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**HOW PASTORS DISCIPLE TOWARDS RAPID
MULTIPLICATION TO FURTHER THE CHURCH
PLANTING MOVEMENT**

By
Ion Cheptene

A Dissertation Submitted to
the Faculty of Covenant Theological Seminary
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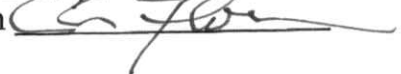
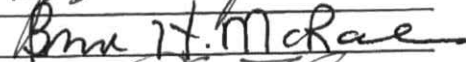
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Abstract

The purpose of this study was to explore how pastors disciple their congregations toward “rapid multiplication” to further the church planting movement. The researcher identified three main areas that are central to this process: reproducible evangelism and discipleship, reproducible church planting, and reproducible leadership. Thus, three research questions guided this study: What strategies do pastors use for rapid multiplication to further the church planting movement? What challenges do pastors face in discipling people towards rapid multiplication to further the church planting movement? How do pastors pursue leadership training towards rapid multiplication to further the church planting movement?

The researcher studied the effect of short cycle multiplicative discipleship growth, rather than simple church incremental growth, focusing on instances where the pastor utilized the CPM methodology. The study employed a qualitative design, using semi-structured interviews with nine demographically diverse pastors from five different denominations. The unit of analysis was the method used for successful discipleship multiplication, and the data was analyzed using the constant comparative method.

The findings indicated that the pastors who took the catalytic role of igniting discipleship movements modeled discipleship for their congregations not only by teaching, but by actually fulfilling the Great Commission, looking for persons of peace, initiating DBS groups with unchurched people, and creating a cascade of multigenerational discipleship. The pastors’ roles, therefore, encompassed more than simply feeding the flock and caring for the sheep, but included the initiation of church planting movements that transformed their communities.

The study provided the following conclusions relating to kingdom multiplication. Every ministry in the church needs to be evaluated to ensure it contributes to the fulfillment of the great commission. Every method has to be analyzed from the standpoint of theology, reproducibility and cultural sensitivity. The following mindset shifts are needed to overcome traditional church inertia: from traditional ministry to God ordained movements, from structure-dependency to Spirit-dependency, from teacher-centered to Bible-centered, from content-focused to obedience-focused, from communities of dependence to communities of obedience, from persuasion-based to discovery-based, from professionally driven to disciple-driven.

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Chapter One

Introduction

Before his resurrection, Jesus challenged his disciples to follow him, promising to turn them into disciple-makers. “Follow me,” Jesus said: “and I will make you fishers of men.”¹ Jesus prayed for their future disciples: “I do not ask on behalf of these alone, but for those also who believe in me through their word.”² After the resurrection, Jesus gathered his disciples in Galilee to celebrate his victory, saying: “All authority has been given to me in heaven and on earth.”³ Then Jesus commanded them to go and make disciples of all nations, baptizing them and teaching them to obey him.⁴

Every disciple of Christ can find their mission purpose and primary calling in Jesus’ commands. The main reason why Christians are still on this earth is to fulfill the great commission. Jesus commands but also promises that he will empower, oversee and direct Christians in order to multiply God’s family on this earth. Believers show their life in Christ through a lifestyle of sharing Christ. Sharing the gospel is a sign of salvation, “...if you confess with your mouth Jesus as Lord, and believe in your heart that God raised him from the dead, you will be saved.”⁵

¹ Matthew 4:19 (NASB).

² John 17:20 (NASB).

³ Matthew 28:18 (NASB).

⁴ Matthew 28:19–20 (NASB).

⁵ Romans 10:9 (NASB).

Radical author David Platt said in the foreword to Francis Chan's book *Multiply*: "From the start, God's design has been for every single disciple of Jesus to make disciples who make disciples who make disciples until the gospel spreads to all peoples."⁶ In God's plan, he makes Christians fruitful in order that they might share the resurrection's power, glory and joy, with new disciples coming to life through the message of the gospel. Those renewed by the Spirit gather in new, reproducible churches, aiming to plant churches that will plant new churches. Yet, as Rick Wood, the editor of *Mission Frontiers* stated: "Only a small percentage of church members obey Jesus by regularly sharing their faith or discipling others, even fewer plant new churches."⁷ Wood points out that becoming a disciple maker is a Christian's primary calling.

Tony Payne and Colin Marshall, authors of *The Trellis and The Vine*, describe the basic work of any Christian ministry as preaching and teaching the gospel in the power of God's Spirit, and seeing disciples make disciples as a vine work. Vine work includes the work of planting, watering, fertilizing and tending the vine. Just as a framework is needed to help a vine grow, so the church also needs some structure and support. As the church grows, the trellis also needs attention. Management, finances, infrastructure, organization, and governance all become more important and more complex as the vine grows. In this sense, good trellis workers are invaluable, and all growing ministries need them.

⁶ Francis Chan, *Multiply: Disciples Making Disciples* (Colorado Springs, CO: David C. Cook, 2012). 7.

⁷ Rick Wood, "Learning from the Mission Field How to Plant Churches," MissionFrontiers.org, <http://www.missionfrontiers.org/issue/article/learning-from-the-mission-field-how-to-plant-churches> (accessed August 29, 2013).

Payne and Marshall argue that problems arise when the trellis work takes over the vine work. Churches dedicate much time and effort to committees, structures, programs, activities and fundraising efforts, but few work to grow the vine. If the vine-growing work happens only in the regular Sunday service and only by the pastor as he preaches his sermon, then such a church is unlikely to multiply God's kingdom. Instead of a church filled with life and joy in Christ and Christians who make disciples, the church might have a worn-out pastor with demanding parishioners. Payne and Marshall described such a church:

The pastor keeps working away manfully, feeling overworked, under-appreciated and a little discouraged that his faithful vine work each Sunday doesn't seem to bear much fruit. In fact, he often feels he would like to do more, but the sad truth is the most of the trellis work also seems to fall to him to organize roster, property and building issues, committees, finances, budget, overseeing the church office, planning and running events. There's just no time.⁸

Wood also points out that many programs and projects only keep church leadership busy and make pastors overloaded and tired. He said:

We have succeeded in putting on a great show and developing programs that attract people to our churches. In the process we have put an unbearable burden on our pastors to do nearly all the ministry while failing to activate the laity. As a result many pastors are skating on the edge of burnout, while the majority of church members do not see that God has any other role for them except as spectators.

Tom Nelson of Denton Bible Church in Texas summarized the concern when he noted: "If we as a church succeed in every area, but fail to make disciples who can spiritually multiply, then ultimately we have failed. Yet if we fail in every other area, but

⁸ Colin Marshall and Tony Payne, *The Trellis And The Vine: The Ministry Mind-Shift That Changes Everything* (Kingsford NSW, Australia: Matthias Media, 2009), 9, https://www.wtsbooks.com/common/pdf_links/9781921441585.pdf (accessed August 15, 2013).

succeed in spiritual multiplication, then ultimately we have succeeded.”⁹ Nelson highlights why Jesus calls the great commission, “great.” It forms the backbone of the church’s existence.

Marshall suggests reevaluating all church ministries and shifting from a system that runs programs and events to a system that grows and trains people to share their faith and disciple their friends. Marshall believes that the church must change from ordained pastors ministering to lay leadership discipling, and he believes that the proclamation of the gospel is the duty of any disciple of Christ. Marshall also promotes gospel growth instead of church growth.

David J. Hesselgrave, professor at Trinity Evangelical Divinity School, argues that the main reason first century ministry succeeded was because the church prioritized the word of God and planting churches. Hesselgrave notes, “They considered the preaching of the gospel and the establishment of churches as their primary task.”¹⁰

Donald McGavran, a well-known missiologist and the founding dean of the School of World Mission at Fuller Theological Seminary in Pasadena, California, defines the church’s mission as “an enterprise devoted to proclaiming the good news of Christ and persuading men to become disciples who make disciples and dependable members of his church.”¹¹

⁹ Rick Wood, “A Discipleship Revolution: The Key To Discipling All Peoples,” MissionFrontier.org, <http://www.missionfrontiers.org/issue/article/a-discipleship-revolution> (accessed September 23, 2013).

¹⁰ David J. Hesselgrave, *Planting Churches Cross-Culturally: North America and Beyond* (Grand Rapids, MI: Baker Academic, 2000), 24.

¹¹ Donald A. McGavran, *Understanding Church Growth*, 3rd ed. (Grand Rapids, MI: Eerdmans, 1990), 34.

If God calls every church to make disciples and plant churches, what role should pastors have in teaching their congregants to become disciple-makers? How will pastors take discipleship outside the church's walls and disciple non-believers from all nations? How will pastors become oriented toward planting new churches? Finally, and most importantly, how will pastors keep the atmosphere of grace that protects their churches from becoming motivated by guilt and duty?

Sharing Jesus Christ with others is not a religious obligation or duty, and Christians should not feel guilt when they do not see immediate results. Francis Chan, author of *Multiply*, describes how all ministry has to come from one motivation, love. He argues: "It all comes down to love. But don't get the impression that following Jesus is all about joyless sacrifice. More than anything else, following Jesus boils down to two commands, which He said were the most important commandments in the Old Testament Law: love God and love your neighbor."¹²

For the sake of simplicity, the researcher will focus this study on three areas of church efforts towards multiplication: reproducible evangelism and discipleship, reproducible churches, and reproducible leadership.

Reproducible Evangelism and Discipleship

Bill Hull, author of *The Disciple-Making Pastor*, argues that evangelism cannot be separated from discipleship. Often, Christians believe that evangelism is about sharing the gospel to win people to Christ while discipleship is about teaching converts how to mature into disciples. However, any attempt to divorce evangelism and discipleship will turn the great commission into an empty theory with devastating consequences for the

¹² Chan, 21.

church. As Hull stated:

The Great Commission has been worshiped, but not obeyed. The church has tried to get world evangelization without disciple making. The impetuosity of human nature and cultural pressure to get quick results have caused pastors to take every shortcut. Shortcuts don't work; most of the time we end up starting over again. Only one road leads to world evangelism: disciple making.¹³

The great commission clearly directs discipleship outside of the church. Jesus commands, "Go and make disciples from all the nations."¹⁴ After baptizing them, Jesus commanded his disciples to teach his followers to obey the command of going and making other disciples. Instead of obeying this mandate to go outside the circle of believers and make new disciples, the church today often focuses its discipleship effort inside the church. The church is like in a fishermen's club, where fishermen teach other fishermen to fish, and then those students in turn teach others to fish, but no one goes fishing. As the successful musician, pastor, and author David McGee emphasized: "We should be more concerned with reaching the lost than pampering the saved."¹⁵

Nathan Creitz, a church planter from Boston, argues that making disciples who make disciples (DMD) is the responsibility and privilege of every follower of Christ:

The seminary student might be studying Greek and translating passages of Scripture for the sake of making disciples. A musician might do her best to learn the guitar and play it well for God's glory but she must also make DMDs. In the same way, a business person or a stay-at-home mom or a

¹³ Bill Hull, *The Disciple-Making Pastor: Leading Others on the Journey of Faith* (Grand Rapids, MI: Baker Books, 2007), 27.

¹⁴ Matthew 28:19–20.

¹⁵ David McGee, "David McGee Quotes," Goodreads.com, http://www.goodreads.com/author/quotes/35958.David_McGee (accessed July 16, 2013).

consultant must also be involved in making DMDs if they desire to follow Jesus.¹⁶

If making disciples and multiplying healthy, reproducible churches is the believer's primary goal, then Christians have to view everything else as secondary, asserts Hesselgrave. Any social ministry of the church can be applauded, but it must not derail the church from its primary ministry:

Some had allowed the missionary enterprise to metamorphose into a vast program of social concern well calculated to ameliorate human ills, but not to effect the spiritual redemption without which men and women will be poorer in this life and in the life to come. Some, on the other hand, had gained a few converts and then, spending all their efforts in perfecting them, failed to reach out to new populations.¹⁷

In *The Disciple-making Pastor: Leading Others on the Journey of Faith*, Bill Hull expresses his concern that most churches, especially in the West, are growing by transfer and not by healthy discipleship. The gospel's reproducing power is not visible in the majority of churches. Quoting a 1980 Gallup poll, Hull points to the real issue: "Out of 22 million churchgoing evangelicals, only 7% had taken any evangelistic training and only 2% had introduced another person to Jesus Christ. How would you like to march into battle with only 7% of your troops trained and only 2% with combat experience?"¹⁸ Hull finds this issue's root in shepherds who lost the main focus of their calling – to direct their parishioners towards a lifestyle of sharing Christ. Marshall says that even godly, faithful pastors are confused, especially about how Christian ministry appears in

¹⁶ Nathan Creitz, "Are You Making 'Disciple-Making Disciples?,'" ChurchLeaders.com, <http://www.churchleaders.com/pastors/pastor-how-to/156423-nathan-creitz-making-disciple-making-disciples.html> (accessed July 16, 2013).

¹⁷ Hesselgrave, 41.

¹⁸ Hull, 24.

the Bible verses what Christian ministry has become in the particular tradition or denomination in which they serve. He states:

We are all captive to our tradition and influenced by them more than we realize. And the effect of tradition and long practice is not always that some terrible error becomes entrenched; more often it is that our focus shifts away from our main task and agenda, which is disciple-making. We become so used to doing things one way, that important elements are neglected and forgotten, to our cost. We become imbalanced, and then wonder why we go in circles.¹⁹

Intentional discipleship involves intrusion into people's private lives, with the constant reminder that Christians must leave their comfort zones and follow Jesus' command to "Go and make disciples from all the nations."²⁰ Following Jesus means a radical Christianity.

David Platt also expressed his concern, saying: "We have subtly and tragically taken the costly command of Christ to go, baptize, and teach all nations and mutated it into a comfortable call for Christians to come, be baptized, and listen in one location."²¹

Mike Shipman, a Church Planting Movement (CPM) trainer who serves with the Southern Baptist International Mission Board in Southeast Asia, goes even further, stating that beyond witnessing, each believer should lead people to faith and initiate the discipleship process. He explains: "Calling the pastor to lead people to faith or simply inviting them to evangelistic events not only stunts the growth of the witness, it insures that all new believers will 'call the pastor' instead of becoming fully functioning spiritual

¹⁹ Marshall and Payne, 16.

²⁰ Matthew 28:19–20 (NASB).

²¹ Chan, iii.

adults. In other words, it sets the stage for the ‘Come-mission.’”²² Shipman’s argues that when pastors preach before their congregants, Sunday after Sunday, they create an atmosphere that encourages spectators rather than active disciple multipliers.

Bryan Jay, a former pastor from Asheville, North Carolina and now a missionary in Moscow, Russia, emphasizes that Christians must share a biblical, understandable and reproducible message. He says:

The principle of “reproducibility,” as it is usually presented, states that in missions, we should evangelize, disciple believers, and plant churches in such a way that the methods and practices we are using to do the work can be easily reproduced by those within the culture we are trying to reach. The power of reproducibility lies not in the ministry methods or practices used, but in the divine life that is at work in God’s people as the kingdom of God grows.²³

Bryan emphasizes how the gospel’s power lies in its simplicity and reproducibility.

Planting Reproducible Churches

Considering biblical passages which emphasize the great commission, such as Matthew 28:19-20, Mark 16:15, Luke 24:46-48, and Acts, any evangelistic and discipleship efforts must plant new churches. Members of newly planted churches need to conform to the likeness of the Lord and Savior. These believers should reproduce others in Christ’s likeness and promote a loving environment for their new community of faith. The final goal for planting churches is God’s glorification.

²² Mike Shipman, “What’s Missing in Our Great ‘Come-Mission?’ The Role of Reproducing Evangelism, Disciple-Making and Church Planting for Ordinary Believers,” MissionFrontiers.org, <http://www.missionfrontiers.org/issue/article/whats-missing-in-our-great-come-mission> (accessed July 15, 2013).

²³ Bryan Jay, “The Reproducibility Principle Reconsidered,” The Gospel for Christians.com, <http://www.gospelforchristians.com/2010/the-reproducibility-principle-reconsidered/> (accessed July 15, 2013).

Jim Putman and Bobby Harrington, the authors of *DiscipleShift*, describe the effective new church with the following words: “The core question of effectiveness - the question that really matters - is whether people who are getting saved are being conformed to the likeness of Christ. Are we making mature disciples of Jesus, who are not only able to withstand the culture but are also making disciples of Jesus themselves.”²⁴ The book of Acts shows God’s glory in action, multiplied through his obedient servants like Philip, Peter, Barnabas, and others. Nevertheless, Jesus placed the most important mission, planting churches, on the whole church, not an individual. If believers recognize discipleship and church planting as God’s plan, then God invites and commands every child to participate in that plan. Church planting is the honor and duty of any saved community.

David Hesselgrave observes an unhealthy shift happening in today’s most evangelistic-oriented churches: “too much emphasis has been placed upon multiplying converts - and not really enough emphasis has been placed on multiplying congregations.”²⁵ Even with such clear vision, Christians can still wander from their primary focus if they place the responsibility for this important task exclusively on pastors and professionals. As David Platt observes:

In all our activity as Christians and with all our resources in the church, we are in danger of practically ignoring the commission of Christ. We view evangelism as a dreaded topic, we reduce discipleship to a canned program, and so many in the church end up sidelined in a spectator

²⁴ Jim Putman, *DiscipleShift: Five Steps That Help Your Church to Make Disciples Who Make Disciples* (Grand Rapids, MI: Zondervan, 2013), 20.

²⁵ Hesselgrave, 26.

mentality that delegates disciple making to pastors and professionals, ministers and missionaries.²⁶

Shipman remarks that this happens especially in established churches:

Established churches often rely on professional staff to share the gospel. Laypersons are passive in evangelism, even though they are naturally better equipped than many clergy because it is they who have relationships with lost people. Nonetheless, lack of expectation, training and accountability robs the church of its most dynamic evangelistic potential.²⁷

Somebody might object, “Why do we need to plant new churches when our existing churches are half empty?” New churches actively and creatively reach the unchurched, and they grow faster, states Graham Beynon, the author of *Planting for the Gospel*. He writes: “Research has shown that churches that are fewer than 100 people in size grow twice as fast proportionally than churches with 100-200 people. This would suggest that our country could be reached better if our strategy was planting lots of smaller churches rather than growing fewer large ones.”²⁸ In the context of church growth, this statistic shows that bigger is not always better.

Christian Schwartz, the founder and president of the Institute for Natural Church Development in Germany, conducted a global survey and found that smaller churches consistently scored higher than larger churches in seven out of eight qualitative characteristics of a healthy church.²⁹ Ed Stetzer and Life Way Ministries studies American churches, and their study revealed that churches of two hundred or fewer

²⁶ Chan, 8.

²⁷ Shipman, <http://www.missionfrontiers.org/issue/article/whats-missing-in-our-great-come-mission>.

²⁸ Graham Beynon, *Planting for the Gospel: A Hands-on Guide to Church Planting* (Fearn, Ross-Shire, Scotland: Christian Focus, 2011), 16-17.

²⁹ Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Carol Stream, IL: ChurchSmart Resources, 1998), 43-47.

members are four times more likely to plant a daughter church than churches of one thousand or more members. The research seems to indicate that the pattern continues - the smaller the size of the church, the more fertile it will be in planting churches.³⁰

McGavran and Hunter have demonstrated through dozens of studies that the average new church gains sixty to eighty percent of its new members from people who are not attending any prior church, whereas churches over ten to fifteen years of age gain eighty to ninety percent of their new members by transfer from other congregations.³¹

In the book of Acts, the first century churches acted more as a movement controlled by the Holy Spirit, without any denominational structure. Any revival in existing churches today or any evangelistic crusade cannot be considered a movement. Revivals are highly desirable, and any evangelistic crusade that leads thousands to Christ is amazing. However, a movement is different from church revivals and crusades because it features churches rapidly reproducing other churches.

Ying Kai and Steven Smith, the authors of *T4T*, describe a discipleship revolution movement where ordinary disciples are obedient to the gospel and actively spread the word using short cycle church planting, a format that will be discussed later in this dissertation. They say:

We have seen in the last years many efforts when some denominations or mission organization have been highly productive in planting multiple churches among certain regions or even nations. But until the momentum remains in the hands of a limited group of professional church planters

³⁰ Neil Cole, "Is Bigger Really Better? The Statistics Actually Say No!" ChurchPlanting.com, <http://www.churchplanting.com/is-bigger-really-better-the-statistics-actually-say-no/#axzz320jHjkY5> (accessed June 14, 2013).

³¹ Donald A. McGavran and George G. Hunter, *Church Growth: Strategies That Work* (Nashville: Abingdon Press, 1980), 100.

rather than in the heart of each new church that is begun, the efforts will not escalate into a movement.³²

Kai and Smith believe that Christians must intentionally initiate movements because a movement may potentially bring in the largest number of lost people by entering into God's covenant through repentance. A movement also brings God great glory. Then, after joining new faith communities, these believers have to keep each other accountable to live by faith and reproduce themselves. Kai and Smith argue that the point of such a movement is not increasing numbers, even though the numeric growth is very important. Rather, the numerical growth must be accompanied by spiritual growth. They explain: "A Church Planting Movement occurs when the vision of churches planting churches spreads from so called professionals (missionaries, church planters, pastors) into the churches themselves, so that by their very nature they are winning the lost and reproducing themselves."³³

The common philosophy of CPM and DMM is that Christians cannot neglect existing churches at the expense of planting new congregations, and vice versa. The scriptures emphasize both quantitative and qualitative growth.³⁴ While God grows the church,³⁵ he does so through his people. Emphasizing one aspect at the expense of the

³² David Garrison, *Church Planting Movements* (Richmond, VA: Southern Baptist Convention, 1999), 8, <http://e3partners.org/bchomework/10.%20Church%20Planting%20Movements%20booklet.pdf> (accessed July 25, 2013).

³³ Steve Smith and Ying Kai, *T4T: A Discipleship Re-Revolution* (Monument, CO: WIGTake Resources, 2011), 22.

³⁴ Acts 9:31, 16:5 (NASB).

³⁵ Matthew 16:18 (NASB).

other deceives and damages the church. After all, numerical growth occurs in non-Christian movements as well.

In conclusion, the literature indicates that until a group of people champions the church planning effort, spiritual lethargy hinders the movement's momentum. When newly planted churches accept and own the vision, real multiplication happens.

Reproducing Leadership

Curtis Sergeant, the Vice President for Global Strategies with e3 Partners, said: "It is a great blessing to lead someone else to Christ. It is an even greater blessing to start a church. It is the greatest blessing to train others to start churches. I want you to have the greatest blessing, but let's start with great blessing."³⁶ The core of Jesus' mission focused on training leaders. Before he launched a movement, Jesus first prepared those who would sustain the movement's momentum. David Hunt, the author of *A Revolution in Church Multiplication in East Africa*, agrees with Curtis that once a church planting movement begins, it will need godly, strong leaders. However, for strong leaders to appear, someone has to train them. Hunt urges: "Training is at the core of church planting. Rather than academic training, however, it is primarily a discipleship process as the challenge and understanding of church planting cascades down from one generation to the next."³⁷ Ying Kai discovered through deep prayer that nothing on earth could be better than planting churches. Later, however, the Holy Spirit further revealed to him that

³⁶ William Smith, "Can Short-term Teams Foster Church-Planting Movements?," *Mission Frontiers* (Jan.-Feb. 2012): 9, <http://www.e3partners.org/document.doc?id=569> (accessed August 23, 2013).

³⁷ David Hunt, "A Revolution in Church Multiplication in East Africa" (D. Min. diss., Bakke Graduate University Seattle, 2009), 109.

training others to plant churches is even better. He now believes that best practices include training others to train others to plant churches.³⁸

Without leaders rooted in the Bible, any discipleship movement can go wrong at any time. With a large number of seminars and Bible colleges available today, Christians can take advantage of these resources. Hunt asserts that the problem with Bible college or seminary training is that it uses a classroom/academic methodology that is inconsistent with the simple, house church model that he views as the most reproducible one. He stated: “College/seminary-trained church planters may feel uncomfortable with the informal atmosphere of the home gathering. They might also want to preach rather than equip the people to discover the truth from God’s word for themselves.”³⁹

Hunt advises letting college students practice and experience discipleship with unchurched people during their seminary years. In order to avoid dependency upon teachers, he suggests letting new believers learn the Bible inductively. Newborn believers will develop the maturity needed to move beyond their dependency on church planters by learning to feed themselves.

The authors in this study all believe that every newborn Christian is a disciple, and that every disciple needs to be a disciple maker, to go and to make disciples from all the nations. Rather than bringing newborn believers into existing churches, Curtis Sergeant, Ying Kai, Steve Smith, David Garrison, David Hunt and others suggest, it would be more effective to bring the church to them by initiating new discover Bible studies into their communities. Such groups could plant new, reproducing churches. At

³⁸ Smith and Kai, 249.

³⁹ Hunt, 104.

the same time, the leadership must train new leadership. All the leaders from newly-planted churches have to be equipped to become the movement's sustainers. These authors also believe, as will be seen later in this study, that church planting is a team effort, and it is not reserved for a special category of saints.

Problem Statement

In spite of the large amount of literature on evangelism, discipleship and church planting, the specific role pastor play in initiating and sustaining church planting movements remains unclear. What challenges will pastors face in the process of initiating a church planting movement and how will they overcome those challenges? For example, church planting pastors wear two hats: fulfilling the pastoral role within their local church, and directing church planting movement efforts outside their church. What if congregations are not willing to support their pastor's vision in church planting? Should pastors direct their evangelistic efforts more toward outsiders? How can pastors ensure that the church movement is sustainable?

Purpose Statement

The purpose of this study is to explore how pastors disciple their congregations toward "rapid multiplication" to further the church planting movement. The researcher identified three main areas that are central to this process: reproducible evangelism and discipleship, reproducible church planting and reproducible leadership. To that end, the following research questions will guide the qualitative research:

1. What strategies do pastors use for rapid multiplication to further the church planting movement?
 - 1.1. How do pastors describe discipleship?

- 1.2. How do pastors motivate their congregants to evangelize non-believers?
- 1.3. How do pastors coach new believers to disciple others?
2. What challenges do pastors face in discipling people towards rapid multiplication to further the church planting movement?
3. How do pastors pursue leadership training towards rapid multiplication to further the church planting movement?

Significance of the Study

This study has significance for many pastors who are oriented toward practical discipleship resulting in church planting. This study is also for those who have their focus on community transformation and reaching unchurched people through a large number of church plants that will plant other new churches.

The significance of this study is for pastors who want to transform their congregation and shift the focus from their own church growth toward the creation of a church planting movement. The understanding of church movement principles will help pastors overcome denominational boundaries and desire unity among all Christ-based churches in their community. Such unity can lead towards rapid community transformation. Understanding rapid church planting cycles, these pastors will focus their efforts toward planting new churches rather than working solely for the growth of their own churches.

When congregants understand that Christ calls them to discipleship and church planting duties, the entire church will experience freedom. Pastors can escape from overloaded responsibilities and focus upon evangelism. Thus, it is important to help

church members understand and prepare to face the many challenges involved with transitioning to a church planting church.

Definition of Terms

In the context of this study, the terms are defined as follows:

Church Planting Movement (CPM) – A rapid and multiplicative increase of indigenous, reproducible churches within a given people group or geographical area.

Disciple Making Movement (DMM) – DMM is very similar to CPM, but uses different wording in order to avoid unnecessary resistance among pastors and church leaders who are aware of the need for discipleship but do not see the need for church planting.

Reproducible – This term will be used frequently throughout this study in order to emphasize the need for passing on the life of Christ to others, by sharing the word of God and serving others for the sake of multiplying disciples.

Traditional Church – Any church, denominational or otherwise, which builds a church service on the message of a skillful pastor or leaders in a predominantly formal (solemn) atmosphere of worship and held in a church building either owned or rented. Traditional church can be active or inactive. The term “inactive church” implies that it serves itself and directs its efforts toward keeping its parishioners happy. An active traditional church might have, depending on its size, many church programs, and could be very evangelistic in nature. People are taught the word of God, and some are saved, but the multiplication of such churches usually is very limited.

Non-traditional Church – Any small church led by laymen (not necessary skillful preachers), which meets in houses or elsewhere in an informal atmosphere. Their meeting would be held in a manner similar to church’s format detailed in Act 2:42. They meet for

a Bible study where attendees take turns leading, but a key leader facilitates. They have fellowship around the table, where they confess and pray for each other and partake of the Lord's Supper together. The format is very flexible and changes from culture to culture, while keeping the word and prayer as top priorities. The members keep each other accountable for obeying the studied word of God and remaining active in discipleship. The worship through music in such churches will differ considerably from culture to culture.

Oikos – the Greek equivalent of a household, house, or family. In the ancient Greece an *oikos* was the basic unit of society, and included a man's extended family (wife and children), and slaves living together in one domestic setting. Today an equivalent of *oikos* would be a man's family, friends, neighbors, co-workers.

Person of Peace (POP) – a person who invites an evangelist in his/her house, willing to hear the gospel. The concept is based on the account of Jesus sending out the disciples two by two to minister in the surrounding communities, recorded in Matthew 10, Luke 9, and Luke 10. As Jesus sent them, he gave instructions about what they were to do, what they should pack, and how they were to respond based upon a person's reception.

Discover Bible Study (DBS) Group – also called “communal discovery” because the community, the group, discovers the truth of a Bible passage together through asking and answering simple inductive questions and seeking Jesus together in his word. The leader assists the group in digging into the passage rather than the leader sharing insights and answering the group's questions. The pattern of leading the group is extremely simple in order to allow everyone in the group to take turns in the group facilitation.

Training for Trainers (T4T) – it is a training model developed by a group of CPM catalysts, successfully used around the world and in US. The method was made known through Ying Kai's and Steve Smith's book that bears its name.

Discipleship Generation – as first generation is considered the unsaved person who was born again as a result of hearing the word from a follower of Christ. The second generation will be the person the first-generation Christian leads to Christ and so forth.

Chapter Two

Literature Review

The purpose of this study was to explore how pastors disciple their congregants towards rapid multiplication to further a church planting movement. In order to understand the complexity of adaptive change within a church culture that is open to participating in a church planting movement, pertinent literature was reviewed. While the researcher reviewed the available literature on the subject, a vast variety of methods and principles were discovered, as well as multitude of definitions of the church and church growth.

A christocentric understanding of human existence under a covenant God, with a “Missio Dei” sending Jesus into this world, sets the stage for the nature of the church. God is a missionary God. He is the one who sends and takes pleasure in those who go. As it is written, “How beautiful are the feet of those who bring good news!”⁴⁰ This aspect of God’s nature is evident in the Abrahamic covenant, which promised the extension of God’s blessing over all the nations.⁴¹ Scripture reveals this once again through the great prophet Isaiah, who promised that the very knowledge of God would be like the waters that cover the earth.⁴² Likewise, one sees this aspect of God’s nature through the words of all the prophets concerning the salvation of the world through the messiah. Yet, all of

⁴⁰ Romans 10:15 (NIV).

⁴¹ Genesis 17:4 (NASB).

⁴² Isaiah 11:9 (NASB).

these promises and prophecies pale in comparison to the prospect of sending out every born again person to set up fellowships – assemblies – which would proclaim God’s name among the nations, that they might glorify him.

The church, in this sense, is the community of people sent to live as Christ among the pagans, with the goal of bringing them into the body of Christ. The church must not depend on marketing techniques to invite people into the church. Rather, it must use its missional strategy of the gospel lived out in the various communities of the secular world through the infiltration of missional Christians. Frost and Hirsch, the authors of *The Shaping of Things to Come*, define this Christian manner of living within the secular culture as the “incarnational” form rather than the “attractional” form of church.

The missional church is *incarnational*, not attractional, in its ecclesiology. By incarnational we mean it does not create sanctified spaces into which believers much come to encounter the gospel. Rather, the missional church disassembles itself and seeps into the cracks and crevices of a society in order to be Christ to those who don't yet know him.⁴³

The role of the pastor, therefore, would encompass more than simply feeding the flock and caring for the sheep. It would also include igniting church planting movements and equipping congregants to reproduce the work of Christ.

George Hunter, the author of *Church for Unchurched*, calls for a revolution in which the church would encourage everyone to fulfill the Great Commission. *Church for the Unchurched* advocates the “abolition” of the laity.⁴⁴ He believes that pastors have to remind their congregations about the importance of practicing the priesthood of all

⁴³ Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st Century Church* (Peabody, MA: Hendrickson Publishers, 2003), 12.

⁴⁴ George G. Hunter III, *Church for the Unchurched* (Nashville: Abingdon Press, 1996), 9.

believers. As Bruce Larson, a minister of the Crystal Cathedral in Los Angeles, stated in the foreword to George Hunter's book, "In its first 300 years of history, the church had no clergy. Rather, it was made up of believers who understood they were to be apostles, sent on mission by the living Christ."⁴⁵

If ministers are to direct their people towards reaching the unchurched, then the needs of those unchurched people must determine the church's programs, and their culture should determine the church's style. As Hunter advocated, "The unchurched people's hang-ups will determine our strategy, and the unchurched population will determine their growth goals."⁴⁶

A Biblical Framework for the Mission of the Church

Paul made clear that no person can be saved, unless they commit their life to Christ, teaching, "Everyone who calls on the name of the Lord will be saved."⁴⁷ But no person will ever commit their life to Jesus if they're not fully convinced that he is the Savior. Nobody can be saved unless they believe in him. As Paul notes, "How, then, can they call on the one they have not believed in?"⁴⁸ But a person cannot believe unless they hear a logical explanation of God's word. Only by hearing the word of God will unbelievers be convicted in a way that leads them to a total surrender. As Paul said, "And how can they believe in the one of whom they have not heard?"⁴⁹ But for that to happen, Paul explains that somebody has to bring the gospel to them: "And how can they hear

⁴⁵ Ibid., 9.

⁴⁶ Ibid., 71.

⁴⁷ Romans 10:13 (NIV).

⁴⁸ Romans 10:14 (NIV).

⁴⁹ Ibid.

without someone preaching to them? And how can anyone preach unless they are sent?”⁵⁰

“Here Am I. Send Me!”

In the ninth chapter of his gospel, the evangelist Matthew describes a ready harvest with an urgent need for harvesters. In order to resolve the issue of too few workers, Jesus asked his disciples to pray.⁵¹ There are not enough words to emphasize the vast need for prayer regarding this harvest of souls. There was a need for workers in the time of Jesus, and there is still an urgent need today, after two thousand years.

The disciples prayed in response to Jesus’ command, but it is likely that they prayed for other workers to be sent, without even thinking that they were supposed to pray for themselves. They were the ones chosen to go, and after they prayed, Jesus summoned and sent them. As Matthew records, “Jesus summoned his twelve disciples and gave them authority... These twelve Jesus sent out after instructing them...”⁵²

As his disciples of the twenty-first century, many church members are praying for workers, sometimes without understanding that they are the ones to be sent. The idea of the right response to God’s calling is coming from the Old Testament. The readiness to “go” was in the heart of the prophet Isaiah who responded: “Here am I. Send me!”⁵³ Three out of four evangelists recorded the promise of an abundant fruitfulness if they will

⁵⁰ Romans 10:14–15 (NIV).

⁵¹ Matthew 9:35–38 (NASB).

⁵² Matthew 10:1a, 5a (NASB).

⁵³ Isaiah 6:8b (NASB).

respond to Jesus call, and actually “go.”⁵⁴ Matthew pointed to a multiplication of thirty, sixty and one hundred: “And others fell on the good soil and yielded a crop, some a hundredfold, some sixty, and some thirty.”⁵⁵

The Need For Strong Leaders

Before launching his global movement, Jesus prepared those who would sustain the momentum of that movement. As all four evangelists noted, even though Jesus spent a lot of time with the multitudes, relatively few grasped the meaning of his good news. Even fewer of them understood Jesus’ global mission of reaching the world.

For the first three years, as Matthew recorded, Jesus kept his movement within one nation in order to prepare those who would sustain the momentum of his movement. After he trained his disciples, he revealed the limitless boundaries of his plan, sharing, “This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come.”⁵⁶ The missional idea of being sent is emphasized in full throughout the gospels,⁵⁷ but especially in Acts ⁵⁸ but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” Paul then took the gospel from Jerusalem and Judea to the ends of the Roman Empire.

⁵⁴ Matthew 13:7–8, Mark 4:8, Luke 8:8 (NASB).

⁵⁵ Matthew 13:8 (NASB).

⁵⁶ Matthew 24:14 (NASB).

⁵⁷ Matthew 10:5; Luke 9:2, 9:6; 10:3 (NASB).

⁵⁸ Acts 1:8, 2:1-4 (NASB).

Paul viewed the privilege of preaching the gospel as his primary goal, but also as his primary duty, saying, "...woe is me if I do not preach the gospel."⁵⁹ The Pauline approach to church planting is very different from the one seen today. Paul planted churches within weeks, and in some places within months. Paul effectively implemented a short-cycle church planting strategy. Avant ministry, a missionary organization that trains, sends and serves missionaries in over twenty countries explains the short-cycle as a team-based approach to reproducing churches led by nationals in as short of time as possible. As they explain: "With the increasing volatility in the world, we can no longer assume a long-haul approach to church planting. The doors to countries, especially in unreached areas, open and close quickly."⁶⁰

He rooted the new believers in the basics of the truth, teaching them to pray and strive through suffering. He also reminded them that they fought in a spiritual battle, asking them diligently to intercede for him.⁶¹ Paul realized that the only way the gospel would move forward was if his fellow believers passed it on, becoming disciple-makers.⁶² He only stayed in Corinth, Ephesus, and Antioch for several years for the sake of preparing biblical, mature leaders who would oversee the process of reproducing churches. Paul saw how the process of short-cycle church planting would succeed only through the creative synergy of a team⁶³ committed to the leadership of the Holy Spirit.

⁵⁹ 1 Corinthians 9:16b (NASB).

⁶⁰ Avant Ministries, "Short-Cycle Church Planting," AvantMinistries.org, <https://avantministries.org/about/short-cycle/> (accessed January 30, 2014).

⁶¹ Colossians 4:2-4 (NASB).

⁶² 2 Timothy 2:2 (NASB).

⁶³ 1 Corinthians 3:10-15 (NASB).

Paul's wave of evangelism rocked and moved the world, and all who now call themselves Christ-followers are called to create new waves that will touch future generations. The wave started small like a grain of mustard seed, the "smallest of all seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds come and perch in its branches."⁶⁴ The literature makes clear that discipleship is not the repeated teaching of the same group of saints. Undoubtedly, repeated teaching is beneficial, but pastors must also help those saints put what they have learned into practice.

Pastors Need to Personally Share the Gospel

Paul's ministry focused on training believers to train others. Nevertheless, Acts shows how Paul never stopped discipling non-believers. Today, there are many examples of pastors who teach about discipleship without practicing discipleship. Such teaching will never be effective without appropriate modeling. Without the personal experience of going to the streets, houses, and public places where these pastors can meet people, their discipleship teaching lacks power.

Jim Putman, in his book *Real Life Discipleship*, tells the following story. One of Putman's staff leaders asked a church if anyone had recently won a non-Christian to the Lord. The senior pastor of that church heard the question, stammered, and put his head down. The senior pastor then admitted that he could preach, but he had never won anyone to faith outside the church service. Putman, the senior pastor of Real Life Ministries in Post Falls, Idaho, concluded, "This explains why his congregation had had no

⁶⁴ Matthew 13:32 (NIV).

conversions. This pastor did not know how to witness and his people were not equipped either.”⁶⁵

At the same time, discipleship cannot be limited to witnessing to strangers. Paul evangelized whole households, in order to disciple them for the sake of planting new churches. Evangelism includes both witnessing to strangers and witnessing to households.

When Is the Disciple Ready to Make Disciples?

Jesus’ disciples spent about three years with him in order to have his life rooted in them, because this life needed to be reproduced in others. The next generation of disciples reproduced themselves much faster, because they received the power of the Holy Spirit within themselves⁶⁶ The newborn believers, only weeks old in Christ and in a threatening environment, were ready for the task. They prayed for boldness to spread the word, “And now, Lord, take note of their threats, and grant that your bond-servants may speak your word with all confidence.”⁶⁷

Jesus had promised a power that would make them witnesses. From the very first day, they received that power. A multitude of verses from Acts⁶⁸ point to a massive, rapid multiplication resulting from short-cycle church planting. The word of God began to

⁶⁵ Jim Putman, *Real-Life Discipleship: Building Churches That Make Disciples* (Colorado Springs, CO: NavPress, 2010), 88.

⁶⁶ Acts 1:8 (ESV).

⁶⁷ Acts 4:29 (NASB).

⁶⁸ Acts 2:41,47; 4:4; 5:14; 7:7; 9:31; 11:21; 12:24; 13:48-49; 14:1; 16:5; 17:12; 18:8; 19:10,20 (NASB).

spread rapidly, especially after Steven's murder and the onset of persecution.⁶⁹ The word spread, and new churches appeared in the most remote places of the Roman Empire.

Paul's efforts led to most of the multiplication. Neil Cole, the founder and executive director of Church Multiplication Associates, states that Paul probably started around 14 churches himself. It is hard to track exactly how many churches Paul planted.⁷⁰ The important fact is that through these churches, Paul initiated a movement that changed the world. At the end of Paul's life, he left a large network of churches. Paul also left the DNA for a movement that would eventually reach the whole world and bring the Roman Empire to its knees before Jesus.

Summary of the Biblical/Theological Framework

Evangelism, discipleship, and church planting are all terms related to universal church growth. The Bible never conceptually separates these terms. The Bible calls Christians to evangelize with the goal of making disciples. Christians make disciples in order to plant churches that will in turn plant other churches. Evangelism without discipleship will not bring growth to God's kingdom. And how can the kingdom growth be measured, if not by planting new churches? The end vision is to plant new churches that will glorify God.

David J. Hesselgrave, professor of mission and director of the School of World Mission and Evangelism at Trinity Evangelical Divinity School, states, "so intimate is the relationship between gospel proclamation and church planting that they cannot be

⁶⁹ Acts 8:1; 11:19 (ESV).

⁷⁰ Neil Cole, "How Many Churches Did the Apostle Paul Start?," ChurchPlanting.com, <http://www.churchplanting.com/how-many-churches-did-the-apostle-paul-start/> (accessed September 26, 2013).

divorced without doing violence to the mission of the church”⁷¹ The Bible says a lot about pastors keeping churches oriented toward missions. Pastors need to teach church members how to share their faith in the streets. Jesus said: “Follow me, and I will make you become fishers of men.”⁷² All people can be divided into two categories: those who need to follow Jesus and those who are already his followers. Simply said, these two groups are lost and saved. When any follower of Christ, pastors and lay persons alike, meets a non-Christian, the Christian should share the gospel with the non-Christian. The goal of sharing is to disciple the non-Christian for Christ. When meeting a saved person, any follower of Christ should encourage and equip the fellow Christian to be a fisher of men.

God calls all his followers, especially leaders, to stay focused on what is essential. Too often, pastors become distracted and neglect equipping the saints. Good can become an enemy of the best. For example, when the apostles saw that their calling involved too many duties, they decided to delegate some of their load in order to remain focused on the most important.⁷³ They rightly saw some ministry opportunities as diversions from equipping the saints through the word of God and prayer. Even though pastoral care and administration are needed, these must not take pastors away from their primary call.

Reproducible Evangelism and Discipleship

In the previous section, literature about the church’s mission to make disciples who will plant new churches was reviewed within the biblical, theological framework.

⁷¹ Hesselgrave, 27.

⁷² Mark 1:17 (NASB).

⁷³ Acts 6:2 (NASB).

The great commission highlights how serious discipleship must intentionally make other disciples, baptizing them and teaching them to obey: “Go therefore and make disciples of all the nations, baptizing them...and teaching them to obey...”⁷⁴

Jim Putman is concerned with churches primarily transferring Bible knowledge and attracting people to their churches. Even church fellowship and sacrificial service to the local community cannot be a church’s primary goal. The primary purpose of a church is not to teach people, or to attract people, or to serve its community, or to encourage fellowship. Why then does the church exist? Putman responds:

All four functions are important components of a church, but none should be the main focus of a church — not as Jesus defined it, anyway. The church has to be focused on biblical discipleship in relational environments, as Jesus presented. The “relational discipleship model” embraces all aspects of the main four categories, yet it espouses something different as the one driving focus.⁷⁵

Putman cites how the Bible refers to disciples around 270 times but refers to Christians just three times.⁷⁶ Nevertheless, Christ followers prefer to call themselves Christians.

Those who call themselves Christians must shift toward a focus on discipleship.

David Platt, the author of the New York Times Best Seller *Radical: Taking Back Your Faith from the American Dream*, centers a Christian’s calling around becoming reproducible disciples. He explains, “The grand purpose for which we were created: to enjoy the grace of Christ as we spread the gospel of Christ from wherever we live to the ends of the earth. In God’s mercy we all are called to fuel the multiplication of the love

⁷⁴ Matthew 28:19-20 (NASB).

⁷⁵ Putman, *DiscipleShift*, 31.

⁷⁶ *Ibid.*, 31.

and life of Christ literally all over the world ultimately for the glory of God's name."⁷⁷

Platt defines a follower of Christ to be a reproducer of his likeness on this earth. Rick

Warren, the bestselling author, known for his popular titles *The Purpose Driven Church*

and *The Purpose Driven Life* supports turning seekers into saints and the saints into

ministers. He shares:

Our sanity and survival depended upon developing a workable process to turn seekers into saints, turn consumers into contributors, turn members into ministers, and turn an audience into an army. Believe me, it is an incredibly difficult task to lead people from self-centered consumerism to being servant-hearted Christians.⁷⁸

Bill Hull, the author of *Disciple Making Pastor*, believes the modern evangelical church has failed to cultivate real ministers. The elders, without understanding their primary call, put pressure on their pastors to keep parishioners happy:

The evangelical church has become weak, flabby, and too dependent on artificial means that can only simulate real spiritual power. Churches are too little like training centers to shape up the saints and too much like cardiopulmonary wards at the local hospital. We have proliferated self-indulgent consumer religion, the what-can-the-church-do-for-me syndrome. We are too easily satisfied with conventional success: bodies, bucks, and buildings.⁷⁹

John Kotter, the author of *Leading Change*, argues that a lack of urgency accounts for the primary reason why change does not happen. He explains that when people have a true sense of urgency, they think that action on critical issues is needed now, not eventually, and not when it fits easily into a schedule.⁸⁰ Greg Ogden, the author of

⁷⁷ Chan, 7.

⁷⁸ Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand Rapids, MI: Zondervan, 1995), 46.

⁷⁹ Hull, 34.

⁸⁰ John P. Kotter, *Leading Change* (Boston: Harvard Business Press, 1996), 27.

Discipleship Essentials and *Making Disciples Jesus's Way* continues: “Yet when we turn from biblical standard of the first century church to the reality of the church today we see a relatively small percentage of people who move beyond Sunday worship into a ministry as a way of life.”⁸¹

As an old adage states: “There’s a difference between interest and commitment. When you’re interested in doing something, you do it only when circumstance permit. When you’re committed to something, you accept no excuses, only results.”⁸² In order to change the situation, somebody has to encourage church members to share Christ. Pastors are called to lead their congregants from “interest” level to “commitment” stage. For this, the church needs training.

D.Platt, Bill Hull, J.Putman, G.Ogden, and others suggest that because pastors have departed from the primary calling of equipping the “saints for the work of service”⁸³ and ceased to be an example in making disciples, the church suffers with anemic discipleship. The church leadership has to reestablish the understanding that every believer is a servant and the leaders are the equippers. As G. Ogden states: “We have shunted our spiritual leaders into being program developers, administrators and caregivers.”⁸⁴

⁸¹ Greg Ogden, *Transforming Discipleship: Making Disciples a Few at a Time* (Downers Grove, IL: InterVarsity Press, 2003), 24.

⁸² Art Turock, Values.com, <http://www.values.com/inspirational-quotes/4165-There-s-A-Difference-Between-> (accessed September 26, 2013).

⁸³ Ephesians 4:12 (NASB).

⁸⁴ Ogden, 41.

Christ Wienand, the author of *A Living Legacy: Discipling Church Planters*, points to the fact that training is more than teaching. He writes, “And far more than curriculum and conferences, we need seasoned apostolic pioneers who not only point in the right direction, but choose to walk alongside future leaders to help cheer them on, share the load, and show the way.”⁸⁵

Roland Allen suggests that pastors take their disciples with them as they do their missionary work, as Christ did. Rather than training disciples in institutions, Jesus trained his leaders by taking them with him as he went about teaching, healing, and working. Christ’s disciples would all later do this work themselves. Jesus also trained a very few through a close personal relationship, as opposed to today’s church, which trains many who simply pass through its schools. Christ also kept his disciples in the midst of their own people, so that their intimate relationship with their own people was not marred and they could move freely among their own. Today’s church differs in this as well. As Ronald states:

We train our leaders in a hothouse, and their intimacy with their own people is so marred that they can never thereafter live as one of them, or share their thought. Thus, whether we consider the length of time devoted to the training, or the number of the leaders trained, or the character of the training, or its manner, or its method, we perceive at once that the training of leaders of which we speak is something utterly different from that

⁸⁵ Chris Wienand, *A Living Legacy: Discipling Church Planters*, Kindle ed. (N.p.: Exponential Resources, 2012), Kindle locations 37-39.

which we set up as the example, and to which we appeal as the authority for our practice.⁸⁶

This demonstrates the emphases on the incarnational way of discipleship.

Engaging the Lost

The literature that presents diverse church movements can be divided into two approaches for engaging the lost. First, Church Planting Movement (CPM) promoters use a more aggressive approach. They suggest that Christians should share Christ with everyone they meet. First Christians tell their story, and if the person shows any interest, then Christians should present the gospel. Ying Kai, the author of *T4T: A Discipleship Re-Revolution* even advises: “Don’t ask people. Just give your story. Then give them lesson one. It gives people a chance to hear about Jesus’ love. That is very important.”⁸⁷ Kai suggests ending the gospel presentation by asking people to accept Christ. As he urges, “You will never know if a person is ready if you will not ask”⁸⁸ New believers are then encouraged to work from the point of conversion toward discipleship, participating in a water baptism and then doing the same with others.

The Disciple Making Movement (DMM) proponents are in favor of inviting people to a Discovery Bible Study group where they can grow toward conversion. By discovering life changing truths, people understand that becoming a follower of Jesus Christ will cost them everything but also will grant them everything. Here is how David Watson, one of the pioneers of CPM describes the DBS:

⁸⁶ Roland Allen, *The Spontaneous Expansion Of the Church and the Causes Which Hinder It* (New York: World Dominion Press, 2008), 21.

⁸⁷ Smith and Kai, 54.

⁸⁸ Ibid., 220.

Read, obey, and share – that is the inductive process in a nutshell. We read God’s word out loud (if we are in a group) or write it word for word (if we are studying on our own.) Next, we write God’s Words into our own words as if telling another person what we read – just to make sure we really understand what it says. Finally, we commit to two things: to change our life to obey God’s Word and share what God taught us with at least one other person. Obedience and sharing must happen within the next 24 to 48 hours. If too much time passes between reading God’s Word and obeying it, people disobey God and establish a habit of negligent disobedience in their lives.⁸⁹

DMM uses a discipleship model, coaching the lost to discover and obey biblical truth leading to conversion.

But can lost people actually grasp the message of the Bible, internalize the message, and agree together to obey God’s commands? Jerry Trousdale, the author of *Miraculous Movements* and director of International Ministries for CityTeam International, is convinced the Discovery Bible Study is the way to lead people to Christ, especially in persecuted areas. He states:

Many Muslim people discovered God’s will and learned to collectively obey God in Discovery Bible Study Groups. By the time these groups make their way through Scripture to the death of Jesus, they have already begun to see God changing their live as they obey what little they are learning. When they discover that their sins have been paid for by the blood of Jesus, there is no altar call, often just a whole family or clan joyfully receive water baptism.⁹⁰

The CPM/DMM proponents strongly favor a relational approach that brings seekers to an existing discovery Bible study and obedience-based discipleship. When CPM/DMM trainers find a person of peace (a seeker for God),

⁸⁹ Paul D. Watson, “Inductive Bible Study,” KeepAndShare.com, <http://www.keepandshare.com/doc/736517/personal-inductive-bible-study?p=y> (accessed September 19, 2013).

⁹⁰ Jerry Trousdale, *Miraculous Movements: How Hundreds of Thousands of Muslims Are Falling in Love with Jesus* (Nashville: Thomas Nelson, 2012), 44.

they spend time with them as Luke 10 advises, “stay in that house, eating and drinking whatever they give you” and to “not move around from house to house.”⁹¹ So, the disciple maker (trainer) stays in that home and enjoy the hospitality of that person. The disciple maker makes the home a base of operation. During their time together, the trainer asks the person of peace to gather together some friends. In a practical format, the trainers share Christ with the friends, but at the same time, they teach the person of peace how to become a multiplier. The person of peace then forms a new discipleship group and immediately begin to coach the new believers on how to reach out to their circles of influence and to start new spiritual communities. As Steve Smith said:

Every fisherman will tell us about the role of timing in fishing. If you don’t choose the right time, you may be disappointed. The sending of the 70 was a short-term strategy. These disciples were out for days or weeks and then returned to Jesus. They gave themselves wholeheartedly in a short term “push” (all-out effort) to find persons of peace.⁹²

Long ago, McGavran the founding dean and professor of missions and church growth at the School of World Mission at Fuller Theological Seminary, taught that God designed the gospel to travel naturally across social networks (bridges) of family, friends, and acquaintances that God has sovereignly established in people’s lives.⁹³ Later, these networks became known as a person’s “oikos.” The “oikos” is the ancient Greek equivalent of a household, house or

⁹¹ Luke 10:5–7 (ESV).

⁹² Stephen R. Smith, *The Basic CPM Plan and T4T*, 17, T4TOnline.org, <http://t4tonline.org/wp-content/uploads/2011/02/1-The-Basic-CPM-Plan-and-T4T.pdf> (accessed September 4, 2013).

⁹³ McGavran and Hunter, 31.

family, but including the whole circle of influence: relatives, friends, and neighbors.

At the heart of every CPM or DMM, there is the principle of loving accountability. All believers are expected to obey what they are taught. Accountability keeps believers moving forward toward maturity and active involvement in ministry. When new disciples lead someone to Christ, older Christians teach them how to disciple and start new churches when the time is right. Whatever new Christians learn, they obediently apply by teaching it to others. In his article “Learning from the Mission Field How to Plant Churches,” Rick Wood states,

At the very start of their relationship with Christ the DNA of obedience-based maturity is established and then passed on to others in succeeding generations of disciples. The expectation is that every believer has the potential to be a soul winner, disciple-maker and church planter. That expectation leads to multigenerational discipleship and church planting.⁹⁴

Establishing obedience in new groups from the very beginning is crucial. Learners need to spend thirty percent of their time learning and seventy percent of their time practicing what they’ve learned.⁹⁵ The studies led by Dr. Vicki Halsey, Vice President of Applied Learning for The Ken Blanchard Companies, show that learners will forget fifty percent of what they learn if the new knowledge and skills are not reviewed and reinforced within twenty-four hours.⁹⁶ Some research suggests that without proper reinforcement, learners

⁹⁴ Rick Wood, “Learning from the Mission Field How to Plant Churches,” MissionFrontiers.org, <http://www.missionfrontiers.org/issue/article/learning-from-the-mission-field-how-to-plant-churches> (accessed September 26, 2013).

⁹⁵ Vicki Halsey, S. Chris Edmonds, and Mitchell Levy, # *Successful Corporate Learning Tweet Book03: Instructional Design for Today’s Professionals* (Cupertino, CA: Happy About, 2012), 51.

⁹⁶ Ibid., 37.

risk losing up to ninety percent of what they have learned before they return to the work environment. Part of the reason for this, according to Halsey, is:

The brain is like a switchboard—it decides which path information takes. If an individual decides the information is important, it goes down the path of long-term retention accelerating future use. If an individual decides the information is not that important to retain, the information goes down a different path where it gets filtered out along with the hundreds of less important bits of information the brain temporarily records.⁹⁷

In their approaches, both CPM and DMM groups agree on most discipleship principles. For example, they would agree on the crucial role of intercessory prayer, intentionally looking for a POP (Person of Peace), using a reproducible teaching methodology, teaching obedience from the start, focusing on leadership training and orienting to short cycle church planting.

Having a reproducible message and reproducible discipleship methodology are the keys of multiplication. As Brayn Jay wrote: “The power of reproducibility lies not in the ministry methods or practices used, but in the divine life that is at work in God’s people as the kingdom of God grows.”⁹⁸

Mike Shipman, an effective church planter and the author of several books on church planting like *What’s Missing in Our Great ‘Come-Mission?’* came to the same conclusion. He sees the gospel as the way to encourage new believers to become reproducers. Shipman writes:

Even though a person is capable of sharing the gospel in varied and perhaps multi-faceted ways, it is better even for the church leaders and clergy to model a simple way of doing evangelism. The main reason for this is because a single, simple method is more easily replicated by

⁹⁷ Ibid., 52.

⁹⁸ Jay, <http://www.gospelforchristians.com/2010/the-reproducibility-principle-reconsidered/>.

laypersons. Similarly, this kind of method can be immediately applied by new converts.⁹⁹

An example of a reproducible method is *Evangelism Explosion*. Bryan Jay was trained in Evangelism Explosion as a young pastor and saw the potential of this method for unleashing an ever-increasing number of evangelists. As he explained:

An E.E. trainer takes two others under his wing and teaches them a short, memorized presentation of the gospel that they can use to share with others. Once they are trained, each of them can then train two others, who in turn then each train two others... and on it goes with a multiplication effect that essentially is limitless. It doesn't cost anything, it is simple, and within the North American culture it was designed for, it is very reproducible.¹⁰⁰

Most authors emphasize the need to die in order to bring forth fruit. It is possible for Christian churches to be highly organized and equipped, and yet to fail to carry the gospel to the people around them. As Dietrich Bonhoeffer, a German pastor, theologian, anti-Nazi spy, and founding member of the Confessing Church, said:

“If any man would come after me, let him deny himself.” The disciple must say to himself the same words Peter said of Christ when he denied him: “I know not this man.” Self-denial is never just a series of isolated acts of mortification or asceticism. It is not suicide, for there is an element of self-will even in that. To deny oneself is to be aware only of Christ and no more of self, to see only him who goes before and no more the road which is too hard for us. Once more, all that self-denial can say is: “He leads the way, keep close to him.”¹⁰¹

⁹⁹ Shipman, <http://www.missionfrontiers.org/issue/article/whats-missing-in-our-great-come-mission>.

¹⁰⁰ Jay, <http://www.gospelforchristians.com/2010/the-reproducibility-principle-reconsidered/>.

¹⁰¹ Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Touchstone, 1995), 88.

A person with great Bible knowledge cannot grow God's kingdom without a faithful, obedient willingness to die. Pointing to the vital role of obedience and faithfulness, Donald Anderson McGavran, said:

All must regret the savagery, illiteracy, and isolation that made knowledge of the Bible and the Savior so scarce in the dark ages in Europe that only a low form of Christianity could develop: but we nevertheless rejoice in the one essential step by which later advances in Christian living could be made by the Wycliffes, Knowes, Luthers, Foxes, Wesleys, Careys, and others. Icelandic church growth a thousand years ago was part of the complex faithfulness that pleases God.¹⁰²

Where We Are and Where We Have To Go

Greg Ogden, the executive pastor of discipleship at Christ Church of Oak Brook, Illinois, suggests that if Christians are to devise a successful strategy of disciple making, they have to assess the gap between where they are and where they are called to go. Christians first have to face reality about the existing state of the church today. Ogden lists several realities the church must confront in order to change.

First, the scriptures draw the picture of every disciple as a multiplier, when the average Christian now is more of a consumer. As Ogden states, "Discipleship programs are sold to us with the promise that discipleship will be multiplied through intergenerational transference from life to life. The reality is that we rarely go beyond first generation."¹⁰³

Second, Acts shows the church as a radical, non-conforming community, but many church parishioners today live a lifestyle similar to their unbelieving neighbors. As Nathan Creitz writes, "Making disciple-making disciples is about calling people to live

¹⁰² McGavran, 16.

¹⁰³ Ogden, 17.

that radical new life and walk along the Way with Jesus, inviting others to walk alongside.”¹⁰⁴

Third, church leaders often measure success by the number of people gathered for worship, without paying attention to the high percentage of spectators in the pews. Numbers themselves do not indicate greatness, according to Bill Hull. Large groups can gather for any number of events such as mob riots, national celebrations or parties. Thus, a large, growing church with a talented pastor and worship director does not inherently indicate a great church. Hull also suggests not evaluating a church on the number in it, but instead asking:

What are these people like? What kind of families do they have, are they honest in business, are they trained to witness, do they know the Bible, are they penetrating their workplaces, their neighborhoods, reaching friends and associates for Christ? Are they making the difference in the world for Christ that He expects?¹⁰⁵

Tom Schultz, the founder of Group Publishing and Lifetree, points to the same issue when he argues, “Church is not an hour on Sunday. Faith is not a staged show. Evangelism isn’t the act of parking backsides in pews. Discipleship isn’t the process of dispensing oratory to passive spectators.”¹⁰⁶

¹⁰⁴ Creitz, <http://www.churchleaders.com/pastors/pastor-how-to/156423-nathan-creitz-making-disciple-making-disciples.html>.

¹⁰⁵ Hull, 19.

¹⁰⁶ Thom Schultz, “It’s about Sunday, Stupid,” HolySoup.com, <http://holysoup.com/2012/07/18/its-about-sunday-stupid/> (accessed August 16, 2013).

Fourth, the scriptures picture church as an essential, chosen organism in which Christ dwells. However, people often view the church as an optional institution with biblically informed people, unnecessary for discipleship.¹⁰⁷ Ogden states:

Christian leaders live with the tension of serving a community of people with a tenuous commitment. Now do you call people to the discipline of discipleship when they can easily walk on you? Unless there is a covenantal understanding of a believer's relationship with a community, how can people be formed into Christlike disciples?¹⁰⁸

The scriptures picture all believers as those who share the story of their faith in Christ with others. The reality is Christians are an intimidated people who shrink from personal witness, according to Greg Ogden.¹⁰⁹

Bill Hull, referring to the existing state of the church said: "The average Christian resides in the comfort zone of 'I pay the pastor to preach, administrate, and counsel. I pay him, he ministers to me.... I am the consumer, he is the retailer.... I have the needs, he meets them.... That's what I pay for.'"¹¹⁰ Anything can become an obstacle for church growth: tradition, programs, finances, personalities, events, and even buildings can each be the controlling force in a church.

Church Planting Movements

The literature on church planting sharply divides between two categories of authors. One category are those authors who plant traditional/institutional churches like Rick Warren, Donald McGavran, Jim Putman. In the other category are those who plant

¹⁰⁷ Ogden, 31.

¹⁰⁸ Ibid., 33.

¹⁰⁹ Ibid., 35.

¹¹⁰ Hull, 18.

simple, non-traditional churches such as David Hunt, Stephen Smith, Frank Viola, David Garrison, David Watson and others. This division boils down to two types of approaches. One category of churches operates on a “come” principle, trying to attract seekers to their churches. The other category of churches operates on a “go” principle that puts no effort into bringing people to existing churches but instead works on initiating new groups, in new unreached communities. These new groups will potentially grow into new churches.

Different Approaches for Winning Unchurched People

The authors can be divided into another two groups: spiders and starfish.¹¹¹ Spider church planters use a centralized approach. Starfish church planters use a decentralized approach. Ori Brafman and Rod Beckstrom described the spider type in their book *The Starfish And The Spider*. They explain, “Most centralized organizations are divided into departments. Each department’s role and responsibilities are pretty much fixed, each having its distinct functions. A department is like a leg of a spider. In a healthy spider organization, each leg is steady and helps to support the weight of the organization.”¹¹² However, when something goes wrong at the head of the organization or with the leading team, every other part of the church feels that dissonance. They continue, “If you chop off a spider’s head, it dies. If you take out the corporate headquarters, chances are you will kill a spider organization.”¹¹³ The new head often builds up its own web and usually from scratch.

¹¹¹ Ori Brafman and Rod A. Beckstrom, *The Starfish and the Spider: The Unstoppable Power of Leaderless Organizations* (New York: Penguin Group, 2006).

¹¹² Ibid., 56.

¹¹³ Ibid., 47.

The starfish church planter favors a decentralized approach. The starfish often does not have a head to sever. If a starfish is cut in half, it does not die but instead reproduces. A starfish cut into three parts will reproduce into three starfish. As Ori and Rod explain, some varieties of starfish, such a long-armed or Linckia, are capable of replicating themselves from just a single piece of arm: “You can cut the Linckia into a bunch of pieces, and each one will regenerate into a whole new starfish. They can achieve this magical regeneration because in reality, a starfish is a neural network—basically a network of cells.”¹¹⁴

There are many networks today that operate on the starfish principle, for example the internet. Usually in a starfish network, there is no leader. There can be several mentors but never one leader. Consider the internet. Who is the president of the internet? There is no leader, no head quarters, no centralized leadership, no centralized budget, but everybody can contribute to and benefit from this network. If the Wikipedia team were eliminated today, the system would still function, because Wikipedia is an open network acting on the starfish principle.

DMM and CPM encourage ordinary people to plant churches. Warren favors the centralized approach. He advocates for keeping church planting efforts in the hands of gifted church planters. Warren influenced a large number of pastors through his book *The Purpose Driven Church*. He believes that in order for a church to be healthy, it must become a purpose-driven church, built around the five New Testament purposes: “1.

¹¹⁴ Ibid., 35.

Love the Lord with all your heart. 2. Love your neighbor as yourself. 3. Go and make disciples. 4. Baptizing them and 5. Teaching them to obey.”¹¹⁵

Warren presents these principles as the core church’s functions that fuel all of its fundamental activities. He explains, “We celebrate God’s presence in Worship, Mission: We communicate God’s Word through evangelism, Membership: We incorporate God’s family into our fellowship, Maturity: We educate God’s people through discipleship [and lastly] Ministry: We demonstrate God’s love through service.”¹¹⁶ Warren directs his efforts towards an attractional strategy, acting on the principle of “come.” He understands church as an institutional community gathered around skillful pastors, with good music and attractive programs in a large facility. Warren emphasized the existence of five types of churches: the soul-winning church, the experiencing God church, the family reunion church, the classroom church and the social conscience church.¹¹⁷ Rick Warren supports the same principles as CPM and DMM with regards to cultural sensitivity. Any pastor should exercise caution when experimenting with new methods if they are not culturally relevant. Warren suggests spending time learning o understand the culture, especially existing socio-psychological tensions, in order to plant culturally sensitive churches. Pastors should utilize demographic and social research and adopt a willingness to adapt methods to cultural realities. Nonetheless, Ed Stetzer warns that cultural relevance should never clash with the power of the gospel.¹¹⁸ Warren warns that unqualified planters

¹¹⁵ Warren, 47.

¹¹⁶ Ibid., 107.

¹¹⁷ Ibid., 123.

¹¹⁸ Ed Stetzer, *Planting Missional Churches: Planting A Church That’s Biblically Sound And Reaching People In Culture* (Nashville: Broadman & Holman Publisher, 2006), 2.

without adequate training would possibly fail by implementing his suggested paradigm in a culturally irrelevant way without contextualizing it to the existing culture.

Another church planting hybrid movement which is totally different from CPM is the Acts 29 movement. The goal of this group is to plant churches through recruiting, assessing, training, funding, and coaching. “Acts 29 represents a diverse range of church-planting methods and networks and will therefore recognize different types of church plants: classic church plants, incarnational community plants, mother-daughter plants, multi-site teaching teams or video preaching.”¹¹⁹

In the Acts 29 movement, as an incarnational community plants a church, they form small groups who gather once a week for corporate worship. Single house churches without a multiplicative strategy do not qualify. Through mother-daughter plants, Acts 29 meets an existing church that imbeds a church planter. The planter then gathers members from the church to be sent out with leadership, support, and resources. This leads to a network of churches collaboratively planting a daughter church. Multi-site teaching teams leverage a strong teaching team across multiple locations either at the original site or an additional site. Multi-site video preaching leverages a single preacher through video as a method of planting and growing a church.¹²⁰

Within the network of Acts 29, “Soma Communities” organize missional communities. Jeff Vanderstelt, the founder of “Soma Communities” and the leader serves all of Soma in the areas of vision and teaching, describes this group, “Soma is a family of

¹¹⁹ Mark Driscoll, “The Miracle of the Acts 29 Church Planting Network,” PastorMark.tv, <http://pastormark.tv/2011/10/11/the-miracle-of-the-acts-29-church-planting-network> (accessed September 26, 2013).

¹²⁰ Ibid.

churches who believe missional communities are the primary organizing structure of the church and a very effective means for developing gospel centered disciples.”¹²¹

Jim Putman began his church experiment with an approach known as “relational discipleship” at Real Life Ministries. Putman looks to the method Jesus used in his lifetime. Through relational discipleship, organized into small groups, Putman saw his church grow from several people to several thousands. Recently Putman’s church reached well over eight thousand members in the small town of Post Falls, Idaho, with a population of about twenty-five thousand people. Putman used his church’s platform to plant small groups oriented towards winning unchurched people through relational discipleship.¹²²

In the mid-1960’s, the church growth movement was known among evangelicals. Donald McGavran at Fuller Theological Seminary in Pasadena, California led this movement. David Garrison points to at least two areas where the church growth movement differs significantly from the church planting movements. First, the church growth movement has come to be associated with larger churches, creating the possibility of growing mega-churches. Church planting movements, on the other hand, adhere to the principle that smaller is better.

Christian Schwarz conducted a survey on the state of the church, and he found the following:

¹²¹ Jeff Vanderstelt, *What Does Missional Community Life Look Like? We Are Soma*, YouTube.com, http://www.youtube.com/watch?v=lc4tsw3kCok&feature=youtube_gdata_player (accessed October 6, 2013).

¹²² Jim Putman biography, m.Exponential.org, <http://m.exponential.org/speakers/speakers-88.html> (accessed October 1, 2013).

The growth rate of churches decreased with increasing size. Churches in the smallest size category (under 100 in attendance) had won an average of 32 new people over the past five years; churches with 100-200 in worship also won 32; churches between 200-300 average 39 new individuals; churches between 300-400 won 25. So a 'small' church wins just as many people for Christ as a 'large' one, and what's more, two churches with 200 in worship on Sunday will win twice as many new people as one church with 400 in attendance.¹²³

The church growth movement directs missionaries to focus on perceived "harvest fields" or "responsive fields" at the expense of the unreached and what appear to be unresponsive fields. The limited harvesters should keep from difficult areas and invest instead in people groups that have already proven to be responsive to the gospel. By contrast, CPM orients towards those unreached people groups, which church growth missionaries often dismiss, looking for responsive harvest fields. Garrison argues that this approach is actually contrary to what he sees God doing. In church planting movements, the role of the missionary or outsider is heaviest at the beginning. Once the people group responds, it is vitally important for outsider missionaries to become less and less dominant while the new believers become the primary harvesters and leaders. Only in this way will indigenous people lead multiplication.¹²⁴

All the authors reviewed for this study see the urgent need for planting churches. Stetzer says, "We believe new churches are the best platform for followers of Jesus to live as salt, light, and doers of good deed in our communities (Matthew 5:13-16), to

¹²³ Schwarz, 46-47.

¹²⁴ Garrison, 25.

demonstrate love in practical ways (Matthew 22:34-40; John 13:35), and to intentionally make more disciples of Jesus Christ (Matthew 28:19-20).”¹²⁵

Why then do the existing churches not prioritize discipleship? As congregations establish themselves and mature, church members invest themselves in those churches and become protective, even wary, of new ideas that might threaten the status quo. Stetzer states, “A new church plant with all its excitement, attention, and buzz-seems like a competitor instead of a welcome newcomer. Protection and security are natural human tendencies. Worse, it might make the older church seem tired and out-of date by comparison.”¹²⁶

Roland Allen believes in an unorganized expansion of the gospel, one where non-Christians see the irresistible attraction of the Christian church and are drawn to it by a desire to discover the secret of a life, which they instinctively desire to share. This expansion includes the addition of new churches. As he said:

Paul does not repeatedly exhort his churches to subscribe money for the propagation of the Faith, he is far more concerned to explain to them what the Faith is, and how they ought to practice it and to keep it. The same is true of St. Peter and St. John, and of all the apostolic writers. They do not seem to feel any necessity to repeat the great Commission, and to urge that it is the duty of their converts to make disciples of all the nations.¹²⁷

¹²⁵ Ed Stetzer and Warren Bird, *Viral Churches: Helping Church Planters Become Movement Makers* (San Francisco: Jossey-Bass, 2010), 12.

¹²⁶ Stetzer, 7.

¹²⁷ Allen, 28.

Church as a Spiritual Relational Community

“If we would like to see churches that plant other churches, then we have to be focused on churches based on strong relationship and accountability,” considers Hunt.¹²⁸

The relational factor is the common denominator for both centralized and decentralized church planting strategies. Any discipleship effort apart from good relationship can be reduce to just a legalistic human effort. The entire our belief system is not primarily an ethic, but a relationship with God and with people.¹²⁹

Robert Bank, dean of Macquarie Christian Studies Institute in Sydney, says that based on Paul’s writings, the church is the spiritual community of love and unity in the midst of diversity. Such community was in a total contrast to everything that ever existed on the earth before Christ. In such a community, women, the poor, widows, and orphans were treated as equal members. Paul eliminated the distinctions of priest and layperson, master and slave, or any other rank in communities he encountered. Officials did not retain greater authority or responsibility over his planted churches. No titles or formal positions were exercised in them. All members took responsibility for the welfare, discipline, and growth of the community. Even Paul did not exercise authority over the communities, choosing instead to move quickly away, allowing local leadership to emerge.¹³⁰

Robert Banks argues that the church must move away from the organizational and institutional church toward the primitive and simple form that it took in the first century. These spiritual communities which diminish issues of rank, position, academic education,

¹²⁸ Hunt, 110.

¹²⁹ Mark 12:30–31 (NASB).

¹³⁰ Robert J. Banks, *Paul’s Idea of Community: The Early House Churches in Their Cultural Setting* (Grand Rapids, MI: Baker Academic, 2012), 141.

centralized authority, complex organizational structures, and extensive programs are largely absent today. Banks points to how the church has become a theological concept largely removed from the day-to-day life of the people. Instead of transforming the world, the church has become essentially a place where one practices a once-a-week religious ritual that carries little meaning beyond the building's four walls.¹³¹ Gene Edwards, the author of *Revolution: The Story of the Early Church*, adds this: "If you put the Christian faith in a building, cover it with ritual, employ a clergy, take away the informality, outlaw the spontaneity, and end the functioning, you cease having the ekklesia."¹³² Frank Viola, the author of *Rethinking the Wineskin*, points to the need for changing the "wineskin," the church. Viola calls the church to change from an organizational institution to a relational community unflinchingly declaring that today's institutional form of church has no basis for existence according to the New Testament.¹³³

Viola, Edwards, Garrison, Robert and Banks are some of the voices calling to move the church from an institutional style with its sophisticated structures to a simple church. All these authors favor church meetings in simple settings of the home or a neutral place, which will attract more people, especially those who are skeptical of religion. They suggest avoiding formal programs and training every believer to become a minister instead of relying on highly trained and paid clergy. Without the burden of costly operations, expensive facilities, and compensated staff, such churches will focus on the people, training them to become witnesses in the natural environment of their daily

¹³¹ Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids, MI: Eerdmans, 1983), 122.

¹³² Gene Edwards, *How to Meet in Homes* (Jacksonville, FL: SeedSowers, 2003), 80.

¹³³ Frank A. Viola, *Rethinking the Wineskin: The Practice of the New Testament Church* (Brandon, FL: Present Testimony Ministry, 2001).

lives, suggests Hunt, Vice President for North American Church Planting for New Generations International.¹³⁴

Eddie Gibbs,¹³⁵ author of the critically acclaimed *ChurchNext* and winner of the Christianity Today book award, challenges today's complex form of church because the current generation is disillusioned with almost everything institutional, especially religion. Gibbs and others express their concern with modern church styles that, in their opinion, are barriers to spiritual health and reproduction. They believe that the church must remove those barriers in order to regain its missional nature. Hunt describes people who view their Sunday service as their church service, saying, "Such people will rely on elaborate techniques and expensive programs designed to draw people into the church building and retain their interest as spectators with the best offerings in town."¹³⁶

Church Without Walls

The emergence in recent years of cell churches and house churches has spawned a mass of literature and new denominations. Some of these authors, writing about the house church movement, declare the house church to be a reflection of the New Testament model and the only way to create authentic spiritual community.¹³⁷ Other authors avoid any radical statements and present house churches as a way for rapid multiplication.¹³⁸

¹³⁴ Hunt, 37.

¹³⁵ Eddie Gibbs, *ChurchNext: Quantum Changes in How We Do Ministry* (Downers Grove, IL: InterVarsity Press, 2000).

¹³⁶ Hunt, 37.

¹³⁷ Robert Banks, *The Church Comes Home* (Peabody, MA: Hendrickson Publishers, 1998), 66.

¹³⁸ Wolfgang Simson, *Houses That Change the World: The Return of the House Churches* (Waynesboro, GA: OM Pub., 2001), 72.

Viola, who is on the radical side, declares that church buildings are a pagan idea and that they reflect a departure from the essence of church as relational community of disciples.¹³⁹ Alexander Campbell, a church planting leader in independent and pre-denominational congregations historically known as the “Restoration Movement,” expressed Viola’s view saying, “There is no precept or precedents in the New Testament for building, hiring, buying or possessing a meeting house...”¹⁴⁰

Other factors than buildings can get in the way of multiplication. Hunt argues that for a church to become reproducible, any foreign elements, such as unfamiliar music or communication styles, should be avoided. He opts for indigenous methods so local church members can reproduce another church all by themselves, without any help from outsiders. Financial support can also hamper efforts to replicate a community church. If the church plant receives support, including a financial salary for the local church planter or pastor, then the model of church carries a foreign element, because the local community could not produce the salary. For the church plant then to replicate in the next community, the workers would require additional support from outside.¹⁴¹

Church Planting Principles

Church planting is about an incarnational approach to the community. The heavy-handed gospel presentation without engaging the community has never been effective.

¹³⁹ Frank Viola and George Barna, *Pagan Christianity?: Exploring the Roots of Our Church Practices* (Carol Stream, IL: Tyndale House, 2012), 11.

¹⁴⁰ Alexander Campbell and W. A. Morris, *The Writings of Alexander Campbell: Selections Chiefly from The Millennial Harbinger - 1896* (Whitefish, MT: Kessinger Publishing, 2010), 566.

¹⁴¹ Hunt, 109.

Hunt points to how Jesus lived in his Nazarene community for thirty years before revealing himself as the son of God. Jesus was incarnated in his community, working alongside Joseph as a carpenter. As Paul and Silas traveled from place to place, they connected with people and engaged in their communities. In this way, Paul met Aquilla and Priscilla. Lydia provided fabric for her community. Paul's community connections became the platform upon which he planted churches in these communities. As Hunt says:

It is a reason for being in the community, so that relationships can be established that will lead to the planting of a church. In areas hostile to the gospel it is particularly important to engage in the community prior to being exposed as a Christian. Access ministries can be business, employment, human services, or even sports, travel or research. It must be a legitimate reason for being in the community. Preferably it is the type of engagement that leads to connection with a broad number of people.¹⁴²

Servanthood and humility must infuse community engagement. Jesus, having all power and authority, approached people in the most humble and simple way. Coming into a community from the position of more education, more experience, and more power contradicts Jesus' example. He taught, "Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."¹⁴³

Darrin Patrick, the founder and senior pastor of The Journey Church in St. Louis, Missouri, writes in the foreword to *Church Planting Is for Wimps* that church planting is not a physical war, but it is a spiritual war fought by spiritual people. As he says, "In spiritual conflict, just as in a physical battle, there are enemies, weaponry, danger, fear

¹⁴² Ibid., 111.

¹⁴³ Matthew 23:25–28 (NASB).

and of course victims. To win this spiritual war isn't by powering up and being a 'tough guy,' but becoming God's guy. What we need today, are churches planted by humble men."¹⁴⁴

Hunt considers any newborn believer capable of planting churches: "Typically people without power, simple fisherman and farmers, small shop keepers and domestic workers, students and laborers, goat herders and ox cart drivers can become excellent church planters."¹⁴⁵ This community engagement principle addresses a strategy for rapid church multiplication. But as Garrison, Hunt, and others have indicated, unless churches self-replicate relatively immediately, the goals will not be met even if significant and valuable services are provided to the community.¹⁴⁶

All the authors reviewed for this study related to CPM or DMM advocate for planting new churches rather than for revitalizing old ones. Even though some existing churches may see the need to change, undergo a transition period, and renew themselves, the future lies with church planting. As Aubrey Malphurs wrote in *Planting Growing Churches for the 21st Century: A Comprehensive Guide for New Churches*, "It is easier to have babies than to raise the dead!"¹⁴⁷

Dr. Beynon Graham, the director of training for East Anglia Ministry, states that when it comes to church planting, there are two questions for a church to consider: "Can

¹⁴⁴ Mike McKinley, *Church Planting Is for Wimps: How God Uses Messed-up People to Plant Ordinary Churches That Do Extraordinary Things* (Wheaton, IL: Crossway Books, 2010), 7.

¹⁴⁵ Hunt, 112.

¹⁴⁶ Ibid., 113.

¹⁴⁷ Aubrey Malphurs, *Planting Growing Churches for the 21st Century: A Comprehensive Guide for New Churches and Those Desiring Renewal*, 3rd ed. (Grand Rapids, MI: Baker Books, 2004), 28.

we plant a church in a new area that we currently do not reach to see the spread of the gospel there? How can we best see gospel growth in our current area is it through growing a larger church, or planting new churches?¹⁴⁸ If pastors strive together with other pastors to ignite church planting movements, then what should be the steps?

Chris Wienand, the public speaker on church leadership and the author of *A Living Legacy: Discipling Church Planters*, suggests that there is no one-size-fits-all approach to church planting. Based on Acts 20:17-38 and 1 Peter 5:1-6, Wienand concludes that elders must be the shepherds, pastors and overseers of the newly planted churches. The eldership office provides government for those new communities of faith; the shepherds lead, nurture and feed the flock; and overseers ensure that the church is kept in the whole will of God, that all the people are accounted for, and that all the ministries are appropriate, relevant and essential. Wienand suggests, “Recognize potential planters, raise these planters up intentionally, draw them onto the eldership team to pastor and get prepared, release them to go and plant.”¹⁴⁹

Almost all the authors who wrote on church planting used the apostle Paul as an example. Allen cautions church planters who try to copy Paul’s discipleship and church planting methods. He suggests instead to ask the following questions when church planters study the principles Paul used:

Was there any antecedent advantage in the position or character of the cities in which Paul founded his churches? Was there any peculiar virtue in the way in which the Apostle presented his gospel? (Like his use of miracles; his finances; the substance of his preaching)? Was there any peculiar virtue in the teaching, which he gave to his converts or in his method or training his converts for

¹⁴⁸ Beynon, 48.

¹⁴⁹ Wienand, Kindle location 34.

baptism, or for ordination? Was there any peculiar virtue in his method of dealing with his organized churches?¹⁵⁰

Allen calls for a more careful approach, rather than just copying Paul. Analyzing Paul's approach, pastors must understand whether Paul deliberately selected certain strategic locations to establish his churches. Was Paul looking for some peculiar class of people to whom he made a special appeal? Were the social, moral or religious conditions so unlike anything known in modern times as to render futile any comparison between Paul's work and today's church planting movements?¹⁵¹

Team Dynamics

Putman, the author of *Church Is A Team Sport*, looks at the church as a collection of transformed individuals molded by God into a team to achieve the Lord's goals. God's plan is to glorify himself through his team reaching the world. The team requires giving up individualism in favor of team thinking. As Putman says, "I have seen many who play a team sport but think only as individuals. People like this may have a good game as players, but the team loses because the players care little about the team."¹⁵²

The Apostle Paul did not carry out the great commission alone, but he ministered through a team. Paul's team consisted of people such as Barnabas,¹⁵³ Timothy,¹⁵⁴

¹⁵⁰ Allen, 111.

¹⁵¹ Ibid., 10.

¹⁵² Jim Putman, *Church Is a Team Sport: A Championship Strategy for Doing Ministry Together* (Grand Rapids, MI: Baker Books, 2008), 66-68.

¹⁵³ Acts 11:22-30 (NASB).

¹⁵⁴ Acts 16:1-3 (NASB).

Titus,¹⁵⁵ Luke,¹⁵⁶ John Mark,¹⁵⁷ Silas.¹⁵⁸ Acts mentions many others like Erastus, Gaius, Aristarchus, Sopater, Secundus, and Tychicus. Jesus' ministry was also a team ministry. Lyle Schaller, church system analyst and a prolific author, identifies the key to reaching a new generation as starting churches with teamwork. He explains, "Starting a new church is one of the loneliest jobs in the world. I wouldn't do it unless I were part of a team."¹⁵⁹

Church teams usually involve the same dynamics as any other team. Team members are usually selected or promoted based primarily on knowledge or competence. As Tom Rath and Barry Conchie, the authors of *Strengths Based Leadership: Great Leaders, Teams, and Why People Follow*, state:

When is the last time you heard a leader talking about how your team needed to add a person who not only had the technical competence but who could also help build stronger relationships within the group? What's worse, when leaders do recruit for strength, they all too often pick people who act, think, or behave like themselves. How is a company supposed to grow, adapt, and change if a domineering CEO continues to pick people who agree with him and who have a similar background and personality?¹⁶⁰

Most leaders, including church leaders, prefer loyalty over brilliance for fear of being undercut. A team will not be successful without strong leaders. God's team also has a plurality of leaders called elders. Putman calls them coaches. As coaches and players constantly look at the scoreboard during a game, so should church elders. If the

¹⁵⁵ Titus 1 (NASB).

¹⁵⁶ Luke 16 (NASB).

¹⁵⁷ Acts 15:2-5 (NASB).

¹⁵⁸ Acts 15:40 (NASB).

¹⁵⁹ Lyle E. Schaller, *The Small Church Is Different!* (Nashville: Abingdon, 1982), 16.

¹⁶⁰ Tom Rath and Barry Conchie, *Strengths Based Leadership: Great Leaders, Teams, and Why People Follow* (New York: Gallup Press, 2008), 21.

scoreboard shows the team falling behind, then the team has to increase their efforts or change the game plan. Putman believes that the church team needs a game change in order to win the world. Some of the strategies which need to be changed include the following: disciples instead of converts, stepping out of comfort zones, and learning to walk the talk by switching from knowledge to obedience. As Jim Van Yperen, the author of *Making Peace*, wrote: “The common mistake: we equip individuals, not teams; teach monologue, not dialogue; focus on knowledge, not character; measure performance, not faithfulness. Churches formed around the personality and skills of a pastor set up our churches and our pastors for failure”¹⁶¹

Vicky Halsey, author of *Successful Corporate Learning Tweet: Instructional Design for Today's Professionals*, believes that leaders are not born but rather emerge in a team. All leaders must start as learners in order to grow into teachers. Anyone who ceases to learn will cease to teach. The power of teaching increases and reaches the learner when teachers live what they teach. As Halsey says: “Learners trust teachers who demonstrate their authenticity and reliability. Their words and actions are in alignment - they walk the talk.”¹⁶² Stan Parks Stan, the Vice President for Global Strategies for Mission to Unreached Peoples wrote:

As leaders emerge and are appointed, biblical standards are used, such as the requirements for new church leaders in Titus 1:5-9 and for established church leaders in 1 Timothy 3:1-7. The roles and responsibilities are discovered and applied from a comprehensive study of leadership passages. As they do this, they find that various character elements and

¹⁶¹ Jim Van Yperen, *Making Peace: A Guide to Overcoming Church Conflict* (Chicago: Moody Publishers, 2002), 71.

¹⁶² Halsey, Edmonds, and Levy, 50.

skills are required at each stage of the maturing church, and avoid foreign extra-biblical expectations or requirements for church leaders.¹⁶³

Halsey suggests engaging models in the stages of teaching, building participation and interactivity into every learning activity. In doing so, teachers will have to practice what they teach with the rest of the team. As she states: “Teachers should dedicate 70 percent of their preparation to How (engage model) and 30 percent to What (content) they will teach.”¹⁶⁴ For the team’s corporate success, leaders need to “assume positive intention, create opportunities for success, and leverage emotion. This creates an environment for excellence.”¹⁶⁵

Summary of Literature Review

Steve Smith and Ying Kai, in their book *T4T; A Discipleship Re-revolution*, highlight how God is moving in unprecedented ways in the twenty-first century. Therefore, they challenge stereotypes about church and what church can do today, saying, “What occurred in Acts through the hands of the apostles and ordinary believers led by the Spirit of Jesus was nothing less than a discipleship revolution. It challenges our stereotypes of what God can do through ordinary believers. Today we see a continuance of that first Acts revolution, which can be called re-revolution.”¹⁶⁶

Jeff Sundell, an active church planter with Mission Frontiers International, suggests that the church stop measuring success by conversion, baptism, and weekly

¹⁶³ Stan Parks, “A Church-Planting Movement Is a Leadership Movement,” <https://www.missionfrontiers.org/issue/article/a-church-planting-movement-is-a-leadership-movement> (accessed January 27, 2014).

¹⁶⁴ Halsey, Edmonds, and Levy, 50.

¹⁶⁵ Ibid.

¹⁶⁶ Smith and Kai, 34.

attendance. He charges, “Instead we should measure success by tracking multiple generations of believers whose lives are transformed by the gospel, and who are committed to change their communities in Jesus’ name.”¹⁶⁷

J. Sundell, a veteran missionary and one of the key CPM trainers in US, and his team believe that the church should direct its attention to existing churches, and should equip everyone with the reproducible message of the gospel, rather than attracting people to a building and teaching them to initiate movements. This shift can bring back the exciting times of the book of Acts. Starting churches with the lost is effective and biblical. Churches that adopt CPM approaches outstrip conventional churches in conversions, baptisms, and new members.

As Sundell states:

People given tools to share the gospel and make disciples for the first time are thrilled to go and do it. The common practice of attracting people to a building for a large meeting, rather than seeking people far from God where they are, impedes the Western church (and many others around the world) from becoming a Church-Planting Movement (CPM).¹⁶⁸

All the authors that promote CPM or DMM approaches testify that using those principles allows many new believers to share their faith in a powerful way, gathering new believers from their social network. These churches witness the initiation of many evangelistic and discipling meetings with non-believers right in members’ homes. At the same time, the churches share the challenges of traditional churches in term of overcoming stereotypes and staying the course toward a true movement. The CPM and

¹⁶⁷ Jeff Sundell and Michael Floyd, “How to Adapt: Churches in Churched Cultures for Church-Planting Movements: Three Stories from North Carolina,” <http://www.missionfrontiers.org/issue/article/how-to-adapt> (accessed July 25, 2013).

¹⁶⁸ Ibid.

DMM churches tend to revert back to their attractional mode. In starting discipleship meetings, even with new believers, believers tend to draw people to their homes rather than going into their community. Then the churches have a hard time sending people out, expanding beyond the first generation multiplication.

J. Coty Pinckney, the senior pastor of Desiring God Church in Charlotte, North Carolina, identifies another challenge. CPM and DMM churches draw new people from the lowest social levels, with all their addiction and problems. He says, “Winning lost people with all their addictions, social problems, and moral quandaries results in messy situations for discipleship. Some traditional churches might not be accustomed to having to ‘deal with dirty sheep.’ These kinds of churches can take comfort that the very same challenges were faced by the believers as recorded in the Gospels and Epistles.”¹⁶⁹ Pinckney speaks from experience, having planted seven churches in the Charlotte area. Yet the biggest challenge, as Pinckney states, is that many believers are simply unwilling to commit the time to reach out to their friends and family with the gospel.

Gibbs expresses his concern about triumphing too soon over any church planting movements or any other movement which seems to be very successful. He acknowledges that all the growth networks are less than twenty years old. It is still too soon to evaluate their long-term significance. These networks have yet to prove whether they will maintain their growth over the long haul. Gibbs states:

And any voice of triumphalism from among their ranks needs to be moderated by the fact that these new movements have not as yet exerted sufficient influence to reverse the overall decline in churchgoing. Until this happens, it is an open question whether they represent a

¹⁶⁹ Ibid.

reconfiguration of existing churchgoers or a significant expansion into the unchurched population through effective evangelistic outreach.¹⁷⁰

Critics of the church growth movement have often emphasized the need for quality congregations that are not focused on numerical growth, but rather on qualitative growth. Christian Schwarz disagrees with these critics. Schwarz's research found eight quality characteristics that seems to be in common in all healthy, growing churches. These characteristics include empowering leadership, gift-oriented ministry, passionate spirituality, functional structures, inspiring worship service, holistic small groups, need-oriented evangelism, loving relationships.

Schwarz uses the illustration of a barrel with eight staves to symbolize the eight quality characteristics. The barrel can only hold water to the height of the lowest stave. So too, Schwarz argues, a church can only grow as far as their "minimum factor,"¹⁷¹ which is the lowest of the eight quality characteristics in the church. Schwarz challenges churches to resist the temptation to work on improving areas in which they already excel, for by doing this they do not increase their minimum factor or their church quality.¹⁷²

¹⁷⁰ Gibbs, 18.

¹⁷¹ Schwarz, 22.

¹⁷² Ibid., 24.

Chapter Three

Project Methodology

The purpose of this study was to explore how pastors disciple their people towards rapid multiplication in order to further a church planting movement. The assumption of this study was that pastors have a vision and passion that goes beyond the interest of their churches' well-being, and that they are interested in planting reproducible churches. The assumption was that these pastors focus not only on growing their churches, but that their goal is to reach the lost and transform their communities. In order to address this purpose, the researcher identified three main areas of focus that are central to church multiplication. These include the areas of reproducible evangelism and discipleship, reproducible churches, and reproducible leadership.

Design of the Study

To examine these areas more closely, the following questions served as the intended focus of the qualitative research:

1. What strategies do pastors use towards rapid multiplication to further a church planting movement?
 - 1.1. How do pastors describe discipleship?
 - 1.2. How do pastors motivate and train their congregants to evangelize non-believers?
 - 1.3. How do pastors coach new believers to disciple others?
2. What challenges do pastors face in discipling their people towards rapid multiplication to further a church planting movement?

3. How do pastors pursue leadership training of selected people towards rapid multiplication to further a church planting movement?

This work followed a qualitative research format for analyzing the views and experiences of pastors involved in church planting movements. Sharan B. Merriam, the author of *Qualitative Research and Case Study Applications in Education*, defines a qualitative case study as an “intensive, holistic description and analysis of a single instance, phenomenon, or social unit.”¹⁷³ The intent of basic qualitative research is to understand the meaning individuals have attached to certain phenomena they have experienced. Merriam states that researchers conducting basic qualitative research would be primarily interested in “1) how people interpret their experiences, 2) how they construct their worlds, and 3) what meaning they attribute to their experiences.”¹⁷⁴

Merriam identifies the following characteristics of qualitative research. First, “Qualitative researchers are interested in understanding the meaning others have constructed, that is, how they make sense of their world and the experiences they have in the world.” Second, data collection occurs primarily through the researcher, rather than through questionnaires and statistical analysis. Third, because data collection is conducted primarily by the researcher, the study “usually involves fieldwork” that enables the researcher to observe and gather data. Fourth, rather than “testing existing theory,” qualitative research uses “an inductive research strategy” that “builds abstractions, concepts, hypotheses and theories,” and finally, qualitative research is

¹⁷³ Sharan B. Merriam, *Qualitative Research and Case Study Applications in Education* (San Francisco: Jossey-Bass Publishers, 1998), 27.

¹⁷⁴ Sharan B. Merriam, *Qualitative Research: A Guide to Design and Implementation* (San Francisco: Jossey-Bass, 2009), 23.

“richly descriptive,” using “words and pictures rather than numbers to convey what the researcher has learned.”¹⁷⁵

Participant Sample Selection

This research required pastors who are able to communicate in depth regarding their experiences in leading the transformational process of their churches towards a church planting movement. Therefore, the purposeful study sample consisted of a selection of pastors from the evangelical reformed circle. These criteria limited the variable of ministry philosophy distinctions based on theology. The researcher chose participants who had engaged in active discipleship, resulting in at least four generations of disciples. Only pastors from churches that planted at least four reproducible churches were selected to participate in this study, in order to provide data from experience towards best practices. Any new-planted church that plants another church in the first year of its existence will be recognized as being reproducible. Merriam suggests, “Purposeful sampling is based on the assumption that the investigator wants to discover, understand, and get insight from those which the most can be learned.”¹⁷⁶

Participants for this study were purposefully chosen to provide variation in denomination and culture. They also varied in the size of congregations where they ministered. The initial selection of participants represented pastors involved in DMM for at least three years and having sustainable results in initiating DMM in their areas. Subjects were identified through networking with other pastors. Each participant was

¹⁷⁵ Ibid., 6-8.

¹⁷⁶ Ibid., 80.

asked to complete a one-page demographic questionnaire before the interview. The questionnaire asked for information concerning the selection criteria above.

Though education was not a sample selection criterion, it was of interest to this study. Were there perhaps a correlation between the level and type of education the participant had received, and their approach to this ministry challenge? The participants indicated that as far as education and ministerial training, all but eight of the nine participants had completed their undergraduate degrees. Six of the nine ministers had received formal ministerial training in seminary. One had a graduate degree, and four had postgraduate degrees.

Data Collection

The study was conducted through personal interviews with the pastors of nine congregations, representing four countries from four different continents. The interviewees were invited to participate via an introductory letter, followed by a personal phone call. All expressed interest and gave written informed consent to participate.

Data was collected using a semi-structured interview protocol in which some of the questions are pre-defined, while others can emerge as the conversation progresses. As Merriam explains, “This format allows the researcher to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic.”¹⁷⁷ The researcher employed an interview guide for each interview. However, the researcher also tailored the precise questions, the order of questions, and the extent and nature of follow-up questions to each specific interview. Ultimately, these methods enabled the researcher

¹⁷⁷ Ibid., 84.

to discover common themes, patterns, concerns, and contrasting views across the variation of participants.¹⁷⁸

A pilot test of the interview protocol was performed to help evaluate the questions for clarity and usefulness in eliciting relevant data. Initial interview protocol categories were derived from the literature but evolved around the explanations and descriptions that emerged from doing constant comparison work during the interview process. Coding and categorization of the data during the interview process also allowed for the emergence of new sources of data.¹⁷⁹

Nine pastors were interviewed for one hour each. Prior to the interview, each pastor received a letter notifying them of the interview format. In order to accommodate participant schedules, the interviews were planned two month prior to the actual meeting. All of the interviews were structured around the three areas of research interest previously stated. The researcher audiotaped the interviews with an iPhone. By conducting two interviews per week, the researcher completed the data gathering process over the course of five weeks. After each interview, field notes with descriptive and reflective observations were written. All interviews were conducted within the six-week period between October 24, 2013, and November 30, 2013.

Data Analysis

As soon as possible, and always within one week of each meeting, the researcher personally transcribed each interview, using computer software to play back the digital recording on a computer and typing out each transcript. The software allowed the

¹⁷⁸ Ibid., 11, 178.

¹⁷⁹ Ibid., 173.

transcriber to slow the playback of the interview, carefully analyzing all the information. This study utilized the constant comparison method of routinely analyzing the data throughout the interview process. This method provided for the ongoing revision, clarification, and evaluation of the resultant data categories.¹⁸⁰ When the interviews and observation notes were fully transcribed into computer files, they were coded and analyzed. Using the constant comparative method, the researcher identified themes under each research question, and then correlated, contrasted, and cross-referenced the data within each interview between the various participants and the denominations they represent.

Interview Questions

During the interviews, the following questions were asked of pastors participating in the research. The questions focus on assessing four areas of discipleship, challenges faced by the pastor in initiating discipleship movements, church planting, and leadership development. Additional probing questions were also asked, since the interviews were semi-structured.

Discipleship

1. Could you share with me your understanding of discipleship?
2. Tell me how discipleship looks in your ministry context?
3. How do you cast vision towards discipleship?
4. How do you coach new believers to disciple others?
5. How do you lead towards multigenerational discipleship?
6. Describe the strategy you use, for discipleship group facilitation.

¹⁸⁰ Ibid., 159.

7. Summarize for me the main biblical principles you have on the foundation of your strategy.

Church Planting

- 1 Have you faced any challenges in initiating a church planting movement, due to your pastoral position?
- 2 What was your elder board reaction?
- 3 What was the reaction of your congregants?
- 4 How do other churches in the area react to your initiative?
- 5 How has the denomination been involved?
- 6 What strategy do you use to lead discipleship groups with outsiders toward becoming a church?
- 7 Describe what a regular discipleship meeting looks like.
- 8 How do you protect the new discipleship group for not slipping into any heresies?

Leadership Development

1. What principles do you use in order to identify new leaders in the new discipleship groups?
2. What strategy do you use to train them?
3. How do you work towards accountability?

Researcher Position

This section reveals three areas of bias that impact the researcher's stance. The first area is theological. The researcher is a pastor who views every newborn believer as a disciple called to make disciples. He considers fruitfulness to be a sign of the life of Christ within the believer. Coming from a martial arts background, where discipleship is

foundational, the researcher sees the church as a Christ-centered, disciple-based movement. The researcher is biased against any pastoral approaches that are directed solely toward attracting people into the church, but not also focused on training them and sending them out into the world to make more disciples. The second area is related to some personal types of bias. Coming from a totally pagan, post-communist country with an absence of any evangelical influence, the researcher is tempted to view the facts in black and white. Finally, because of his past negative experiences with some legalistic churches, the researcher's desire to emphasize grace has also motivated this study

Study Limitations

There were several limitations to this study. Seven out of the nine pastors interviewed serve as associate pastors, and only two of them serve as senior pastors. As associate pastors, they might have had limitations related to the vision of their senior pastor.

Another limitation comes from the fact that CPM and DMM are new to the United States. The movement has been very successful in China and the Middle East, but it has not been fully implemented in the United States. All of the pastors interviewed for this study had limited experience in short cycle church planting. Therefore, some of them shared their knowledge based more on their beliefs supported by someone else's experience, without a deep understanding of the challenges they might incur in a longer term setting. Some of the study's findings may be generalized to other similar cultures. Readers who desire to generalize some of the particular conclusions to the churches in their particular locations should test them in their particular context. As with all

qualitative studies, the readers bear the responsibility to determine what can be appropriately applied to their context.

This study was also limited by the availability of those interviewed. Most of the pastors had very busy schedules, and in some cases, they were reluctant to provide extensive time for an interview. In one case, the allotted interview time was forty-five minutes. Most of the interviews lasted one hour, which is what the majority of the pastors could allow. A few of the interviews approached an hour and a half. Because of this time limitation, not all of the topics raised by those interviewed could be explored in great detail.

Finally, this study was conducted from the standpoint of the participants' own perceptions and perspectives. Other pastors of the same congregations were not interviewed because the interviewer's purpose was to use a larger geographical region.

Conclusion

The methodology described in this chapter supported the purpose of this study, which was to determine how pastors disciple towards rapid multiplication to further a church planting movement. The study was a qualitative research project that utilized semi-structured interviews with nine different pastors, and the interview transcripts were studied using a constant comparative analysis. Despite the limitations and biases of the study, richly descriptive data were gathered in answer to the research questions of this study. The findings from the interviews will be discussed in the next chapter.

Chapter Four

Findings

The purpose of this study was to explore how pastors disciple their congregations towards “rapid multiplication” to further the church planting movement. Three main areas that are central to this process include reproducible evangelism and discipleship, reproducible church planting, and reproducible leadership. To that end, the following research questions guided the qualitative research: What strategies do pastors use for rapid multiplication to further the church planting movement? How do pastors describe discipleship? How do pastors motivate their congregants to evangelize non-believers? How do pastors coach new believers to disciple others? What challenges do pastors face in discipling people towards rapid multiplication to further the church planting movement? How do pastors pursue leadership training towards rapid multiplication to further the church planting movement?

Introduction to Participants

Nine pastors were selected to participate in this study. Some of these pastors recently transitioned from their pastoral positions to participate full-time in Church Planting Movements (CPM). A few of them serve in the role of pastor, shepherding shepherds and overseeing networks of newly planted churches, without having the official position of a pastor. Eight of the pastors are men; one is a woman. The participants were chosen to provide variation in denomination, gender, culture, and

congregation size. All the participants' names and identifiable information have been changed to protect their identity.

Randy

Randy is the senior pastor of a non-denominational church in the Midwest. He started the church with six people eighteen years ago. Today, more than one thousand members attend the church. About five years ago, he radically changed his understanding of discipleship. Randy developed a hybrid method of working on both church growth and church planting. He redirected his discipleship efforts outside of the walls of the church. This move allowed Randy to help birth fifty-two new discover groups with 325 people in the groups. Most of those groups are not associated with his church.

Jenny

Jenny serves as an associate pastor at Calvary Church in central California. Calvary Church is a non-denominational church of twelve hundred people, many of whom came from a conservative Baptist church. When the church's growth stalled and traditional outreach efforts failed to produce new growth, the church leadership team looked to other ways of kingdom growth used by DMM. The first five months of their new discipleship methods brought an immediate result of twenty-two new discipleship groups. Ten out of those twenty-two groups were organized with completely unchurched people. The growth of the discipleship movement initiated by her continues.

Kris

Kris is one of CPM pioneers who played a great role helping to initiate many movements around the world. He comes from a Southern Baptist background and grew up on the mission field. Kris' parents were missionaries as well. He moved recently to the

United States, and in October 2012, he planted a group with a strong discipleship emphasis. At the same time, Kris trains diverse leaders in the United States and abroad in CPM. This year, his work led to the formation of two hundred small house churches in the United States with an average of six people, and 162 small house churches overseas with an average of fifteen people. Altogether, he's worked for ten thousand and five hundred conversions and reached four generations of disciples in the United States.

Michael

Michael served as a senior pastor of a three thousand and five hundred members church in Southern Florida. Two years ago, he transitioned from his pastoral role into a full time mission pastor role. After experiencing tremendous church planting growth in eleven Asian countries, he was invited to oversee a big network of pastors in North America, facilitating with CPM in thirty-two cities.

Jerry

Jerry comes from a Baptist background. He began his DMM efforts in 2009. Previously, Jerry oversaw other pastors within Baptist Unions of South East India and Nepal. Since 2009, he has trained leaders in twenty-seven U.S. cities on how to initiate DMM. DMM began in thirteen of those cities, passing the limit of fourth generational discipleship and giving birth to more than a thousand groups. Many of those groups act as individual churches while others function more as cells of existing churches that have the goal of multiplication.

George

George is the senior pastor of a non-denominational church planted in 2011 in an upper middle-income community in Northwest. A number of publications named the

community as one of the top places in the U.S. to live and raise a family. Before his current church plant, George and his friend planted a church that grew to more than fifteen hundred in ten years. Nonetheless, George sensed that, although the church's growth would place them in the top half of a percent of ten-year-old church plants, they were not making any measurable impact in their community. When he heard about Ying Kai and read the first chapter of *T4T*, George was amazed how in the same ten-year period, (2001-2011) Ying had led a movement in which he planted one hundred and fifty-eight thousand churches and baptized 1.7 million converts. When George began his current church plant, he adopted the vision to start a church that will plant other churches, sparking a disciple-making movement. Since 2011, George and his team have seen the birth of more than two hundred groups, containing approximately one thousand people, reaching five generations of disciples. In 2013, his team has seen approximately three hundred people come to Christ. Not all the initiated groups are affiliated with his church. Ten out of two hundred groups are functioning already as individual churches.

Herman

Herman comes from a Presbyterian background. He and his team started a movement in the western United States around four years ago. In the first year, they had planted about one hundred groups that later ceased to exist because of the lack of sustainability. After analyzing their ministry, they discovered the obstacles that hindered the movement. In the following two years, they had initiated more than 450 sustainable groups, especially among Latinos. The movement is still growing today.

Larry

Larry pastors a non-denominational, evangelical church in a small town in the Pacific Northwest. Four families planted the church in 1998, including Larry's family. Since its founding, the church has grown to an average weekend attendance of more than eight thousand and has become one of the fastest growing churches in the United States. In the last few years, the church planted five other churches.

Todd

Todd is a mission pastor of a mega-church in the southern United States. More than three years ago, he was introduced to the principles of the church planting movement and rediscovered principles from the Book of Acts. Immediately, Todd applied these in the field of his ministry and started a movement in a southeast African country. The movement grew to more than two thousand churches, having baptized more than ten thousand people.

Strategies For Rapid Multiplication

The first research question sought to determine, "What strategies do pastors use for rapid multiplication to further the church planting movement?"

The Definition of Discipleship

The pastors first identified their understanding of discipleship. All the pastors indicated a lifestyle discipleship model directed outside the walls of the church, rather than a church program, as a way of learning obedience rather than knowledge accumulation. Randy said:

The idea of discipling people is about giving them opportunity to learn to obey Jesus. I used to think about discipleship in relationship to: if I can get them to understand certain things, if I can get certain concepts clear to them, then will change their behavior. I have turned my understanding

around completely to the point that I am not concern about them understanding things; that I am taking small steps towards obedience to what they do understand and putting that into practice.

Larry used Matthey 4:19 to define discipleship. He said: “A disciple is a follower of Jesus, being conformed into his likeness and being committed to the mission of Christ.” Kris illustrated his understanding of discipleship by describing a family of ducks where the mother duck leads her ducklings in single file. The first duckling follows the mother duck; the second duckling then follows the first and so on. According to Kris, to lead a duckling, disciples do not have to be a mature duck, they just have to be one step ahead. As he explained:

The word disciple means follower and so there’s only one mother duck – Jesus Christ and all the rest of us are ducklings. That’s why Paul can say; “follow me as I follow Christ Jesus.” So being a disciple means we’re following in the train of Jesus and that involves us following and leading others behind us. That is something every follower is to do no matter how new they are in the Lord.

Michael emphasized the role of multiplication by simply saying: “A disciple is one who is following Jesus (obedience) and fishing for men”

Jerry understands discipleship as obedience to do what Jesus did. Thus he also sees multiplication as a sign of obedience. He elaborated:

We were born to be fruitful, so I think that is the core and the DNA of every disciple. He intended for us to be fruitful. Just as the first command of God was to be fruitful and multiply and fill the earth, which was a physical command, I think the other things is built into being disciples. We should be reproducing and so every disciple has the DNA within himself of the Kingdom of God to reproduce another disciple. The problem is that we ignore it.

George agrees that somebody cannot be a disciple of Jesus if that person is not involved in the process of making other disciples:

Discipleship is the process of leading someone to know Jesus Christ. Maturing to become a fully devoted follower of Christ which means they are not disciples, until they are actually making disciples because a disciple does what his master does. It's sharing the Gospel with someone, and leading them to Christ, walking with them as they grow and mature to become a fully devoted, fully mature follower of Christ and therefore are making disciples themselves who are making disciples. Because the disciples they make are not disciples, until they are making disciples.

George also believes that if the church derailed from God's designed route, then that happened in the area of discipleship: As he stated:

I believe that the great commission is the most institutionally, habitually disobeyed command of Christ in the American church. What other command of Christ have we disobeyed the most than the command of making disciples? So it's time, and I just happen to believe that he who has ears to hear will hear what the Spirit is saying to the churches.

The Primary Role of Prayer

Many pastors identified prayer as a common strategy for teaching congregants to fish for men. Michael believes that followers of Christ need the discipline of constant and specific prayer by name for the lost people they know. Here is what he suggests:

Make a list of all people you know whom you consider as being far away from God. Then divide them in blocks by five and pray for one block a week. As you pray you might let them know that you are praying for them, by calling or visiting them. As you pray search for the voice of God's Spirit, ready to obey by going where he will send you.

George suggests the same strategy and gave some more specifics. He said:

I would ask him to make a list of the people in his neighborhood. And then the people in his work place, and then the people what we've called third place. Almost everyone has a third place that is they might be active in a soccer league or sports league, or ladies craft club, or the YMCA, or the thing at school, or whatever it might be there is a group of people in your life and we call them the third place. They don't live in your neighborhood and they don't work with you. But they are your third place and so we teach them how to look and continue to pray.

Herman and Kris practice prayer walking with the focus of listening and obeying. Kris said: “The prayer walking helps people begin to see things around them with spiritual eyes rather than physical eyes. It’s also a great evangelistic tool so that they can be praying for non-Christians in their presence and this often leads to spiritual conversations.”

Usually people feel unprepared to share the gospel, whereas Kris believes that any church can be energized by prayer, if the pastors will encourage their parishioners to leave the perimeter of the church, go, and meet people. Pastors must properly teach and encourage their parishioners to pray not only for their needs but for those outsiders they intend to disciple. These prayers will awaken the parishioners’ love for the lost. Kris advised:

Something that can be done very quickly is praying for them, praying for their health, for their job situation, for their financial security, for their relationships, for their spiritual life, and doing it in a way that demonstrates God’s interest in all of those aspects and His concern and ability to do something about all of those aspects.

Kris sees prayer as the fastest way to get close to those in need.

Teach Everybody But Invest Only in Those Interested

After teaching people about persistent prayer for specific lost people, if the church still misses the passion of discipleship, Kris suggests to create “holy dissatisfaction” with the status quo. He warns though, to be very careful not to criticize the existing, traditional church. Kris instead suggests studying what scripture teaches about the church and then comparing scripture’s standards with the church’s status in their region or country. Such a study might help identify possible obstacles for discipleship multiplication. Kris explained:

The formula of change is dissatisfaction with the status quo plus knowledge that there is a better way plus knowledge of how to take the first steps has to be greater than inertia. Of course inertia depends on a lot of things. Are we talking about an individual are we talking about an church, or so on, and how firmly they are entranced in the current patterns and how long they've been in this patterns.

Todd suggested reading through certain passages from the book of Acts, following Paul's example in initiating churches. Here is the exercise he suggested, "Read through Acts 13:4-52; 14:1-25; 15:39-16:40; 17:1-34; 18:1- 20:38 and answer to following question: Where did Paul go and how long was he there? What did Paul and his team do while there? What resulted?"

Jerry suggests waiting to bring the idea of church planting into an existing, traditional church until the church is ready. The church needs to be taken from where it is. If its passion is for the growth of their local church, then start with that passion. Jerry employed this strategy with some mega churches in Texas and led them to CPM. He said: "I don't necessarily cast vision for church planning movement. I start with disciple making movements first building their trust. Then I want to see them having some successes in making disciples and then as I earn their trust a bit, I begin to introduce the idea of church planting."

Randy warns to be careful when you try to get the whole church involved in discipleship, saying:

I think that you have to be careful trying to spend too much energy changing the entire church's DNA from the front of the room. You can carefully talk about it, but it is far better to start with few people. Start with people who might be eager to learn a new way of understanding discipleship and how you can make disciple making disciples. I would encourage pastors not to try and make this a program and take the entire platform of the church and force everybody into it. I would run it up the flagpole a little bit, talk about it and gather people who are eager to engage in it and get together.

Jerry suggests seizing every the opportunity, especially with new converts.

Coming to know Christ and receiving the power of the Holy Spirit, new converts have everything needed to bring others to Christ. They have the first love, the most important ingredient for multiplication. New converts need to be taught, sent and encouraged on the way. Here is how Jerry described his personal experience:

I gave my life in 1986 - when I became a Christian. I was excited. I was on fire, but I didn't know who to share with. I didn't know how to share my story or Jesus' story, and I didn't know how to make a disciple. So instead I spend two years studying the book of Revelation, which was good. I was in the word of God, learning and I was hungry, but I look back in retrospect now in 1986 if somebody would have taught me who to share it with. The only people I knew in 1986 were people far from God, people who were lost. If somebody would have taught me how to share my testimony, simple Gospel presentation, and taught me how to make a disciple, would give me a process and some basic context I'm the guy that would have done it.

George agrees with Jerry. He believes a newborn believer has fewer obstacles to conquer in being an effective evangelist on the field. As he said: "If you can get new converts immediately on mission by training them through short-term discipleship lessons that immediately creates an attitude, atmosphere, a culture of obedience. They will get on mission right away. And what's great is, that new Christians are the ones with most non-Christian friends, having a target reach environment."

Pastors might experience more difficulties with Christians who have been inactive in the church for too long. As George said:

An experienced Christian has been trained that when you come to Christ the next step is to come and sit at church, delay baptism until you've understand enough. And as you come and sit at church week after week, you are covertly trained that making disciples for a Christian it's abnormal. Because if you were just sitting in our churches you realize very, very few people ever make disciples. Such people might think that

what Jesus said about making disciples is either the pastor's job or whatever, but obviously Christians don't actually do that.

Jerry believes that a small percentage of Christ followers will go and obey the great commission without any additional motivation, but the majority will still need assistance. As he said: "Some folks, a very small percentage of our society of Christians, are very intuitive on how to do that. The rest of us are, 'You got to show me,' and so I guess that would be my challenge to the church; 'Are you ready to stop talking about knowledge of discipleship, are you ready to learn how to do discipleship?'"

George put a lot of effort into growing his traditional church until he recognized that what he was doing and what Jesus said in Matthew 28:19 were quite different. As he said:

We did Evangelism rather poorly, actually by addition at best. And it's just interesting, ten years of hard ministry. In that ten year period the total investment of funds was 20,000,000 dollars in order to baptize 1000 people, and although we can't put a dollar value on a soul, I do believe God calls us to be good stewards, and I'm not sure that's a good steward of His resources. What we've been doing and what the great commission says are radically different if you would just examine them honestly.

He shared a discussion with his son who was on the staff of his church:

"Dad, imagine you took the great commission to a marketing consultant who have never heard of a church, and you said this is our mission statement of our church, of our company, so to speak. And would you design a marketing strategy to accomplish this mission?" He said the very last thing that marketing consultant would say: "well, you need to rent a building and put a lot of chairs and invite people to come." What he would say is, "well you need to share with two, who shares with two, or shares with five who shares with five, whatever." And create what we would call kind of a multilevel marketing plan in order to accomplish the mission of the church.

When George started to use those principles, he saw many people coming to know Christ and being baptized. That strengthened him, on the way of starting a movement of multiplication.

Todd helps people who want to get involved in discipleship by answering three questions: Whom? What? How? He said:

I ask: “Why do we want people to witness, why don’t people disciple?” Well it’s because they can’t answer these three questions; who to share with? What do you say? How do you make disciples? And the answer to these questions are “oikos”, it’s whom we share with. It’s our family, friends, neighbors, co-workers. Then we teach people how to share their testimony, and then we teach them a simple reproducing Gospel presentation, a clear Gospel for their context. And then I need some basic content of discipleship - a pattern and then I need a process.

Todd insists that teaching people about the process of discipleship has to be accompanied with accountability. People need and want to be held accountable.

Identifying People of Peace (POP)

All of the interviewees repeated the phrase “People of Peace.” Herman believes that at certain times, God in his providence prepares the hearts of certain people, turning them into good soil ¹⁸¹ In that specific time, those people are very receptive to God’s word. If Jesus followers are sensitive to the Spirit’s voice and will go where he sends, then they will discover sons of peace according to Luke 10:5-6. If Christians desire effective discipleship multiplication, they have to have people of peace as their primary focus. Herman elaborates:

I believe that, like in John 6, verse 44 and 45 says, “No one comes to Me lest the Father draws them and I will raise them in the last day” and verse 45 “and it’s written in the prophets, ‘they will all be taught by God,’ everyone who listens and learns from the Father, comes to Me.” I believe

¹⁸¹Matthew 13:8 (ESV).

what we've seen over and over, God speaks to people that he's drawing clearly through his word. God uses word, and Spirit and others.

Jerry views the situation in the United States. as ideal for finding these people of peace. The American church has been blessed, in order to extend the glory of God's name to the nations. Jesus sent his disciples to go to the nations and make disciples. Jerry believes that because the American church failed to go to the nations, God brought the nations to the United States, saying:

God created this wonderful opportunity where the nations from around the world are filling our cities. A lot of folks look at that as a political problem but when in reality it's a spiritual problem. Because we didn't go to the ends of the earth now God has brought ends of the earth to us, they are at our doorstep, and he is looking to see what we are going to do. I think we risk the judgment of God, because we don't go.

Herman suggests using prayers walks to identify people of peace. Those people are going to receive the gospel, and they are going to open up their relationships as an open door to new social networks. People of peace are the branches for discipleship multiplication. Here is how Kris defines people of peace: "They are open when you make spiritual statements. They respond with spiritual statements. They ask questions of you (not just tell you their opinion – but want to know yours). They respond to your invitation to open their 'oikos' (Greek word for 'household') to directly learn from God's word."

George also prefers looking for people of peace within already-established social networks. As he said: "Instead of knocking doors looking for a person of peace we, use our *oikos* looking for a person of peace. For that we teach disciples how to show love reaching out their *oikos* in order to reach and affect the whole world. That's the strategy we are using, as opposed to cold calling, and knocking doors in our suburban culture."

After finding such people, Jenny emphasized giving enough time and attention to their physical and spiritual needs, until they commit their lives to Christ. The main challenge usually is not in finding people of peace but in spending enough time with them. Jenny mentioned also the importance of reaching their entire household. Jenny believes that household evangelism is more effective than working with an individual. Jenny tries to identify the household's needs. One of the world's most commonly recognized needs is help with marriage issues. Jenny shared:

When Victoria came to me and she said that their marriage was in trouble and she did not know what to do. Her husband has not had any affairs, but they weren't even speaking in their home. I asked her if she had considered studying what the Bible speaks about marriage? She said she really has never done that. I said what do you think would your husband be interested also in this? I thought that I'd be working only with her, but he agreed, and we started studying. Within a few weeks of study about marriage, we have seen changes. They were back talking to each other they actually even went on dates together.

However, Randy suggests avoiding personally teaching people of peace's *oikos*, but rather training them to reach out to their own *oikos*. He believes that as an outsider, pastors will always be less effective than other people of peace who are insiders to a new converts social network. He explained: "When the gospel penetrates the heart of an insider they are prepared culturally to spawn the replication of the gospel to their social networks. The outsider has so much to overcome just to communicate the gospel clearly and always bears the danger of creating dependencies that will stop the replication dead in its tracks." An untrained insider is always more effective than a trained outsider.

Discover Bible Study (DBS) Groups

Everyone interviewed suggested leading people in a discovering process rather than telling them what to believe. As Randy said, "People act on their own

conclusions rather than other's conclusion because they trust what they think more than they trust what others think.” Randy does not consider the existing church service format practiced by most denominations to be an effective methodology for discipleship multiplication. Preaching the truth in the church is not enough. Sunday’s pastoral preaching can serve a motivational and encouraging role, but it cannot build up disciples who will make disciples. Randy would challenge those pastors who focus more on their theology and doctrine than on application with the following words:

What confidence level do you have that the message sent is the message received by the person? And do you have any responsibility for the message received. You obviously have responsibility for the message sent, but the fact that you say something is only half of the communication process and in my understanding is only the half of the discipleship process.

All interviewees proposed intentionally planning new DBS (discover Bible study) groups with non-believers in their communities as the common strategy for initiating a movement. By starting with personal examples and then teaching those from the congregation who are willing to follow, any pastor can bring excitement in reaching the lost. Discover Bible studies provide opportunities to build biblically functioning communities, which are just small groups of people who gather around the Bible and study it. Kris explains the meaning of these new community discover groups: “In the group, everyone learns to grow by doing the following on their own: tell others about Jesus, learn from the Bible, talk with God, help and encourage other believers, and boldly face persecution and hard times.”

Different strategies, or diverse bridge events, were used in order to meet lost people, including mercy services, sports events, prayer walks or simply friendly visits.

Jenny describes how she started:

We launched a food pantry but we used that as an access point into the community. We got a prayer team backing us. Before we started we prayed and prayed and prayed more and then ultimately we took out food for thanksgiving to a couple of different areas. As we were prayer walking we started developing relationships with people in that area. In the process we identified a person of peace out in each of the areas. Everything started with one neighborhood where about twelve fifteen people signed up because they wanted to know more about God.

George describes a DBS group:

We use the term discovery Bible study only if there are lost people in that group. Otherwise it's just Bible study. So our discipleship track contains six short-term discipleship lessons, then, for the next step, we have eight lessons through the Bible, four Old Testament, and four New Testament chapters. And we take this new Christian through the Bible. Because if you share your faith story and the Gospel with a lost person and they are not ready to trust in Christ, instead of it being a dead end, we coach our people to teach them how to invite that person to a DBS.

Everyone uses a very simple, reproducible, easy to remember group facilitation model that encourages ordinary people to become a facilitator in the shortest time possible. A few models of group facilitation were most effective. One is called the "three-thirds" model. Michael described it:

We divide every meeting in three parts. In the first part we ask five questions with the goal to evaluate how the people did while apart, celebrate together and encourage them. It is kind of pastoral care thing. The second part is studying a new Bible lesson. Third part is all about application. The three-third process enables to move people from trainees to trainers. It covers all vital areas of a simple worship service of a house church and all key elements of multiplying disciples. It provides a structure of high accountability and modeling for effective practical ministry

Kris advises group facilitators to take turns and avoid explaining the Bible. Rather, he teaches facilitators to lead inductively: “Focus on the Bible. Trust the Holy Spirit to help each person discover the meaning of Scripture. Lead through asking questions rather than preaching. Try to make sure everyone participates.” Jerry described his meeting settings:

Every time we meet, I ask people “How you are doing at going? How are you doing at growing? And how are you doing at gathering?” So that going – is growing the Kingdom, growing – is how you personally growing in Christ, and gathering – is how you gathering the people in the Kingdom so they can go and grow. And then we would have a new teaching and in the new teaching we would not be finished until they could reproduce the new teaching. So everything that’s taught, it’s practiced. Teach, practice, teach, and practice. And then at the end of the meeting when I’m disciplining them we would say: “Who this week will you go and share with, how you personally grow this week, what’s your ‘I will statement,’ how would you obey what you just heard, and then who you gather this week?”

Another model very similar to “three-thirds” was the “six-question” model.

Randy describes it:

We’ve made it simple from the standpoint of them being able to ask six basic questions of one another. It starts with them asking, “What are you thankful for?” Second is, “What is stressing you out this week?” Third is, “Do you have a need or do you know of anyone who has a need that this group can meet?” The fourth question is, “What does the Bible say and this is where they read and discuss the passage of the Bible?” The fifth question is, “What you are going to do about the learned truth? Who do we need to share this with this week?” That process repeated over lifetime for us is what we think about in terms of seeing and making disciples that make disciples.

Even though Randy dislikes churches that use attractional (inviting people to their churches, small groups, outreach events and others) methods, he uses events that open doors for planting new DBS groups. He said:

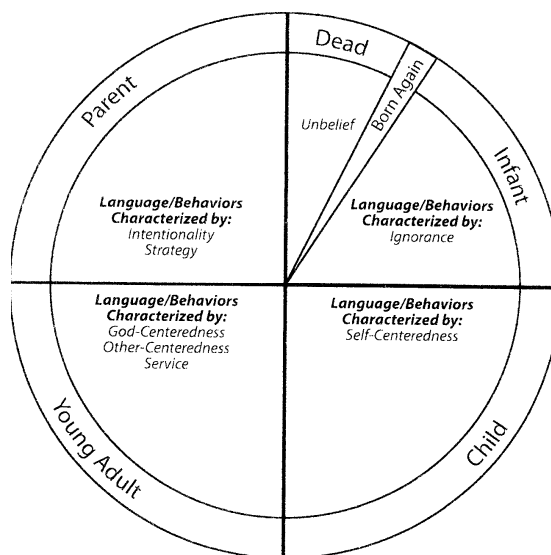
We take groups of people who come to a church who are virtually strangers in a sense, and we assemble them together in a small group and

teach them the process of how to look at the Scriptures and how to obey God. We have just seen our second generation of that happen because I believe that on Sunday mornings we gather a lot of persons of peace together and we are hoping to leverage this persons of peace by putting them in these groups and instilling in them that they quickly outgrow that group and reach out to their own relational connections and plant the reproducing Gospel there.

Larry holds to a different perspective on group gatherings. Larry's ministry acts more as an organization than as a movement. His effort is more in church growth than in church planting, even though he invests efforts in both. Larry is a strong promoter of relational discipleship developed in small groups. He said: "Jesus, the greatest disciple maker in history, only had twelve disciples." Therefore, Larry does not tightly structure the small groups in his ministry. He calls those groups relational small groups. The only structured part in their small group settings is the Bible study curriculum shared by all the groups. As he said, "How can you possibly structure a relationship?" Larry encourages the small groups to meet in their communities but also to come and celebrate together as a church at one of their church campuses. The core of his ministry is building up a relational environment. Larry described a relational environment:

"Shepherding...especially in the early stages (Ezekiel 34), modeling love (the "love one another statements in Scripture—over 60 of them), real teaching with Q&A, stories (Matthew 13:6, 16:13; John 13:14), transparency (James 5:16), accountability (Hebrews 3:12), guided practice (Luke 9:1-12; Acts 6)."

Larry believes, as all the others interviewed pastors do, in the readiness of every newborn child of God to spread the gospel. Nevertheless, he sees five spiritual growth stages in every disciple. Here is the illustration of those stages with their characteristics:



All the interviewed pastors use different DBS curriculums. George shared that they use three different methods of inductive Bible study in their DBS groups. He described one of them, called the Star method:

We read the passage out loud then we take a few minutes, everyone quietly, and we look back through the passage and you put a star by anything you observe that you notice that stands out at you. You put a question mark by anything you don't understand or that is confusing. And you put an arrow by anything that you think applies to you. And everyone, non-Christians, everyone must have at least one and no more than three of each of those. Then the facilitator says, all right what did you put a star by and why? And it starts to create discussion. And you go through all the stars and then you do the questions. And here is what we just drill and drill and drill.

George emphasized the need to allow scripture to answer to all the raised questions. As he said, "You are not allowed to answer or allowed a question unless it's answered from scripture. So you can't give your idea, or I think so, or it might be. What does the passage say and 'I don't know' is a perfectly acceptable answer to any Bible question." The need of obedience is implied in this method. He continued to describe the method saying:

And then when you get to the arrows – what applies to you, like a lost person you would say, if this is actually God's word what would you need to do today as a result of it? And of course we know it's God's word but

the lost person isn't convinced yet. And they come up with something to obey and they have to write an "I will" statement that is what we call obey-able. In other words, it has to be written in a way, and the group we make it fun, vote up or down whether or not that statement is obey-able. And then the leader records the "I will" statements and that becomes, in a Discovery Bible Study that becomes the accountability section of the next week. So we are actually discipling people to conversion as opposed to from conversion.

In order to avoid turning discipleship into a legalistic effort, Herman considers that everyone should learn how to celebrate the process and not just the results. He said:

There are many milestones we celebrate as a result of that or along the process. We celebrate when we find someone that is really interested in God. We celebrate them and when their household starts to commit to reading the Bible and really obeying it and so forth. And we celebrate baptisms when they really make that commitment. We really celebrate when they start to multiply and that's really the ultimate goal seeing these groups that start other groups that start other groups.

Herman pointed to the fact that all the discipleship effort has to come out of love and be pleasurable to the one involved.

Church Planting

Planting new DBS groups does not make sense unless those groups become churches. Randy believes that Christians need to clarify for themselves what their primary calling is; planting churches or making disciples. As he said, "I do not see anywhere in the Bible the calling of planting churches. We do not plant churches that will make disciples, but rather we make disciples who will plant churches."

George cautiously uses the term "church" because other people might have different understandings and preconceptions. In some contexts, George suggests substituting "church" with other words that would communicate the concept of the church from the book of Acts. as gatherings, meetings, fellowship and others. As he suggested:

If church is defined, as it usually is in the Western culture, that you have to have a 501 (C-3), you have to have the building, and you have to invite people to come, and you put on this big program on Sunday. Then it would be a challenge to get passed that idea. Dr. Vaiko said that there are three things that kill a church planting movement. The first one is buildings, second ordained clergy, and the third is thinking you need significant theological training.

If Christians direct their efforts on planting new DBS groups, then they have to understand that a Bible study group is not a church either. George suggests letting people in those groups discover what the church is, creating desire in them to be part of Jesus' community through repentance. George and his team use a series of lessons on church. He said: "What is the church? We use nine elements or characteristics of biblical church that we draw from Acts 2:41-47, and so those nine pieces we say this is what the church does. And the question is not where do you go to church the question is – who is your church?"

The question then arises: "How long do you need to stay with a discover group in order to see the birth of a church?" Todd believes that the goal of planting the group defines the answer. He said, "CPMs are characterized by consistent fourth generation churches and beyond. Almost every sustained CPM demonstrates that the fourth generation marks the beginning of a CPM. How long do you need to stay with a group depends of the context. From our experience nine to eighteen months are needed for the pattern of discipleship to be fully established and for solid leaders to emerge."

Despite his strong vision for church planting, Jerry's advice is first of all to honor and support the existing church, assisting in everything needed for growth. He teaches,

But first of all, the church is the bride of Christ, so I have a high view of church and so I have my frustrations with the bride of Christ at times, but either way it's the bride of Christ and because of that I work alongside the church. So I try

anyway I can to encourage and help the church either in disciple making movements or church planting movements.

Jerry discourages limiting efforts to working only within the existing, traditional church, but instead, Jerry encourages others to look for possibilities of planting new churches. He desires to plant churches that would be as close to the first church model as possible.

Jerry tends to start where he is not competing with an existing church. He shared:

If I want to go reach out to Muslims, nobody gives me any trouble. If I want to go reach Nepalese, o yes! With bikers, yes, go plant churches with bikers. We always start sort of with softer targets where we are not as likely to be pushed back. But if I go and I'm trying to help the Anglo church for instance, I'm training five to six churches in a community, and I start reaching out to their constituency or their perceived people, then I sort of got a conflict of interest. We just got to look at the scenario and see what makes the most sense. Sometimes it means planting a church; sometimes it means working with a local church.

He always looks to collaborate wherever possible, believing that a lot of issues can be solved with right communication.

Larry views the autonomy of the small groups as a threat to unity, when everyone else looked at small groups as a church planting victory. Larry elaborated:

We hit a real lid on our growth because people were getting met in their small groups and they didn't see the need to come to church and celebrate. They were getting their kind of church fix or their needs met in the small group. We didn't know what the corporate church's role and the discipleship process were, so we had to restructure a lot of our service and be way more intentional about celebrating what's happening in the community, celebrating what God is doing in the individuals' lives - corporately.

In this way, they restructured the church worship on their campuses, motivating their small groups to come to worship together.

Challenges in Discipling People Toward Rapid Multiplication

The second research question focused on the challenges pastors face in discipling people towards rapid multiplication to further the church planting movement. The interviewed pastors identified different kinds of challenges in initiating CPM: inner obstacles coming from their own congregations, outer challenges coming from other pastors or churches, challenges coming from their denominations, and challenges to initiating and building a sound, sustainable movement.

The pastors first described pushback when they implemented the movement principles in their local church too quickly. Jerry shared his friend's story. His friend Dave, going through T4T training, passionately tried to involve his church in CPM that almost got him fired. Jerry shared, "Dave was the guy who tried just sort of making the whole church do the movement, and almost got fired. His people got angry and mad. In the end they survived, and they did grow their church and got to see multiplication. But the one thing we've learned from the early mistakes was we encourage everybody but go with those who are most interested." Instead of convincing the whole church of his vision, Jerry ran the effort as an experiment, saying, "Instead of going after and trying to convince the whole church, at first start an experimental zone. Make a call out to believers and say 'Hey, we are going to try an experiment, I'm looking for some volunteers, who is willing to be trained?'"

George espouses a radical approach, preaching what is right no matter what. As he said, "We're not changing the mission because someone's uncomfortable. We've been accommodating unengaged Christians for too many years in America." He shared that

most challenges came from people who view discipleship as the job of a pastor, an evangelist, or any other clerk. As he stated:

I've had many people saying: "Pastor, you know there are other gifts besides evangelism." I say, "Oh absolutely I can name the gifts." Here's what I want to know though: is the great commission a gift or a command? So Jesus told us to do that, and that's what we are going to do, and by the way there are plenty of churches in our area, wonderful churches that you could go and sit and be anonymous and they won't challenge you. They won't get in your space; they wouldn't tell you to do anything other than please show up and give and try to be a good Christian.

Although his approach might harm some Christians, George is convinced that pastors have to release people to leave the church if they do make disciples. George answers critics, saying:

And you're welcome to go to one of those churches because they already exist. There just aren't a lot of us who are trying to make disciples who make disciples. So we're going to stay focused on this and you can go. And I've had some good friends who weren't all excited about what we were doing and then they got tired of hearing it and they left. And that's hurtful for a pastor, no doubt about it, I can't pretend that doesn't matter, of course it does. But the bottom line is this is what Christ has called us to do. By the way, Jesus would say from times to run people off didn't he?

Several pastors experienced pushback because their congregation did not understand decentralized verses, centralized discipleship. Randy faced opposition coming from people's confusion as he tried to implement the hybrid strategy. As an institutional church, they conduct corporate worship. Randy encouraged the people to attend the worship, but at the same time, Randy asked them to go and create groups outside of the church that might grow into individual churches. Randy shared: "Their question is, do you want me to come or do you want me to go? Well, yes we want you to go. There are tons of people who need to come and if you are geared to go then that is what we want. It can be confusing to people."

Outer challenges came from other churches or from denominations that saw decentralized discipleship as a threat. Jerry answered those concerns by showing that in a big movement, Corinthian and Galatian type churches can coexist, because they both deal with people far away from God. Pastors can deal with such obstacles by preparing for them in advance. He said, “The other big battle or concern that many pastors and leaders have about CPM and DMM is related to generational growth. They are concerned about syncretism, they’re concerned about cults and concerned about misinterpretations of scripture. And so all I do is assure them they will have it. If you are dealing with people far from God you will have problems.”

Jerry looks at the apostle Paul’s example. Looking at the time and effort Paul invested in those he disciple, it becomes evident that challenges cannot be avoided; they need to be faced. Jerry said:

Look at Paul, he spent three years in Ephesus and he had to write them a letter and correct them. He spends eighteen months in Corinth and he had to send Titus and they wrote four letters back and forward straightening out the saints in Corinth. Dealing with people, you will have syncretism; you will have things going astray. But the thing is to spend nine months to three years discipling them. If you are listening and you disciple them, and you empower, and you are building disciples, you can correct these things. If you teach them six lessons and let them go that’s not T4T, that’s laziness and it’s not what we would ever teach or do.

Michael sees rigid denominational structures and professionally driven ministries as the main obstacles of multiplication. Instead, he advocates for Spirit-driven ministries. Michael expressed his concern, “Denominations struggle greatly because a CPM is so hard to control and get credit for. A denomination generally is looking to advance the denomination and not the kingdom.”

Randy thinks that clarifying the definition of multiplication may remove this obstacle. He stated, “When we think of spiritual transformation, we tend to think of it like human reproduction. A certain amount of time, effort, and energy must pass so that the body can get to the point where it has the capability to reproduce. I do not think that this is what Jesus had in mind. We are more of a viral replication. The moment a virus has life, it has the ability to replicate.”

All the interviewees expressed full trust in the Holy Spirit’s power to make any newborn believer immediately and adequately capable for replication. Michael stated:

We have to believe in the priesthood of every newborn follower of Christ and in the authority received to carry out the work of the kingdom of God. Through baptism they have already symbolized the death for themselves and readiness to bring forth fruits. They do not need some other set of authority to serve our Lord. They are fully equipped to start the work and to learn as they go.

Randy acknowledges how DMM might threaten pastors. Pastors’ own congregants might see their work as redundant within church growth. He said:

Pastors are usually evaluated by how many people come to their church and not on how many leave. The offering matters, the size of it, especially if you have key donors leaving and taking their donations to minister in the community then many can get upset about that. This seems odd, in fact I had a group of pastors at my house, mega church pastors and one of them said, if you are successful at this, then you could possibly work yourself out of a job. I said yes, I have thought of it and I think it would be great. We have to trust the Spirit work.

Michael emphasized fear as a common obstacle of multiplication. Many fear losing control over the theology and doctrine within the newly planted discover Bible study groups, losing unity within the church, or losing financial support. Michael reflected upon these fears:

People have those fears not having enough. And any pastor that loses people can sometimes look to the dollars that are just going out the door;

it's not something they can support his work. And I think the church in general has those same fears, the unity, the finances, the doctrine, those issues, I think, are on full front of people's minds. What can be lost? And I think it makes fear what can take place. And of course all of that's control.

Larry believes that fear is justified. He admitted, "If you focus on just going out, then there's no 'quality control' (for a lack of a better word) and you are not sure what's happening out there – there's no communication, there's no celebration because everybody is just 'free form.'"

Randy believes that in a new discipleship movement, heresies cannot be a real issue, especially in the beginning. Usually, he argues, the leaders start new cults, not the beginners. Randy said, "Heresies have been an issue since the church began. I think reaching unchurched people helps because they have no preconceived ideas doctrinally. Another major help is teaching for obedience and not knowledge. It is my understanding those who have studied this issue say never has a heresy grown out of a CPM."

Jerry shared about an "iron to iron" strategy he uses to identify obstacles in multiplication. He uses this strategy with people who make disciples and sees results to a certain degree. As an example, Jerry shared his analysis of a discipleship effort with an Australian group. They saw a lot of first generation disciples but had a hard time reaching the second and third generation. Something was wrong, because in spite of the entire endeavor, the multiplication was held to one generation. Jerry said:

The problem was that they were presenting the gospel in one way but then they were training new believers in another way, using a different method and creating only confusion. That is common for traditional evangelical Christians who have been going through a knowledge based training how to share the gospel. They know many ways to share the gospel but they use very few of them. And what a new believer needs is only one way. We want to teach people ten methods instead of teaching them one way and holding them accountable to do it. And that's usually what kills the multiplication so far in America.

When churches are stuck in the process of disciple making, they have to ask a lot of questions to discover the obstacles. Jerry suggests generational mapping, an illustrative way to see all the people the team has brought to Christ. With the generational scheme on paper, it becomes obvious where the multiplication got stocked. Jerry advise to ask the following questions: “Where is your second generation guy at? Does he know who to share with? Does he know what to say? Does he know how to make disciples?” If leaders cannot answer those questions clearly, then there have been errors in the training process. Also, allowing leaders to discover the obstacles proved to be more effective than telling them where they are stuck.

Leadership Training Toward Rapid Multiplication to Further the Church Planting Movement

The final research question sought to determine leadership-training strategies used by pastors towards rapid multiplication to further the church planting movement. The interviewees held in common the belief that if someone has received the gift of the Holy Spirit, that person has the power, the honor, and the responsibility of making disciples. In this sense, everyone is a leader. Randy said: “We view every person in that group as a potential group facilitator. We feel like that this process is so simple that every person in the group could repeat it and as a result of that, our leadership development is really built in, rather than bolted on. We are developing leaders as we are going along.”

Kris shared the same idea of teaching everyone to be a group facilitator through personal participation in the DBS process,

We’re asking everyone to become initiators of new groups. So everyone needs to have some level of leadership ability, at this small group level. Preparation for that comes from participating and these three-thirds groups and these

accountability groups, praying for others and prayer walking and all of that. All of those things prepare them for that level of ministry.

Kris believes that the leadership training starts from the first moment he involves an unbeliever in discovering truth process, saying:

It's very important, equipping every disciple to be self-feeding in regards to interpreting and applying scripture in regards to all the various aspects of prayer, in terms of body life both within their local little group and at the higher city or regional level, in terms of persecution and suffering. So everyone needs to be equipped to be self-feeding in all of these areas so that they won't only be a consumer, but they can be a producer and then equipper others.

Herman shared the same idea of teaching everyone to be a leader. At the same time, he encourages his disciples to discover their spiritual gifts and use those gifts in the next level of leadership:

We want everyone to get in the word to facilitate, to obey, and to share. Some are going to be gifted as evangelists or apostles. They take the lead in helping others and also raising up others like them, from the next generation. Others will be gifted as teachers. These will get involved in teaching others the discovering process. Different leaders emerge.

Randy warned though of not having too many expectations from new believers. He advised not requiring too much from them especially in the beginning: "In a movement setting, it is difficult to have requirements. What we hope is that people learn the DNA of the discovery process, and that is what they use with neighbors, relatives or workmates. We have some requirements from group facilitators though. We ask them to use all six questions in each group and use the Scripture list that we give them."

Even though everyone interviewed believes that any person can facilitate a DBS group, Larry believes in relationally based small groups led only by committed leaders. He advises identifying leaders with the following criteria: "He accurate copies and takes

intentionality, understanding responsibilities. He recognize where other disciples are in the process of development. He is able to create an environment for growth.”

Over group facilitators, someone must take responsibility for every group. A group representative glues the group together and to other groups. The group representative calls everyone in the group to remind them about meetings, represents them, and keeps communication with the other leaders. Such leaders become the glue of the network. The group representative may or may not be the person of peace. Obedience is one of the best sign to identify a leader. As George said:

It makes it easier to identify the leaders when you’re looking for the ones who are actually doing what you’re training them to do. The leaders that we are looking for are the ones who are leading multiple groups and have multiple generations of their groups. Then we invite them into training. That is how; I believe Paul, after spending three weeks in Thessaloniki, was able to send back Timothy or Titus to elders in those churches. They were just identifying who were continue to do what Paul had left them to do and also having a transformed character.

Herman warns to carefully choose group leaders, “Sometimes we get impressed with the outward appearance or appearance of and sometimes the leader is the more quiet person but they have the influence and respect of the community but there are also different levels of leaders, there are different gifts.”

Todd believes that a church planting movement has to be a movement of leaders. Otherwise, the movement is shallow and even dangerous. If the church planting effort is not balanced with leadership development, the leadership will be overloaded. He said: “If leadership growth is not kept in pace with church multiplication, then you end up with leadership overload that slows down or even stops a movement. In a right started movement, the number of leaders is growing because every believer is being trained as a trainer.”

Kris also believes that the leaders have to naturally emerge. For that to happen, leaders have to go through the same process of group facilitation as the rest. The growth of their involvement and their commitment will determine the training they need. He said:

For the leadership development at the higher levels, I like to have a similar pattern that we have at the lower levels, the dual accountability and so on. So that means at the city or regional level also having regular meetings of leaders that are representatives of these small simple churches. At the local level representatives from those going up to the next level and then as the movement grows you add levels, you'll have a third level and you'll have a fourth level. In each case you have representatives come from the level below come to the level above and that way it provides regular contact from the grass roots up to the highest levels of the movement so that problems and questions can be communicated up and equipping can be diffused down through the system.

While all the interviewees value the concept that everyone can be a leader, everyone also mentioned different levels of leadership. They made a distinction between the concept of general leadership and special leaders like those Paul mentions in Ephesians 4:11. They see the leaders that Paul mentioned as training trainers. Kris shared:

When we start talking about the movements, then I start thinking in terms of regional or city church leadership and that's a different matter. It's at that level that I start looking for apostles, prophets, evangelists, pastors, teachers who can help equip the small group leadership level people in starting new works and prophetic ministry and in evangelisms and all of those things. I look for that level of leadership at the city or regional level.

Herman makes a difference between two major types: apostolic and pastoral leaders. He describes them: "Pastoral leaders like the ones that are responsible that the group stays on track, that they really help people to consistently get in the word, they're the champions of prayer, they're also, just kind of what happens during the DBS time.

The apostolic leaders are those who are leading the charge on the expansion and multiplication side.”

Herman suggested being culturally sensitive when promoting leadership and considering the existing, contextual preconceptions about leadership. Especially when considering women as leaders, he said: “Now in some cultures, it may be taboo for women to facilitate, some of the areas you probably work in, in Muslim settings, in other settings, so you have to respect that.”

Jerry explains training different leadership levels:

Everybody has to understand how to do the phase one - the basics: your story, Jesus’ story, make disciples, form groups, form churches. Then we try to assist those who are beginning to see some generational growth. We get them in a room together for two days, we listen and praise the Lord for what he is doing, hear the exiting stories, but then we look for the obstacles and then try to figure out obstacles what we are going to do next ten days. In my mind - doing the basics, trusting the process but then using that generational mapping and four fields and being in the community of practice with other practitioners. Nobody works alone!

Herman’s team uses the Discovering Leadership Series curriculum of twenty-eight discovery segments based on Jesus’ model for leadership. He targets different holidays when people are off work and gathers leaders together for retreats. Sometimes they do quarterly regional leadership gatherings. He explains: “We would bring maybe one hundred, two hundred or so leaders together and spend the whole day together or maybe even two days together where we do some strategic planning, we also encourage through testimonies, spending a lot of time praying.”

Randy strengthens the role of leadership especially when the movement reaches a certain stage. He said:

When a movement reaches one hundred groups over four generations, it reaches critical mass. This means that the movement takes on a life of its

own. There is sufficient replicational energy within the movement that will carry it much further. If the proper coaching and mentoring is put alongside this replicational energy then it can go a long way. The movement among Latinos starting in San Jose, California is over one thousand groups, fourteen generations deep and has jumped to at least seven countries. These kinds of leaps are seen when the movement reaches critical mass.

Randy sees the role of a shepherd more as a catalyst, leading the reproduction process towards a discipleship replication.

Summary of Findings

This chapter examined how pastors disciple their congregations towards “rapid multiplication” to further the church planting movement. It explored discipleship methods, transition challenges in creating discipleship movements and leadership strategies for sustainable CPM. The results show a variety of approaches among pastors, depending on their geographical and cultural contexts but also a number of similar principles and common methods.

All of the interviewed pastors see the great commission as a command to make disciple makers. As George stated: “The great commission is more of a command to be a baptizer than it is a command to be baptized.” That determines the efforts and strategies they use with people in the initial phase of exposing them to the truth. From the beginning, they establish the DNA of obedience and multiplication, even before new converts accepted Christ. The process of discovering the truth has the intent to teach knowledge, obedience and multiplication.

All the interviewed pastors actively seek people of peace and initiate DBS in their communities. They believe that it is impossible to teach anyone to make disciples unless they are modeling disciple-making. Adopting discipleship as a program does not bring

change to the church. No method would be effective if the one teaching it does not show how it works in real life. The pastors mentioned four generations and beyond are needed for a discipleship movement to take off.

Some of the pastors developed a hybrid approach, working for their church growth as well as on church planting. Other pastors left their traditional church in order to be fully committed, working on the field outside of the church. These pastors saw more potential for kingdom growth in church planting than in church growth.

All of the pastors use different curriculums for discipling non-believers. Some similarities can be found in the teachings included in those curriculums. Teachings about repentance, baptism, church and other elementary teachings are common in all their curriculums. All use different group facilitation methods, but all strive to form simple, reproducible patterns.

Some of the pastors are more in favor of an aggressive evangelism format, presenting the Gospel and giving an invitation to repent on the first or second meeting with a potential convert. Others initiate DBS group with the lost person's household or invite them to an existing discovery Bible study, letting them to discover the truth towards conversion. Still others considers a story format more effective than most other forms of apologetics or evangelistic presentations. The last believe that prepackaged gospel formulations leave people cold, when well-told Bible stories can be used more powerfully by God to touch people's hearts, especially in cross-cultural contexts.

Eight out of nine interviewees believe in the primary role of church planting, over church growth. Thus all their DBS group strategy is directed towards growing new churches. They are strong advocates for bringing the church to the community instead of

the community to church. One interviewed pastor, using similar multiplication principles, still directs his efforts towards keeping every group in unity, bringing them to a corporate worship.

The central role of leadership was emphasized by everyone. They all pointed to the fact that God uses godly people to rise up godly movements and that no movement will gain sustainability without the vital role of leaders. The interviewees differed in their understanding and description of a leader. Ordinary people lead all the CPM/DMM groups, believing that everyone is a starter leader. The pastors believe that any movement will be hindered if it only grows around people with special talents or skills. They strongly believe though in the role of leadership to the upper level, once the movement takes off. On the opposite side, one of the interviewed pastors does not start a new small group without having a leader in charge and believes that any movement will go astray without supervision. The rest of the interviewees answer by emphasizing the supreme role of the Holy Spirit in filling out the gaps or human errors.

All interviewees described the mindset shifts needed for anyone who has been raised in a traditional church, where evangelism was seen as being a salesman for Jesus. What they emphasize instead is the shift from traditional ministry to God ordained movements, from structure dependent to Spirit dependent, from teacher centered to Bible centered, from content focused to obedience focused, from communities of dependence to communities of obedience, from persuasion based to discovery based, from professionally driven to disciple driven.

Chapter Five

Discussion and Recommendations

The purpose of this study was to explore how pastors disciple their congregations towards “rapid multiplication” to further the church planting movement. The researcher studied the effect of short cycle multiplicative discipleship increase, not simply church incremental growth, focusing on instances where the pastor utilized the Church Planting Movement (CPM) initiation. The pastors’ roles, therefore, encompassed more than simply feeding the flock and caring for the sheep to include igniting church planting movements that transformed their communities.

David Garrison defined a CPM as:

A CPM is a rapid and multiplicative increase of indigenous churches planting churches within a given people group or population segment. Rapid – new churches start much quicker than traditionally. Multiplicative – the number of churches grow at an exponential rate by multiplication, not addition. Indigenous – they start from within the culture or population segment and don’t depend on outside resources to multiply. Churches planting Churches – ordinary church members, not professional clergy, accept responsibility for starting new churches.¹⁸²

The following research questions guided the study:

1. What strategies do pastors use for rapid multiplication to further the church planting movement?
2. What challenges do pastors face in discipling people towards rapid multiplication to further the church planting movement?

¹⁸² Garrison, 21.

3. How do pastors pursue leadership training towards rapid multiplication to further the church planting movement?

Summary of the Study

This study provided insight into the leadership challenges pastors encountered while transitioning their churches to the church planting movement. The research revealed a diversity of methods as well as common principles used for rapid multiplication to further the church planting movement. Both the literature and fieldwork revealed the modern church's problem: the great commission is not generally seen as a call for every believer to go to all the nations and to make disciple makers. The research identified another common issue: older believers do not generally view the new convert as a ready subject for replication. Therefore, traditional churches apply limited efforts and strategies toward teaching new converts the disciple-making principles. Instead, church programs pursue discipleship while keeping within the wall of the church and limiting un-churched people's involvement.

Chapters two and four revealed the need for Christians to implant the DNA of obedience and multiplication early when introducing somebody to Christ. Discipleship must focus upon discovering and obeying, not teaching and knowledge. The research suggested making obedience and accountability parts of the discovery process, in the beginning stages of when a person starts learning about God. In this way, service is learned and practiced even before conversion. The literature and the practical research rejected a linear approach to discipleship. Instead, the cultural context or the disciplined individual dictates every discipleship effort.

Nonetheless, the researcher discovered some common steps in discipleship: praying for the lost, helping everyone to develop a life-style of sharing the gospel, looking for the person of peace, developing relational discipleship with People of Peace (POP), initiating discover Bible study groups that will plant other groups, and growing discovery Bible study groups into churches. The interviews and research emphasized four generations and beyond for a discipleship movement to succeed. These elements could be likened to the spokes of a wheel with leadership as the axles.

The research strongly emphasized how God uses godly people to raise up godly movements. No movement will gain sustainability without the vital role of leaders. CPM/DMM distinguishes itself through its understanding and description of a leader. Ordinary people lead CPM/DMM groups. The interviewees believe that everyone is a starter leader, while others insist on having experienced leaders before starting any new groups. The CPM/DMM leaders believe that any movement will be hindered if its leaders will only grow it around the people with special talents or skills. CPM/DMM philosophy instead strongly believes in the role of leadership in the upper levels, once the movement succeeds. Any church planting effort that is not paced with leadership growth will overload its leaders.

All the interviewed pastors had a primary vision for church planting over church growth and were actively involved in seeking out people of peace and initiating DBS in their communities. The interviewees believe that teaching others to make disciples includes modeling disciple making in real life settings. The interviewees commonly emphasized engaging the whole household as much more effective than engaging just the individual. When families decide to become Christ's disciples, community buttresses

their decision, and the message of Christ is more likely to spread.¹⁸³ The process of group Bible discovery, group processing, and group accountability takes more time than teaching and preaching, but the group dynamic yields remarkable transformation in whole families and communities.

All the discipleship curriculums for beginners vary in content and volume. Some similarities were found in the curriculum's topics such as teachings about repentance, baptism, prayer, church, and family. The group facilitation methods were also different, but all were in the form of simple, reproducible patterns. Gospel presentation methods varied from aggressive to soft. In the softer methods, Christians evangelized by inviting the unchurched to spiritual discussions without mentioning any religious terms, such as Bible, church, priest, pastor and others. Starting with creation, not with Christ, came up as a common principle. The interviewees did not want to truncate the gospel and therefore emphasized starting at the beginning of God's story, not in the middle. The research identified the following obstacles towards gospel perception. Selective exposure occurs when people do not listen to what they do not want to believe. Selective perception occurs when people reinterpret what they hear to align with their presuppositions. Selective memory occurs when people forget what they know because they do not agree with the message.¹⁸⁴

The following mindset shifts challenge a traditional church discipleship program: from traditional ministry to God ordained movements, from structure-dependent to Spirit-dependent, from teacher-centered to Bible-centered, from content-focused to obedience-

¹⁸³ Trousdale, 36.

¹⁸⁴ Ibid., 41.

focused, from communities of dependence to communities of obedience, from persuasion-based to discovery-based, from professionally driven to disciple-driven.

Discussion of Findings

This section will explore the practical findings that the literature and research identify for pastors to follow when training their congregants towards “rapid multiplication” to further the church planting movement. Pastors must emphasize how God is a missionary God. The Father sent his Son;¹⁸⁵ the Father and Son sent the Spirit;¹⁸⁶ Jesus sends his disciples into the world.¹⁸⁷ God’s missionary purposes and actions form the Bible’s backbone and plot. Therefore, the church’s identity inherently includes being a missionary people. Mission is not merely what the church does; mission is what the church is. Mission is not one of the church’s functions but is the church’s very essence.

The great commission, where Jesus commands the church to be a worshipping community on a disciple-making mission, fulfills the great commandment. The great commandment includes two parts: loving God and loving others. Both elements are pointing to the great commission. According to the Apostle John, loving God means obeying his commandments,¹⁸⁸ and Jesus clearly commands disciple making. As for loving others, nothing expresses love more than bringing someone to salvation. The Holy Spirit provides Christians with honor, motivation and opportunity for sharing Christ’s message of saving love to others. The Great Commission’s missional character does not

¹⁸⁵ John 8:42 (ESV).

¹⁸⁶ John 14:16 (ESV)

¹⁸⁷ John 20:21 (ESV).

¹⁸⁸ 1 John 5:3 (ESV).

allow Christians to keep the discipleship process as a program within the church's four walls. Instead, the Great Commission calls Christians to go to the nations, that they might glorify Christ. As Larry defined: "A disciple is a follower of Jesus, being conformed into his likeness and being committed to the mission of Christ." If Christians accept the great commission as every believer's primary goal, then every ministry in the church needs to be evaluated to ensure it contributes to the great commission's fulfillment.

Research Question One: What Strategies Do Pastors Use For Rapid Multiplication to Further the Church Planting Movement?

The whole discipleship process is foreign to many believers because others have not discipled them. Todd believes there are three reasons why existing believers are not involved in discipleship. First, they do not know to whom they should go. Second, they do not know what to say. Third, they do not know how to make disciples. After explaining why making disciples is important, believers need the answers to these three questions: Whom? What? How? He said:

And the answer to these questions are "oikos," it's whom we share with. It's our family, friends, neighbors, co-workers. Then we teach people how to share their testimony, and then we teach them a simple reproducing Gospel presentation, a clear Gospel for their context. And then I need some basic content of discipleship - a pattern and then I need a process.

With Whom Shall We Begin?

Christians must first go to their circle of influence (oikos), reaching out to their community with God's love. Their network of relationships includes family, friends, neighbors, co-workers and acquaintances. When Jesus healed the demon-possessed boy, Jesus immediately asked him to go home with the good news.¹⁸⁹ Starting with their networks is the most natural and least threatening place to start. McGavran taught that

¹⁸⁹ Mark 5:19 (NASB).

God designed the gospel to travel naturally across social networks (bridges) of family, friends, and acquaintances that God has sovereignly established in people's lives.¹⁹⁰

Christians should give their networks time when presenting the gospel, but if they do not respond, then Christians must keep looking for the right person.

Prayer is common strategy in teaching congregants to take the first steps in becoming a disciple maker. Committing to pray for unsaved friends is one of the most important aspects of embracing *oikos*. If people feel unprepared to share the gospel, then they can always pray. Kris suggests taking prayer walks through neighborhoods, meeting people and praying for people's needs:

Something that can be done very quickly is praying for them, praying for their health, for their job situation, for their financial security, for their relationships, for their spiritual life, and doing it in a way that demonstrates God's interest in all of those aspects. The prayer walking helps people begin to see things around them with spiritual eyes rather than physical eyes.

Michael suggests making a list of non-believing friends and praying that God will open up their hearts in the coming days: "Make a list of all people you know whom you consider as being far away from God. Then divide them in blocks by five and pray for one block a week. As you pray you might let them know that you are praying for them, by calling or visiting them. As you pray search for the voice of God's Spirit, ready to obey by going where he will send you." The interviewees suggested several strategies for enlarging the list of non-believing friends such as mercy services, sporting events, prayer walks or friendly visits.

¹⁹⁰ McGavran and Hunter, 120.

What to Say?

Pastors should introduce their congregants to a very simple gospel presentation that will be effective and easy to pass on. Ying Kai and Steve Smith suggest teaching people how to start conversations that will lead to spiritual matters: “The trainee must learn two things in this area: 1) a bridge to share the gospel and 2) a gospel presentation. A bridge is simply a way to transition a conversation to spiritual matters. A short testimony can be an excellent bridge.”¹⁹¹

Michael advised using the first meetings with non-believing friends to listen to their story, then sharing one’s own story and how God has worked. After listening to their story and telling one’s own story, Michael advises switching to God’s story and giving a ten minute overview of the Bible from Creation to Christ.

How to Make Disciples?

For discipleship multiplication, the church must equip itself with a reproducible way of making disciples. The Apostle Paul planted most of his churches within one month and then left some of them for about one year.¹⁹² Any pastor who finds himself in Paul’s situation will ask himself the questions: “what can I do in such a short time in order not only to establish people in the truth, but also to find them at my return multiplying?” Paul was immediately equipping new converts with some simple lessons to reproduce and multiply. The author of Hebrews called them “elementary teachings.”¹⁹³

¹⁹¹ Smith and Kai, 99.

¹⁹² Allen, *Missionary Methods*, 66.

¹⁹³ Hebrews 5:12 (NASB).

Paul used the Greek word “tupos,”¹⁹⁴ translated as “the mark of a blow, the impress of a seal, the stamp of a coin, a print mark of any kind.”¹⁹⁵ Another similar word used by Paul¹⁹⁶ is “hypotiposis,” meaning pattern or standard. All Christians need to be “hypotiposis,” models and examples on how to follow Christ. Christians also need “tupos,” a set of elementary teachings to ground others in the truth. If the teachings are simple and new-coverts are encouraged to pass them on, the church will see short discipleship cycles that will bring cascades of new discipleship generations. The idea and the DBS format used as reproducible patterns will be explained later.

Creating “Holy Dissatisfaction” With the Status Quo

Kris claims that creating a “holy dissatisfaction” with the status quo might help the church to overcome its inertia: “The formula of change is dissatisfaction with the status quo plus knowledge that there is a better way plus knowledge of how to take the first steps has to be greater than inertia.” Frost and Hirsch, authors of *The Shaping of Things to Come*, suggest helping congregants to see the difference from the “incarnational” form of the church designed by Jesus, and the “attractional” form existing today. They explain: “The missional church is *incarnational*, not *attractional*, in its ecclesiology. By incarnational we mean it does not create sanctified spaces into which believers much come to encounter the gospel. Rather, the missional church disassembles

¹⁹⁴ 1 Corinthians 11:1 (NASB).

¹⁹⁵ *The NAS New Testament Greek Lexicon*, s.v. “Tupos,” BibleStudyTools.com, <http://www.biblestudytools.com/lexicons/greek/nas/tupos.html>, (accessed February 28, 2014).

¹⁹⁶ 2 Timothy 1:13 (ESV).

itself and seeps into the cracks and crevices of a society in order to be Christ to those who don't yet know him.”¹⁹⁷

Greg Ogden suggests that if Christians are to succeed in disciple making, they have to assess the gap between where they are and where they are called to go. Ogden lists several realities the church must confront in order to change. First, the scriptures draw the picture of every disciple as a multiplier, when the average Christian now is more of a consumer. As Ogden states, “Discipleship programs are sold to us with the promise that discipleship will be multiplied through intergenerational transference from life to life. The reality is that we rarely go beyond first generation.”¹⁹⁸

Second, Acts shows the church as a radical, non-conforming community, but many church parishioners today live a lifestyle similar to their unbelieving neighbors. As Nathan Creitz writes, “Making disciple-making disciples is about calling people to live that radical new life and walk along the Way with Jesus, inviting others to walk alongside.”¹⁹⁹

Third, church leaders often measure success by the number of people gathered for worship, without paying attention to the high percentage of spectators in the pews.²⁰⁰ Jerry asserts that the business world understands and applies Jesus’ principles of multiplication better than the church. He shared a discussion with his son:

¹⁹⁷ Frost and Hirsch, 12.

¹⁹⁸ Ogden, 17.

¹⁹⁹ Creitz, <http://www.churchleaders.com/pastors/pastor-how-to/156423-nathan-creitz-making-disciple-making-disciples.html>.

²⁰⁰ Ogden, 25.

Dad, imagine you took the great commission to a marketing consultant who have never heard of a church, asking to design a marketing strategy to accomplish the great commission. The very last thing that marketing consultant would say: “well, you need to rent a building and put a lot of chairs and invite people to come.” What he would say is, “well you need to share with two, who shares with two, or shares with five, whatever,” and create what we would call kind of a multilevel marketing plan.

Rick Warren supports turning seekers into saints and the saints into ministers. He shares: “Our sanity and survival depended upon developing a workable process to turn seekers into saints, turn consumers into contributors, turn members into ministers, and turn an audience into an army. Believe me, it is an incredibly difficult task to lead people from self-centered consumerism to being servant-hearted Christians.”²⁰¹

Jerry comments that honoring and supporting the existing church does not mean that we should be blind to its shortcomings: “But first of all, the church is the Bride of Christ, so I have a high view of church and so I have my frustrations with the Bride of Christ at times, but either way it’s the Bride of Christ and because of that I work alongside the church.” Todd believes that a short study of several passages from the book of Acts can help believers to see the difference between the first century church and the church today. He suggests studying Paul’s example in initiating churches: “Read through Acts 13:4-52; 14:1-25; 15:39-16:40; 17:1-34; 18:1- 20:38 and answer to following question: Where did Paul go and how long was he there? What did Paul and his team do while there? What resulted?”

Rolland Allen cautions church planters though. Instead of copying Paul’s discipleship and church planting methods, ask the following questions:

²⁰¹ Warren, 46.

Was there any antecedent advantage in the position or character of the cities in which Paul founded his churches? Was there any peculiar virtue in the way in which the Apostle presented his gospel? (Like his use of miracles; his finances; the substance of his preaching)? Was there any peculiar virtue in the teaching, which he gave to his converts or in his method or training his converts for baptism, or for ordination? Was there any peculiar virtue in his method of dealing with his organized churches?²⁰²

Analyzing Paul's approach, pastors must understand whether Paul deliberately selected certain strategic locations. Was he looking for some peculiar class of people to whom he made a special appeal? This question will allow Christians to see principles and patterns rather than copying somebody.

Teach Everybody, But Invest Only in Those Who Are Interested

Randy warns to be careful when trying to involve the whole church in discipleship, "I think that you have to be careful trying to spend too much energy changing the entire church's DNA from the front of the room. I would run it up the flagpole a little bit, talk about it and gather people who are eager to engage in it and get together." Some interviewees advised seizing every opportunity with those interested, especially with new converts. Coming to know Christ and receiving the power of the Holy Spirit, new converts have everything needed to bring others to Christ. They have the first love, the most important ingredient for multiplication. George sees a newborn believer as having fewer obstacles to conquer on the way of being effective on the field. As he said, "If you can get new converts immediately on mission by training them through short-term discipleship lessons that immediately creates an attitude, atmosphere,

²⁰² Allen, *Missionary Methods*, 11.

a culture of obedience. They will get on mission right away. The new Christians are the ones with most non-Christian friends, having a target reach environment.”

Allen Roland, in his book *The Spontaneous Expansion of the Church*, writes that if a born again person is not immediately trained and sent to make disciples, the zeal dies away and the church is robbed of its missional inspiration. He said:

The Church is robbed, not knowing how it is robbed; but slowly there grows up a dim sense that all is not well with it, that there has been some restraining influence, and sooner or 'later the Christians turn upon their directors and accuse them of having in some way held~ them back. They do not know what is wrong. But it is the suppression of that first zeal which was never expressed which is the real cause of their trouble.²⁰³

Cultivating discipleship requires immediate application of the Great Commission. The studies led by Dr. Vicki Halsey revealed that learners will forget fifty to ninety percent of what they learn if the new knowledge and skills are not reviewed and reinforced within twenty-four hours.²⁰⁴

Chapters two and four analyzed the strategy of slowly introducing new believers to multiplication in order to go faster later and focusing on a few to win many. The church cannot substitute the time-consuming process of discipleship with the mass production of converts. Discipleship is more of a life sharing process than information sharing. Information does not automatically lead to transformation. As Jerry Trousedale said in his book *Miraculous Movements*: “Jesus had just three years to prepare people to launch a movement that was planned before the foundation of the world. He chose disciple making as His strategy, the most time-consuming strategy that one could

²⁰³ Allen, *The Spontaneous Expansion of the Church and the Causes Which Hinder It*, 66.

²⁰⁴ Halsey, Edmonds, and Levy, 51.

imagine. But in less than a century they had taken His good news into every corner of the Roman world.”²⁰⁵ The common advice is to teach the whole church but to invest and assist doers.

Identifying People of Peace (POP)

Looking for “People of Peace” came up as a common strategy in the CPM/DMM literature as well as in the interviews from the field. Herman believes that at certain times, God in his providence prepares the hearts of certain people, turning them into good soil.²⁰⁶ In that specific time, people are very receptive to God’s word. If Jesus’ followers are sensitive to the Spirit’s voice and will go where he sends, then they will discover sons of peace.²⁰⁷ Specifically, in Luke 10:5-7 Jesus instructs his disciples: “When you enter a house offer peace. If a person of peace is present, your peace will rest on him. Stay in that house, eat and drink what is put before you, and do not move around from house to house.”²⁰⁸ The passage implies that when Christians reach out to a new territory with the gospel, there are going to be people that will receive the message well. Christians should recognize their reception as a place to begin fellowship, having people of peace as their primary focus.

Kris defines people of peace, “They react when you make spiritual statements. They are interested in spiritual discussion. They respond to your invitation to open their ‘oikos’ to directly learn from God’s word.” POPs are open doors to their social networks.

²⁰⁵ Trousdale, 40.

²⁰⁶ Mathew 13:8 (ESV).

²⁰⁷ Luke 10:1-9 (ESV).

²⁰⁸ Luke 10:5-7 (ESV).

They are branches for discipleship multiplication. Herman suggests using prayers walks and intentional conversations to identify people of peace.

Short-Term Mission Trips Pushes

Casting vision for how God wants to use the church, and practicing short-term mission trips will energize many churches. Sending his disciples, Jesus gave them the best way of reaching out to their community. The command to go rather than to come was emphasized numerous times through the gospels.²⁰⁹ Jesus modeled leaving his comfort zone and covering new territory with the good news of salvation: “Jesus was going through all the cities and villages...”²¹⁰ The gospel writers repeated Jesus’ command “to go” numerous times, and Jesus left his example as his final command.²¹¹ As Steve Smith expressed, “The sending of the 70 was a short-term strategy. These disciples were out for days or weeks and then returned to Jesus. They gave themselves wholeheartedly in a short term “push” (all-out effort) to find persons of peace.”²¹²

In a church where each member dedicates a few hours each week to the great commission, congregants will view those few hours as short-term mission trips to the lost. Doing what God told them to do, congregants will discover the power of God’s presence Jesus promised.²¹³ Starting with their neighbors, relatives, and co-workers and then expanding to nearby neighborhoods, congregants will begin to experience God’s

²⁰⁹ John 20:21; Matthew 10:5; Luke 9:1,10:1 (NASB).

²¹⁰ Matthew 9:35 (NASB).

²¹¹ Matthew 28:19–20 (NASB).

²¹² Stephen R. Smith, *The Basic CPM Plan and T4T*, 17, T4TOnline.org, <http://t4tonline.org/wp-content/uploads/2011/02/1-The-Basic-CPM-Plan-and-T4T.pdf> (accessed September 4, 2013).

²¹³ Matthew 28:19–20 (ESV).

power in action. Some people they meet will accept the gospel, and congregants will have the opportunity to experience the amazing joy of leading somebody to Christ. Some will reject the gospel and even persecute them. But even in persecution God, will support the congregants, granting them joy and heavenly satisfaction for their obedience. The Apostles experienced the same satisfaction while suffering for Jesus.²¹⁴ Such a church will become a radiant model for their community.

Discover Bible Study (DBS) Groups

Everyone interviewed expressed the benefit of leading people in a discovery process rather than telling them what to believe. As Randy said, “People act on their own conclusions rather than other's conclusion because they trust what they think more than they trust what others think.” As a strategy for a CPM initiation, the interviewees suggested intentionally planting new Discover Bible Study (DBS) groups with non-believers in their communities.

Jerry Trousdale, the author of *Miraculous Movements*, is convinced the Discover Bible Study is the way to lead people to Christ, especially in persecuted areas. He states:

Many Muslim people discovered God's will and learned to collectively obey God in Discovery Bible Study Groups. By the time these groups make their way through Scripture to the death of Jesus, they have already begun to see God changing their lives, they obey what little they are learning. When they discover that their sins have been paid for by the blood of Jesus, there is no altar call, often just a whole family or clan joyfully receive water baptism.²¹⁵

Both the literature and the interviews espoused discipling people to conversion, not vice versa. Church people tend to hold as common knowledge that becoming a disciple

²¹⁴ Acts 5:41 (NASB).

²¹⁵ Trousdale, 44.

requires the repentance of sins and a verbal affirmation of faith in God and the sacrifice of Jesus' blood for their sins. Churched people then encourage new believers to work from the point of conversion toward discipleship, participating in a water baptism and finding a Bible-believing church with a discipleship class. From there, the new Christian takes on the challenge of continuing to grow in the Lord. The literature and the interviewees stressed a reverse principle. Instead, they believe that Jesus disciplined people towards conversion. Jesus chose the most ordinary people and had them walk with him, revealing to them the truth and asking for obedience. Once these ordinary people began listening and doing what Jesus asked, they experience the joy of obedience. Then these ordinary people came the understanding and decision that to follow Jesus Christ would cost them everything. Those who said "yes," changed the world.²¹⁶

These findings direct church planters to a dramatically different strategy, even opposite to the previous methods of evangelism, demanding a paradigm shift. As David Hunt expressed:

Rather than doing extensive personal or mass evangelism, it seemed counter-intuitive to many to adopt a strategy to *go slow* at first in order to eventually go fast, and to *focus on a few* to eventually win many by looking for the person of peace and spending a few months discipling a single family that would open the community to the gospel. Understanding that the *new insider* is more effective than the highly trained mature outsider is counter-intuitive to the leader who is oriented to traditional academic training and credentialing.²¹⁷

Discover Bible studies provide opportunities to build biblically functioning communities, which are small groups of people who gather around the Bible and study it. Kris explains

²¹⁶ Ibid., 43.

²¹⁷ Hunt, 53.

the meaning of these new community discover groups: “In the group, everyone learns to grow by doing the following on their own: tell others about Jesus, learn from the Bible, talk with God, help and encourage other believers, and boldly face persecution and hard times.” Kris advises group facilitators to take turns and avoid explaining the Bible.

Rather, he teaches facilitators to lead inductively: “Focus on the Bible. Trust the Holy Spirit to help each person discover the meaning of scripture. Lead through asking questions rather than preaching. Try to make sure everyone participates.”

All interviewed pastors suggested simple, reproducible, easy to remember group facilitation models. Michael described so called “three-thirds method” used by most of CPM people around the worlds. Here is how he describes it: “We divide every meeting in three parts. In the first part we ask five questions with the goal to evaluate how the people did while apart, celebrate together and encourage them. It is kind of pastoral care thing. The second part is studying a new Bible lesson. Third part is all about application”

Randy describes another similar model very called “six-question:”

We’ve made it simple from the standpoint of them being able to ask six basic questions of one another: “What are you thankful for?” “What is stressing you out this week?” “Do you have a need or do you know of anyone who has a need that this group can meet?” “What does the Bible say and this is where they read and discuss the passage of the Bible?” “What you are going to do about the learned truth? Who do we need to share this with this week?” That process repeated over lifetime for us is what we think about in terms of seeing and making disciples that make disciples.

The literature revealed similar methods that encourage ordinary people to become facilitators in the shortest time possible. Both chapter two and chapter five pointed to different DBS curriculums depending of the context. Here is how David Watson, one of the pioneers of CPM describes the DBS:

Read, obey, and share – that is the inductive process in a nutshell. We read God’s word out loud or write it word for word. Next, we write God’s Words into our own words as if telling another person what we read – just to make sure we really understand what it says. Finally, we commit to two things: to change our life to obey God’s Word and share what God taught us within the next 24 to 48 hours. If too much time passes between reading God’s Word and obeying it, people disobey God and establish a habit of negligent disobedience in their lives.²¹⁸

Jim Putman, who opts more for church growth than for church planting, holds to a different perspective on group gatherings and primarily uses the attractional strategy.

Putman used his church’s platform to plant small groups oriented towards winning unchurched people through relational discipleship. He stated that the primary purpose of a church is not to teach people, to attract people, to serve its community, or to encourage fellowship. Why then does the church exist? Putman responds:

All four functions are important components of a church, but none should be the main focus of a church — not as Jesus defined it, anyway. The church has to be focused on biblical discipleship in relational environments, as Jesus presented. The “relational discipleship model” embraces all aspects of the main four categories, yet it espouses something different as the one driving focus.²¹⁹

Larry also promotes relational discipleship developed in small groups. Larry described a relational environment: “Shepherding...especially in the early stages (Ezekiel 34), modeling love (the ‘love one another’ statements in scripture—over sixty of them), real teaching with Q&A, stories (Matthew 13:6, 16:13; John 13:14), transparency (James 5:16), accountability (Hebrews 3:12), guided practice (Luke 9:1-12; Acts 6).”

²¹⁸ Paul D. Watson, “Inductive Bible Study,” KeepAndShare.com, <http://www.keepandshare.com/doc/736517/personal-inductive-bible-study?p=y> (accessed September 19, 2013).

²¹⁹ Putman, 31.

The difference between relational or attractional discipleship and CPM/DMM is that they view spiritual transformation more like human reproduction (where time is needed), when CPM/DMM people see it more as a viral replication (short cycles). Randy clarifies, saying: “When we think of spiritual transformation, we tend to think of it like human reproduction. We are more of a viral replication. The moment a virus has life, it has the ability to replicate.”

Developing Loving Accountability

“The fastest way to keep the group from becoming a movement is by failing to ask them about the assignment God gave them,”²²⁰ Considers Ying Kai and Steve Smith, T4T authors. The modern church lacks feedback from their congregants about how they have applied the learned truth. The pastors usually take responsibility for the message delivered but not also for the message received. Randy would challenge those pastors who are more focused on the theological-doctrinal part more than on application side with the following words: “What confidence level do you have that the message sent is the message received? And do you have any responsibility for the message received... the fact that you say something is only half of the discipleship process.”

The scriptures are filled with exhortations to accountability.²²¹ All the “one anothers” from Paul’s letters²²² are commandments to live in accountability with one another. Everyone needs encouragement. Everyone needs accountability on the way to obedience, including sharing the gospel. Everyone needs to develop loving accountability

²²⁰ Smith and Kai, 129.

²²¹ Hebrews 10:24–25 (NASB).

²²² Romans 12:10 (NASB).

in training groups, even though the flesh will constantly fight against that. Thus all the discover Bible study meetings include questions like: “How have you applied the learned truth? How did it go sharing with people which names you wrote down last time? If we would like to see churches that plant other churches, then we have to be focused on churches based on strong relationship and accountability.”²²³ Many advised making accountability loving, not legalistic and motivated by guilt and duty.

Church Planting

Newly planted DBS groups should have a goal of becoming churches. Randy believes that Christians need to clarify for themselves what their primary calling is; planting churches or making disciples? As he said: “I do not see anywhere in the Bible the calling of planting churches. We do not plant churches that will make disciples, but rather we make disciples who will plant churches.”

Even while primarily aiming to make disciples, the end vision is to see healthy churches glorifying God. The Bible never conceptually separates the terms evangelism, discipleship and church planting. Every follower of Christ is called to evangelize with the goal of making disciples. Christians make disciples in order to plant churches that will in turn plant other churches. David J. Hesselgrave states, “so intimate is the relationship between gospel proclamation and church planting that they cannot be divorced without doing violence to the mission of the church.”²²⁴

If Christians direct their efforts on planting new DBS groups, then they have to understand that a Bible study group is not a church. scriptures picture church as an

²²³ Hunt, 64.

²²⁴ Hesselgrave, 27.

essential, chosen organism in which Christ dwells. However, it is hard to see the difference between a religious gathering and the true church, “as long as people view the church as an optional institution with biblically informed people, unnecessary for discipleship,”²²⁵ states Ogden in *Transforming Discipleship*. For a group of believers to become a church, they have to adopt the sacraments of the church (Lord’s supper and baptism), have sustainable corporate worship, be involved in discipleship that includes fellowship and mission, and serve their community. These factors along with caring leaders mark the birth of the new church. George suggests letting people in those groups discover what the church is, creating desire in them to be part of Jesus’ community through repentance. George and his team use a series of lessons on church. He said: “What is the church? We use nine elements or characteristics of biblical church that we draw from Acts 2:41-47, and so those nine pieces we say this is what the church does. And the question is not where do you go to church the question is – who is your church?” The question then arises: “How long do you need to stay with a discover group in order to see the birth of a church?” Todd believes that the context defines the answer. He said, “CPMs are characterized by consistent fourth generation churches and beyond. From our experience nine to eighteen months are needed for the pattern of discipleship to be fully established and for solid leaders to emerge.”

What structure will these new churches have? The Bible reveals the church as a strongly relational and culturally sensitive community. God did not allow the Jerusalem church to impose Jewish cultural customs on the new discipleship movement among the gentiles. The counsel of apostles decided not to impose anything except some

²²⁵ Ogden, 31.

essentials.²²⁶ Church planters must allow unchurched people to determine the church's programs. Their culture should determine the church's style. As Hunter advocated, "The unchurched people's hang-ups will determine our strategy, and the unchurched population will determine their growth goals."²²⁷ A generation earlier, Donald McGavran expressed the same view saying: "people should not be required to cross-racial, linguistic or class barriers in order to become Christians."²²⁸ First century churches generally began in family households, having a free form of worship,²²⁹ while later expanding to include a broader community and a variety of forms.

Research Question Two: What Challenges Do Pastors Face in Discipling People Towards Rapid Multiplication to Further the Church Planting Movement?

The following obstacles were identified when pastors initiate a CPM: inner obstacles coming from their own congregations, outer challenges coming from other pastors or churches, challenges coming from their denominations, and challenges to initiate and keep a sustainable movement. Traditionalism can be a significant obstacle to embracing more effective discipleship methods. Randy acknowledges how DMM might threaten people in the church. Pastors' own congregants might see their work as redundant within church growth. He said, "Pastors are usually evaluated by how many people come to their church and not on how many leave. The offering matters, the size of it, especially if you have key donors leaving and taking their donations to minister in the community then many can get upset about that."

²²⁶ Acts 15:28–29 (NASB).

²²⁷ Hunter, 71.

²²⁸ McGavran, 163.

²²⁹ Acts 2:42 (ESV).

David Hunt agrees that the greatest barrier to the rapid multiplication of the church is the existing Christian culture that often imposes barriers to rapid church multiplication.

Until the church planter is able to rightly discern that which is biblical and that which is simply traditional church culture he or she will struggle to overcome this obstacle and may largely fail in the effort to see thousand of new churches emerge. If one is to be an effective church planter there must be a willing to give up church culture even that which may be considered to be very precious.²³⁰

Many interviewees advised running CPM as an experiment. However, even as an experiment, pastors still might get push back if the CPM does not start properly. As Steve Smith warns: “Skepticism will reign, especially in the period of experimentation. Because ridicule is very likely in the beginning of a movement, it’s helpful not to advertise what is happening too much. Allow the budding movement a chance to grow. Through trials and errors the successful cultural adaptation will emerge.”²³¹

Michael emphasized fear as a common obstacle of multiplication. Many fear losing control over the theology and doctrine within the newly planted discover Bible study groups, losing unity within the church, or losing financial support. Michael reflected upon these fears: “Any pastor that loses people can sometimes look to the dollars that are just going out the door; it’s not something they can support his work. And I think the church in general has those same fears, the unity, the finances, the doctrine, and of course all of that’s control.”

²³⁰ Hunt, 99.

²³¹ Smith and Kai, 124.

The same fear can overcome the denominational leadership. As Michael expressed, “Denominations struggle greatly because a CPM is so hard to control and get credit for. A denomination generally is looking to advance the denomination and not the kingdom.”

Randy believes that the fear of losing the doctrinal control with the decentralized way of discipleship is unjustified. He does not see heresies as a real issue in the phase of CPM initiation. Usually, he argues, the leaders start new cults, not the beginners. As he said, “Heresies have been an issue since the church began. I think reaching unchurched people helps because they have no preconceived ideas doctrinally. Another major help is teaching obedience and not knowledge. It is my understanding those who have studied this issue say never has a heresy grown out of a CPM.”

J.C.Pinckney warns that winning lost people with all their addictions, social problems, and moral quandaries results in messy situations for discipleship. He said: “Some traditional churches might not be accustomed to having to ‘deal with dirty sheep.’ These kinds of churches can take comfort that the very same challenges were faced by the believers as recorded in the Gospels and Epistles.”²³² Even pastors, with the best intention for discipleship, unknowingly can cause obstacles for CPM. By creating an unhealthy dependence on clergy rather than empowering every believer to join in fulfilling the great commission, they can slow the DMM.

David Garrison identified several human tendencies that obstruct or hinder a movement:

²³² Sundell and Floyd, <http://www.missionfrontiers.org/issue/article/how-to-adapt>.

Imposing extra-biblical requirements for being a church, such as building, property and salaried clergy quickly can become millstones around the neck of the church and make reproducing itself all the more unlikely. Loss of a valued cultural identity, when a people have to abandon their valued ethnic identity and adopt an alien culture in order to become believers, the cause of church planting won't go far.²³³

When churches are stuck in the process of disciple making, an analitic approach helps to discover the obstacles. The most common obstacle is when pastors pursue discipleship and reach one generation of discipleship but have a hard time teaching their new disciples how to bring the second generation of disciples. Jerry points to one of the possible reasons as confusion in the stage of equipping. He says: "The problem was that they were presenting the gospel in one way but then they were training new believers in another way, using a different method and creating only confusion. We want to teach people ten methods instead of teaching them one way and holding them accountable to do it. And that's usually what kills the multiplication so far in America." Hunt argues that for a church to become reproducible, any foreign elements such as unfamiliar music or communication styles, should be avoided. He opts for indigenous methods so local church members can reproduce another church all by themselves, without any help from outsiders.

Financial support can also hamper efforts to replicate a community church. If the church plant receives support, including a financial salary for the local church planter or pastor, then the model of church carries a foreign element because the local community

²³³ Garrison, 241.

could not produce the salary. For the church plant then to replicate in the next community, the workers would require additional support from the outside.²³⁴

The literature brought in evidence for another major obstacle. Pastors are heavily overloaded and overcommitted to less important tasks that derailed them from their primary calling. Bill Hull, the author of *Disciple Making Pastor*, believes the modern evangelical church has failed to cultivate real ministers. The elders, without understanding their primary call, put pressure on their pastors to keep parishioners happy:

The evangelical church has become weak, flabby, and too dependent on artificial means that can only simulate real spiritual power. Churches are too little like training centers to shape up the saints and too much like cardiopulmonary wards at the local hospital. We have proliferated self-indulgent consumer religion, the what-can-the-church-do-for-me syndrome. We are too easily satisfied with conventional success: bodies, bucks, and buildings.²³⁵

In this way, pastors are tied and overburdened meeting human expectation while failing to meet Jesus' mission.

Research Question Three: How Do Pastors Pursue Leadership Training Towards Rapid Multiplication to Further the Church Planting Movement?

Jesus' movement would not have lasted long after his departure if he had not invested his life in the twelve apostles. They became the twelve pillars of his movement. Through his example, Jesus gave the church the most amazing model of discipleship, which consists of developing reproducers. Faithfully followed, this model results in a geometrical progression, which the book of Acts has shown to be the fastest way of growing the kingdom. Jesus' model is the only successful model for truly gaining the

²³⁴ Hunt, 109.

²³⁵ Hull, 18.

world for the kingdom because this multiplies his likeness. Jesus' amazing love established in his followers, through his Spirit, causes them to die to themselves, resulting in pouring out their lives in others. As Jesus said, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit."²³⁶

Todd sees a movement without strong leaders as shallow and even dangerous. If the church planting effort is not paced with leadership development, the leadership will be overloaded. He said, "If leadership growth is not kept in pace with church multiplication, then you end up with leadership overload that slows down or even stops a movement. In a right started movement, the number of leaders is growing because every believer is being trained as a trainer."

The interviewees commonly believed that everyone is a leader capable to facilitate DBS with unbelievers. Jesus did not create a wave, which will fade away, but through discipleship the wave will increase and spread around the world through everyone who received the reproduction power of the Spirit. Randy said, "We view every person in that group as a potential group facilitator. We feel like that this process is so simple that every person in the group could repeat it and as a result of that, our leadership development is really built in, rather than bolted on."

"Sustained CPMs are in essence leadership multiplication movement,"²³⁷ assert Ying Kai and Steve Smith. They see leadership development as the engine of any movement, believing that leaders will emerge when new believers are given responsibilities for service immediately. Then pastors will see who is faithful and

²³⁶ John 12:24 (NASB).

²³⁷ Smith and Kai, 260.

increase their responsibility.²³⁸ It is easier to take a faithful man and teach him skills, than to take a skillful man and teach him faithfulness.²³⁹ Kai and Smith suggest allowing leaders to choose themselves in the proving process of obedience. Disciples become leaders by starting their own groups and taking responsibility for them.

Kris agrees that a person can become a leader by leading. In training new leaders, pastors must establish the basic qualifications that are appropriate for each stage. A leader of a small group needs much less management and teaching ability and spiritual vision than a leader over a network of many churches. The growth of the leaders' involvement and their commitment will determine the training they need. The trainers are developed on the job. He said:

For the leadership development at the higher levels, I like to have a similar pattern that we have at the lower levels, the dual accountability and so on. At the local level representatives from those going up to the next level and then as the movement grows you add levels. That way it provides regular contact from the grass roots up to the highest levels of the movement so that problems and questions can be communicated up and equipping can be diffused down through the system.

Once a discover Bible study group grows into a church, new believers are asked to repeat the pattern that led to their salvation. As Stan Parks shared:

So they begin to look for lost persons in their networks and repeat the same process of evangelism and discipleship that they just experienced and were trained to reproduce. In this process there is often a realization that some leaders are gifted to focus inside the church (pastors, teachers, etc.) and some are gifted to focus outside (evangelists, prophets, apostles). Those inside leaders learn to lead the church to be and do all that a church

²³⁸ Matthew 25:21 (ESV).

²³⁹ Smith and Kai, 263.

should be (Acts 2:37-47) both inside and out, while the outside leaders model and equip the whole church to reach new people.²⁴⁰

All the interviewees made a distinction between general leaders and special leaders like those Paul mentions in Ephesians 4:11. They see special leaders as training trainers. As believers prove faithful, special leaders give more time to those who are more fruitful so they can produce more fruit. Special leaders use tools such as special training, annual training conferences, and intensive training programs to keep developing the fruitful leader, who in turn equips others.

Christ Wienand, the author of *Discipling Church Planters*, believes that training is more than teaching. He writes, “And far more than curriculum and conferences, we need seasoned apostolic pioneers who not only point in the right direction, but choose to walk alongside future leaders to help cheer them on and share the load.”²⁴¹ As Halsey says, “Learners trust teachers who demonstrate their authenticity and reliability. Their words and actions are in alignment - they walk the talk.”²⁴² Stan Parks suggests letting future leaders discover biblical standards of leadership. He says, “The roles and responsibilities are discovered and applied from a comprehensive study of leadership passages. As they do this, they find that various character elements and skills are required

²⁴⁰ Parks, <https://www.missionfrontiers.org/issue/article/a-church-planting-movement-is-a-leadership-movement>.

²⁴¹ Wienand, Kindle location 38.

²⁴² Halsey, Edmonds, and Levy, 50.

at each stage of the maturing church, and avoid foreign extra-biblical expectations or requirements for church leaders.”²⁴³

Paul’s lists of leadership requirements in Titus 1:5-9 and 1Timothy 3:1-7 focus on character over skills. The two lists vary in that qualifications from Titus are for new, young churches whereas those from 1Timothy are much stricter. The leadership requirements from 1Timothy are for mature, established churches where many potential leaders exist, allowing churches to choose only experienced leaders. Pastors who take a CPM catalyst role have to keep their focus on delegating their leadership roles to an inside leader, someone who understands the outreach culture. Unless the cultural insiders take the leadership baton, churches will remain foreign and the multiplication slowed. Herman promotes leadership in a sensitive way, taking into consideration existing, contextual preconceptions about leadership. He said: “Now in some cultures, it may be taboo for women to facilitate, so you have to respect that.” In order to ensure stability through corporate wisdom and in order to make the discipleship process manageable, multiple leaders are needed.²⁴⁴ As Jim Van Yperen, the author of *V*, wrote: “The common mistake: we equip individuals, not teams; teach monologue, not dialogue; focus on knowledge, not character; measure performance, not faithfulness. Churches formed around the personality and skills of a pastor set up our churches and our pastors for failure.”²⁴⁵

²⁴³ Parks, <https://www.missionfrontiers.org/issue/article/a-church-planting-movement-is-a-leadership-movement>.

²⁴⁴ Acts 13:1 (ESV).

²⁴⁵ Van Yperen, 71.

When implementing leadership formation, pastors must keep to biblically sound, culturally acceptable, and educationally appropriate methods and programs. Therefore, pastors must willingly let go of cultural and denominational biases. If pastors will follow biblical mandates and patterns, and avoid extra-biblical requirements for leaders, they will see many more leaders emerge and more lost people reached.

Recommendations for Practice

In light of this study's findings, the church should encourage discipleship in a non-threatening way. Commonly, Christians expect to participate in a large worship time with good preaching. Pastors must not fight but rather use their current situation. Starting with a few people who are hungry for something different, pastors can teach them step by step how to initiate discipleship groups with unchurched people. Pastors should choose people who are not leaders and do not have huge time obligation to the church. The discipleship effort is easier to launch as an experiment, letting those interested to jump in, while encouraging the rest of the congregation to serve as a prayer team.

Pastors need to teach their whole congregation about praying daily and specifically for their unchurched friends, helping their congregants to re-define who is lost in their *oikos*. Pastors might find using the term "far from God" instead of "lost" helpful because there are many who had grown up in church but do not live a life of Christ's disciple.²⁴⁶ For those who want to be trained, create a new atmosphere of love to go where the lost are. Churches can organize diverse bridge events with unchurched people outside of the walls of the church such as diverse celebrations, festivals, family enrichment seminars and others. Churches can then encourage their parishioners that

²⁴⁶ Smith and Kai, 102.

befriending the lost will create an atmosphere of interest for the lost and will allow the congregants to enrich their prayer list. The encouragement to pray does not create resistance.

The push back comes when people are asked to do something that they do not completely understand. Pastors must set the example of starting new groups from scratch by going where lost people are and winning them. People follow examples more easily than having to understand the theoretical concepts. One reason a CPM does not emerge in church cultures is because of overloaded pastors, heavily committed to other tasks. A reevaluation of the true values and life priorities will be needed.

Pastors are advised to start from scratch in winning new believers, while never ceasing to mobilize and train existing believers to live out the kingdom's counterintuitive way such as turning church facilities into training centers and viewing the congregational members as future leaders. Pastors can go off-site also into homes, diners, and coffee shops, bringing church to the people. Pastors can pursue equipping those interested with a reproducible gospel, teaching them reproducible discipleship, and using reproducible lessons for beginners. Pastors must not confuse people by introducing them to a multitude of methods at one time. Rather, pastors should let their congregants experience one method until they are experienced with it. Use only methods based on scripture and adjusted for diverse communities.

Giving priority to relational, incarnational, and holistic approaches to discipleship will serve pastors well. Pastors can begin by focusing on people of peace, who are new branches for multiplication. They should share only when and where people are ready to hear. When engaging the lost, they should only invest time in people whom God has

already prepared a bridge for the gospel into their family and community. In a church culture, pastors need to speak the church language, moving away from terms like “house church,” “church planting,” and “simple church,” that can create opposition only because the terms are not understood. Pastors can re-train interested, small group leaders, in discover Bible study principles, making a subtle shift in how people do small groups. Instead of growing in order to split, pastors can focus upon splitting in order to grow. For example, instead of inviting new believers to the main group and eventually growing that group, pastors can encourage small group members to launch new groups with their oikos as people come to faith and as they continue to come to their main group.

Churches can allow small groups to take on church-like qualities: offerings, Lord’s supper, baptism and others. Giving autonomy empowers them to start movements with pastoral support. As Todd suggested, “Model, assist, watch and leave.” As a discover process uses an inductive approach that will connect people to the Bible, the deductive approach will create dependency from the speaker. Pastors should identify emerging leaders in new small groups and encourage them to begin new discover groups, especially in the most unreached area of their region. Then, pastors must keep encouraging and motivating these leaders by bringing them to short leadership trainings and celebrating together every small success. Pastors should follow up with them, helping to adopt gradually church marks until they will see churches reproducing other churches.

Recommendations for Further Research

This study focused on how pastors disciple their congregations towards “rapid multiplication” to further the church planting movement. As with any study, there are limitations in focus. Therefore, the following areas of study could be highly valuable for

informing how a traditional church transforms into a catalyst church for church planting movements. CPM/DMM was successfully implemented in India, China, South Asia and other parts of the world. All those areas are characterized by poverty and even persecution that helped the movements. Hostile governments made the small church format the only viable format, and these small churches played a very positive role on multiplication. Can the simple church format serve as a renewal of the Western secularizing society? How can pastors develop CPM/DMM in a culture of diverse worldviews like the United States, where the dominance of consumerism presents a major challenge for the kingdom growth?

The following areas will need further attention: How can pastors encourage multiplication in a culture dominated by strong church culture? How can pastors apply an incarnational ministry in a strong church culture that relies solely on an attractional approach? What are new steps the church has to take in order to prepare for a fast changing world? How can modern technology and its advanced communication methods be used for the advancement of discipleship? How can churches not just copy a successful DMM model but develop personalized and contextualized strategies based on the dynamics and world view of every community?

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