. Ephesians 4:9-16 speaks about the five servant ministers of the church - apostles, prophets, evangelists, pastors, and teachers. The unified purpose of these five roles is to equip believers to do the work of ministry, so the body of Christ will grow and be built up in love.

Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." (Acts 13:1-2)

The church at Antioch taught and trained disciples.

Every local church is responsible for making disciples. This responsibility should not be left to others.

Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians at Antioch. (Acts 11:25-26)

The church at Antioch worshipped the Lord.

The church at Antioch knew to worship the Lord. This is our priestly ministry. All believers should gather with other believers for times of prayer, thanksgiving, praise, worship, and the sharing of God's Word.

As they ministered to the Lord and fasted ... (Acts 13:2a)

The church at Antioch practiced prayer and fasting.

Prayer with fasting subdues the flesh and intensifies spiritual hunger and thirst for God. Prayer with fasting makes the church spiritually alert, more sensitive to the mind of the Holy Spirit, and in closer communion with Jesus.

Then, having fasted and prayed, and laid hands on them, they sent them away. (Acts 13:3)

The church at Antioch listened to and obeyed the Holy Spirit.

All local churches need to make room for the Holy Spirit to speak. "He who has an ear, let him hear what the Spirit says to the churches" (Revelation 3:22).

As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called

them." Then, having fasted and prayed, and laid hands on them, they sent them away. (Acts 13:2-3)

And in these days prophets came from Jerusalem to Antioch. Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar. Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul. (Acts 11:27-30)

The church at Antioch believed and practiced the laying on of hands.

The laying on of hands is a foundational doctrine of the church as presented in Hebrews 6:1-2. Laying on of hands is done to identify God's chosen, to confirm the will of God, and to impart His Holy Spirit. Barnabas and Saul were sent by the Holy Spirit - and by the church at Antioch. Laying on of hands is used in blessing, healing, ordination and as the Lord directs. First Timothy 5:22 tells us that the ministry of laying on of hands is to be taken seriously and should not be done hastily. A believer's heart and hands should be pure before the Lord before carrying out this ministry.

Then, having fasted and prayed, and laid hands on them, they sent them away. (Acts 13:3)

The church at Antioch carried out the Great Commission through evangelism and missions.

Many churches were founded from the work of Barnabas and Paul. These churches were in Cyprus, Perga, Pisidia, Iconium, Lystra, and Derbe. As church planters, Paul and Barnabas stayed accountable to their home church at Antioch. Upon their return to Antioch, they reported to the church all that God was doing through the planting of more churches.

Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles. So they stayed there a long time with the disciples." (Acts 14:27-28)

Many churches also were founded from the work of Paul and another one of his church-planting partners, Silas. These included churches in Philippi, Thessalonica, Berea, Athens, Corinth, and Ephesus. After planting these churches, this church-planting duo also reported to the church at Antioch.

And when he had landed at Caesarea, and gone up and greeted the church, he went down to Antioch. After he had spent some time there, he departed and went over the region of Galatia and Phrygia in order, strengthening all the disciples. (Acts 18:22-23)

The Antioch church had joined hearts with the Lord's instruction in the Great Commission. Every church should be planting churches like the church at Antioch did. To facilitate a church-planting movement among a focus people group, church planters should start churches that have the characteristics of the church at Antioch.

In summary, churches that plant churches:

- are founded on God's Word.
- have a senior leader.
- have a group of leaders as a ministry team.
- teach and train disciples.
- worship the Lord.
- practice prayer and fasting.
- listen to and obey the Holy Spirit.
- believe and practice laying on of hands.
- carry out the Great Commission through evangelism and missions.

31

Developing a Healthy Genetic Blueprint for Church Planting

DNA is acquired from parents. DNA is a person's genetic code. Children inherit physical characteristics from their parents because of the genes that are passed down to them. This genetic code is passed from generation to generation.

Like parents passing DNA to children, church planters pass a specific genetic code on to the new churches they plant. That DNA then continues to pass down as these new churches plant other churches. Then those churches plant churches, and the DNA continues passing from generation to generation of believers and churches. For this reason, the church planter needs to be aware that how he plants the first church will affect the way future churches are planted, perhaps for many generations thereafter.

- In church planting, we pass on a genetic blueprint by modeling.
- The effectiveness of modeling is directly proportional to its reproducibility. If the local people can reproduce the church in successive generations, the church planter has given the church a healthy genetic blueprint.
- We must consider reproducibility over the long run. That is, the church planter needs to consider whether the church will be able to reproduce itself long after the church planter has left the scene. Will the church function independently without outside resources or outside help?

- When we think of reproducibility, we need to think in terms of the *typical* church members. We need to understand who are the typical church members and consider whether they will be able to reproduce what the church planter has modeled before them.
- Remember, we are modeling the **who, what, how, when, where, and why** of ministry. We must provide the right model!
- A model is a template or pattern. If we want to plant a church that is healthy, fruitful, loving, giving, obedient, humble, serving, and accountable, then we must model it!

Model *who* does the ministry.

Who will lead?

The church planter needs to model for the new church as to who can lead the church. If the church planter insists that only Bible-school trained, full-time paid pastors are capable of leading the church, then he will hinder reproducibility, and it will take longer to reproduce such churches.

If, however, the church planter allows common people from the local group to assume leadership within their own group, he will increase the chances that such a church will be able to reproduce again and again. When the new church goes to plant a new church, they will follow the example of the church planter who planted the church among them.

In Acts, the apostles were facing a problem and they needed some additional help. So they told the people, "Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business" (Acts 6:3).

Paul appointed elders in churches and instructed Timothy and Titus to do the same. These elders came from within the local group; they were not outsiders imposed on the local group because they had the proper academic or educational qualifications.

The church planter needs to be careful not to impose requirements for church leaders that are not found in the Bible.

Who do you think can be a leader in the church?

How can you model this for new churches?

Who will plant churches?

There is a myth today that says only qualified, highly educated believers can be church planters. Just as churches often require church leaders to have qualifications that are not found in the Bible, they tend to do the same regarding church planters.

In the New Testament, Paul traveled with companions who assisted him in the planting of churches. These companions had varying backgrounds and education. New believers today need to know that they can and should be actively involved in church planting. They learn this as the church planter models it before them. The trained church planter should travel with companions who work alongside of him in the planting process. These companions should be local believers of any educational background. The church planter wants to model that anyone can be involved in the process of church planting.

Who can plant churches?

How can you model this for new churches?

Who will evangelize?

The Great Commission was not given just to missionaries, church planters, and evangelists. The Great Commission was given to all those who follow Christ. Everyone who becomes a disciple of Christ should share his faith. Many times in our churches, we actually discourage new believers from being involved in evangelism. They have a lot of zeal and excitement, but our response to them is to say, "Sit down, young man. You have much to learn before you can go out and evangelize." This actually dampens their zeal and excitement, and we model and teach for them that they have to go through some "special training" before they can evangelize.

In the New Testament, Jesus at times would tell people to testify simply about what God had done for them. We need to encourage new believers to share their faith, and we need to model for them that evangelism is a natural part of the lifestyle of followers of Christ.

In the book of Acts, we see that all the believers were active in preaching the word. "Therefore those who were scattered went everywhere preaching the word" (v. 8:4).

Who can evangelize?

How do you model this for new churches?

Who will train?

Do we teach and model that only seminary professors or Bible schoolteachers are qualified to train others? Do we model that one has to get a Bible school degree to be properly trained? The pattern given to us by our Lord Jesus Christ was simple. He selected men to be with Him, and then He poured His life into their lives. Any believer in Jesus Christ is capable of sharing what he has learned. We should encourage new believers to share what they have learned with others and provide them with the experience of training and equipping others. Learn a little, practice it a lot, and share it with others. This simple model will result in productive and fruitful disciples of Christ.

Paul told Timothy, "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also" (2 Timothy 2:2). When we plant a church, we need to look constantly for those who will be faithful. Then we teach those so they can turn around and teach others.

The major qualifications for leadership in the New Testament relate to good moral character and spiritual maturity rather than to academic achievement. Today, unfortunately, we place too much emphasis on academic qualifications. We need to model for new believers that leaders are those with moral integrity and willingness to grow in faith.

Remember that our goal is to facilitate a church-planting movement of indigenous churches that can reproduce churches so that the entire people group will be reached with the Good News. To do that, we must consider the manner in which we train people.

If we look at the life of Christ, we see that Jesus gathered around Himself men into whom He could pour His life. He spent time with these men. They traveled with Him. He took every opportunity to teach them while they were with Him. Jesus sent them out, and when they returned, they debriefed with their "teacher." Jesus practiced on-the-job training, and so should we if we want a church-planting movement. We need to rediscover the lost art of discipling. We need to discover the lost art of mentoring others so that they then can train and mentor others.

Who can train leaders?

How can you model this for new churches?

Who will be in control?

If I am the church planter, then doesn't the church that I plant belong to my organization? If I planted the church, shouldn't I be in control? These are two questions that we often ask others and ourselves. While we may have been the instruments God used to plant the church, the truth is that we have no right to exert control over that church from the outside. The church planter is a spiritual father and mentor to the new believers, but he should not to be a "controller."

The church planter needs to help the new church raise up leaders almost immediately, and the day-to-day responsibilities for the oversight of that congregation should be given over to those leaders. As long as outsiders control a church, that church is stifled from growing and reproducing itself.

If the church planter tries to do everything himself - evangelize, disciple, train leaders, plus oversee the ministry and work of the church - then the model he is providing is not a healthy one. The church planter's model should allow every member of the new church to be involved in ministry.

Who will be in control of the new churches?

How can you model this for new churches?

Model *what* is done in ministry.

Lead others to faith.

The core of what we do is leading others to follow Jesus Christ. The church planter must be able to model for the new believers the process of leading others to come to faith in Jesus Christ. From the beginning,

the church planter should encourage and equip new believers to evangelize. Evangelism by all members must be a part of the church's genetic code; otherwise, the church will likely not reproduce itself in future generations.

Who can lead lost people to faith in Jesus?

How can you model this for new churches?

Prepare others to lead.

Jesus took a group of twelve men and prepared them to continue the work after He returned to His Father. Paul traveled with companions and constantly prepared others to assume leadership in the churches planted. A good church planter will model for the new believers that one of the things a church needs to do is prepare people to lead. The church planter must openly prepare local people to lead. Then, when this church plants another church, they will prepare the local people in that new church to lead.

Who can prepare others to lead?

How do you model this for new churches?

Start new churches.

Starting new churches is the responsibility of the church. Where did the church ever get the idea that the task of starting churches belonged only to the missionary or the church planter? When one goes into a village to preach the gospel, there should be an intentional plan to plant a church in that place. We should not go into a village and evangelize if we have no plan to gather the new believers into community. If we have no intent to form a church in that place, any believers likewise will have no intent to plant a church. They will not understand the importance of starting new groups.

Likewise, if the church planter gathers new believers into existing congregations in other localities rather than planting a new church at that locality, then the new believers will follow his example. The church planter should go into a community, preach the gospel, and gather the new believers into a church in that locality. In this way, he is modeling for the people in that new church that when we preach the gospel, we should gather people into a church in the locality where we have preached.

Who can start new churches?

How do you model this for new churches?

Encourage other churches.

The example set in the New Testament is that churches encourage one another. Paul gathered a financial gift from the churches to help the poor believers in the church in Jerusalem. Furthermore, the church in Thessalonica was an example to other churches.

And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, so that you became examples to all in Macedonia and Achaia who believe. For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place. Your faith toward God has gone out, so that we do not need to say anything. (1 Thessalonians 1:6-8)

How can you model for new churches that they should encourage one another?

Be responsible for and to others.

In the church, we must model mutual accountability for the new believers. Paul taught and modeled this to the churches he planted.

For example, Paul wrote the following messages to the churches at Galatia, Thessalonica, and Corinth:

Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ. (Galatians 6:1-2)

And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake. Be at peace among yourselves. Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all. See that no one renders evil for evil to anyone, but always pursue what is good for yourselves and for all. (1 Thessalonians 5:12-15)

All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. Let no one seek his own, but each one the other's well-being. (1 Corinthians 10:23-24)

Mutual accountability and mutual responsibility are a must in the church. When we become part of the body of Christ, we are no longer our own, but we become a slave to Christ. Thus, we have a responsibility to the other members in the body as they have a responsibility toward us. Paul tells us that our attitude should be one of "submitting to one another in the fear of God" (Ephesians 5:21).

How do you model mutual accountability for new believers and new leaders?

Model *how* ministry is done.

Use a team approach.

Ministry should be done in teams. Jesus sent disciples out in teams:

After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place He Himself was about to go. (Luke 10:1)

Saul and Barnabas were sent out from the church at Antioch as a team (Acts 13:2-3). When Paul and Silas were traveling together, Timothy joined them (Acts 16:1-5). Throughout the New Testament, the example set is ministering in teams. Ministry is not to be done alone. A church planter should always take others with him when he goes out

to minister. He must model for new believers that ministry is done in teams.

How do you model for new churches that ministry should be done in teams?

Apply multiple leadership forms.

The model in the New Testament is multiple leadership in the church:

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ. (Ephesians 4:11-12)

Having then gifts differing according to the grace that is given to us, let us use them; if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. (Romans 12:6-8)

When leaders are selected for a new church, the church planter must be careful not to appoint or allow the people to select just one leader. The model of having the pastor as the sole leader that exists in many evangelical churches is contrary to the teaching of the New Testament. Paul appointed and directed Timothy and Titus to appoint "elders" (plural) in every church, indicating that churches were not to come under the sole authority of one person.

How do you model for new churches that they should have multiple leaders in their church and in churches that they plant?

Empower rather than control.

A leader in Christ's church is one who first knows how to serve. Jesus gave the model of a leader as one who empowers as opposed to controls.

Now there was also a dispute among them, as to which of them should be considered the greatest. And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves." (Luke 22:24-26)

How different this is than the leadership model that we see in many of our churches today. Often leaders want to be seen and treated as "benefactors" much like politicians!

The church planter must model empowerment. He should delegate responsibility to the members of the new church. When one delegates responsibility, one must also delegate the authority to act. The church planter must model that he has come to serve the people.

How do you model for new churches that leaders empower rather than control?

Employ participative teaching and worship styles.

Allowing everyone to participate when the church gathers is the New Testament pattern, not just for worship, but for anytime when the church gathers. Paul wrote to the Corinthian and Ephesian believers:

How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. (1 Corinthians 14:26)

And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ. (Ephesians 5:18-20)

When the church planter gathers the new believers together, he should allow all the members to participate in every aspect of the teaching. Typically, the church planter, pastor, or leader opens the Bible, reads a passage and then expounds on that passage while the believers listen. In a participatory setting, however, believers open the Bible together and share the insights the Holy Spirit gives each of them as they study a chosen passage. The church planter, pastor, or leader should remember that the same Holy Spirit that is at work in his life is also at work in the lives of the believers. The leader does not have a monopoly on the truth that God reveals in His Word.

The same can be true when the church gathers for worship. Believers should be encouraged to share a psalm, word of praise, song, testimony, etc. The focus should be on allowing as many as possible to participate. The time together should be "believer-focused" not "leader-focused."

How do you model for new churches the effectiveness of participative teaching and worship?

Mentor in discipleship chains.

When a leader - the church planter or another believer - disciples new believers, he normally gathers a group around him and teaches. When newer believers come, they simply are invited into the group to be disciplined along with the rest. However, this presents the church planter with problems.

If he has been discipling a few people for several months and then invites newer believers to join the group, the leader must either start the discipleship process over for the new believers or just continue with the training.

If the leader starts the discipling process over to accommodate the new believers, then the believers whom he has been discipling for several months may become bored and disinterested.

If the leader continues with the discipleship process, the new believers will have missed the important doctrines covered for the first group in the initial months. These new believers could become confused.

To avoid these scenarios, the leader should begin to model for the new believers that they also have the responsibility to disciple others. The 222 Principle is for the new believers as well as more seasoned believers. "And the things you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also" (2 Timothy 2:2).

How can this be done? The answer is simple.

If the leader has been discipling two believers for several months and then has four new believers ready to be disciplined, he can assign each one of his two disciples to teach two of the new believers everything they have learned up to that point. The leader assists the disciples as they teach the new believers, but he allows his initial disciples to take the

responsibility for discipling the new believers. As new believers enter the community, those being disciplined are given the responsibility for teaching the new believers everything they have learned. In this way, discipleship chains are formed and believers are taught that they have responsibility for discipling others as well as being disciplined themselves.

If the leader is committed to empowering rather than controlling, then he should have little problem in modeling this example for new believers. If he is committed to reproducing disciples, leaders, and, ultimately, churches, he will model, teach, and encourage the truth that every disciple is a discipler.

How do you model for new churches that discipleship should be done in discipleship chains?

What can you do to ensure that discipleship chains are effective?

Model *when* ministry is done.

Consider when believers should be baptized.

The church planter faces two dangers regarding baptism.

First, some baptize too early. People are invited to accept Christ and are encouraged to take baptism before they truly understand what it means to follow Christ. Jesus teaches us that we should ask people to consider what it means to follow Christ.

For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it - lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him, saying, "This man began to build and was not able to finish." (Luke 14:28-30)

In our rush to get "numbers," the church often makes the mistake of inviting people to make a decision and take baptism without first asking them to consider seriously what it means to be a follower of Christ.

The second danger is to require new believers to wait too long before taking baptism. Some traditions require believers to go through a

rigorous discipleship program before they are considered qualified to take baptism. This mistake often quenches the new believer's enthusiasm.

Is baptism as it is being practiced in churches within your focus people group helping or hindering church growth? Explain.

How can you model for new churches when baptism should take place?

Turn over leadership quickly.

One of the greatest mistakes a church planter can make is to stay too long in a leadership role within the new church. In the early church, elders were appointed quickly to assume the leadership responsibility in the church.

I often have heard missionaries and church planters remark, "I would turn leadership over to the people, but I do not have confidence that they can handle the responsibility." I will confess that I had this same attitude when I first began to work cross-culturally in church planting. However, God soon revealed to me my paternal and condescending attitude. The revelation came as I read the first chapter of Philippians. Paul writes to the church at Philippi:

I thank my God upon every remembrance of you, always in every prayer of mine making request for you all with joy, for your fellowship in the gospel from the first day until now, being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ. (Philippians 1:3-6)

A lack of confidence in the believers in reality reveals a lack of confidence in God! God began the good work in the lives of the believers; God will complete it as they strive to follow Him under the guidance and power of His Holy Spirit.

The church planter must equip, empower, and encourage the new believers. He should not exert control until he thinks the believers are

capable. The truth is that most church planters never will really have the confidence they need to allow the new believers to assume leadership, because the church planter, in his humanness, always will tend to believe that he can do it better.

To help churches multiply rapidly, the church planter needs to model quick turn over of leadership to the local people. Staying too long will create dependence and quench the enthusiasm of the new believers.

How can you model for new churches the need to turnover of leadership quickly?

Involve new believers in ministry immediately.

From the beginning, church planters must model that new believers should be encouraged to participate in ministry. When he goes into the community to be involved in ministry, he should take new believers with him. He should encourage them to share their testimony. He should encourage them as Jesus often encouraged those whom He had healed to go "and tell what great things God has done for you" (Luke 8:39).

Often we want to give new believers a great amount of teaching before allowing them to participate in ministry. This dampens their enthusiasm quickly. The church planter should take the new believers with him to pray for those who are sick or who need deliverance from evil spirits. He should encourage them to help others in need. Involving new believers immediately in ministry will strengthen the church and will help it reproduce more rapidly.

What are some things you can model for others to show that rapid church growth occurs when new believers are immediately involved in ministry?

Start new churches when there are new believers.

Many church planters have the opinion that they should plant one church and seek to build it up to as many members as possible. Why? Well, because many have the opinion that a church must have a

full-time, paid pastor and a building before it can be recognized as a church. To fulfill this requirement the church planter feels pressure to gather as many believers as possible into one congregation so the offerings can support a pastor and a building.

If the church planter will emphasize lay leadership in house-church settings, the problem of what to do with new believers will remedy itself. There will be no temptation to try to build a large congregation to support a full-time, paid pastor and a building, because none are needed!

Further, by starting new house groups when there are new believers, the church planter models an easy pattern of church reproduction that can expand throughout an entire people group.

How do you model that new churches should be started whenever there are new believers?

Gather believers for studies in evangelism and discipleship several times a week.

In the New Testament, believers gathered almost daily. Immediately after Pentecost, the Jewish believers were "continuing daily with one accord in the temple, and breaking bread from house to house" (Acts 2:46).

The Emperor Constantine instituted the idea of "Sunday worship" several centuries later. The tradition since has been handed down from generation to generation, and many believers consider it wrong to gather any other day of the week!

Our churches are full of weak and lukewarm believers because we hold sacred the idea that we only need to meet for a couple of hours on Sunday but then expect believers to grow and mature in faith. In reality, we cannot expect believers to grow and mature in the Lord quickly if we hold to this model for gathering the church.

New believers need to be encouraged to gather frequently during the week. The entire group does not have to meet that often, but believers should meet in their small discipling chains, visit in one another's homes to study God's Word, and fellowship with one another. The church planter should model this. If the only time a new church sees the church planter's face is on Sunday mornings for worship, he is modeling for the new church that meeting together at other times is not essential. The church planter and church leaders of the new church need to model and encourage the believers to gather several times each week.

How often do churches in your focus people group meet?

What can you do to model that the church should meet more than once a week?

Model *where* ministry is done.

In homes and businesses.

The church today has developed a "castle" mentality. We build the nicest buildings we can and expect all the important activities of the church to take place within the confines of our "holy castle." Consequently, we have an attitude of "come and see" rather than an attitude of "go and tell." Emperor Constantine also was the person who introduced the idea of a church building, or cathedral. Throughout the world, I hear Christians say that having a church building is appropriate and necessary within their culture. What they do not understand is that the cathedral model of church planting was the result of a Roman emperor and has nothing at all to do with their culture!

The early church (initially all the believers came from Jewish backgrounds) did *not* say to one another, "Well, we are used to worshipping in the temple and synagogues, so now that we are followers of Christ we must give ourselves a functional substitute and build our own temple for Christ." No, they would go to the Jewish temple and then home to home. After heavy persecution at the hands of the Jews and the government, the believers scattered. Still, they did not build a church building. They continued to meet in homes - and at times in the catacombs or graves that were located under the city! How far we have moved away from the New Testament model!

Is it OK for a group of believers to gather in a home to study God's Word, sing praises to our Lord, pray for one another, and encourage one another? Of course, it is OK. Is it OK for a group of believers to gather in a storefront to study God's Word and pray for one another? Of course, it is OK. Can we call these gatherings *church*? Why not?

The church planter needs to model for new believers that ministry can be done in any place at any time of the day. Jesus promised that wherever two or three gather in His name, He also would be present. Further, Jesus told the Samaritan woman:

But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth. (John 4:23-24)

A church building is no more holy than the home of a true believer in Jesus Christ. Wherever God's people gather to worship Him in spirit and truth, that place is holy!

What can you do to model that churches do not require a church building to be called a church?

Locally, in unreached areas, as you go, to the end of the earth.

This simply follows the pattern that our Lord Jesus Christ gave those first disciples before He ascended into heaven.

But you will receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth. (Acts 1:8)

New believers need to know that they have a responsibility to minister to their family and friends in their community or village. They also need to know that they have a responsibility to go to the next village and minister to the people there who have never heard about Jesus Christ. The new believers need to know that as they go, wherever they go, they are to be ministers of Jesus' grace and love. New believers need to know that they have a responsibility to be ministers of God's grace to the end of the earth.

These new believers may be poor and may never be able to go physically to many places outside their own district; however, they can learn how to pray for unreached peoples near and far. The church planter should encourage new believers to have a burden and a passion for the lost people of the world. When the church planter fails to pass along this passion and burden to the new church, he deprives that church of the marvelous opportunity of joining God in His work of redemption in their district, state, country, and throughout the world.

How can you model for new churches that they should minister in unreached areas?

What can you do to model for new churches that they should minister to the end of the earth?

Model *why* ministry is done.

Nature of the gospel.

The very nature of the gospel compels believers to minister to those around them. The nature of our Lord Jesus Christ was to reach out and minister to those around them. Wherever Jesus went He ministered to the physical, emotional, and spiritual needs of the people around Him. This same nature is within every believer. The church planter needs to model for new believers that the nature of the gospel reaches out in ministry.

Will of God.

God's will is that no one should perish (2 Peter 3:9). God's will is that everyone should have opportunity to come to repentance. The church planter must model for new believers that one of the primary motivations for reaching out to others in love and grace is to be in God's will!

Obedience.

Another motivation for ministry is to be obedient to Christ. Because of Peter's obedience, the gospel came to the Gentiles. In defense of his actions, Peter told the apostles and brethren in the Jerusalem church:

If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God? (Acts 11:17)

Gentiles were considered unclean heathen people, yet Peter knew that obedience to Christ was more important than any cultural or ethnic taboos. The church planter needs to teach and model for the new believers that in all situations and at all times, they are to be obedient to Christ. Therefore, from a desire to be obedient to the Lord, all believers are involved in ministry.

Freely we have received, freely we should give.

If God loved us enough to give us His gift of mercy and grace, should we not then share that gift with those around us? How can believers who have received and tasted the heavenly gift of redemption not want to share it with others? It goes against the nature of a Christian to withhold that which he has received. This involves sharing the spiritual truth we have received as well as sharing our worldly possessions. Freely God has given to us; therefore, freely we should share with those around us. From the beginning, the church planter needs to model a giving lifestyle for the new believers.

Love: God's nature and ours.

Beloved, let us love another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love. In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. (1 John 4:7-11)

Is there any greater motivation for ministry than this? Love is the essence of God's nature, and love should be at the core of our nature as well. It is essential that the church planter model a lifestyle of love for the new believers. New believers must understand that God's nature is to become the core of our nature as well.

What are some things you can do in your own life to model for new churches the proper reasons why followers of Christ minister?

Remember that rapid reproduction of churches is required for church-planting movements to occur. In this session, we have talked about how modeling is essential for developing churches that can reproduce rapidly. After you have modeled and placed a healthy genetic blueprint within a church, what must happen next?

Below is a simple process to follow that will help move house churches toward rapid reproduction. This process - delineated by another strategy coordinator working in the 10/40 Window - is called Model, Assist, Watch, and Leave.

- First, you model as you do the work.
- Second, you assist them as they do the work
- Third, you watch them do the work and ensure that churches reproduce beyond the second generation.
- Fourth, you leave - but do not abandon - and start again in a new area.

Let me illustrate how the process works.

You go into an area to begin church planting. Your goal is to see churches multiply throughout the focus people group. You plant the first house or cell church. As you plant that church, you model the principles outlined earlier in this session. You model who, what, how, when, where, and why ministry is done.

Next, the church that you planted tries to reproduce itself by planting another church on its own. This is the second step of the process. You assist them as they do the work. Your role is not in the forefront; rather it is in the background. This is the first time the church has stepped out to try to plant another church. The church members have seen how you planted the church among them, but they have not yet put into practice that which they saw you model. You want them to do the work, but you know they may need assistance. Therefore, you assist them as they do the work of planting another church in a new place.

Now, two churches have been planted - the church that you planted and the church that that church planted. You want to move to the third stage of the process. You want to watch as the believers do the work to ensure that they have learned how to plant healthy reproducible churches. The first church you planted now begins to plant a second new church. You watch them as they do the work. You may give suggestions and input as they request it from you, but you do not take charge and are not physically present. You watch in the shadows and coach at a distance.

The second church that was planted by the church that you planted also is expected to plant a new church. As the members of that church do the work, the members in the initial church assist them, making sure they understand the principles and can effectively plant a reproducing church. You watch the entire process from a distance and give guidance

as needed. Be careful not to interfere or to attempt to take over doing the work.

When the initial church has reproduced itself twice and the church planted by the initial church also has reproduced, you can move on to a new area and start again. You are now ready to leave. You physically leave, but you do not abandon. Much like the apostle Paul, you visit the churches from time to time to encourage them and to continue to teach them. Problems will arise. Issues will need to be addressed. You continue to be a support to the churches, but you no longer are a leader or in charge. Your role is to serve the churches and to encourage them to continue to reproduce rapidly.

Remember - Model, Assist, Watch, and Leave!

CAPTURE YOUR LEARNING

In the space below, write down two or three things that you learned from this session that you believe will be important for your ministry.

32

Characteristics of Church-Planting Movements

A church-planting movement is a Holy Spirit-controlled process of rapid, multiple reproduction of indigenous churches among a specific people group so that every individual within that people group has opportunity to hear and respond to the Good News of Jesus Christ.

Above is the definition of church-planting movements on which this training is based. Remember that the goal is to make certain that every person within the focus people group has opportunity to hear and respond to the gospel of Jesus Christ. The most effective way to achieve this is by planting indigenous churches that are contextualized and are able to reproduce repeatedly within that culture.

During 1998, I was part of a task force that studied church-planting movements that had occurred around the world in recent years. The church-planting movement in Cambodia was one of the case studies examined. Other case studies came from places like China, India, North Africa, and South America. Based on these case studies, the task force developed a definition and lists of characteristics, obstacles, and prescriptions for church-planting movements.

The following is a summary of many of the characteristics common in church-planting movements. Each of the 18 characteristics listed here has been taught in this training, so this session serves as a review.

While reviewing these characteristics, evaluate your ministry based on these 18 characteristics.

The Most Common Characteristics Found Within Church-planting Movements

1. Prayer is foundational and fervent (Acts 1:14; 2:42; 3:23-31; 6:6-7; 10:1-48; 12:5; 13:3; 14:23; 16:11-15; 16:25-34; 20:36; 21:5).

One of the first common characteristics of church-planting movements identified is prayer. We are entrusted with the responsibility of mobilizing thousands of intercessors to "stand in the gap" (see Ezekiel 22:30). These intercessors will plead with God on behalf of the people who need the Good News much in the same way that Abraham pleaded with God on behalf of the people of Sodom (see Genesis 18:16-33). Through prayer, they will be like Nehemiah and "promote the welfare" of the people (see Nehemiah 2:10 NIV). We can mobilize intercessors through a variety of efforts. These may include developing prayer cells in local churches, developing and maintaining a personal prayer network, writing prayer letters to churches and individuals, developing and distributing prayer brochures or cards, developing and distributing prayer calendars, and conducting days of prayer and fasting on behalf of the people group.

Other important aspects of prayer are prayerwalking and spiritual warfare. The forces of evil will do everything possible to prevent the spread of the Good News of Jesus. The strategy coordinator, church planters, evangelists, field workers, and new believers among the people group must be equipped spiritually as they serve among the people. God has given His church the weapons necessary for victory in the spiritual realm, however, we must ensure that God's people know how to use such weapons.

Jesus spoke about binding the strongman, and He gave Peter and the believers in His church the power to bind and to loose (Matthew 12:29-30 and Matthew 16:19).

Prayerwalking is one way in which God's people are able to engage effectively in spiritual warfare. Through prayerwalking, believers are not going out looking for a demon or evil spirit behind every tree or within every house, rather they are proclaiming to Satan and his forces that they are bound. Christians have the authority to bind the forces of evil. They also have the authority to release the people so that the gospel, when it is sown, can take root among in the hearts of the people.

In Cambodia, church planters were trained to engage in spiritual warfare. They were instructed to prayerwalk villages and towns before they began to proclaim the gospel message. They were instructed to pray at places of government, education, commerce, religion, and community. Only after prayerwalking in the villages and towns were they encouraged to preach the gospel.

In one state in India, evangelists and church planters make engaging in prayerwalking and spiritual warfare their custom before ever proclaiming the gospel in a community. As they enter each village, they

ask God to reveal the strongholds. In the name of Jesus, they bind these strongholds and release the people. Only then is the ground fertile enough for gospel seed to take root and grow. Through such prayer efforts, these evangelists and church planters have seen the number of idols reduced in these villages. They have witnessed a temple where idolatry was practiced fall to the ground and crumble. And they have seen nearly 4,000 house churches planted in this one state! As God's people pray, signs and wonders usually will occur. Signs and wonders will be discussed separately in this session as one of the characteristics of church-planting movements.

How is prayer used in your ministry?

What other prayer activities need to be started?

2. The gospel is sowed abundantly (2 Corinthians 9:6).

The words of the apostle Paul ring true as pertaining to church-planting movements. In Cambodia and elsewhere, church-planting movements follow abundant sowing of the gospel. In Cambodia, there was abundant sowing of the gospel message. This was done through the JESUS film, radiobroadcasts, literature distribution, community development, and many international and national believers personally sharing the gospel wherever they went. In other places where church-planting movements have occurred in recent years, evidence shows that one of the underlying characteristics is that the gospel is proclaimed abundantly through a variety of media.

In each church-planting movement, the methods used are different, but the method is not the key. The key is the message. In India's state of Orissa, radiobroadcasts and storytelling were but two of the ways that the message was sown widely among the people. Men and women trained and equipped to lead radio-listener groups and to tell Bible stories were sent out among the Kui people. As a result, more than 500 churches were planted in five years!

One of your assignments in this training was to write out 100 ministry options for sowing the gospel among your focus people group. This exercise was to open your eyes to the myriad of ways in which the gospel message can reach the people. It is founded on the belief that abundant sowing will result in abundant reaping. So often in our

ministry efforts, we allow ourselves to become "slaves" to one or two methodologies. In doing so, we fail to sow the gospel widely. If we sow little, that is what we will reap - little! The strategy coordinator and his church-planting team must commit to sow the gospel among the people through a variety of methods. As the Word of God is sown widely, we can hold to God's promise that His Word shall not return to Him void (Isaiah 55:10-11).

List ways that the gospel is being sowed widely among your focus people group at this time.

In what other ways can you sow the gospel abundantly among your focus people?

3. Church planting is intentional (Acts 2:42-47; 13-20).

Simply proclaiming the gospel is not enough. For a church-planting movement to take root, believers must intentionally start new fellowships of believers wherever they go. From the beginning, the intent in Cambodia was to plant indigenous churches. Without this intent, it is doubtful that many churches would have been started. Whenever we preach the gospel, it must be our intent to immediately follow up and gather the new believers. New believers should be gathered for prayer, worship, study of God's Word, fellowship, and outreach. God's people live in *community*, and we must gather those who respond positively to the gospel into the community called the church.

In India's state of Orissa, the radio-listener groups had as their intent the planting of churches. In two other states in northern India where thousands of house churches have been planted, those who go forth to preach the gospel go forth with intent to plant a church. Evangelists and church planters are sent out and instructed to look for the "man of peace" in a village (Luke 10:6). Once God reveals this person of peace, the evangelist will stay to work in that village with the intent to plant a house church.

Recall the story about the evangelist in northern India who showed

the JESUS film in several tribal villages but only followed up in some villages. The number of idols and temples increased in villages where no follow up had been done. As we plan to sow the gospel widely and abundantly among our focus people groups, we also must be ready to plant a church in every place where the message is proclaimed. The church has done a great disservice to the kingdom of God by believing that all we have to do is preach the gospel. We have gone out to preach the gospel, distributed millions of literature pieces, and have employed countless other methods of evangelism. Afterward, we proclaim that we have *reached* the people! However, we have done so without any intent to disciple believers or plant churches. If we truly want the church of Jesus Christ to take root, we must sow the gospel widely and do so with every intention to plant the church wherever the gospel is sown.

Do organizations, individuals, or churches working among your focus people group intend to plant new churches?

If not, what can you do to ensure that church planting becomes intentional in their work?

4. Local believers serve as leaders (Acts 14:21-23; 20:17; Titus 1:5).

We learn from the New Testament that the church grows rapidly when leadership is in the hands of the local people. We must raise up leaders from within the body of believers planted in a specific locality. When we import leaders from outside the people group, we hinder the multiplication of churches. This was not Paul's way; neither should it be ours!

From the start in Cambodia, local believers planted and led the Baptist churches there. To this day, no outsider has been involved in the leadership of any of the Cambodian Baptist churches. Local leaders are raised up from within the local church itself and are equipped to serve their people in their own locality. This is true of every church-planting movement that has occurred in recent years and is true of the church-planting case studies presented in this learners' manual on church-planting movements.

One of the most common attitudes expressed by outsiders who plant churches is that they do not have enough confidence in the local believers to let the local believers assume the leadership of the church.

Consequently, the church planter fails to raise up local leaders. Often this results in the church planter staying too long in one place.

If we are committed to seeing God's church multiplied throughout our people groups, we must allow the leadership of the church to be placed in the hands of the local believers.

Are the leaders of new churches selected from the local believers?

If not, how can they be?

5. Laity fills leadership positions (Romans 16:3-16; 1 Corinthians 16:15-18; Colossians 4:15; 2 Timothy 4:19-21; Titus 3:12-13).

The Cambodian Baptist churches had few full-time pastors and leaders. Many times lay leadership was instrumental when existing churches planted new churches. Church planters were encouraged and taught to take local believers with them when they traveled to new villages to plant churches. By doing so, the responsibility to be involved actively in ministry was modeled to the new believers everywhere. God has gifted every local believer. A simple reading of 1 Corinthians 12 affirms that the body is made of many members and each member must be encouraged and allowed to exercise his gift.

God confirmed this truth in my life through a Cambodian woman who was a nonliterate rice farmer and basket weaver. She had become a believer while teaching a basket-making class to a group of women in one of the local Cambodian churches. After she had returned to her home in another province in Cambodia, God introduced her to a young man who also was a believer, and together the two of them planted a church in her home. In the months that followed, other churches sprang up in that same area.

As she told her story, I quickly was humbled. God reminded me of the words from the apostle Paul to the Corinthian believers:

For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised, God has

chosen, the things that are not, so that He may nullify the things that are, so that no man may boast before God. (1 Corinthians 1:26-29 NASB)

Here I sat, a man with a college degree, a seminary degree, and another master's degree as well. Here I sat, a man with several years of experience in leading a church as well as working in cross-cultural settings. Here I sat, listening to the story of a nonliterate woman who only knew how to grow rice and make baskets talking about how God had used her to plant a church. I was humbled greatly. God reminded me again through His Word that I needed to remember my roots. I was not a mighty person. I did not come from noble birth. Neither was I considered wise by many in our world. Who was I to think that I was better than this woman was? I had no right to dictate that only trained, educated, and *worldly* qualified people could plant or lead churches. God can choose whom He desires. If I had discouraged this woman by telling her that she was not qualified to start a church, I would have been guilty of sinning against her and against God.

If we want all the people evangelized, if we want churches to multiply throughout the people, we must be open to allowing simple common believers to be involved in the ministry and leadership of the church planted in their locality. Emperor Constantine introduced the concept of full-time, professional clergy; God did not. God's idea was much different than the model so frequently employed in our churches.

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. (1 Peter 2:9-10)

Who are the people who serve as leaders in most of the churches of your focus people group?

What are the requirements to be a leader?

6. Cell and house churches are the predominant church models (Acts 2:42-47; 5:42; 8:3; 10:24-27; 12:12; 16:40; 20:20; 28:30-31; Romans 16:3-5; 1 Corinthians 16:19; Colossians 4:15; Philemon 2).

Although in some instances there will be church buildings, church-planting movements characteristically are predominately movements of house or cell-type churches. Few Baptist churches in Cambodia had separate church building structures, and this is true for movements that have occurred in other places throughout the world. In places in Africa, movements often are started as groups of believers gather under trees. In two states in northern India where nearly 10,000 churches have been planted, the most typical model is that of a house church.

There are 600,000 (6 Indian lakh) villages in India. Some have said that India needs 10 million (1 Indian crore) churches. How long would this take if we insist that each church must have a building before it can be recognized as a church? How much money would it take to construct 10 million buildings? This is impossible and unnecessary!

Some say that new believers need to meet in church buildings because they need substitutes for the temples in which they were accustomed to worshipping. When we read the book of Acts, we understand that, although the Jews had the synagogue and the temple, it was not necessary to provide a church building for them when they became followers of Christ. The issue is not finding a substitute. The house church was the pattern throughout the New Testament. God does not mandate that churches have buildings, and neither should we.

Rapid multiplication of the body of Christ will come when we are able to set aside the requirement that a church must have land and a building before it can be recognized as a church. Wherever God's people gather, there is God's church - whether they gather in a home, a storefront, a school building, or a church building.

Let me state clearly that I am not advocating no church buildings. However, it has been proved in various places around the world that rapid multiplication of the church is facilitated more easily when the church is planted in homes or when using a cell model. Not all the churches in Cambodia were house churches. There are church buildings in almost every country of the world. However, the rapid growth of the church in China, India, and other places has come through the ever-growing networks of house churches.

In summary, the Bible does not require that a church must have a building, and nor should we. We openly and willingly should recognize a body of believers as a church whether the believers meet in a house, under a tree, in a rented building, or in a church building.

What is the typical church model among your focus people group?

Are cells or house groups used?

If not, what can be done to move toward this type of model?

7. Churches plant churches (1 Thessalonians 1:6-8).

The short definition of a church-planting movement is churches planting new churches. In Cambodia, this phenomenon began to occur early on in the growth of the Baptist churches. In places like China, the rapid growth of the house-church movement also has been brought about by churches planting new churches.

The teaching on "DNA - Developing a Healthy Genetic Blueprint for Church Planting" in Session 31 outlines how churches can plant churches that are capable of reproducing other churches.

The church-planting movement in Cambodia did not occur only while I was there. The most remarkable progress was the growth that took place in my absence. In 1995, I went back to the United States for about six months. When I left Cambodia, there were 42 Baptist churches there. During my six-month absence, the number of churches grew to 76. Today, the church-planting movement in Cambodia has birthed about 250 Baptist churches. By the fourth year, churches - not professional church planters - were planting the majority of the new churches.

In one area of China, several thousands of house churches have been planted as churches have caught the vision to fulfill the Great Commission. The growth has come as existing house churches take that vision and go to surrounding villages and towns to plant other house churches.

In one district of a state in India, one man trained men to plant churches. In a few years, they had planted about 175 house groups. After learning the concept of churches planting churches, this man taught the concept to others. In about six months' time, the existing churches began to reproduce themselves, and the total number of churches nearly tripled.

Are existing churches planting new churches among your focus people group?

If so, how is this being done?

If not, how can this be done?

8. Scripture is respected as authority (Acts 2:14-47; 4:23-25; 7:1-53; 8:26-35; 13:13-43; 17:10-12).

Another characteristic that is seen in church-planting movements is the centrality of the Word of God in the life of the believers and church. In many countries, there are sometimes great theological debates regarding the issue of inerrancy of the Scriptures - whether the Bible is completely true and without error. In church-planting movements, new churches refreshingly are not concerned about the issue, because the Word of God is taught and accepted for what it is - Truth.

The method of teaching Scripture usually is different than that used in many mainline denominations. Participative Bible study is one common method used. This method simply involves gathering a small group of believers, reading a Bible story or passage, and then jointly discussing the truth that they find in that Bible story or passage. In this training, we learned a simple participative Bible study called "Teach Them to Obey".

Bible storytelling is another excellent tool for teaching the truth in Scripture, especially for nonliterate or semiliterate people. In a cell-group model, group members study the Word together and then share with one another how they will apply the Scripture in their lives during the coming week. They then report their application experience to the group when they gather the next week. In this training, we also have learned how to use Bible storytelling to disciple believers in the basic doctrines of the Bible.

Regardless of the method used to impart the truth of God's Word, those ministering among the focus people group must believe wholeheartedly that Scripture has authority.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.
(2 Timothy 3:16)

Remember that the emphasis should be on teaching believers the Bible - not on teaching about the Bible - and how to obey it.

In what ways do those churches ministering among your focus people group teach and model that Scripture is the authority in their lives?

9. Reproduction of churches is rapid (Acts 2:41; 2:47; 4:4; 8:4; 13:49).

The book of Acts clearly shows that God is as concerned about quantity as He is about quality. God expects His church to grow numerically, and so should we. As the Holy Spirit moves, new churches are planted in a rapid manner. Rapid reproduction, fueled by the Holy Spirit, is characteristic of church-planting movements. We must believe as the apostle Paul, who wrote to the Thessalonian church, "Finally, brethren, pray for us, that the word of the Lord may run swiftly and be glorified, just as it is with you" (2 Thessalonians 3:1).

In one place in northern India, nearly 5,000 house churches have been planted in about 15 months. The growth has been rapid. This church-planting movement has been founded in and sustained by prayer. With the Holy Spirit's might, mostly lay people have planted these churches by going where the church never before has been to start churches among people deeply in need of Jesus.

How often are new churches started among your focus people group?

Can the speed of church reproduction be increased? If so, how?

10. Divine signs and wonders are evident (Acts 2:43; 5:12; 19:11-12).

Signs and wonders are evident throughout South Asia and other places in the world. These signs and wonders serve to confirm the message of the gospel. Jesus told His challengers, "The works that I do in My Father's name, they bear witness of Me" (John 10:25b). Signs and

wonders also indicate a moving of the Holy Spirit as the church spreads.

In one state in northern India, church planters testify that they are casting out demons and healing the sick as they go forth proclaiming the Good News. These church planters have planted nearly 4,000 house churches in recent years. They testify that in almost every village where they have proclaimed the Good News, people are healed and evil spirits are cast out. They say that this serves to confirm the gospel of Jesus that they preach. At times, through these signs and wonders, entire villages come to Christ.

We should beware of two common false and extreme attitudes toward signs and wonders.

First, many people say that signs and wonders are proof of genuine Christian experience. That is, there *must* be signs and wonders as evidence of the Holy Spirit's presence and working. If there is not, they say the Holy Spirit is absent. This is dangerous because it tempts the church planter into viewing himself as a "Christian magician" whose magic simply is stronger than the magic of the nonbelievers in the villages.

Second, many evangelical Christians have the opposite extreme attitude. They often argue that signs and wonders are no longer a valid element of the spread of the gospel. They simply dismiss signs and wonders as having belonged to the New Testament church era and say signs and wonders have no place in today's world.

Both attitudes miss the mark. Signs and wonders should not be discounted, nor should they be exploited. Signs and wonders serve to minister to those in need and confirm the message of the gospel.

Are signs and wonders evident among your focus people group?

If so, what are the most common signs and wonders witnessed?

11. Worship typically is in the heart language of the people (Acts 2:1-13).

Evangelism, training, church planting, and worship were done in the Cambodian people's heart language of Khmer. The Bible had been translated in the Khmer language, and Cambodian believers throughout the country used an indigenous songbook.

In most church-planting movements studied, a contributing factor was that people were able to worship in their heart language. Every

person has the right to hear the Good News of Jesus in his mother tongue. Much of the beauty of the miracle of Pentecost presented in the book of Acts was that those present heard the gospel in their own heart languages. The Holy Spirit bestowed upon the disciples the ability to speak in tongues, and those present heard the message in their own languages. Because they heard the message in their own languages, many believed in Jesus that day.

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. "... Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs - we hear them speaking in our own tongues the wonderful works of God." ... Then those who gladly received his word were baptized; and that day about three thousand souls were added to them. (Acts 2:1-6, 9-11, 41)

*What language do people in your area typically use for worship?
Is this their heart language?*

What obstacles hinder people from worshipping in their heart language? How can these obstacles be overcome?

12. New believers pay a price through persecution (Acts 5:17-41; 6:12-15; 8:1-4; 12:1-19; 16:16-24).

Persecution is as old as the book of Acts. Since the inception of the church, followers of Jesus have been misunderstood and persecuted for their faith. Yet, at the same time, persecution tends to spark rapid growth of the church. This was true in the book of Acts and remains true today!

Persecution against Christians within Asia has intensified significantly in recent years. Choosing to follow Christ often comes at a price as the world becomes increasingly hostile to the gospel.

Reports of Asian believers being arrested, harassed, beaten, and killed are received daily. Church buildings are burned to the ground.

All Christians have to withstand being targets of people who are hostile to the gospel, and Christian workers especially should be prepared to face persecution. Jesus' followers will experience persecution as they go forth into a world that is hostile to His message.

Such persecution usually is the direct result of dedicated Christian workers doing all that they can to stimulate church-planting movements by sharing the gospel of Jesus Christ. What the persecutors intend for evil, however, God works for good, and the result of persecution often proves to be a church-planting movement.

In what ways are believers from your focus people group persecuted for following Christ?

13. Church leaders are trained on the job (Acts 16:4; 18:11; 19:10).

To follow the New Testament church model, leadership should come from within the local body of believers.

Potential leaders preferably should be trained with contextualized methods in their own area. In many unreached people groups, believers are nonliterate and semiliterate. They also have meager incomes. Expecting them to leave their homes to attend Bible-teaching institutions in far-away localities is asking too much of them. These believers cannot afford to travel, nor can they learn from the literate methodologies with which most of the institutions teach.

Requiring certain education qualifications for church leaders often means that leaders must be brought in from outside because local believers do not meet those qualifications. Furthermore, traditional Bible schools and seminaries cannot produce quickly enough the number of church leaders needed for new and emerging churches in the midst of church-planting movements.

Sending believers away for extended periods to study also can hinder church-planting efforts. Believers must be present to share the Good News with their families, friends, and neighbors. Training leaders as near their homes as possible helps facilitate the rapid multiplication of churches.

In Cambodia, the Rural Leaders' Training Program, which today has

six sites scattered throughout the country, provides on-the-job training for church leaders. Theological Education by Extension (TEE) has also been a successful on-the-job training effort for Cambodian leaders of Baptist churches as well as other groups.

The church has grown rapidly throughout South Asia the past few years. Church leaders there have been trained on the job. Short-term training programs have been delivered in or near areas where the leaders live and work. These often are intensive training sessions lasting from one to three weeks.

Rapid multiplication of new church plants plus the emphasis on lay leadership requires that training be done on the job rather than in formal Bible schools. As churches mature and grow, Bible schools and seminaries sometimes are established, but such training is not the norm during the rapid growth of church-planting movements.

How are church leaders who serve among your focus people group trained?

How can you begin or expand on-the-job training?

14. Pastors are bivocational (Acts 18:1-3).

In church-planting movements, bivocational pastors are more common than full-time paid pastors are.

As a church matures and is able to support a full-time pastor, then it is fine to do this if that is the congregation's desire. A church should weigh carefully, however, if and when to install a full-time pastor.

Requiring pastors to serve full time has hindered the rapid growth of the church. Some think all *legitimate* churches must have full-time pastors. Many new churches are unable to support full-time pastors, so members raise funds from outside the congregation. This creates a cycle of dependency that is not broken easily.

Furthermore, once a full-time pastor is set in place, an artificial division between clergy and laity can emerge and hinder the involvement of lay people in ministry. This pattern can be seen

repeatedly throughout the world.

Most of the Cambodian Baptist pastors and church leaders were bivocational. Most of the churches planted could not follow the Western world's model of having full-time pastors, because the Cambodians could not support financially a full-time pastor. In addition, most of the Cambodian church leaders were farmers who needed to continue farming to support their families. Likewise, in China, India, and other places throughout Asia where the church has grown rapidly, the majority of churches planted have bivocational pastors.

Are the majority of church leaders serving among your focus people group full-time or bivocational?

How would raising up bivocational leaders help reproduce the church more rapidly?

15. Leaders reflect the ordinary profile of the people (Acts 6:1-7; Romans 16:3-15).

In church-planting movements, leadership usually comes from the ordinary profile of the people, not the exceptional community members. This was true in the New Testament church (1 Corinthians 1:26), and remains true today.

Those who emerge as leaders in church-planting movements are exceptional, primarily in the fact that they are obedient and faithful followers willing to risk their lives for the sake of the gospel. However, they normally are simple people who come from the ordinary profile of the people group.

Who can be a leader in churches planted among your focus people group?

Are the leaders common people?

How can you begin to raise up more leaders from the common profile of the people?

16. Significantly more local Christian workers serve directly in the fields than "outside" workers do (Acts 13-20).

If the church is going to expand rapidly, "outsiders" - whether they are from another country or from another people group or state - must be willing to allow local believers to emerge as leaders and assume leadership of the churches. In fact, if outsiders with more training or better qualifications dominate a church's leadership and local leaders are not raised up, the church's growth likely will slow.

In recent years throughout South Asia, local people have been facilitating the rapid church-planting movements that have sprung up. Outsiders are not the leaders of churches or of the church-planting movements. Instead, outsiders have a more catalytic role by serving local leaders by training and mentoring them.

What is the ratio of outsiders to local leaders serving among your focus people group? (Remember an outsider is not just a foreigner, but includes people from another state or people group as well).

What must you do to increase the number of local leaders?

17. Christian workers suffer severely in many ways (2 Corinthians 1:5-6; 11:23-28; Philippians 1:29-30; 1 Peter 1:6-7; 1 Peter 3:14-16).

Persecution is not the only way that believers suffer. The enemy throws many fiery darts at God's elect in effort to halt the rapid advance of God's kingdom into the darkness. One thing is sure - believers often will suffer as a result of the growth of God's church.

The apostle Paul reported to the Corinthian church about his sufferings:

From the Jews five times I received forty stripes minus one. Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; in journeys often, in perils of waters, in perils of robbers, in perils of my countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness. (2 Corinthians 11:24-27)

Many Christian workers involved in facilitating the church-planting movements studied suffered. They often paid a heavy price spiritually, emotionally, or physically from illness, slander, personal loss, grief, and other hardships. The suffering began before the inception of each church-planting movement and lasted throughout and after the church-planting movement.

In what ways have Christian workers serving among your focus people group suffered?

Do you see a relationship between suffering and the growth of the church? If so, describe that relationship.

18. The 222 Principle is practiced and followed (2 Timothy 2:2).

From the beginning, church planters in Cambodia were taught the important biblical principle found in 2 Timothy 2:2. They were taught that whenever they ministered they should have someone with them. In this way, they either actively or passively were training others for the task through modeling and mentoring.

In the New Testament, others accompanied Paul as he traveled, preached the gospel, and ministered to the churches. He was able to

multiply his ministry through the lives of such men as Timothy and Titus and others.

The modern church has lost this concept of mentoring. We have depended all too readily upon institutions to prepare people for ministry. We have neglected to invest the time and energy needed to raise up and equip leaders through mentoring. We need to recapture the methods and spirit of Jesus and of Paul. As S.D. Ponraj, founder of Bihar Out-Reach Network in India, has said, "No man is successful unless he has successors!" We develop successors most effectively through mentoring.

How is the principle of 2 Timothy 2:2 applied in the work among your focus people group?

How can this principle be applied more effectively?

CAPTURE YOUR LEARNING

Write down two or three significant things you learned from this session that you believe will help you in your ministry.

33

Obstacles to Church-Planting Movements

Without question, church-planting movements result from the work of the Holy Spirit among a people group. At the same time, Christian workers can quench the work of the Holy Spirit unwittingly - or sometimes knowingly. The following lists just a few of the obstacles found that can hinder church-planting movements. These obstacles often are man-made. The outcome often is a quenching of the work of the Holy Spirit, which slows or halts the multiplication of God's church among a people group.

Extra requirements for being recognized as a "church" are imposed upon new believers.

In many situations, church planters define "church" with terms and conditions that go beyond the biblical definition. Most commonly, they tell new believers that they must have a full-time pastor and church building before qualifying as a *church*. Other imposed factors for being an *official* church might include a minimum number of families gathering or the signing of a covenant or charter. These likewise are not biblical requirements.

We need to be careful that we do not place additional burdens upon new churches that hinder the growth of God's church. Encouraging new churches to have a building or full-time pastor is not wrong, but making these an essential ingredient for recognition as a church is. We need to rediscover the biblical meaning of church as a body. Church is not a place we go; church is who we are wherever we are gathered!

We need to resist the temptation to replace the biblical teaching of church with our own denominational ecclesiology. We should not force

our denominational practices and culture onto new churches. From the time we see groups of believers gathered together for worship, prayer, fellowship, the study of God's Word, outreach, and mutual care, we should recognize them for who they are - the church of Jesus Christ in that place.

As other church planters and I trained new church leaders to serve among the Khmer-speaking people in Cambodia, we tried to keep the definition and requirements for church simple. At no time did I push my Southern Baptist ecclesiology upon the new believers. Nor did I teach what might be called traditional Baptist theology. All training and teaching emphasized only the Bible. Believers were taught to search the Scriptures and rely upon the Holy Spirit to give them the wisdom and insight they needed to grow in their faith and walk with the Lord.

What is required before a group of believers from your focus people group can be recognized as a church?

What is the simplest definition of church that you believe is acceptable for your focus people group?

Becoming a Christian results in a believer's loss of valued cultural identity.

In Northeast India, I had the opportunity to meet a fourth-generation Christian family. Ethnically, they were of a certain people group indigenous to that area. When I asked them whether they came from this people group, their response was "No, we are now Christian." I asked them what this meant. They said, "Now we dress like Christians; we eat the food of Christians; we act like Christians. We no longer are part of this people group." How sad it was to hear these words!

In many situations, new believers do lose their cultural identity when they become followers of Christ. In many places throughout South Asia, the result has been the creation of something like a Christian caste. When we ask or require new believers to change their names to so-called Christian names, we strip them of their cultural identity. In other situations, we ask new believers to dress differently or pressure them to eat foods that traditionally have not been a part of their cultural experience. This often leads families and communities to reject and ostracize these believers.

When nonbelievers witness this happening with new believers, they often reject the gospel message - not because of the offense of the message, but because of the offenses of the messengers of the gospel. The spread of the gospel is hindered when people perceive they must abandon their cultural identity to become a follower of Christ.

Is it possible to have a "vegetarian church" for people like the Lingayats of India? Does a Sikh man have to cut his hair in order to be recognized as a believer in Christ? Do new believers have to learn the translated worship songs of the West after they follow Christ, or can they sing praises to the Lord using their own indigenous music forms?

Must people in your focus people group give up their cultural identity to become a believer?

If yes, what must they give up?

If yes, in what ways, if any, does this hinder the growth of the church among your focus people group?

How can the loss of cultural identity be minimized for those who follow Christ?

New churches cannot overcome pre-existing Christian patterns.

In most places, the existing church has a Western makeup and structure that has been in place for generations. The growth of a new church-planting movement can be hindered when existing church leaders feel threatened and criticize new churches for not following the same pattern or model of church.

In Cambodia, missionary activity had a long history. Still, the existing church had not yet grown strong enough to take firm root in the community, so its patterns were not yet engrained in the culture. For this reason, the existing patterns of church were not an obstacle to the growth of the new churches that began to spring up. Because there were no deep-rooted patterns of church, we more easily were able to encourage new believers to worship in more indigenous styles.

In South Asia, existing patterns of Christianity often are a hindrance to rapid growth and multiplication of new churches. One reason is that churches with pre-existing patterns of Christianity want to impose their definitions of church onto the new groups. Furthermore, many of the existing churches are known as being nominal Christians. The image that the non-Christian world has about Christianity often is influenced heavily by these nominal Christian churches. This, too, hinders the spread of the gospel.

Finally, one of the greatest obstacles to the rapid multiplication of the church is the denominationalism that has splintered the church of Jesus Christ. The presence of different denominations in itself is not a hindrance; the fact that these denominations often are perceived to be in competition with one another - and sometimes are - is a hindrance. A divisive spirit often is cast, resulting in the unbelieving world's refusal to accept the gospel message.

In what ways are existing churches a hindrance to the growth of the church among your focus people group?

How can these hindrances be overcome?

Trying to contain a church-planting movement within a single denomination stifles growth.

In years past, mission agencies often drew up agreements that assigned a specific territory to each agency to avoid competition and duplication of effort. While the intent was well-meaning, the result often was a hindrance to rapid multiplication of churches. Reality in today's world is that no one denomination or agency has all the resources to complete the task of evangelizing a people group. When one denomination or agency acts as if they are the only ones who can complete the task, this is a sin of pride.

Division and lack of unity usually slow the growth of the church. In South Asia, people groups and cities have populations exceeding well more than 500,000 (5 Indian lakh) or even 1 million (10 Indian lakh). Because the task is so massive, mission agencies *must* work together in a spirit of cooperation to plant enough churches to take the gospel throughout an entire people group.

In Cambodia, various denominations and agencies worked cooperatively to plant churches throughout the country. While each agency was responsible for its own church-planting effort, the Christian workers cooperated on many fronts, such as in evangelism and leadership training. We shared an attitude that it would take many different agencies working together to plant enough churches to reach the entire Cambodian population with the gospel of Jesus Christ.

In what ways can you build cooperation between Christian workers from various mission agencies so that the church can begin to grow more rapidly among your focus people group?

Planting churches that cannot reproduce indigenously stunts growth.

Church planters often make a major error when they use evangelism and church-planting methods that the local believers cannot reproduce easily. This can hinder or even block a church-planting movement. Almost anything can be reproduced, but not all things can be reproduced easily by local believers. Rapid growth of the church calls for using methods and establishing church-planting models that the local people can reproduce without any outside help. For example, using high technology media among people where there is no such technology available creates a non-reproducible model. Constructing buildings unlike ones that the local people can build and maintain on their own creates a non-reproducible model. On a simpler level, if we impose expository preaching on a people who tell stories, we model something that is reproducible only by outsiders who are schooled in the expository method. The examples could go on and on. Our aim should be to keep it as simple as possible. For churches to multiply rapidly, we need to be certain that the local people can reproduce the evangelism, discipleship, leadership training, and church-planting models that we use.

In Cambodia, we tried to use methods that local church planters and churches could reproduce easily, although we were not successful 100 percent of the time. Training seminars were held in simple settings using simple teaching methods. For example, church planters used blackboards and chalk, not video and computer projectors.

Are you planting churches among your focus people group that can reproduce other churches easily?

If not, what hinders your from doing so?

How can you overcome these hindrances?

Money leading to subsidies creates dependency.

Money is not inherently evil, but as the Bible so clearly warns, money is the root of all evil. Christian workers often use money in ways that create unnecessary dependency. Yes, money sometimes is needed to introduce the gospel into a people group that has not yet heard about Jesus' love. Also, money is needed to provide specific ministries, such as radiobroadcasts, Bible translation, and JESUS film development. These are appropriate uses of money.

Money becomes a hindrance to church-planting movements, however, when Christians from outside provide long-term subsidies or create large institutions that require outside funds to sustain them. When the outside funds stop coming, these institutions often collapse. At the very least, they place such a heavy financial burden on the local people that resources meant for church planting have to be diverted to the maintain the institutions.

The church planter's aim in every situation should be to help each new church become self-supporting as soon as possible. Once financial dependency is established, we slow the growth of the church because we model for the new believers that the task only can be done with large financial gifts from the outside. We need to ask God continually to teach us how to be faithful stewards of the resources He has given to us.

In what ways does money hinder churches from reproducing among your focus people group?

How can such hindrances be overcome?

Churches require leaders to have qualifications that go beyond those that the Bible requires for leaders.

As already mentioned, church planters often wrongly define "church" with terms and conditions that go beyond the biblical definition. Likewise, church planters should beware of imposing

requirements for who can lead a church that go beyond those stipulated in the New Testament.

Some denominations have allowed leadership requirements beyond those presented in the Bible to become firmly established within their respective cultures. Too often the church today places emphasis on its leadership's need for high educational degrees rather than on what the New Testament teaches about church leadership. The church today also too often models that positions of leadership are positions of authority rather than positions of service.

If we want indigenous churches to reproduce rapidly among a people group, we must rediscover biblical models of leadership in our churches. We need to look at the example of Jesus and those whom He selected to be His disciples. We need to look at the advice Paul gave Timothy and Titus regarding leadership in the church. The New Testament gives more weight to moral character and willingness to follow Christ. Furthermore, Jesus taught that leadership is about serving others.

We need to evaluate whether we are imposing leadership requirements beyond those found in the Bible. We need to take care that we do not bring extra requirements for leadership into the new churches. The more we impose requirements for church leadership beyond what the Bible teaches, the more we hinder that church's ability to reproduce.

What are the typical requirements for someone to become a leader in churches planted among your focus people?

Which of these requirements, if any, go beyond those found in the Bible?

What do you believe should be the requirements for someone to become a church leader?

CAPTURE YOUR LEARNING

Write down two or three significant things that you learned in this session that you believe can help your ministry?

34

Master Plan for Church Planting

We have begun to develop our master plans in the all the areas except for church planting. Remember, the master plan is built upon strategies that fit into six categories: research, prayer, partnerships, platforms, evangelism and discipleship, and church planting. Everything that we plan related to these six topics is designed to lead toward the fulfillment of the endvision.

At this point, we have completed the sessions on church planting. Therefore, during this session we will focus on developing lists of goals, resources, opportunities from obstacles, plans, and evaluative processes for church planting in our ministries.

If you need to review the descriptions of and instructions for developing these lists, please look back at "Master Plan for Research" in Session 9.

Following is an example of how to develop these goals and plans in the area of church planting for your master plan.

Church Planting

Write your endvision statement at the beginning of the church-planting component of your master plan.

Goals:

Some examples of measurable goals in the area of church planting are:

- Plant 10 churches in strategic areas where the people live in the next two years.
- Equip these house churches to reproduce and assist them to the third generation.
- Develop and implement an on-the-job training program for church leaders within the first year.
- Lead the house churches to develop a network for fellowship and encouragement.

Resources:

Some examples of resources that we may need to fulfill the church-planting goals above are:

- Grassroots church planters
- Existing churches in the area
- My personal discipleship group
- Theological Education by Extension organizations
- Christian groups that focus on church planting

Opportunities from Obstacles:

Related to the goals above, here are some possible obstacles that we might encounter along with suggestions as to how to turn each obstacle into an opportunity.

- *Obstacle:* There is some resistance to house churches.
Opportunity: Find believers and organizations that are supportive of house churches, and educate others regarding their importance.
- *Obstacle:* Churches are not accustomed to planting new churches since church planters traditionally have done this.
Opportunity: Patiently train house churches to plant other churches.

Action Plans:

Here are some possible action plans for the goals stated above:

- From the harvest-field map, determine the most strategic areas to plant the initial 10 churches.
- Train existing church planters and evangelists in simple house-church planting and equip them to train the house-church believers in the same process - develop a house-church planting training chain!
- Develop a monitoring system for tracking the reproduction of churches.
- Ask groups that do on-the-job training for leaders whether we can use their materials. If not, develop our own on-the-job training process.
- Train all house-church leaders and church planters in Bible storytelling and the "Teach Them to Obey" Bible study method.
- Develop and introduce indigenous music for the churches.
- Work with church planters and church leaders to contextualize the church.
- Assist churches in developing a network for fellowship and encouragement. Every three months, plan a joint program where house churches can come together.

Evaluative Processes:

Below are examples of evaluative processes for the church-planting goals listed above:

- Track the number of leaders trained in church planting and the areas where they are working to make certain that no areas are overlooked.
- Track church multiplication and reproduction to ensure that every village and community has a house church.

CAPTURE YOUR LEARNING

On the next page, you should begin to work on your own goals, resources, opportunities from obstacles, plans, and evaluative processes for church planting. Remember, you begin with putting your endvision statement at the top of the page, then work through each area step by step. If you have any questions, you should ask for assistance from the others in your small group or from the trainers.

Endvision Statement

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Church Planting

Goals	
Resources	
Opportunities from Obstacles	
Action Plans	
Evaluative Processes	

35

The Decision that will lead to Church-Planting Movements

Today is a day of decision. We have spent several days together. We have learned much, and we have been encouraged both by the Holy Spirit and by one another. Now will we take what we have learned in this training and implement it in our ministries?

Remember, this training is about learning to fish more effectively. We now have developed comprehensive strategies that will serve as road maps for our ministries. Furthermore, the biblical principles and various tools presented in this training will help facilitate church-planting movements among our focus people groups.

Do not do what is easy. After Jesus died, the disciples did what was easy and, though they had learned much from Jesus, they returned to the familiarity of fishing for fish. To go back to our ministries but leave everything about them unchanged is to do what is comfortable, familiar, and easy. No, do not do what is easy.

The goal is to stimulate church-planting movements among our focus people groups. Review the definition of a church-planting movement, and decisively commit to facilitate church-planting movements for the sake of the people and for the glory of God.

A church-planting movement is a Holy Spirit-controlled process of rapid, multiple reproduction of indigenous churches among a specific people group so that every individual within that people group has opportunity to hear and respond to the Good News of Jesus Christ.

The title of this training, *Acts 29*, refers to the chapter of the church that still is happening today, the acts of the Holy Spirit that we serving in the harvest fields see daily. You are an essential part of this chapter. God has called you and equipped you to take His gospel message to the end of the earth. Now go forth and intentionally plant churches that plant churches.

William Carey (1761-1834), an English Baptist missionary to the people of India and the father of modern missions, said, "Expect great things from God; attempt great things for God." In God's might, go forth and try these proven effective ways of fishing. Go forth expecting God to bless.

May the Lord burst your nets with abundant catches! May He grant you the joy of seeing your focus people groups worshipping Him in church-planting movements.