

# CHURCH PLANTING MOVEMENTS



## *Catalyzing Disciple Making Movements*

### SCRIPTURE FOCUS

*“...on this rock I will build my church and the gates of hell will not prevail against it.”* Matthew 16:18

*“The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened.”* Matthew 13:33

*“Jesus came and told His disciples, ‘I have been given all authority in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age...’”* Matthew 28:19-20

*“But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him.”* 1 John 2:27



### QUOTES

*“Only he who attempts the absurd is capable of achieving the impossible.”* Miguel Unamuno

*“Only those who dare to fail greatly can ever achieve greatly.”* Robert Kennedy

A Church Planting Movement is “a rapid and exponential increase of indigenous churches planting churches within a given people group or population segment.” David Garrison



### LEARNING OBJECTIVES

As a result of the readings, discussion and activities in this session, the cross-cultural witness should be able to:

## CHURCH PLANTING MOVEMENTS

- Understand biblical principles of taking the gospel into cultures where there is little or no access to the gospel
  - Identify common characteristics of church planting movements
  - Contrast good practices and detrimental practices of church planting
  - Celebrate movements of God around the world.
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Regardless of the form of your cross-cultural ministry, it is likely that your goals and objectives are defined around three essential themes – leading lost people to Christ, maturing disciples, and planting churches. As you enter into the endeavor of planting churches in an unreached population segment, you enter as a learner. Whatever you think you know about how to do church and how to reproduce believers and churches will be tested by the realities of real-world situations.

This session will focus on increasing your understanding of Church Planting Movements (CPM). A CPM is an accelerating reproduction of churches within a given people group or population segment that then produce other churches. This session is intended to help you examine some of the common elements, methods, and practices among successful church planting movements in order to broaden and deepen your understanding of the ways God is moving in the world and establishing His Church.

Penetrating the spiritual darkness of unreached people populations requires the presence of people of Light. Consider the potential of light. The difference between normal light and a laser which can cut through metal can be attributed to the fact that a laser gathers power by producing a “coherent” light beam. A light beam is coherent when its waves (photons) move “in step” with one another with a common focus. In the same way, the Body of Christ is most powerful when it is highly focused and unified on its goals. There is a lot of mission activity done with no goal in mind other than witnessing and ministering and hoping for the best. As you enter another culture as a cross-cultural witness, you need to have a laser-like commitment. The commitment implies that you keep your goals and objectives as your point of focus and that your methods are “coherent” – producing the greatest effect with the least amount of scattered energy.

In order to truly impact a nation, city, region, district or people with the gospel, we must realize that as outsiders we are at a certain disadvantage in reaching the masses who have never heard the good news. Regardless of how much we witness, share and minister to the needs of people, transforming masses of lost individuals and communities seems an insurmountable task by the end of each day. The only hope for a significant impact is to win insiders who will win insiders who will win insiders. Collectively this creates a coherent beam of Light within a culture that is then dispersed into effective channels to penetrate a culture. The winning of individuals to Christ, although worthy, is not the common biblical pattern. The way the Body of Christ in the book of Acts grew was through the establishment of communities of believers.

Working alongside other global Christians, you can ensure that prayer, ministry, gospel planting, disciple-making and leadership development occur; however, the methods by which you produce these results must be reproducible by the indigenous believer in order for a movement to occur. Replace your dreams of a conversion event with a vision of a discipleship movement. By carrying out your objectives in a way that is reproducible in the culture, local

believers can reproduce these efforts, and the growing community of believers can transform a neighborhood, a village, a people group, a city, or a nation. The indigenous church will consist of groups of transformed people transforming their communities through radical obedience. As a part of that obedience, they will start other churches who will continue the impact, taking the Light into the depths of the darkness.

However, given our preconceptions about what “churches” are and what churches should look like, it is difficult for us to recognize real movements of God among unreached populations.

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## CHARACTERISTICS OF A CHURCH PLANTING MOVEMENT

The following are common characteristics of a Church Planting Movement:

### **Rapid**

The beginnings of a CPM can be painfully slow. Even when the growth begins, the typical church in a CPM is just birthing one new church a year. At this rate, the movement doubles every year. The obedience and replication of a CPM creates growth that is exponential. For instance, daily discipleship will increase a movement much more rapidly than weekly discipleship. Another example is an emphasis on “average person” leadership which avoids long training periods for “clergy” qualifications for church leaders. Discipling and mentoring of multiple leaders together who then disciple and mentor other leaders leads to rapid leadership reproduction as well.

### **Multiplying**

As people are disciplined before and after they become believers, they are told that multiplication of individuals, families, groups, communities, and churches are not only a natural expression of their faith but a mandatory expression of their faith. As gatherings of believers form into small bodies of churches, they are taught to plant other churches as soon and as often as possible. In a CPM, the new believers have a burning desire to pass on the spiritual blessings, knowledge, and relationship they have received.

### **Indigenous**

Unless a movement fits the socio-cultural environment, it will fail. Indigenous foundations for a movement begin with the initial contacts into a people group, where the outsider looks for a man or woman of peace (Luke 10:5-7) who then becomes the church planter. If the outsider is the church planter, the result will be a foreign pattern of faith. If the indigenous person is the church planter, the gospel seeds planted from the outside will be given freedom to grow in a way that is natural to that culture and is more likely to rapidly multiply.

### **Obedience-based**

One distinctive of church planting movements is a strong emphasis on obedience as opposed to gaining biblical and spiritual knowledge. As disciples receive instruction from God’s Word, they are expected to implement that truth in life. A commitment to obey the teachings of Christ causes them to witness and reach others, to love and care for their neighbors, and to be the hands and feet of Jesus as they minister to all those around them.

### Within a People Group or Other Population Segment

There are an estimated 7107 unreached people groups in the world that do not have access to the gospel. Additionally, there are countless cities, regions, and nations that are considered unreached. Most CPMs today are in places where there has been little or no gospel access. This is likely due to the fact that these movements can be more contextualized in nature when they arise in places that have not been influenced by Western culture. While CPMs are possible in these areas, these areas are also more in need of gospel movements.

Church planting movements are about what God does. Our part is to be oriented to what God is doing in our world and to be obedient. In our efforts to learn from biblical lessons and the current day work of God in CPMs, we must avoid trying to turn this into a human-driven formula. Anything we try to do in our own power is doomed to failure. We need to pray that God works to protect new movements from imported cultural practices and surface conversions that end in apostasy. Only God can truly transform people's lives and communities. As the CPM starts and develops, believers in the movement must be truly dependent on the Holy Spirit. Otherwise, the movement will become stagnant and falter. Unless God sustains new believers and churches through persecution, they will not be able to stand. Our job is to help indigenous believers avoid dependency and outside control and to let Christ woo disciples and build His Body. A CPM is really an impossible goal, but what is impossible for us is not impossible for God. (Luke 18:27)

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### CASE STUDY: THE BHOJPURI

In the north Indian states of Bihar and Uttar Pradesh, there are approximately 90 million Bhojpuri scattered throughout 170,000+ villages in India and Nepal. The population includes each of the four major castes along with millions of casteless Untouchables or Dalits. More than 85 percent of the Bhojpuri people are Hindu, with another 10-12% being Muslim. The rest of the population is animistic with a few scattered Buddhists.

#### Phase 1

David and Jan Watson were appointed as missionaries among the Bhojpuri in 1989. While doing language study in New Delhi, they made a few trips to the two provinces where the Bhojpuri-speaking people lived. During this period of time, they began to catalyze multiple types of ministries to try to initiate work: Jesus Film, radio broadcasts, gospel recordings and Bible translation.

David, who at heart was a church planter, visited older established churches to get their help. They did not believe strongly in the vision but were willing to cooperate on their own terms: "If you fund us, we will send out church planters." David had few options, so he chose to do this. The churches sent out many fully-funded young men as church planters. During the first year of church planting efforts, *six of these church planters were killed and no new churches were started!*

#### Soul Searching

Obviously, David was grieved, devastated and wanted to quit. However, God would not release him from the work. During the first Gulf War, the Watsons were expelled from India

due to anti-American sentiment. They took up temporary residence in Singapore. David went through a period of depression and major soul-searching in which he searched the New Testament to find answers. “What went wrong?” he asked God. His attitude became: “Lord, teach me from the Bible how to do this work your way.”

### Phase 2

The Watsons developed a new strategy based on Luke 9-10 and Matthew 10. In these chapters, Jesus told His disciples to go ahead of him into every town and village where he was about to go and to find a ‘person of peace’ in each place. The Watsons committed to finding men of peace. Secondly, the Watsons felt they should share the gospel only when a whole Oikos (family, group, people) was open to listening. Often the man of peace would then become the leader of the new church started in his home. The church planters were told to proclaim the kingdom and heal the sick just like Jesus told his followers. Special emphasis was put on prayer for the needs of people. In the course of the next few years, many miraculous healings became occasions for people to believe. Many Bhojpuri knew Jesus as healer first, and then as savior.

David worked with a variety of local leaders who contributed to the new work. The key local partner for this movement was an Indian Baptist pastor named Victor John. Victor had become dissatisfied with the status quo of little or no evangelistic growth. Very soon, David and Victor became close partners in reaching the Bhojpuri. When they ran into problems, they worked through them together. This was a key partnership because David was more of a strategist and teacher while Victor was a master implementer and mentor.

David made frequent trips into India to work with Victor and a few men they were discipling. They recruited and fully funded Indian church planters to go to new villages, to find people of peace, and to plant churches. On a typical visit, these church planters implemented a variety of gospel methods – they would tell a Bible story, pray for needs, tell a parable, and share a testimony. The church planters were trying to cast spiritual bait to discover who the person of peace might be. If they identified an interested person, they would stay two to three nights, trying to lead that person and his family to faith. Regardless of the response, they moved on after two to three nights. They were itinerant church planters. Some worked in five villages, some twenty. If they found no one interested, they moved on. They went back to visit villages where people demonstrated a spiritual interest. Leading people to faith did not always happen instantly.

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As mentioned before, during the first year traditional results yielded only rejection and violence. Six church planters were martyred. In two to four years, there were no visible results – yet, key leaders were trained and methods were improved. Finally, in the fifth year, eight new churches were started. In year six, there were 48 new churches.

Unfortunately, a problem developed. Although David and Victor trained the church planters to develop new local believers as leaders of their churches, the church planters often led the churches themselves. This slowed the rate of reproducibility. David and Victor gave the church planters a choice: “You must move on to start new churches, or we must stop providing your support.” Some of the church planters would not cooperate, so David and Victor let them go. Less than 50% continued for two years. One difficulty that compounded this was that there

was no way to follow up on church planters in remote areas, to hold them accountable or to assist them.

Soon, the new churches were unable to multiply using this model. What was the problem? In this model, all church planters had to be fully financially supported by someone. In time the number of new churches began to level off.

### More Soul Searching

Many new churches were being started which should have been an occasion for the missionaries to rejoice. However, David Watson and his partners began to question their methods and to critically evaluate their own work. They reasoned, "If we keep doing what we've been doing, the Bhojpuri will never be reached." Most of the new churches started were first generation (started by the paid church planters). The Bhojpuri churches were not, themselves, reproducing. The current model was not sufficient for reaching 170,000 villages.

### Phase 3

After this period of re-evaluation, David and Victor gathered the church planters together. At this point, they probably had 40-50 fully supported church planters. They gave them new instructions: "You may not plant any more churches. Nor can you pastor any churches!" The church planters were shocked: "Then what can we do?" they asked.

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David and Victor gave the church planters new instructions. They were to train church planters from the Bhojpuri. They were to go back to the same villages where they had planted churches and tell them: "We will not start any more churches or pastor your churches. It is your

responsibility to do these two things. We will help you do it." Essentially, the church planters were changing roles from church planters to church planting catalysts.

The trauma of changing roles was too great for some, and over half left the work. For David and Victor, it was a difficult transition, however, they trained the catalysts that remained. These catalysts went back to the villages with the goal of helping the churches plant second generation churches. Many of the Bhojpuri churches succeeded in starting new churches. Victor and David began to evaluate the catalysts not by how many churches they had started but by how many churches they had trained to start churches.

The second issue that the catalysts addressed was the local leadership of Bhojpuri churches. Previously, when the outside church planter was not in the village, the church might meet to sing songs and pray, but they did not focus on the Word of God or the practices of faith. The church planting catalysts had to work with the churches to assist them in raising up new leaders and training them to lead themselves.

The catalysts continued on full salary with David and Victor, but their role shifted to doing mobile trainings around the country through eight teams. During this time, the movement began to multiply very rapidly. The difficulty of keeping records grew as the movement began to explode, but the following are best estimates:

*Year Six – 48 new churches*

## PANORAMA

*Year Seven – 148 new churches*

*Year Eight – 327 new churches*

*Year Nine – 500+ new churches*

*Year Ten – 1,000+ new churches*

By the tenth year, 1999, an outside research team from the International Mission Board of the Southern Baptist Convention evaluated the Bhojpuri CPMs and gave the following report based on extensive field research:

- 3,277 – 5,461 total churches
- 224,722 – 374,536 church members
- 10,608 – 17,680 total outreach groups
- 2,077 – 3,461 new churches established during 1999
- 49,636 – 87,727 baptisms during 1999

A subsequent research study in 2004 reported an estimate of 30,000 churches.

What changed? What were the methods associated with this outpouring of God's Spirit?

- Every day, hundreds of Bhojpuri Christians were looking for 'persons of peace' and through these contacts sharing the faith with their families and friends.
- The early persecution of the original church planters came as a result of the baptism of individuals. The methods changed to winning whole families and baptizing whole families. Husbands would baptize their own wives, or women baptize women.
- The church planting catalysts began to train as many as they could. Sometimes the new believers would prove faithful and sometimes not.
- Obedience-based discipleship was probably the most important piece of the picture. New believers were obeying the call to love others and share the gospel. David and Victor knew that the catalysts and church planters must love God, love people and work hard. Good methodology accelerated the pace of the movement.

### REFLECT #1

1. What were some of the difficult lessons David Watson learned in his early phases of church planting among the Bhojpuri?
2. Have you been in a situation of utter despair like David was? If so, how did the Lord work?
3. What are some of the biblical principles for taking the gospel to the lost that were discovered in this process?
4. What are some of the common characteristics of CPMs that were evident in the Bhojpuri movement?
5. If you had been leading this movement, which of the steps taken by these church planters would have been difficult for you to implement?

## CHURCH PLANTING MOVEMENTS ARE GOD'S WORK

Where CPM's are concerned, God is the Chef. One of the most common mistakes many church planters make is to think they are the chef. At best, Church planters are chef's assistants, making sure the chef has in hand everything needed for church planting to happen. We must never forget that CPM's are a God thing. Without Him, they do not occur.

The main “ingredients” for a CPM are:

### **Prayer**

It is a mysterious thing – God answers prayers. He often waits on our prayers before He fulfills His own desires or acts on His own nature. The partnership between God and man is established on prayer. God commands us to pray and expects us to be obedient in prayer. We are commanded to pray all the time. Part of what we are to pray about is the spread of the gospel. Paul wrote in 2 Thessalonians 3:1 (NIV), “Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honored, just as it was with you.” Prayer is the foundational ingredient for any gospel movement.

### **Scripture**

The church planter catalyst has one primary tool to do his job – Scripture. He or she must know Scripture, obey Scripture, teach and preach Scripture, and help others to understand and obey Scripture. Planting the gospel into the lives of others and teaching them to obey is what Jesus has commanded.

### **Cultural Sensitivity in Evangelism and Planting**

If Scripture is the primary tool of the church planter catalyst, then understanding culture and worldview in order to present the Word of God to a community is the second tool. How we present the Word of God to a community is almost as important as the Word itself. If we are not sensitive to the culture, and we present the Word of God in a way that is offensive to the culture, then we cannot expect people to be responsive to the call of the Holy Spirit to salvation.

### **The Church Planter/Catalyst**

The first essential building block is the church planter/catalyst. God could certainly make church happen without us, but in His economy, He chooses to partner with His followers to accomplish the task of church planting, as well as other ministry tasks. 1 Corinthians 3:9 (NIV)

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*OBEDIENCE-BASED DISCIPLESHIP IS ABOUT KNOWING THE WORD OF GOD AND CHOOSING TO LIVE IN OBEDIENCE TO THAT WORD.*

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says, “For we are God’s fellow workers; you are God’s field, God’s building.” The gospel of Jesus Christ moves from community to community when the people of God obey the Great Commission and purposefully take the gospel to new communities. Church planting may sound like a technical exercise, but the reality is that

ordinary people are often better evangelists and church planters than the “professional.”

### **Access Ministries**

Access ministries can be as simple as serving the people you meet in your job or as complicated as drilling wells in another country. It is through access ministries that relationships are established through which the church planter catalyst has the opportunity to meet the person of peace, who will then be the first to open the community to the good news of Jesus Christ. The primary responsibility of a church planter catalyst is to locate the person of peace, build a relationship with his or her family and start a new church – beginning with that family. Every community is different, and it will require creativity on the part of the church planter catalyst to gain access.



### Obedience-based Discipleship/Leadership Training

The first responsibility of the church planter catalyst after a family has received Christ is to teach that family obedience to the commands of Christ. This implies that the new disciple must be exposed to the Word of God. Obedience-based discipleship is about knowing the Word of God and choosing to live in obedience to that Word. The church planter must establish a system by which new believers are exposed to vast amounts of the Word of God. The planter must also challenge the new believers to obey all they hear and learn from the Word. Maturity as a believer is defined by obedience, not by time. Put simply, a mature Christian obeys Christ.

God causes church planting to happen. The church planter puts into place all the elements of church planting that God blesses and uses to start the church. We are God's partners in the effort to take the gospel to the ends of the world. When we do our job, God brings forth fruit beyond anything we could do on our own.

#### REFLECT #2

1. In what ways will your cross-cultural ministry contribute toward the goal of church planting?
2. Why do you think it is important not to neglect the part the Great Commission which states, "teach them to obey everything I have commanded?"
3. Which of the ingredients in the recipe for church planting will be a struggle for you to implement and why?

## DEFINING CHURCH

Before we enter into any further discussion on the issue of CPMs, perhaps we should pause to ponder the question **"What is church?"**

The church is both universal and local. The universal Church is the global and eternal body of Christ – all those united under the lordship of Christ.

A simple definition for the local church is *A local group of baptized believers in the Lord Jesus Christ who gather regularly for worship, nurture, and fellowship; and who depart the gathering endeavoring to obey all the commands of the Lord Jesus Christ.*

When we begin talking about planting churches, it is important for us to pause and ask the question – "What type of church are we to plant?" Our temptation is to respond to that question with the answer: "MY kind of church." Many well-meaning cross-cultural workers have squelched the potential of a CPM among an unreached people by insisting that the church that is planted in that culture be a copy of their home church.

There is only one good answer to the question "What type of church are we to plant?" We are to plant a church the way God has described it. We must obtain the blueprints for that church directly from Scripture. We have no right to expect anything more than what God has prescribed as church. Moreover, we should also question some of the negligence in our own practice of church.

Read the following Scripture passages and compare the Lord's instruction in Scripture to your own Western practices.

## CHURCH PLANTING MOVEMENTS

- John 20:21-23
- Philippians 2:1-11
- 1 Corinthians 9:19-23
- Matthew 23:8-12

In order to remain true to a biblical model of church, we must constantly ask ourselves the question, “What is essential for church?” An honest answer to that question would have little to do with buildings, printed orders of worship, musical style, order of events, types of seating, or any other external factors. It would have much more to do with attitudes, expressions of love, exercising of gifts, elements, Bible study with application, and sincerity of worship. We often confuse our preferences regarding church with essentials for church.

The goal of church planting is simplicity. The simpler church is, the more reproducible it is. The goals should not be to encourage forms of worship expression, location or practices that make us feel at home. The goal is to form communities of God-seeking believers whose expressions of worship are so indigenous to their own culture that their life transformation can and will be translated to the people they live among. What is essential for church? Only what God says is essential in His Word.

### REFLECT #3

According to the four Scripture passage above, list some of the essentials for church.

## CRITICAL ELEMENTS FOR CHURCH PLANTING MOVEMENTS

Read the following passages and reflect on why each element is essential in seeing people come to faith and the birthing of faith communities.

PANORAMA

Key Terms:	Passages:	Elements:
Prayer	Luke 10:1-2 Acts 12:5-17 Ephesians 3:14-21 Ephesians 6:18-20 Colossians 1:3-8 Colossians 4:2-6 1 Timothy 2:1-6	<b>Prayer</b> is the starting point for all ministry. Know the mind of God and join Him in His work.
Scripture	1 Timothy 4:11-16 John 5:31-47 Luke 24:13-32 Acts 17:1-15	<b>Scripture</b> is foundational and the source of all teaching and preaching.  Use this model: Scripture–Principle–Practice–Biblical Case Study–Global Case Study–Local Training and Implementation
Focus on Households/”Families”	Acts 10:1ff Acts 16:13-15 Acts 16:16-40 Acts 18:1-11	Focus on <b>households</b> /'families', not individuals. Households include non-related people living together as a family
Make Disciples	Matthew 28:16-20 Matthew 16:13-28 2 Timothy 2:1-7, 14-15, 22-26 1 Corinthians 4:9-17	Make <b>disciples</b> , not converts. Converts focus on religion. Disciples focus on Jesus.
Teach Obedience	Matthew 28:16-20 Matthew 23:1-15 Matthew 7:24-27 Romans 15:14-22	Teach <b>obedience</b> to the Word, not doctrine. Doctrine is our church's teaching from the Bible. It may be highly interpretive, and may not consider the full counsel of the Bible.
Access Ministries	1 Thessalonians 2:1-12 Acts 20:32-35 Acts 18:3 1 Peter 2:9-12 Acts 10:30-38 John 4:47-53	<b>Access Ministries</b> open the door for church planting and lead to community transformation. Ministry should precede evangelism and evangelism should be the end result of ministry. Timing is important and necessary.
Plan and Be Intentional	Proverbs 29:18 (KJV; Message) James 4:13-17 Romans 15:23-29 Isaiah 14:24, 26-27	<b>Plan</b> your work and work your plan. Be intentional in access ministry, prayer, scripture, appropriate evangelism, and church planting.
Person of Peace	Luke 10:1-11 Matthew 10:5-16 Acts 10:1ff Acts 18:1-7	Start with the <b>Person</b> of Peace or an existing relationship that will permit a discovery Bible study or witness.
Appropriate Evangelism	John 4:4-26, 39-42 1 Corinthians 9:19-23 Acts 17:16-34 Acts 26:1-29	<b>Evangelism</b> is an intentional calling to a family to study the Word of God in order to move from not knowing God to falling in love with Him through Jesus Christ. The primary method used is the Discovery Bible Study in relationship with maturing believers. This makes disciples, not converts.
Communities of Believers (church)	Ephesians 2:13-22 Colossians 1:9-23 1 Chronicles 16:8-36 Acts 2:42-47	Form new believers into minimum practice groups that will become <b>communities of believers</b> (churches) who transform communities.

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<p><b>Reaching Out</b> (Missions)</p>	<p>Matthew 28:16-20 Acts 1:8 1 Chronicles 16:8-36 Acts 2:42-47</p>	<p><b>Reaching Out</b> to all segments of society becomes a part of the group DNA as a result of obedience to the Great Commission (missions).</p>
<p><b>Reproducing</b></p>	<p>2 Timothy 2:2 Colossians 1:3-8 Ephesians 4:11-16 1 Corinthians 3:10-17</p>	<p><b>Reproducing</b> disciples, leaders, groups, and churches become a part of the group DNA.</p>
<p><b>Inside Leaders</b></p>	<p>Acts 14:21-23 Acts 20:17-38 1 Timothy 3:1-15 1 Timothy 4:11-16</p>	<p>Keep all things reproducible by <b>inside leaders</b> and directed/led by inside leaders.</p>
<p><b>Authority &amp; Holy Spirit</b></p>	<p>John 16:7-15 2 Timothy 3:16 2 Peter 1:20-21 Hebrews 4:12 Hebrews 5:12-14 Ephesians 6:17</p>	<p><b>Authority</b> of Scripture and the <b>Holy Spirit</b> are all that is needed to start. Church planting is an act of God through His Spirit and His people who are obedient to the Word and the Spirit.</p>
<p><b>Persecution</b></p>	<p>Matthew 5:10-12, 43-48 1 Peter 4:12-19 Luke 21:12-19 Hebrews 10:32-39</p>	<p><b>Persecution</b> is part of being a Christian</p>
<p><b>Educating/ Teaching/ Training/ Coaching/ Equipping/ Mentoring</b></p>	<p>Acts 8:26-40 Titus 2:11-3 Titus 2:3-5 Ephesians 4:11-16 2 Timothy 2:2 Acts 20:18-21, 34-35</p>	<p>Discipleship and <b>leadership education</b>/training are “on the job,” continuous, and occur primarily through mentoring. This builds communities that hold each other accountable for obedience to the Word of God. Education increases knowledge. Training increases skill sets primarily through coaching. Equipping increases capacity through mentoring relationships.</p>
<p><b>Outside Leaders</b></p>	<p>Acts 20:13-38 Titus 1:4-5 1 Timothy 1:3-7</p>	<p>Outside leaders model, equip, watch, and leave. Outside leaders introduce new concepts that are contextualized by inside leaders.</p>
<p><b>Self-supporting</b></p>	<p>1 Corinthians 9:12, 17 Acts 20:32-35 Genesis 47:13-26 Matthew 21:33-42 1 Peter 2:4-12</p>	<p>Self-supporting, local leaders start and sustain all work – including groups, fellowships, and churches. Self-supporting may mean the worker has a job or business. This improves access and breaks down the barriers between clergy and laity.</p>
<p><b>Redeem Local Culture</b> (Embrace the Local Culture)</p>	<p>Philippians 2:5-11 Acts 19:11-20 – burned what could not be redeemed Acts 17:22-23 1 Corinthians 9:19-23</p>	<p>Do not import external culture, but redeem local culture by embracing all you biblically can in a culture and transforming and redeeming the rest.</p>
<p><b>Spiritual Conflict/ Warfare</b></p>	<p>Ephesians 6:1-20 2 Corinthians 10:3-6 2 Kings 6:8-18</p>	<p>In areas where the gospel has never been preached, or in areas where traditional religions have reigned for a significant amount of time, it is not unusual to find those engaging in CPM activities confronted by spiritual conflicts that range from annoying to life-threatening.</p> <p>Living in obedience is the best preparation for spiritual warfare.</p> <p>One does not have to seek out spiritual warfare when planting churches. It will find the one doing the church planting.</p>

Group Process	Groups and communities learn more quickly, remember more things, and replicate more quickly; and often when correctly led, protect against heresy and bad leadership.
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**REFLECT #4**  
 1. Which of the elements in the Critical Elements for Church Planting chart is surprising to you?  
 2. Which of the elements have you practiced in your own witness?  
 3. Which of the verses above were most striking to you?

## CHURCH PLANTING ESSENTIALS – THE GROUP PROCESS IN CULTURAL CONTEXT

It is difficult for you and me as Westerners to understand the importance of group process in the CPM. We are from cultures that encourage and herald individuality; thus, we view the need of other cultures to belong and process as a group as a deficiency or weakness. We must, however, recognize that we are a minority in the world on issues of “group think.” Like Paul, we must understand the value of seeing matters from another perspective in order to do effective ministry, evangelism, and church planting among unreached people groups.

An essential skill set for church planters is the ability to form, develop and equip groups. It is through groups that churches are established, maintained and replicated. Engaging, understanding and obeying Scripture is best done through a group process. Groups, when established properly, are self-correcting and minimize syncretism or heresy. It is understood that all new groups have problems, but the Holy Spirit will work to correct these problems if we have established a context in which He can speak. It is believed this context is a group who studies the Word of God together and holds each other accountable for obeying the Word of God.

Groups need to be trained in the group process. It is my experience that many leaders in church planting do not understand the group process and cannot train a group in the process.

It must be understood that the only material a group will engage is the Bible. If other materials are used in the initial stages of becoming and developing a church, then the group will rely on outside leadership and will not become self-correcting or self-replicating. The rationale for this comes from John 6:44-45: “No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me.”

*GROUPS, WHEN ESTABLISHED PROPERLY, ARE SELF-CORRECTING AND MINIMIZE SYNCRETISM OR HERESY.*

Groups must listen to and learn from God, not outside leaders. When they do listen to and learn from God, they come to Christ. The only way I know to learn from God is to study and apply His Word, the Bible. It is by the power of the Holy Spirit that the Bible is understood and obeyed. This process is best when done in groups.

Groups that will become self-correcting and self-replicating must be led by inside leaders. If

the outsider leads the group in person or through books or materials other than the Word of God, then the group will look to the outsider for explanation and verification of all lessons learned. The group will learn that it requires an outsider to understand the Word of God, lead new groups and start more groups. Teaching methodologies, instead of discovery methodologies, often leads to dependence on outside leaders.

The moment a group is established the outside leader must begin the process of equipping the group to lead itself. The outside leader becomes the coach for the inside leaders. This happens the first week. Non-believers can lead groups if they are facilitating a group discovery process rather than teaching lessons from the Bible. I would not want a lost person to teach the Bible, but a lost person can lead a group in discovering what the Bible says. The outside leader can coach the group to ask the right questions in an inductive Bible study discovery process. The outside leader monitors the process until it is functioning properly. The outside leader also maintains an on-going mentoring relationship with the leaders who emerge from the group.

In the group process, inside leaders are trained to deal only with the text at hand. During the first year or so, this text is selected for its clarity and simplicity. What does the Scripture tell us about God, man, sin, redemption, grace, fellowship, and good works? How do we obey what has been discovered in our Bible study? How can we tell our family, friends, and neighbors about what we have learned about God?

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*CHURCH PLANTING IS GOD'S  
ACTIVITY. OUR JOB IS TO INTRODUCE  
HIM TO OTHERS AND TO ALLOW HIM  
TO DO HIS THING.*

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From the first day of entry into the group, the members of the group are encouraged to discuss the stories or passages studied from the Word of God. In security-sensitive areas, this process uses the chronological storytelling approach. In other circumstances, an oral Bible or audio Bible may be used. The point is to get the group to process

the material together and develop a group understanding of the meaning and then share what they have learned with their community. Again, in security sensitive areas, form and methodology matter. I do not believe secrecy should be a part of the process.

Teach and encourage the inside leaders to talk about what they have learned about God. Help them to share in appropriate ways the lessons they are learning with the community. Secrecy builds distrust and suspicion. Openness about what one is learning creates dialogue and trust. Again, how one shares with the community is important.

We train our friends and inside leaders to simply state, "I learned something interesting about God, today." Then they wait until they are asked about what they have learned.

This gives them permission to share. In the inductive Bible study process, they have been trained to put the Word of God into their own words for sharing with others outside the group. They practice their own words within the group to make sure they have not changed the meaning. This makes the sharing more natural and ensures that the one doing the sharing understands what is being shared.

I cannot stress enough how important the group process is to church planting that self-replicates. Personal evangelism models rely on individuals winning, teaching and training individuals. This requires a teaching methodology because none of us want to see lost people

teaching the Bible. Personal evangelism models do not easily lead to self-replication. When is a person qualified to teach the Bible?

Small group discovery models can replicate, because they do not depend on a teacher but on mentors who equip the group to discover for themselves the simple truths of the Word of God, implement these truths in their own lives, and share these truths with their communities.

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*SMALL GROUP DISCOVERY MODELS  
CAN REPLICATE BECAUSE THEY DO  
NOT DEPEND ON A TEACHER...*

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Training a group to ask the right questions is not difficult, and is easily replicated. However, depending on the Holy Spirit to do His work is an act of faith many find difficult to practice.

Church planting is God's activity. Our job is to introduce Him to others and to allow Him to do His thing. The best way I know to do this is to get groups to study selected passages from the Bible and to discover for themselves what God wants them to know, listening to God for themselves. When they do this, they are drawn to Christ and churches are established.

In my experience, the best way to start churches is to learn how to do self-lead groups who discover the Word of God, discuss what it means, and endeavor to obey what is learned. You may select the passages of Scripture in the beginning, but soon they will be ranging far and wide through the Word of God and struggling on their own to obey it.

### IS THE CPM CONCEPT A FAD?

CPM has become something of a buzz word in missions. Many people use the term "CPM" to describe or justify what they are doing, but, on closer examination, I find many groups who use this term are simply applying it to what they have always done. CPM is not a method! It is an observation of results. In my experience, CPM is the result of obedience-based discipleship that sees disciples reproducing disciples, leaders reproducing leaders and churches reproducing churches. If this is not happening, it is not a CPM.

True CPM methodology is about being disciplined in education, training, and mentoring to obey all the commands of Jesus, regardless of consequences. The results are not quick. They only appear to be quick because of exponential growth. When one is truly engaged in the process that leads to observable CPMs, then one is spending years investing in leaders. The typical investment timeline is two to four years. Through obedience to make disciples and teach them to obey, we are seeing the replication process produce as many as five more leaders. Each leader is investing two to four years in other leaders, who invest two to four years in other leaders, and so the pattern continues. The apparent result is explosive growth that does not seem to take much time and energy, but appearances are misleading.

CPMs are extremely time and energy intensive. Leaders invest a major portion of their time in equipping other leaders. Churches invest in starting more groups that will become churches as they obey the teachings of Christ and begin to fulfill the nature and functions of church, teaching others to do the same.

There were no visible or measurable results the first four years of my ministry among a very resistant unreached people group. My mission organization was ready to discipline me for

## CHURCH PLANTING MOVEMENTS

failure to do my job. But during those years I was equipping five leaders. These five leaders began to equip twenty-five more leaders, who in turned equipped hundreds of other leaders.

A few churches became more churches as leaders were equipped and trained to obey all the commands of Christ. More churches became hundreds of churches as the leadership equipping process continued. Every leader has years invested in him or her by other leaders – nothing is quick. It only appears to be quick because more and more leaders are being produced in obedience to the command of Christ to “*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.*” Matthew 28:19-20.

So, CPM’s rapid multiplication really isn’t rapid. We go slow in order to go fast. We invest extensively in one in order to reach and train many. Our goal is to add at least two new leaders to our mentoring process each year and to equip the new leaders to do the same every year. As leaders multiply, churches grow and multiply.

If you really want to have CPMs anywhere in the world, invest in teaching, training, and mentoring leaders to obey all the commands of Christ. If you want to evaluate a so-called CPM, examine the discipleship and leadership equipping process. Real and lasting CPMs invest heavily in leadership and training. CPMs are a result, not a cause.

### REFLECT #5

1. Write a definition for the term “church planting movements.”
2. What are you doing to reproduce disciples?
3. What are you doing to reproduce leaders?
4. What are you doing to reproduce groups among lost people and churches?

## BIBLICAL EXAMPLES OF CHURCH PLANTING MOVEMENTS

Jesus is the best example of obedience that reproduces obedient disciples. Jesus made it clear that being His disciple is not easy. In Luke 9:23-24 he said to his listeners: “*And he said to all, If anyone would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will save it.*” In Luke 14:27 he states, “*Whoever does not bear his own cross and come after me cannot be my disciple.*” Our cross is not a wayward son, obnoxious spouse, physical infirmity, or any other personal problem. To carry the cross is a willful choice to take up an instrument of death. The impact of these statements is that those who want to be disciples of Jesus must be committed and ready to die, just as Jesus died – on the cross. The commitment to follow Christ is not only a commitment to die to self but also a commitment to be prepared to die for Christ and the world for which He died.

In the Great Commission, Jesus commanded us to teach disciples to obey. In Matthew 28:18-20, Jesus said, “*All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the*



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*very end of the age.*” In reality, most of us have been teaching knowledge, not obedience. Most people already know what they are supposed to do, but they choose not to do it.

Jesus equated “obedience” to “love” in the Gospel of John, and John restated the principle in his Epistle of 1 John – *“If you love me, you will keep my commandments”*.

Other statements from Jesus about obedience in the lives of the disciples are:

*“Whoever has my commandments and keeps them, he it is who loves me.”* John 14:21

*“Whoever does not love me does not keep my words.”* John 14:24

*“For this is the love of God, that we keep his commandments. And his commandments are not burdensome. For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith.”* 1 John 5:3-4

It is clear from the words of Jesus and the writings of John that there can be no love for Christ without obedience to Christ. We can sing all the love songs to Christ we can write, we can sing all the worship songs ever written, and we can proclaim to all that we love Christ, but these songs and statements are meaningless and hypocritical if we are not obedient to Christ in our lives. Our words and feelings do not define our love. It is our actions, our obedience to Christ that defines our love for Christ.

### REFLECT #6

1. How do you practice a pattern of obedience-based discipleship?
2. What is the difference between obedience-based discipleship and knowledge-based discipleship? How have you seen this in your life?
3. Have you been guilty of “loving” God without obeying Him? How? How did or can this change?

## EXAMPLES TO FOLLOW

### Example 1: A Close-up Look at the Origins of a Movement

*(This story is based on fact, but names and details have been changed.)*

Old Wang winced in pain as the creaking bus bounced along the dirt road. His broken ribs were excruciating but he was better off than his co-worker Cai Wen. He looked at Cai, weak from blood loss, who had his eyes closed and was cradling his broken arm. The ten-hour trip would seem much longer but Wang was not eager to get home. He would have to face Little Wang’s wife, Liang, and her ten-year-old son. He wondered how he would break the news to her that her husband had been killed by an angry mob of Zhou people the evening before. He could still hear the accusations: “The spirits of the Liuzhou Mountains rule our land. You Chinese dogs have only been here five hundred years and you know nothing. You have stolen our land and now you wish to steal our gods as well. You will pay for this!” The mob had then beaten Old Wang and his companions with sticks and farm implements. A particularly fierce young man had continued to beat Little Wang. When the crowd dispersed, Little Wang did not move. He had paid the ultimate price. He and his family had only been believers for five months.

When Old Wang and Cai returned and had seen a doctor, they began to arrange with the

other church members to help Liang with the farm and arrange for some help in providing some meat and eggs. The following Sunday the church determined to send Old Wang and Cai Wen back to the Zhou village to evangelize again. There were no churches in the entire county. There were no Zhou churches to tell them the good news. Someone had to take the message of salvation to them. The church grew strangely silent when the newly widowed Liang requested to accompany Old Wang and Cai Wen on their return trip. They worshipped for hours that day, praying fervently for the trip and for the salvation of the Zhou villagers. The other house churches in the county were also notified to pray and fast for the first three days of the evangelistic effort to the village.

When the threesome arrived in the Zhou village it was evening. They slept beside a pig pen outside the village. Whether due to discomfort or busy minds, none of them slept well that night. The next morning, they went to the market. Quite soon the word had spread of their return and a mob quickly formed again and a few people began to yell threats. Old Wang felt fear sweep over him. Suddenly Liang stepped to the front and spoke up: "I am the widow of the man

you killed less than three weeks ago. My husband is not dead, however, because God had given him eternal life. Now he is living in paradise with our God. My husband came here to tell you how you could have that same eternal life. If he were here he would forgive you for what you did. I forgive you as well. I can forgive you because God has forgiven me. If you would like to hear more about this God then meet us under the big tree outside of town this evening." The crowd grew suddenly quiet and gradually broke up.

That day Old Wang instructed Liang as to what she should teach that night. Most of the village gathered under the big tree to listen to her. Each day Old Wang and Cai Wen prepared her to lead the teaching. They helped to answer questions from the large crowd which gathered each evening to hear more about the Almighty creator God who sent His Son to save all peoples, the Son who willingly died that the Zhou people might live forever. After a week and a half, a large number of the villagers decided to follow this God. Old Wang stayed behind to baptize them and to teach them how to serve God while Cai Wen accompanied Liang back home.

Two months later Old Wang returned home with two leaders and a young man from the new Zhou church. During the Sunday worship, the two Zhou leaders brought their greetings and expressed their appreciation. Then the young man stood up to speak. "I am the man who murdered Little Wang. The Lord has graciously forgiven me and I ask for your forgiveness as well. I, and our entire church owe an eternal debt of gratitude to Little Wang and Liang for bringing us the message of life. We want to give this love offering to help support Liang and we wish to pledge monthly support of 50 Rmb. This is the least we can do to show our appreciation."

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*SUDDENLY LIANG STEPPED TO THE FRONT AND SPOKE UP: "I AM THE WIDOW OF THE MAN YOU KILLED LESS THAN THREE WEEKS AGO..."*

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Four months later, word came from the Zhou church that they had planted another Zhou church, two mountains over in the same county. When he heard this news Old Wang silently

mused over the truth of the hymn that Liang had recently written. It said, “It is through difficulty and suffering that we must follow. Our Lord has prepared the way, and it leads to glory. He is glorified in our obedience, so take courage. He will be glorified in all the earth, and we will be glorified in Him.”

**Example 2: Description of a Movement – Train All Believers as Trainers**

Below you will find a description of the training methods one missionary is using to encourage all believers among his people group to become trainers themselves.

Four years ago, a missionary began aggressively training every willing local Christian in more obedient spiritual living. This training included how to effectively share their faith person to person, how to immediately follow-up with new believers, and how to initiate reproducing groups which often became churches. Training, encouraging, and holding existing and new Christians accountable to become trainers of trainers has characterized this CPM.

The missionary’s vision was for every person in this area to have the opportunity to be saved. Although encouraged by the number responding to the gospel, the missionary was consumed with the enormity of the unsaved population. It was this gap between the present reality of lostness and his vision that all have the opportunity to be saved that drove and is now driving this movement.

The methodology initially employed was simple, and it is now constantly being refined for better execution. The missionary exercises extreme discipline and focus, not putting inordinate effort into activities that do not contribute directly to witnessing or training multiplying generations of trainers. He spends most of his day, week and month doing the following:

- Praying
- Witnessing to the lost
- Training every believer (new or pre-existing) to: witness (typically five people every week), train new believers to do the same, gather new believers into churches, and become a mature trainer of multiplying generations of trainers

The missionary provides comprehensive, reproducible training. This enables Christians to witness effectively, train new believers and pass on a process that leads to multiple reproducing generations of new believers and new churches.

In a typical month, the missionary conducts 15-30 training sessions that range from one to three hours in length. Some of these groups have as few as three or four individuals, but typically there are 20-50. The missionary holds a high standard of accountability and gives priority to those who are willing to do what they have learned, faithfully complete their training, and go on to train others. The missionary models by example, putting into practice the applications of each training session. Each week, trainees practice principles of II Timothy 2:2 to pass on what they have learned to others in their own groups. A CPM assessment team who evaluated this movement found that 20% of existing Christians were obedient to immediately initiate multiplying chains. Among new believers, the percentages were higher.

The missionary in this movement continues to train weekly or bi-weekly, sometimes for as long as one or two years, as he “Models, Assists, Watches and Leaves” (MAWL) an ever-

increasing number of CPM streams. These usually reach three or four generations of new believers and new churches before he transitions out of regular weekly or bi-weekly contact. The missionary continually initiates new streams.

Some new believers, gifted and obedient in training, become “Big Trainers.” The evaluation team interviewed a number of these, all self-supported. Most were training from four to eight times a week. Some of these trainers spend three to four hours per evening traveling to a place, conducting training and then returning home. Generally, they train those they lead to the Lord as well as oversee and give ongoing training to those obedient trainers who are in their stream of churches. One man, an old farmer who had been led to the Lord decades earlier, had not led anyone to the Lord or trained anyone until trained by the missionary in November 2000.

Since then, he has become a “Big Trainer” in one rural county and is responsible for ten generations of churches that he can count. He admitted to the evaluation team that there were many more and that it was impossible to count them all. In his county, many sources reported that currently there are approximately 2,000 persons coming to Christ per month. The assessment team met many of the trainers responsible for this growth and sat in a room with four identifiable generations of church leaders that had come from his witness and training.

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*...URBAN STREAMS OF THE  
MOVEMENT JUMPED FROM  
NEIGHBORHOOD TO  
NEIGHBORHOOD AND FACTORY TO  
FACTORY...*

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Typically, a new believer is equipped, trained, empowered, and held accountable to witness to relatives, neighbors and close friends immediately after coming to faith. The team heard multiple testimonies from those who, within the first month of believing, had led a spouse, relative or friend to faith. New believers, both rural and urban, are taught to train and

follow-up with those they lead to Christ rather than referring new believers to others. Simple, reproducible Bible lessons are often memorized and taught to new believers. These new believers are encouraged to form into new churches.

In this CPM, urban streams of the movement jumped from neighborhood to neighborhood and factory to factory as believers changed jobs or intentionally resigned to work in factories or neighborhoods where no one knew of existing Christians. Sometimes, as factories completed contracts and closed, churches divided as believers went to new factories. In these cases, the original church was gone, but many others were started. The CPM assessment team was reminded that the training itself prepares new believers to be seeds so that when the church is scattered, whether by dangers or opportunities, new churches are planted.

“Big Trainers” require more nurture, care, and Bible knowledge. What began as two-or-three-day intensive training sessions for “Big Trainers” grew into a system of training events for “Trainers of Trainers” lasting one to four weeks. Within the past four years, the number of these big training sessions has grown to as high as thirty per month, as generations of “Big Trainers” have conducted training to pass on what they have been taught to succeeding generations. Facilities are often rented just for the duration of the training. Trainees are not paid, but they may be given Bibles to use with their own trainees or to distribute to new

training for trainers' groups. [NOTE: This has come to be known as Mid-Level Training Retreats – Mid-level trainers are trained by Big Trainers.]

### Example 3: Counting the Cost

#### Two Crucial Steps

In 2000, a cross-cultural worker began making contact with House Church (HC) leaders on the national level to find partners to plant the first “seed” churches among his target group of more than one million people. The strategy leader for the “H” people had determined that in order to get to a CPM that was sustainable and pervasive, around thirty “seed” churches must be planted in strategically centered H areas. From there, the groups would reproduce and eventually spread to 161 districts and eventually to 4800+ unreached villages. **Seeing and clarifying the steps to get to the end was the first crucial step.**

**Finding Chinese-speaking Asian partners to go unnoticed into remote areas to plant the first churches was the second crucial step.** About thirty farmers from the HC network volunteered for two years to plant the first churches in areas determined by the strategy leader. The strategy leader team trained (and continues to train) the farmers in very simple reproducible church planting skills that would lead to a CPM. All church planting principles and applications were boiled down to ten principles they could all remember.

#### Churches Are Born

In March 2001, these farmer church planters went out into various areas looking for people of peace and trying to work through their circles of influence.

By bringing whole families and clans to Christ, they were able to start churches from the beginning. Before people even came to Christ, they were given the vision of God wanting to reach all of the H through them one day. Then after salvation, they began to help them meet as very simple churches whose basic DNA was to ...

- reach all those in their village
- reach neighboring villages
- eventually go to the ends of the earth

Each H person saw his identity as both a follower of Christ and a fisher of men. Leaders from various churches in an area were encouraged to pray together once a month about where new churches needed to start. The expectation was that every H church would multiply every six months.

The church planters started the first churches and then made it their goal to help the new churches start their first church. In just a matter of months, intense persecution broke out against the church planters – most were jailed, beaten, and interrogated. By late 2001, the number of church planters was whittled down to twelve. These continued to labor in new districts knowing that their goal was only to plant the first “seed” churches and then move on. Today the number of outside church planters is only fifteen. These planters concentrate only on starting the first churches, training emerging leaders to plant the next churches, and then they move on to a new district. If a significant CPM begins, the church planters move on to new counties.

## CHURCH PLANTING MOVEMENTS

### Four Essentials

Relying upon the Holy Spirit, the church planter catalyst attempts to implement four essential elements in which CPM is **B.R.E.D.**:

1. Big vision
2. Reproducible methods
3. Expectations of obedience to Scripture
4. Death (willingness to suffer and die)

### COUNTERINTUITIVE (PARADOXICAL) ASPECTS OF CPMS

- By analyzing and learning about these real church planting movements, hopefully, you have been inspired to try to implement methods and strategies that God appears to be blessing. Below are a few more observations of effective practices others have used that may be wise to note:
- Evangelize only when and where people are ready to hear.
- Focus on the few (or one) to win many.
- Start with creation, not Christ.
- It's about lost people discovering Scripture, not preaching or teaching.
- Obedience is more important than knowledge.
- A new or inexperienced local is more effective than a highly trained or mature outsider.
- Disciple to conversion, not convert then try to make disciples.
- Prepare to spend a long time but anticipate miraculous accelerations.
- The best time for a church to plant a new church is when it is new.
- Buildings slow or kill church planting.
- Paid local leaders slow or kill church planting.
- Focus on ordinary people not professional or vocational Christians.
- Expect the hardest places to yield the greatest results.

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### READ ABOUT:

**How to Kill a Church Planting Movement** (<http://www.missionfrontiers.org/issue/article/how-to-kill-a-church-planting-movement>)

**Missionaries, Pastors, or Apostles?** (<http://www.missiology.org/mr-4-missionaries-pastors-or-apostles/>)

**Church Planting Movements: The Next Wave?** ([http://www.ijfm.org/PDFs/IJFM/21.3\\_PDFs/118\\_Garrison.pdf](http://www.ijfm.org/PDFs/IJFM/21.3_PDFs/118_Garrison.pdf))

#### REFLECT #7

1. Which of these counter-intuitives was most surprising to you? Why?
2. Which of these counter-intuitives did you already know? Why? How have you applied this knowledge?

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### SELF-AWARENESS, SURVIVAL, AND SOLUTION

As you work cross-culturally, you should start out with an overall strategy for evangelism that leads to definite church planting. This is the only adequate way to bring the gospel to many people. The strategy should be evaluated regularly at each level, and necessary adjustments should be made to ensure that evangelism leads to the establishing of local churches that continue to witness effectively to surrounding communities. This is true whether you are living in your own hometown or halfway around the world.

Such a strategy might include the following broad dimensions:

- As friendship and ministry happen, appropriate spiritual statements and actions will help identify “households of peace” that are open to further exploration of God’s good news from creation to Christ and beyond.
- Begin a process of discipling these families /groups to come to know and then fall in love with Christ. Use a process of focusing on Scripture and asking questions so they will learn from the Scripture and not from you. Ask questions so that those you are discipling can easily reproduce the method with other new groups. Some examples of “discipling” questions are:

**What are you thankful for?** (Later after they believe, this will become praise and prayer).

**Do you as a group / your neighbors have any needs?** (Later this becomes intercession).

**Is there anything this group (NOT you as an outsider) can do to help those needs?** (Later this is ministry).

**Who did you tell our last story to and how did they react?** (Accountability and evangelism).

**What did we learn about in the last story?** (If they have trouble remembering, go back over it as a group).

Then ask simple questions about the story for this session. Remember that they need to be reproducible. Questions such as, **What does this story teach us about God? About humans? What did you not understand? What did you not like in the story?**

**If this story is true, how would you have to live your life differently this week?** (This is the crucial move toward obedience – later after they believe they will be asking the question “since this is true, how will I obey it?” and the follow-up questions of whether they did obey.

**Who will you share this story with?** (Setting up immediate patterns of evangelism).

Early in the process identify the leader(s) and help them begin to take leadership very quickly as you become their coach. They can ask the questions as soon as the third or fourth meeting and you as the outsider are no longer the primary leader or teacher.

This exploratory leadership family will either stop the process or they will decide to commit their lives to Christ. At this point, you continue your discipleship process as you teach them

## CHURCH PLANTING MOVEMENTS

to love and obey God through His Scripture and the Holy Spirit in them. These obedience-based groups will begin to have a significant impact on those people around them and beyond.

Continue to develop the local leaders within the group as they become a church.

Stimulate vision and active participation of the church in establishing new daughter churches. The crux of seeing many people reached is starting churches that can start churches that can start churches and so on. This exponential growth will start slowly but have a tremendous impact eventually.

After you have finished your process model, assist and now watch (only advising if necessary). It is now time to move on and help others.

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### SESSION HIGHLIGHTS

Our job as outside gospel-bringers is to share Christ in word and deed and through the access we gain, to identify the ‘households of peace’ that will receive the Gospel. We disciple those who are attending as unbelievers to become obedience-based churches that will begin transforming their community. They will find other ‘households of peace’ so that they may start new churches. Each church must start other churches and help those daughter churches to start other churches. By the time fourth generation church-starting is happening, an amazing exponential multiplication of churches will be happening. This movement will have a much greater gospel impact through multiplication than we ever could through individual additional growth.

God is starting these movements all over the world: China, India, Sierra Leone, Central African Republic, Sudan, Ethiopia, America, Peru, the Middle East, North Africa, and in other places where God is working that have not even been realized yet!!

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### SO WHAT?

#### **Imagine**

Think about your chosen city, nation, UPG, tribe, or language group. Imagine in-depth what it might look like to see thousands of churches planted among them. What would it look like? What would the impact be?

#### **Lifestyle**

How will you be involved in finding ‘households of peace’ right now? How will you seek to begin discipling them?

#### **Missional Formation**

As a group, study the Bible passages (and related ones) concerning the 21 critical elements of CPMs – let God guide you to build your own understanding of these biblical truths. We do not recommend you do them because they “work.” We recommend you do them because they are God’s design. As a result of your obedience, God will be glorified.



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### Language and Customs

Study the Christian “language and customs” in your home culture. How are they biblical and how are they not? How do they separate people from Jesus?

Study the Christian “language and customs” in the group you will serve cross-culturally, or if there are no Christians, study the groups closest to them. How are they biblical and how are they not? How do they separate people from Jesus?

### Stretch: Life on Life

Do it – go out with some other Christ-followers and begin to put what you have learned in this session into practice.

Do not wait until you have it all figured out – just start.

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## ADDITIONAL RESOURCES FOR *CHURCH PLANTING MOVEMENTS*

Watson, David L., and Paul D. Watson. *Contagious Disciple Making: Leading Others on a Journey of Discovery*. Nashville: Thomas Nelson, 2014.

Moran, Roy. *Spent Matches: Igniting the Signal Fire for the Spiritually Dissatisfied*. Nashville: Thomas Nelson, 2015.

Garrison, David. *A Wind in the House of Islam*. Monument: WIGTake Resources, 2014.

Robertson, Patrick, and David Watson. *The Father Glorified: True Stories of God's Power Through Ordinary People*. Nashville: Thomas Nelson, 2013.

*Church Planting Movements: How God is Redeeming a Lost World* by David Garrison, <http://www.churchplantingmovements.com/>

David Watson's Blog; <http://www.davidlwatson.org/>

CPMs – What Are they? <http://www.allaboutgod.com/church-planting-movements.htm>

Church Planting Movements (Read: The Amazing Power of Doubling Groups); <http://www.joshhunt.com/mail124.htm>

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## AUTHOR

**David Watson** serves as Vice President of Global Church Planting with CityTeam Ministries in San Jose, CA. His primary responsibility is to catalyze Gospel Movements in difficult to reach cities and countries around the world. God has used the leaders David has trained to start over 40,000 churches in the past 15 years. David and his wife, Jan, have lived and worked in Hong Kong, Malaysia, South Asia, Singapore and the United States of America.

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