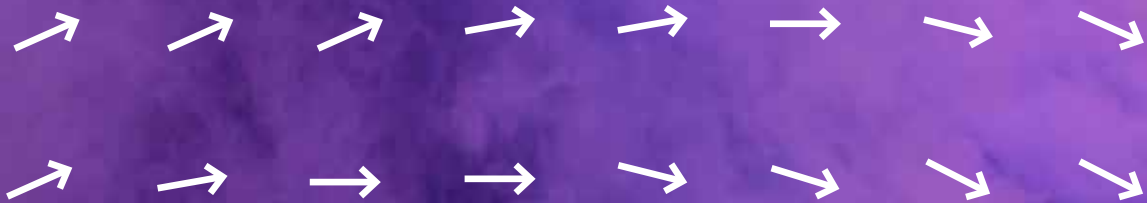


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24:14

**THE COALITION
TO FOSTER
MOVEMENTS
IN ALL PEOPLES
BY 2025**

ISSUE 40:1 | JAN-FEB 2018

A MAGAZINE OF FRONTIER VENTURES

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FRONTIER
VENTURES

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STEVE SMITH AND STAN PARKS

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24:14, THE BEST HOPE FOR REACHING ALL PEOPLES. ARE YOU IN?



BY RICK WOOD
EDITOR OF *MF*

EDITORIAL

IN 1974 AT THE Lausanne Congress on World Evangelization, Dr. Ralph Winter pointed out the uncomfortable reality that we would never complete world evangelization at the rate the global church was going because the Church was sending the vast majority of its mission resources to the areas and peoples of the world where there was already an existing church, i.e. they were reached. Thanks to the efforts of Ralph Winter and many others, the missions picture today is more hopeful than it was 44 years ago. Thousands of unreached peoples have been engaged with new mission efforts for the very first time. There is much to be thankful for. But as Justin Long points out in his article, “The Brutal Facts” starting on page 14, we are facing a similarly uncomfortable reality in our day as we did in 1974—missions and church planting as usual will not get us to the goal of reaching all peoples and providing access to every person.

First, like 44 years ago, the vast majority of our mission efforts are still focused on the reached areas of

the world. Certainly, we have made progress, but still only 3 percent of cross-cultural missionaries serve among the unreached. Remarkably, one of the top receiving countries for mission outreach is the United States. The sad reality is that the vast majority of funds collected by the Church stays within the Church to bless the people of the church. Only a tiny fraction of Church funds and personnel go to those peoples with the least access to the gospel.

Secondly, according to Steve Smith and Stan Parks, in most cases where we have sent out missionaries to engage unreached peoples, our efforts have not kept up with population growth. In order to provide access to the gospel to every person within each people, we need to make disciples and plant churches that multiply faster than the overall growth in population. Unfortunately, the most commonly used methods of church planting are not able to keep up with the growing population within unreached peoples.

WE NEED A NEW PARADIGM— MULTIPLYING MOVEMENTS

If our current efforts are not adequate to reach all peoples in our lifetimes, then what can we do to turn things around? God has not left us without recourse and that is what this issue of

MF is all about. It is all about HOPE. The hope that we can make great progress in bringing the gospel to every person, tribe and tongue because God is already doing so in hundreds of places around the world. In over 600 areas and peoples, disciples are making disciples and churches are planting churches *faster than the growth in population*. Starting on page 17 you can read story after story of Disciple-Making and Church-Planting Movements that are transforming whole peoples and regions. It is a return to the simple, biblical and reproducible methods of ministry modeled by the early apostles in the book of Acts as they made disciples and planted churches throughout the Roman Empire.

Yes, it is possible to grow God’s kingdom faster than the growth in population and to expand God’s kingdom to every people group on earth. The news gets even better. Not only can disciples and churches multiply rapidly, so also can movements. The stories starting on page 32 demonstrate the power of these movements to spawn new movements in a viral expansion of the gospel. The leaders raised up in one movement can train leaders to start movements in peoples both near and far.

We have re-discovered the powerful, book of Acts like methods of

discipleship and church planting that have proven effective in fostering movements in unreached peoples all over the world. Now it's time to take this understanding of how to grow God's kingdom to all peoples.

24:14, TAKING MOVEMENTS TO EVERY PEOPLE BY 2025

For years now we have been telling you about the various efforts to launch Church-Planting Movements. Last year we told you about The Zume Project. The year before we featured the "No Place Left" coalition. All of these efforts represent different streams among those people who are committed to fostering CPMs/DMMs in every people. Now these leaders who have catalyzed over 600 Church-Planting Movements worldwide are coming together under the umbrella of **24:14**. This new coalition does not replace what each group is already doing. It simply adds the strengths of each organization to every other one who share the common commitments and goals of the 24:14 coalition.

The goal of 24:14 is to foster movements of discipleship and church planting in every unreached people group by 2025. If successful, 24:14 could be the fulfillment of Ralph Winter's vision expressed almost 44 years ago—to see every people experience a movement of discipleship and church planting where no people group is forgotten or "hidden" from the good news of the gospel.

WILL 24:14 SUCCEED?

With the global Church being still so far from our desired goal of providing access to the gospel to every people regardless of its language, culture or location, can 24:14 succeed in accomplishing its very ambitious goals by 2025— just eight years from now?

Obviously, there are no guarantees, but there are many things that bode well for the success of 24:14 (See the article, "Why Is This Plan Different?" starting on page 38.) Because of the book of Acts-like power of the hundreds of movements that 24:14 practitioners are fostering worldwide, I believe 24:14 has the potential to accomplish its biblical goals of reaching all peoples with surprising speed and effectiveness. But they will need all the help they can get for this to happen. They cannot do it alone. See how you can help starting on page 13.

ARE YOU IN?

This is the key question each of us must answer for ourselves. Are the goals of the 24:14 coalition worth sacrificing our time, energy, money, even our health and safety in order to see them accomplished by 2025? Each of us is given a limited amount of time here on earth to do God's will and fulfill His purposes. 24:14 may be the last best hope any of us will have to fulfill God's plan for all of history, that Jesus would be worshipped and given the glory He deserves from all peoples.

The goals of 24:14 are the same goals that the frontier mission movement were founded upon—reaching all peoples and doing so through movements. We finally have an effective vehicle to help carry us forward toward these goals. If these goals are yours, then I ask you, "Are You In?"


BECOME A MISSION FRONTIERS VISION CASTER

Mission Frontiers is not just a magazine, but also a ministry to cast vision for what is possible in world evangelization. As such, we need the support and prayers of those who want to join us in this vision casting. We want you to be an

active participant in this ministry. Here are some ways you can be involved.

Pray: We are in a spiritual battle to mobilize the global church to reach the unreached peoples and we need people to stand with us in prayer. Contact me at rick.wood@frontierventures.org for more on how to pray.

Donate: In order to move forward we need people to stand with us financially. We would like to have each issue of *MF* translated into the top 10 languages of the world, but we simply do not have the resources to do this. We need your help! We have some generous people who give monthly. One gives \$200 a month. Just last month we received a gift for \$1,000. We need your gifts, both large and small—whatever the Lord puts on your heart to give.

Share: We want the information and vision contained in *MF* to be spread far and wide, but we need your help to do it. Download the pdf version of any article or issue of *MF* and share them with your friends. Visit www.missionfrontiers.org. Print off as many copies of these pdfs as you like. We give free permission for people to reprint material from *MF* as long as they let people know it came from us. One mission agency contacted us recently and asked permission to reprint 20 *MF* articles to train new missionaries. Wonderful! Order extra copies for conferences or your missions committee for just the cost of shipping. Supplies are limited but we will send what we have. Join us as we cast vision through *Mission Frontiers*. 

CONTACT

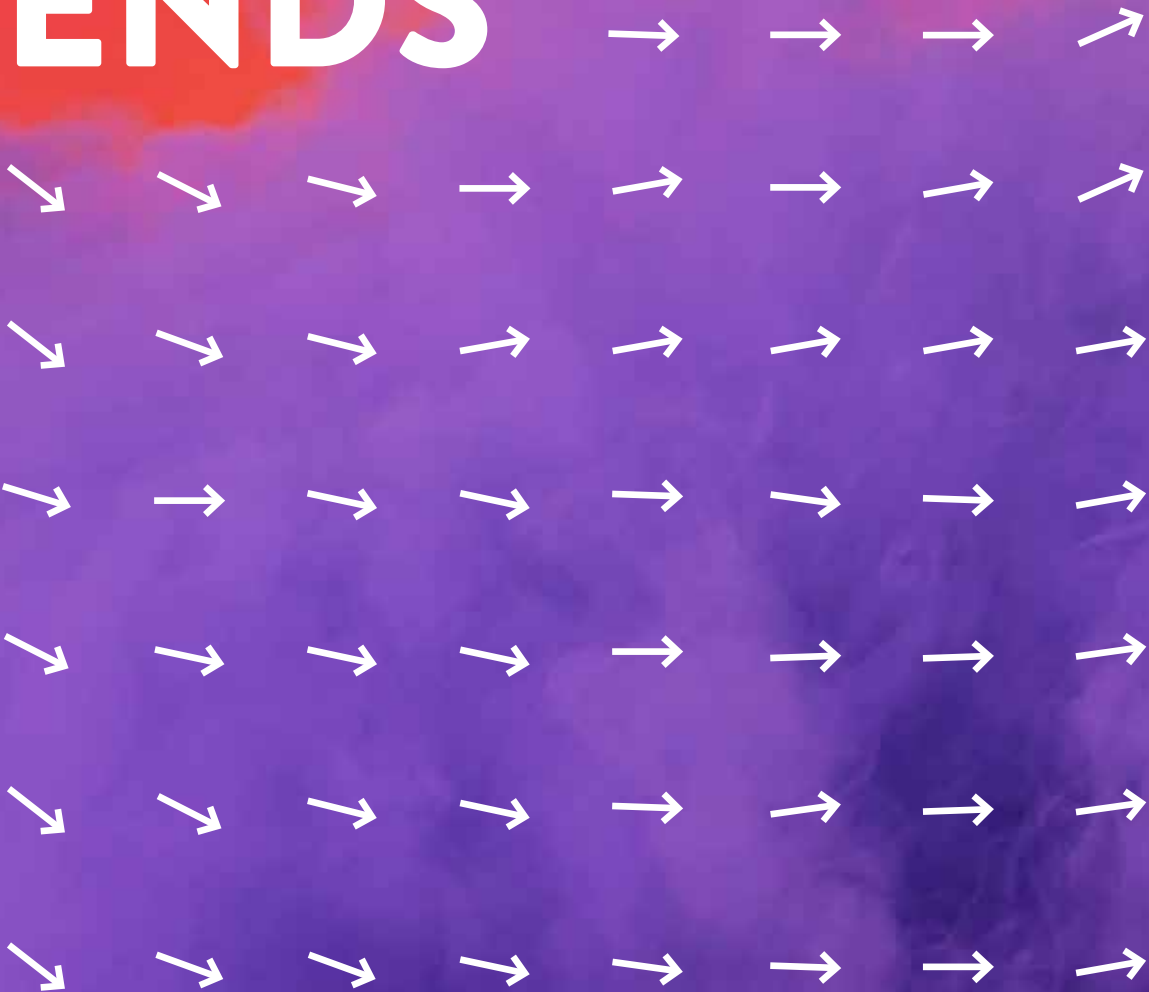
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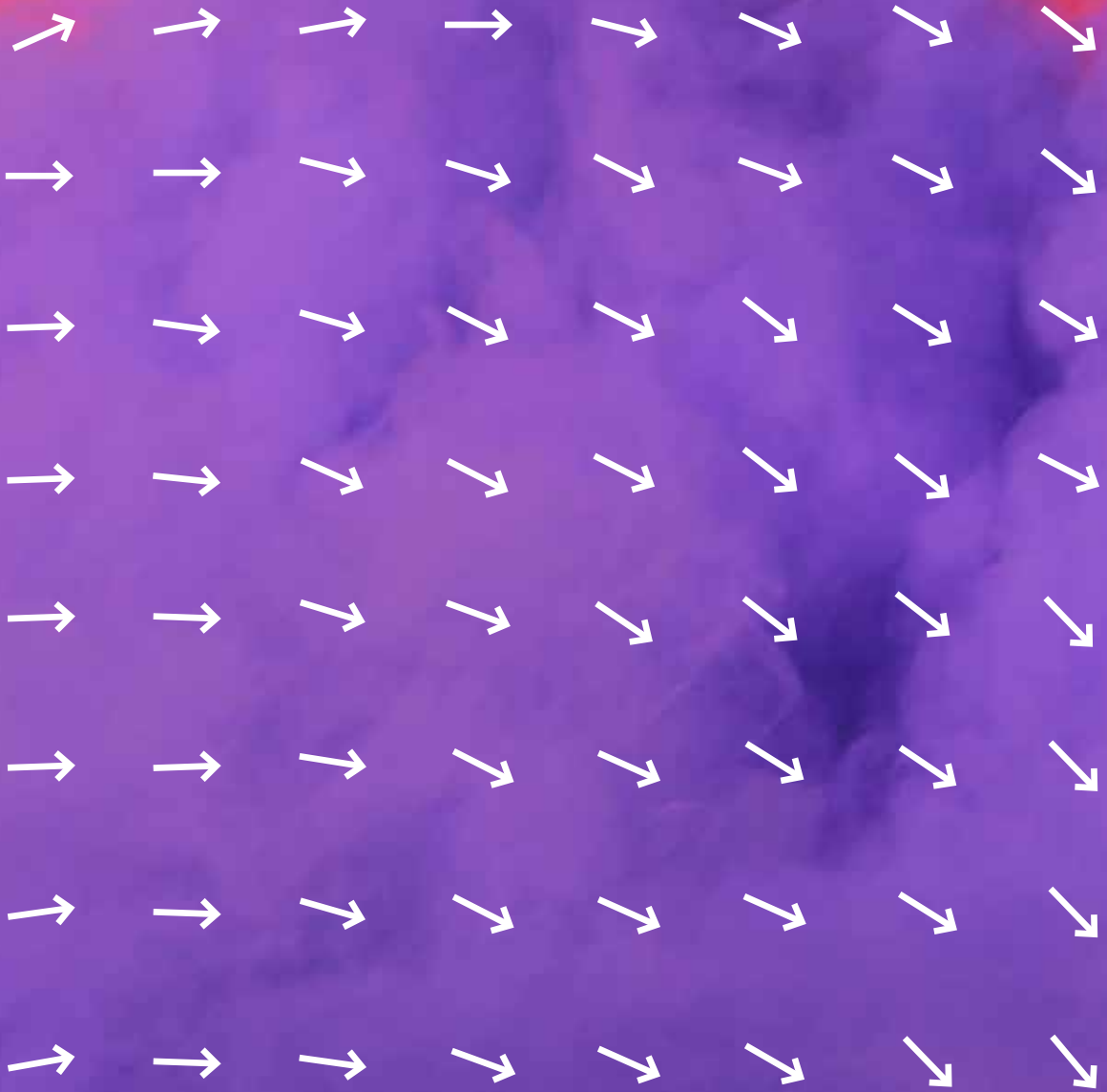
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24:14

THE WAR THAT FINALLY ENDS

FEATURE ARTICLE





BY **STEVE SMITH AND STAN PARKS**

2414NOW.NET

Steve Smith and Stan Parks are co-facilitators of the global 2414 Coalition to start Church Planting Movement engagements in every unreached people group and place by 2025.

Steve Smith (Th.D.) was part of a church planting movement in Asia. He is the author of *T4T: A Discipleship Re-Revolution* with Ying Kai and *Hastening and Rebirth* in the “No Place Left” saga. SteveSmithBooks.com.

Stan Parks (Ph.D.) is a trainer and coach for a wide variety of CPMs around the world. As part of the Ethne leadership team he is helping various Ephesus teams seeking to start cascading CPMs in large UPG clusters. Contact: stan@beyond.org

A RENEWED WAR HAS BEEN quietly waged for the last 30+ years. At first, it began as a quiet insurgency by a few “freedom fighters” unwilling to see billions of people live and die with no access to the gospel. Radicals, not accepting that so many lived in bondage to the “ruler of this world,” laid down their lives to see Jesus set the prisoners free.

This insurgency has spread more rapidly and more broadly than the Arab Spring. It has enacted more lasting change than the fall of the Iron Curtain. Initial sparks have grown into a global firestorm. Millions of spiritual troops have arisen in this battle: **to date, 49 million new disciples from within the harvest**; prisoners of the devil in the past, steadfast proclaimers of Jesus today.

They advance the banner of Christ against demonic strongholds and despite human opposition. Their chief “weapons” are the love of God and the gospel of Jesus. Their struggle is not against humans but against the spiritual forces of evil (Eph. 6:12). They lay down their lives for Jesus, while forgiving and blessing their persecutors. They thrill at the salvation of multitudes in unreached areas, yet during dry spells and frequent suffering, they rejoice that their own names are written in heaven (Lk. 10:20).

Most are not “professional” fighters; they work regular jobs but wage spiritual war day and night. Some take jobs that pay less to have more time to serve their King. Some volunteer for dangerous missions to rescue the lost. All have a heart to share freely with those who enter their kingdom communities. This groundswell overwhelms every major obstacle to the King of Kings, by the power of the cross. Laying down all to follow the call to finish what Jesus began spreads and fuels the mission (Rev. 12:11).

This is no return to the horrific Crusades of earthly battles waged falsely in the name of Jesus. This kingdom is invisible, as Jesus declared:

“My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” (Jn. 18:36, ESV)

This is a battle for the souls of people. These soldiers have fought the restraints of institutional religion to obey the commands of Scripture. They have endured not only

attacks by demonic powers, but also friendly fire from church leaders who have misunderstood their desire to live as authentic disciples of the King.

These soldiers have chosen to believe that disciples, churches, leaders and movements can **multiply as movements** of the Spirit, just as they did in the early church. They have chosen to believe that the commands of Christ still carry the same authority and Spirit-empowerment as 2000 years ago.

Church-Planting Movements (CPMs) are spreading again today just as they did in the book of Acts and at various times in history (see the Addison article). They are not a new phenomenon but an old one. They are a return to basic biblical discipleship that all disciples of Jesus can emulate as 1) followers of Jesus and 2) fishers for people (Mk. 1:17) (see the article by Snodgrass). On every continent, where it was once said, “A CPM can’t happen here,” movements are spreading (see articles by Garrison, Tasse, Walker, Yehezkiel, Marcelin, and Wood).

Biblical principles are being applied in practical, reproducible models in a variety of cultural contexts. God’s servants are winning the lost, making disciples, forming healthy churches and developing godly leaders, in ways that can multiply generation after generation and begin to radically transform their communities.

These movements are the only way we have found historically for the kingdom of God to grow faster than the population (see Long’s article). Without them, even good ministry efforts result in *losing* ground.

The tide of this renewed effort is surging forward with unstoppable force. This insurgency is no passing fad. With 20+ years of reproducing churches, the number of CPMs has multiplied from a mere handful in the 1990s to 609+ as of October 2017, with more being reported each month. Each movement’s advance has been won with great endurance and sacrifice.

This mission—to take the gospel of the kingdom to every unreached and under-reached people and place—comes with real casualties of persecution. This is a struggle to the end to see the name of Jesus prevail in every place, so He is worshipped by all peoples. This mission costs everything, and it is worth it! *He* is worth it.

**"THESE MOVEMENTS ARE
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GROUND."**

**"24:14 IS A NETWORK OF
THE WORLD'S CPMS AND
CPM ORGANIZATIONS
COLLABORATING WITH
URGENCY, AND CALLING THE
GLOBAL CHURCH TO JOIN IN
SIMILAR EFFORTS."**

After almost three decades of resurgence of movements in modern times, a global coalition has arisen, not by boardroom brainstorming, but by leaders within and alongside movements banding together to fulfill one overarching objective:

And this good news of the King's reign will be heralded throughout the whole world as a testimony to all peoples, and then the end will come. (Mt. 24:14, author's translation)

As God draws multitudes of new believers from every tongue, tribe, people and nation into His kingdom, we yearn: "Come, Lord Jesus!" (Rv. 22:20). We cry out:

Your kingdom come! (movements)

No place left! (fully reaching all)

Finishing what others have started! (honoring those before us)

Through prayer, we as a coalition felt God gave us a deadline to increase urgency: **We aim to engage every unreached people and place with an effective kingdom movement (CPM) strategy by December 31, 2025.**

We have subordinated organizational and denominational brands to greater kingdom collaboration to accomplish this mission. We call our open-membership, volunteer army by the verse that inspires us: **24:14.**

We are not a Western-centric initiative. We are composed of house church movements from South Asia, Muslim-background movements from the 10/40 window, mission sending agencies, church planting networks in post-modern regions, established churches and many more (see diverse testimonies in this edition). We are a coalition of CPM practitioners not waiting for a plan from executive leadership (though many executives are on board). We are inspired by a call for a wartime mentality (see Dubois article on the web at www.missionfrontiers.org) to sacrifice alongside brothers and sisters, to see the gospel proclaimed throughout the world as a witness to all peoples.

Is this revolution any different than hundreds of other plans that have arisen over the centuries? Is this plan really able to finish the Great Commission? Dr. Keith Parks has spent a lifetime in cross-cultural mission service starting in 1948. He was a presenter at Lausanne 1974 and as IMB President initiated their engagement of UPGs in the early 1980's. Dr. Bill O'Brien was co-chair of Singapore 1989 which birthed the AD2000 network. You can see in their article that they feel this **24:14** coalition is fundamentally different. It builds on previous faithful efforts (e.g.

AD2000, Finishing the Task, etc.); this 24:14 vision could well be the culmination of these historical and current efforts by helping engagements fully reach their targets.

According to Dr. Parks, the biggest difference is that **24:14** came not at the impetus of mission executives but came from the grassroots of the movements themselves. **24:14** is a network of the world's CPMs and CPM organizations collaborating with urgency, and calling the global church to join in similar efforts. That's why it feels like the end may be in sight.

There *will* be a final generation. It will be characterized by the global spread of the kingdom, and will advance in the face of global opposition (see Ho and Arlund article). Our generation feels strangely like the one Jesus described in Matthew 24.

This edition of *Mission Frontiers* is **a call to action.**¹

24:14 consists of movement leaders and people/organizations/churches across the world committed to three things:

1. **REACH the UNREACHED:** In line with Matthew 24:14, bringing the gospel of the kingdom to **every unreached people and place.**
2. **THROUGH CPMs:** Fully reaching them through biblical **kingdom movements** of multiplying disciples, churches, leaders and movements.
3. **WITH URGENCY BY 2025:** Doing so with a **wartime urgency** by the end of **2025** in the power of the Spirit, no matter what it costs us.

We are in a war, though most believers seem to live as if in peace. As long as God's people slumber, the enemy wreaks havoc in communities, churches, relationships and personal discipleship. Priorities, time and focus remain dissipated. No D-Day objective looms. No great mission prevails, so sacrifice remains minimal or non-existent. Yet were the whole church to wake up to a wartime mindset, the gates of hell would quake (Mt 16:18)!

The 49 million (and growing) grassroots troops who have come to faith in these CPMs are spreading the good news globally. As stories of God's breakthroughs trickle into churches around the world, reinforcements arise to go out into the battlefields. The slumbering giant of the global church needs to wake up (see Wells and Micken article). But this giant must not awaken with a peacetime mindset. **This is no business model for comfortable church growth; this is war.**



The most effective troops to start new movements are leaders from existing movements. As a global church we need to prioritize prayer, personnel and funds to support existing CPMs in sending out messengers to unengaged areas to start new CPMs. (See articles by V. John, Larson, Kumar, Harold and Dubois.)

Of the 8,800+ unreached people groups and places, we estimate that about 2,500 of them are already effectively engaged with CPM strategies. That leaves 6,300 still needing purposeful CPM initiatives. But we need to look more closely than the macro-level of a major people group or city. A people group of one million must be subdivided into smaller districts in which movements must emerge. Globally, that may be as many as 130,000 geographical and ethnolinguistic segments of the world needing movements. As you read this, global researchers are compiling sensitive data from CPM practitioners to identify which population segments have movements and which still need them.

Which brings us to you. God is calling *you* to join this volunteer army. What could happen if the global church arose with a sacrificial eight-year push to engage every unreached place with a movement of God?


We invite you to be a part of the revolution. See [2414now.net](http://www.2414now.net) to learn more, watch inspiring videos and find on-ramps to join this wartime effort (see “How to Get Involved”).

Are you unsure how to start multiplying disciples at home and abroad? If you are willing to pay the price in preparation and service, we can put you in contact with

a CPM team near you. They can coach you to spread the kingdom in your locale or in a distant location.

The **24:14** army is lean and focused. Our organizing team is a skeleton crew that can use volunteers. The budget needs for **24:14** global initiatives and coordinating efforts is minimal compared with the immense task.² Our prayer coordination is emerging but needs a fervent global prayer push. Country, zone and district **24:14** volunteer stewards are needed to help coordinate CPM efforts; vacancies abound.

2025 is not the end. It is just the beginning of the end. We need CPM teams in every one of these 130,000 segments sacrificially committed to the war effort of spreading God’s kingdom through movements. Once a team is in place (between now and 2025) the fight has just begun to evangelize the lost and multiply disciples and churches to see a kingdom transformation of those communities.

We can see an end to a 2,000 year spiritual war. The enemy’s defeat is in sight. “No place left for Jesus to be named” is on the horizon (Rm. 15:23). God is asking us to pay the price and deeply sacrifice to be the generation that fulfills Matthew 24:14. *Are you in?* 

¹ To get a better context for this edition, we invite you to read “The Beginning of the End:” The Launch of 24:14, in the Sept-Oct 2017 edition. To understand our place in the Genesis 1 to Revelation 22 storyline, we invite you to read “The Storyline of History” in the Nov-Dec 2017 edition of *MF*.

² Most 24:14 efforts are not supported by outside funds. Outside funding for CPM catalyzation, and support comes via individuals, churches and organizations. Yet there are some central funding needs. See www.2414now.net/give for more information on supporting 24:14 global efforts.

HOW TO GET INVOLVED

Jesus didn't intend his Great Commission for just a sub-group of his followers, but for everyone who knows him as their Savior. He calls every believer to play a role in finishing the task. Join us via the avenues below to get involved!

PRAY

Prayer movements always coincide with Church-Planting Movements. Join the global **24:14** prayer movement:

- Sign up to join the 24/7 canopy of prayer supporting the 24:14 vision and receive weekly prayer emails (contact prayer@2414now.net).
- Sign up to learn more about how to partner in prayer with a specific DMM team who are seeking to reach UPGs in their location (contact pairingproject@2414now.net).
- Set a **24:14** alarm on your phone for 12:14 pm each day, to remind you to pray for fulfillment of Matthew 24:14.

GIVE

Engaging every unreached people and place with a movement strategy by 2025 will require the Church to mobilize like never before. We need to provide financial resources for special initiatives, collaboration of movement catalysts, training leaders, and mobilizing national believers to cascade movements to new unreached areas. Go to www.2414now.net/give.

GO

Get trained to effectively start CPMs, whether across an ocean or in your backyard. **24:14** has a network of home hubs and field hubs to provide a pathway for reaching a UPG, starting in your local context. Contact hubs@2414now.net for more information on getting involved. To learn more about hubs, see this *Mission Frontiers* article: <http://www.missionfrontiers.org/issue/article/four-stages-to-no-place-left-in-our-generation>.

SERVE

24:14 has a list of roles that must be filled in order to make the eight-year vision a reality. See below for some key roles that you may be able to help with:

- **Join a Geographic Stewardship Team:** Geographic Stewardship Team Members (GSTMs) will identify and/or train implementers who will seek to multiply disciples and simple churches within their focus People Group or geographic area. In order to engage every unreached people group, we need a huge number of volunteer GSTMs in many locations, to ensure the entire world is being covered. For more information, contact GST@2414now.net.
- **Become a Home or Field Hub Coordinator:** Are you already implementing CPM principles at home or abroad? Turn your place of ministry into a training ground where others can come to learn and serve in your ministry before being launched into a new region. For more information, contact homehubs@2414now.net or fieldhubs@2414now.net.
- **Provide Logistical/Administrative Support:** Help provide logistical and administrative support for the GSTMs, implementers, and others involved in this effort. For more information, contact support@2414now.net.
- **Become a 24:14 Advocate:** Help us spread the word about **24:14** in your church, business, and other places of influence. You could mobilize resources, prayer, and funds for the cause. Contact advocate@2414now.net.
- **Start a 24:14 Task Force:** Are you passionate about an area not listed above? Start a task force consistent with the vision of **24:14** to accomplish a specific objective. (For example, mobilizing 100 missionaries from your state/region in the next 2 years.) If you would like to start a task force, please contact taskforces@2414now.net.

Not ready to volunteer, but want to stay in the loop? Fill out the form at <https://www.2414now.net/contact-us>.

THE BRUTAL FACTS

FEATURE ARTICLE



BY **JUSTIN LONG**

Justin Long has been involved in global missions research for 25 years, and presently serves as the Director of Global Research for Beyond, where he edits the Movement Index and the Global District Survey.

JUST BEFORE JESUS ASCENDED to heaven, he gave his disciples the task we refer to as the Great Commission: to “go into all the world,” making disciples of every people group. Ever since then, Christians have dreamed of the day when this task would be completed. Many of us connect it to Matthew 24:14, Jesus’ promise that the gospel “will be preached in the whole world as a witness to all nations, and then the end will come.” (NIV) Although we may debate the precise meanings of this passage, we tend to think the task will be “completed,” and completion is somehow tied to “the end.”

While we eagerly anticipate Christ’s return, we must face the fact: if the *end of the task* and *the return of Jesus* somehow correlate, his return is likely still far off. By many measures, the “end of the task” is getting further away from us!

How *do* we measure “the end of the task?” Two possibilities are tied to these scriptures: a measure of proclamation and a measure of discipleship.

As a measure of discipleship, we can consider both how much of the world claims to be Christian, and how much of the world could be considered an “active disciple.”

The Center for the Study of Global Christianity (CSGC) counts Christians of all kinds. They tell us that in 1900, 33% of the world was Christian; in 2000, 33% of the world was Christian. And by 2050, unless things change dramatically, the world will still be 33% Christian! A church that only grows at the same rate as the population is not bringing the gospel to the whole world as a witness to all the peoples.

What about “active disciples?” This measure is far more difficult, since we can’t really know the “state of the heart.” But in *The Future of the Global Church*, Patrick Johnstone estimated “evangelicals” at about 6.9% of the world’s population in 2010. The IMB estimates evangelicals at 3% today. By any estimate, the number of evangelicals is growing more rapidly than most other segments of Christianity, but continues to be a small percentage of the world.

The number of believers isn’t the only measure of completing the task, however. “Proclamation,” as noted above, is another. Some people will hear the gospel and not accept it. Three measures of proclamation are widely

used: *unevangelized*, *unreached* and *unengaged*. (*Mission Frontiers* looked at these three measures in depth in the January-February 2007 issue).

Unevangelized is an attempt to measure who has *no access* to the gospel: who, realistically, will not have a chance to hear the Good News and respond to it in their lifetime. CSGC estimates 54% of the world was unevangelized in 1900 and 28% is unevangelized today. This is good news: the percentage of the world with *no access* to the gospel has dropped significantly. However, the bad news: in 1900, the total population of unevangelized people was 880 million. Today, due to population growth, that number has risen to 2.1 *billion*.

While the percentage of unevangelized people was cut nearly in half, the total number of people with no access has more than doubled. The remaining task has grown in size.

Unreached is slightly different: it measures which unevangelized groups do not have a local, indigenous church that can bring the gospel to the whole group without the aid of cross-cultural missionaries. Joshua Project lists around 7,000 unreached groups totaling 3.15 billion people which is 42% of the world.

Finally, **unengaged groups** are those lacking any engagement by a church planting team. Today, there are 1,510 such groups: the number has been declining since its introduction in 1999 by the IMB. This decline is a good sign, but it means that for “newly engaged” groups, the work is not finished, only newly begun! It is far easier to engage a group with a church planting team than to see lasting results.

The “brutal fact” is that, by any of these measures, none of our existing efforts will reach all the people in all of the groups any time soon. We see several key reasons for this.

First, most of our effort goes to places where the church is, rather than places where it is not. Most money given to Christian causes is spent on ourselves and even most mission money is spent in majority Christian areas. **Only 3% of cross-cultural missionaries serve among the unreached.**

Second, most Christians are out of touch with the non-Christian world: globally, **81% of all non-Christians do not personally know a believer.**

"WE NEED MOVEMENTS WHERE THE NUMBER OF NEW BELIEVERS EXCEEDS THE ANNUAL GROWTH RATE OF THE POPULATION. WE NEED CHURCHES MULTIPLYING CHURCHES AND MOVEMENTS MULTIPLYING MOVEMENTS AMONG THE UNREACHED."

Third, the churches we are sustaining exist largely in places with slow population growth. **Global population is growing fastest in places where we are not.**

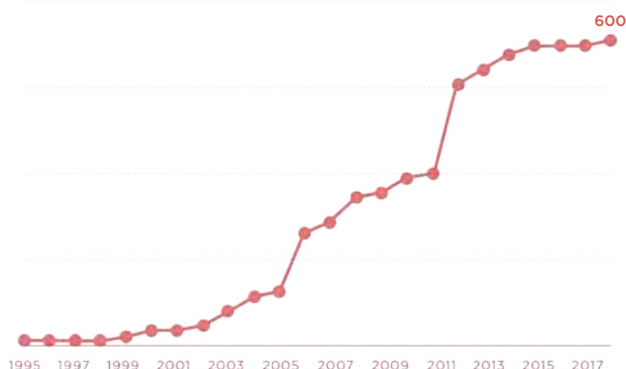
Fourth, many churches often have inadequate emphasis on discipleship, obedience to Christ, and willingness to follow Him whole-heartedly. Low commitment yields little reproduction and runs the risk of declining or imploding.

Fifth, we have not adapted strategically to the reality of a global church. We continue using most of our


resources to support distant-culture teams engaging unreached groups rather than prioritizing and adequately resourcing near-culture teams to reach neighboring unreached groups.

Despite our earnest desire to fulfill the Great Commission, unless we change how we "run the race," we won't likely see the finish line any time soon. We can never close the gap on lostness incrementally. **We need to face the brutal fact that missions and church planting as usual will not reach the goal.**

INCREASE IN MOVEMENTS



We need movements where the number of new believers exceeds the annual growth rate of the population. We need churches multiplying churches and movements multiplying movements among the unreached. This is not a dream or mere theory. God is doing this in some places. There are over **600 CPMs** (at least four separate streams of consistent 4+ generation of churches) that are spread throughout every continent. There are another **250+ emerging movements** that are seeing 2nd and 3rd generation church multiplication.

We must pay attention to what God is doing and trade minimally fruitful strategies for highly fruitful ones. 



GOD IS USING MOVEMENTS

TO REACH THE UNREACHED

FEATURE ARTICLE

JUST OVER 20 YEARS AGO the term Church-Planting Movements first entered our missionary vocabulary. At the time, we were marveling at the anomalous emergence of churches reproducing churches at a rate we had only read about in the New Testament book of Acts. Hoping to learn from these extraordinary works of God, I tapped out a 57-page descriptive booklet in 1999, called "Church Planting Movements."

That little booklet circulated around the world with indigenous translations in more than 40 languages (see bit.ly/cpmbooklet). As it turns out, the four movements

we initially profiled were just the beginning of a Kingdom wave that would usher in millions of new believers in the years that followed.

Today the Body of Christ continues to learn new ways to apply the dynamic principles of CPM. God is using faithful servants to catalyze new movements in Hindu, Muslim, secular, urban, rural, Western, and non-Western settings all over the world.

Following are five brief glimpses of how God is using CPM principles to yield a harvest in Africa, Asia, Haiti and Florida.

BY **DR. DAVID GARRISON**

WWW.GLOBALGATES.INFO

For more than three decades, Dr. David Garrison has been a pioneer in understanding Church Planting Movements. The author and editor of numerous books, Garrison currently serves as Executive Director of Global Gates, a ministry dedicated to reaching the ends of the earth through global gateway cities.

MOVEMENTS OF GOD AMONG THE UNREACHED IN EAST AFRICA

By Aila Tasse

Aila Tasse is the founder and director of Lifeway Mission, and is part of the East Africa CPM Network.

Through Church-Planting Movements (Disciple-Making Movements) amazing things have occurred among unreached people groups in East Africa. Since 2005, we have seen 5,500 to 6,000 new churches planted, with an average church size of 20 to 35 people. Multiple streams have started, multiplying into additional CPMs. In Rwanda, the movement is at 11 generations of new churches. Kenya's at nine generations. God is impacting 11 countries including Tanzania, Burundi, Uganda, and even Sudan despite the war.

I grew up in Northern Kenya on the edge of the desert. One day as I was praying, God gave me a vision. He showed me 14 of the 22 unreached people groups in Kenya, every one of them living in that desert.

I felt God was calling me but I didn't want to accept the call. I had gone through so much persecution from my family and community that I wanted to leave the area. At that time there were no Christians among the indigenous people. The churches there all consisted of people working for the government or NGOs.

In 1998, I began fulfilling God's vision and over the next few years I started implementing CPM principles. I became serious about applying a simpler pattern of church which was much more reproducible. Two other key factors that helped me multiply churches were the ideas of helping people *discover* truth (instead of someone

telling it to them) and *obedience* as a normal pattern of discipleship. The strategy of DMM focuses on Discovery Bible Studies (DBS), where lost people are introduced to the Scriptures and discover the truth for themselves and *obey* whatever God is speaking to them. This strategy doesn't force them to convert but rather focuses on the Scriptures and what the Holy Spirit speaks to the person through them. The DBS leader helps them hear from God, who moves in powerful ways in them.

At this point we have engaged all of the 14 UPGs in the desert and gone beyond that. Now we're talking about 300 unreached people groups per Joshua Project (joshuaproject.net). We're working at it country by country in East Africa, praying and focusing on the least reached, the least engaged.

Jesus commanded us to make disciples (not converts) as we go, until no space remains untouched by a worldwide explosion of disciples. This won't happen by planting and growing churches one at a time. It won't happen by trying to build megachurches or by paying a few people to try to do it. We believe the only way for the Church to fulfill the Great Commission is through making disciples who make more disciples.

We see God using many people and groups, and we praise God for the network and collaboration of 24:14. We need to work together as the Body of Christ. We need to learn from others, as well as to share what we are learning.

GOD IS SWEEPING THROUGH SOUTH ASIA

The Walkers and Phoebe

The "Walker" family began cross-cultural work in 2001. In 2006, they joined Beyond (www.beyond.org) and in 2011 started applying CPM principles. They were joined by "Phoebe" in 2013. Phoebe and the Walkers moved to different countries in 2016, and have been supporting the movements from a distance.

Before the Church Planting Movement (CPM) began in our area, our two national partners were full-time Christian workers in the nation's heartland. Both had a heart for God's kingdom, but CPM was far outside their paradigm.

After attending a two-week CPM training, we became intentional in taking the next steps toward catalyzing a CPM, eliminating all non-essential ministry efforts. Our new approach included:

- personal obedience (a *shema* witness for Christ and searching for people who would open their households to the gospel)
- increased prayer
- casting vision to existing believers to partner in this endeavor

- training interested Christians
- receiving coaching from those ahead of us.

In July 2012, one of our partners gathered 15 men from various districts. We began meeting for 1.5 to 2 day trainings, roughly once per month. Most were Christian-background believers, while a few were Hindu background believers. As many began applying CPM principles, they quickly saw fruit. Our national partner was the head coach and cheerleader for this group.

- *By December 2012, there were 55 outreach Discovery Bible Groups, all consisting of lost people.*
- *By December 2013 there were 250 groups (churches and Discovery groups).*
- *By December 2014 there were 700 churches, and an estimated 2,500 baptized.*
- *By December 2015 there were 2,000 churches, and an estimated 9,000 baptized.*
- *By December 2016 there were 6,500 churches, and an estimated 25,000 baptized.*

Through this process, here are a few of the many lessons we learned:

1. Matthew 10, Luke 9 and 10 offer *an effective strategy* for connecting to lost people.
2. *Miracles* (healing and/or demonic deliverance) were a consistent component of people coming into the Kingdom.
3. We *simplified* the Discovery Study process multiple times. We also transitioned our training style to using just the Word, rather than others' tools and methods.
4. We emphasized loving obedience to Jesus and everyone passing on the training. We found it *better to go deep in empowering those who were applying CPM principles*, than to focus on doing more trainings.
5. As outsiders, our role was to *point out when the work was following tradition rather than the Word*. This could only be done with cultural sensitivity and growing trust, not as an attack.
6. Focus on reaching *households*, not individuals.
7. Use *Discovery Bible Studies* (DBS) for both pre-churches and churches.
8. *Rechargeable inexpensive speakers* with story sets on memory cards were extremely helpful, empowering illiterate and semi-literate people to plant churches through listening to scripture. Roughly half of the churches have been planted through the use of these speakers.
9. Leadership circles provided sustainable and reproducible *mutual mentoring* for leaders.
10. Intercessory prayer was a critical part of the strategy, but so was listening (listening prayer) for God's direction on strategy decisions.

The movement has consistently reached 4th generation in many places. In a few locations, it has reached the 18th generation. This is not just one movement, but multiple movements, in four+ geographical regions, multiple languages and multiple religious backgrounds.

KINGDOM MOVEMENTS AMONG MUSLIMS IN SOUTHEAST ASIA

By Yehezkiel

Yehezkiel serves as Mission Director for a Baptist Church in SE Asia. (zmm399@pmbx.net)

Our ministry network focuses on starting movements in the Muslim heartlands of Southeast Asia. The essential cornerstone of our network's church planting is the gospel itself. The gospel functions as our first filter when we interact with people. The first time we meet anyone we share the gospel at the beginning of our conversation: any place, any time, and anyone. Through presenting of the gospel, we begin the process of planting a congregation through this new local believer.

We consider the outside church planter (even if a national) to be generation 0. The local person (generation 1 or G1) who hears the gospel and responds by believing is baptized, discipled and immediately trained to reach his/her family, friends and acquaintances. When the G1 believer shares the gospel with his/her contacts and they believe, new believers are immediately baptized, discipled and trained by the local believer. This group becomes a G1 house church with the local believer as its leader.

The believers gather routinely each week in the G1 house church to worship Jesus, celebrate the Lord's Supper and

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study God's Word together using a guide that we provide. Very quickly they take up responsibility for reaching their network of relationships. The G1 believers are disciplined and trained to disciple and train others and establish house fellowships with the new people they reach.

The house church functions as a sending hub in which all participants are equipped to become church planters. Every week after the worship service each member of the fellowship goes out to reach, disciple and train others. Those who come to faith are immediately baptized, disciplined and trained to reach their network of contacts and gather them into a house church.

This process continues with oversight, evaluation and constant training. In this way, we have been able to establish thousands of house fellowships. In the last several years, tens of thousands have come to faith and been baptized, up to 20 generations. Our ministry network has also reached out to other areas to assist workers in other islands and ethnic groups in Southeast Asia.

This process of multiplication is what we mean by a Church-Planting Movement. This approach requires

long-term commitment, with ongoing evaluation and monitoring that do not endanger the church planting process itself.

The autonomy of the house churches is a high priority. Leaders are quickly equipped so they can take ownership of the ministry. We as Gen 0 leaders quickly give local leaders authority to perform all the functions of a church. They baptize, receive people into the fellowship, teach the Word of God, celebrate the Lord's Supper and so on. We call this equipping process "Model, Assist, Watch and Empower." This process begins as soon as people come to faith. Autonomy is planned for and applied from the beginning.

The believers in this movement not only understand the end goal but also effectively live out the lifestyle that accomplishes that goal. Our job is to ensure that this understanding and practice continues to be transferred to each new believer and house church, generation after generation.

MOVING TOWARD NO PLACE LEFT IN HAITI

By Jephthe Marcelin

Jephthe Marcelin is a native of Haiti, laboring to see no place left where the gospel has not yet been made known. At age 22, Jephthe turned down a bright future as a medical doctor to pursue God's plan for his life as a movement catalyst. He can be reached at marcelinjephthe22@gmail.com.

I am one of the servants in No Place Left Haiti. Our vision is to faithfully obey Jesus by making disciples who make disciples, planting churches that plant churches, and mobilizing missionaries to the nations until there's no place left. We do this by entering empty fields, sharing the gospel with anyone who will listen, discipling those who respond, forming them into new churches, and raising up leaders from within them to repeat the process. This is happening in many different locations in Haiti. As these churches gather in homes, under trees, and everywhere, we are seeing new leaders and teams being raised up from the harvest.

A great example of this is Joshua Jorge, one of our team leaders. He is laboring for no place left in Ganthier, an area located in Southeast Haiti. Recently, he sent out two of his "Timothys," Wiskensley and Renaldo, to an

area called Anse-à-Pitres. Following the example of Luke 10, they went with no extra provisions and searched for a house of peace. They arrived and immediately began sharing the gospel house-to-house, asking the Lord to lead them to God-prepared people. After a few hours, they met a man in the street named Calixte. As they shared with him about the hope found only in Jesus, he received the gospel and gave his life to Jesus.

Wiskensley and Renaldo asked Calixte where he lived and he led them to his home. They entered the house, shared Jesus with his entire family and they all chose to follow Jesus that day. These two ambassadors spent the next four days with this family, training them and taking them out into the harvest to share with their neighbors. During those four days, 73 people turned and believed in Jesus, 50 of them were baptized, and they formed a new church in Calixte's home. Wiskensley and Renaldo continued to return to train a few emerging leaders in simple, biblical, reproducible tools. Within just a few weeks, this new church had already multiplied into two other churches! Praise Jesus!

My people have been physically and spiritually oppressed for generations. Haitians tell people, “You cannot follow Jesus until your life is clean.” They say, “Do not read the Bible because you will not understand it.” Jesus says, “Come follow me and I will make you fishers of men.” Now we are listening to Jesus. Haitians are finding freedom in the Gospel of Grace. As we follow Jesus’ kingdom strategy given to us in the Gospels and in the book of Acts, being faithful to obey all of His commands, the Lord of the harvest is doing a great work. We are truly experiencing a movement of the Spirit of

God. Thousands of Haitians are accepting their identity as ambassadors for Christ and thousands of new Jesus gatherings are being formed. We are not seeking to build our own kingdom, but giving away God’s kingdom. And He is multiplying it!

We began implementing movement principles in February 2016. We are now tracking seven streams of 4th generation churches (and more) representing more than 3,000 new churches and 20,000 baptisms.

SIMPLE THINGS GROW AND SIMPLE THINGS MULTIPLY

By Lee Wood

Lee Wood, a former orphan, an abused, addicted young man received Jesus at 23, and his life was totally transformed. His outrageous energy is contagious to all those around him. His heart’s passion is discipling others for Christ until the whole world knows.

In March 2013 I attended a Metacamp discipleship training facilitated by Curtis Sergeant. The focus was on obedience and training others how to make disciples who make disciples, leading to multiplication of simple house churches. I came to the training with a passion for discipleship and a healthy dissatisfaction with my status quo. I understood why we are called to make disciples – that the world might know – but was confused as to how. At the training, we learned the how and the importance of disciple-making as an expression of our love for God and others.

I left eager to apply the principles: tell your story, tell God’s story, form groups and train them to do the same. Hitting the ground running, we started 63 groups in the first year and trained others to do the same. Some groups multiplied to the fourth generation. Hundreds of groups formed in the first two years, but with weak follow up, they were not sustaining or multiplying the way they should. We were so busy forming groups we failed to follow all the principles we had learned.

Thankfully Curtis didn’t give up on us. He continued to coach us, emphasizing critically important principles:

1. Take care of the depth of your ministry. God will take care of the breadth.
2. Pour deeply into the few who are obeying.
3. Keep doing what you are doing and you will get better at it.

4. Simple things grow. Simple things multiply.

5. Obey and train others.

We went back to salvage what we could. We poured into those who were clearly obeying the call (not doing this was our most significant failure in our earlier efforts). We began to prayer walk intentionally in some of the worst places in Tampa, to find persons of peace – people prepared to receive Christ and pass on the good news to their relationships – among the least, the lost and the last. As we learned more, we began to train others locally and eventually globally. Healthy groups began multiplying. The movement expanded to other Florida cities and four other states. With the help of some of our earliest disciples it expanded to ten other countries. We began to send out missionaries to unreached, unengaged people groups within two years, from a completely organic decentralized movement.

In partnership with another network, we have sent trainers to over 70 countries where self-multiplying movements of people reaching their own for Christ are beginning or are well under way. Additionally others began coming to our city for immersion training in an emerging urban church model, engaging in CPM that transforms communities.

All of this comes from sharing our personal stories of how Jesus has changed our lives, telling Jesus’ story (the gospel) and following a few simple principles: pouring deeply into the few, keeping it simple, learning by doing, and trusting God for the outcome.

How? Love God, love others and make disciples that make disciples. Simple things grow and simple things multiply.







NOMAD TRUCK VENTURE

COME LEARN ABOUT MISSION TO THE
NOMADS OF CENTRAL ASIA. IF YOU ARE A
BACK PACKER, ADVENTURER, CAMPING
ENTHUSIAST, OR ENTREPRENEUR IT COULD
BE THE DEFINING TRIP OF YOUR LIFE.

Join us on this 5 week “mobile work shop,” travelling through the countries where nomads roam. The Nomadic Peoples Network together with Frontier Ventures gives you the chance to get to know the nomadic peoples of Central Asia. We’ll camp our way across countries and go over 3,100 miles. All along the way we will meet nomads and learn from those who work with them.

What does God have for you on this trip? Will God give you a deep love for nomads and a desire to serve among them? Do you have what it takes for this kind of communal experience? Join us during the summer of 2018 and see.

For more information email the Winter Launch Lab:

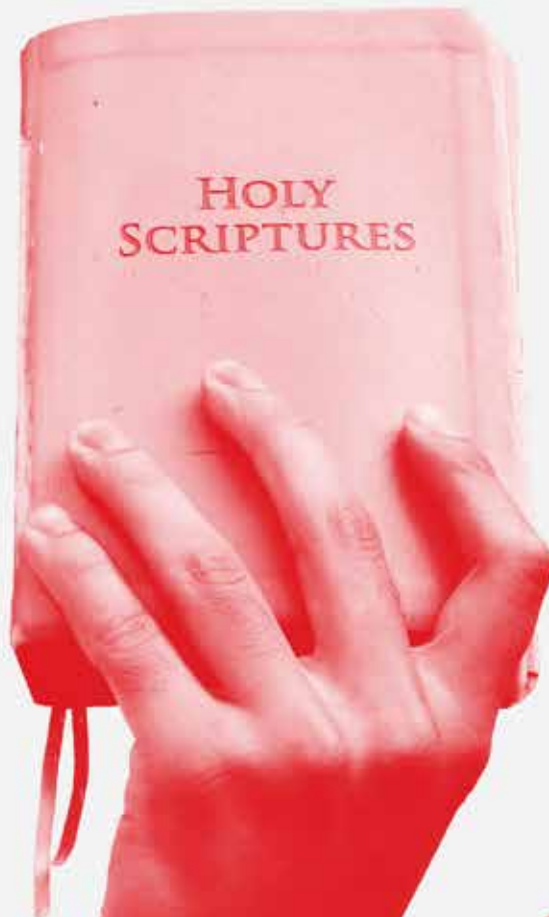
winterlaunchlab@frontierventures.org



Nomadic Peoples Network www.nomadicpeoples.net
Frontier Ventures www.frontierventures.org

MOVEMENTS IN THE BIBLE

FEATURE ARTICLE



BY **J. SNODGRASS**

SNODGRASS@POBOX.COM

J. Snodgrass has lived and served as a church planter and CP trainer in South Asia for the past 12 years. He and his wife have assisted church plants and trained in movements among Hindus and Muslims. He is completing a Ph.D. in Applied Theology.

MOVEMENT. IN THE WORLD OF missions, the word evokes strong reactions. Is it, as advocates would say, the future of the Great Commission or is it simply a faddish, pragmatic pipe dream among certain crowds of church planters? The most important question is, “Are movements biblical?”

Luke’s account of the remarkable spread of the gospel in the book of Acts sets the standard for what we mean by “movement.” In Acts, Luke records the spread of the gospel from “Jerusalem and in all Judea and Samaria, and to the end of the earth.”¹ When those cut to the heart by Peter’s sermon at Pentecost were baptized, 3,000 were added to the faith in a single day (Acts 2:41). The church in Jerusalem grew as “... the Lord added day by day those who were being saved” (Acts 2:47). As Peter and John were “proclaiming in Jesus the resurrection from the dead,” “many of those who heard the word believed, and the number of the men came to about *five thousand*” (Acts 4:2, 4). A short time later Luke recounts that “more than ever believers were added to the Lord, *multitudes* of both men and women” (Acts 5:14). Then, “the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem” (Acts 6:7).

This growing and multiplying continued as the gospel spread beyond Jerusalem: “the church *throughout all Judea and Galilee and Samaria* had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, *it multiplied*” (Acts 9:31). When those scattered by the persecution of Stephen came to Antioch, they spoke to the Hellenists there, “And the hand of the Lord was with them, and *a great number* who believed turned to the Lord” (Acts 11:21). Back in Judea, “... the word of God increased and multiplied” (Acts 12:24).

When the Holy Spirit and the church in Antioch set apart Paul and Barnabas for the “work,” they preached at Pisidian Antioch, the Gentiles gladly heard and believed, “And the word of the Lord was spreading *throughout the whole region*” (Acts 13:49). Later, on Paul’s second journey with Silas, they revisited the churches of Derbe and Lystra, “So the churches were *strengthened in the faith, and they increased in numbers daily*” (Acts 16:5). During Paul’s Ephesian ministry, he “reasoned daily” in the Hall of Tyrannus, “so that *all the residents* of Asia heard the word of the Lord, both Jews and Greeks” (Acts 19:10). As the gospel grew in Ephesus, “the word of the Lord *continued*

to increase and prevail mightily” (Acts 19:20). Finally, upon Paul’s return to Jerusalem, the elders there inform Paul “how many tens of thousands there are among the Jews of those who have believed...” (Acts 21:20 ISV).

When they heard about it, they praised God and told him, “You see, brother, how many tens of thousands of believers there are among the Jews, and all of them are zealous for the Law.”

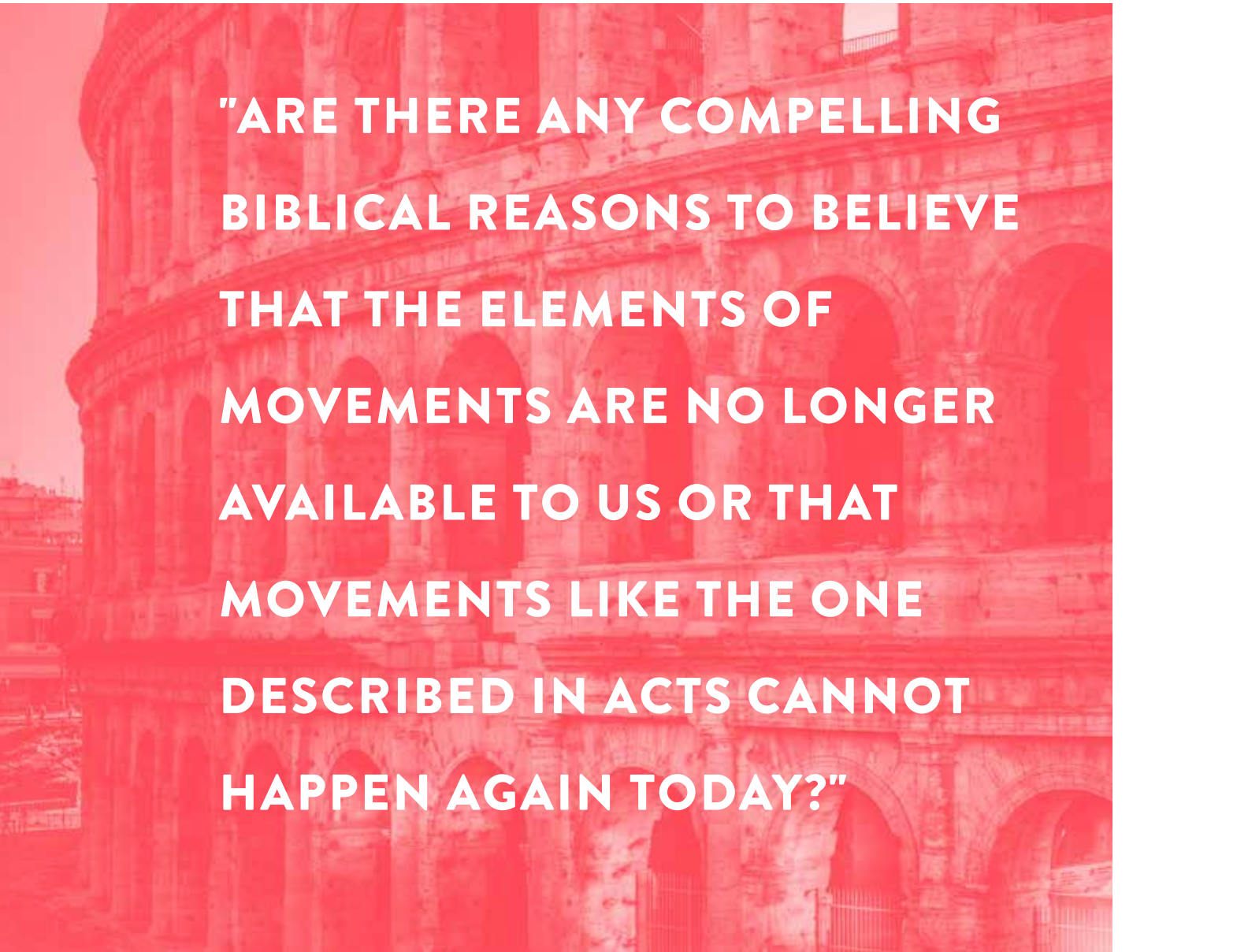
By the end of the missionary journeys, the body of believers had grown from 120 gathered in Jerusalem (Acts 1:15) to thousands spread throughout the northeastern Mediterranean basin. These believers assembled in churches that were multiplying in number and in faith (Acts 16:5) and were releasing their own missionary laborers to join Paul in his apostolic church-planting work (Acts 13:1-3; 16:1-3; 20:4). All of this took place in a matter of roughly 25 years.²

This is *movement*. Acts records the initial *movement* of the gospel, and the disciples and churches that resulted from it. What can we say about that movement? And what does it mean for our work today?

First, it was initiated (Acts 2:1-4), propelled (Acts 2:47; 4:8; 29-31; 7:55), validated (Acts 5:32; 8:14-16; 10:44-46), directed (Acts 8:29; 13:2; 15:28; 16:6-7; 20:22), and sustained (Acts 9:31; 13:52; 20:28) by the Holy Spirit of God. Writing about what the Lord had done over the course of his three missionary journeys, Paul would “not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience ... *by the power of the Spirit of God...*” (Rom 15:19).

Second, it rode upon the proclamation of the gospel of Jesus Christ and the conversion of sinners to God (Acts 2:14-36; 3:11-26; 4:5-12; 7:1-53; 8:5-8, 26-39; 10:34-43; 13:5; 13:16-42; 14:1; 14:6-7; 16:13, 32; 17:2-3, 10-11, 17; 18:4; 19:8-10). The gospel, carrying with it an innate power to bring salvation (Rom 1:16), “continued to increase and to prevail mightily” (Acts 19:20) and propelled the movement into new areas.

Third, it produced new churches in a succession of new places (Acts 14:21-22; 16:1, 40; 17:4, 12, 34; 18:8-11; 20:1, 17) across a significant geography (“Jerusalem all the way around to Illyricum”) who were, to varying degrees, participants in God’s work as they became “obedient to the faith” (Rom 15:19).



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Based upon this picture from the book of Acts, we offer a definition of biblical movement as follows: *A dynamic advance of the gospel in the power of the Holy Spirit through multiple localities or peoples marked by prominent ingathering of new believers, vibrant transforming faith, and multiplication of disciples, churches and leaders.*

The picture we have traced here inspires the question: "Why not here and now?" Are there any compelling biblical reasons to believe that the elements of movements are no longer available to us or that movements like the one described in Acts cannot happen again today? We have the same Word and the same Spirit. We have the record of the movement in Acts and we can claim

the promise: "whatever was written in former days was written for instruction, *that through endurance and through the encouragement of the Scriptures we might have hope*" (Rom 15:4).

Dare we hope that the kind of movement described in Acts might come to life again today? In fact it already is as we now see hundreds of movements around the world.



1 All scripture quotations from ESV; all italics in scripture quotations added.

2 Eckhard Schnabel, *Early Christian Mission*, 2 vols. (Downers Grove, IL: IVP Academic), 2:1476-78.

THE STORY OF MOVEMENTS AND THE SPREAD OF THE GOSPEL

LUKE BEGINS THE BOOK OF Acts by telling us that what Jesus began to do and teach, he now continues to do through his disciples empowered by the Holy Spirit.

Luke's story of the early church is the story of the dynamic Word of the gospel that grows, spreads, and multiplies resulting in new disciples and new churches. We get to the end of Acts and yet the story doesn't end. Paul is under house arrest awaiting trial; meanwhile the unstoppable Word continues to spread throughout the world. Luke's meaning is clear: the story continues through his readers who have the Word, the Spirit and the mandate to make disciples and plant churches.

Throughout church history we see this pattern continue: the Word going out through ordinary people, disciples and churches multiplying. While the Roman Empire was collapsing, God was calling a young man named Patrick. He lived in Roman Britain but was kidnapped and sold into slavery by Irish raiders. Alone and desperate he cried out to God who rescued him. He went on to form the Celtic missionary movement that was responsible for evangelizing and planting approximately 700 churches

throughout Ireland first and then much of Europe over the next several centuries.

Two hundred years after the Reformation, Protestants still had no plan or strategy to take the gospel to the ends of the earth. That was until God used a young Austrian nobleman to transform a bickering band of religious refugees. In 1722 Count Nikolaus Zinzendorf opened his estate to persecuted religious dissenters. Through his Christ-like leadership and the power of the Holy Spirit, they were transformed into the first Protestant missionary movement, known as the Moravians.

Leonard Dober and David Nitschmann were the first missionaries sent out by the Moravians. They became the founders of the Christian movement among the slaves of the West Indies. For the next 50 years the Moravians worked alone, before any other Christian missionary arrived. By then the Moravians had baptized 13,000 converts and planted churches on the islands of St. Thomas, St. Croix, Jamaica, Antigua, Barbados, and St. Kitts.

FEATURE ARTICLE

BY **STEVE ADDISON**WWW.MOVEMENTS.NET

Steve Addison, author of *Pioneering Movements: Leadership That Multiplies Disciples and Churches*.

**"JESUS FOUNDED A
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Within twenty years Moravian missionaries were in the Arctic among the Inuit, in southern Africa, among the Native Americans of North America, and in Suriname, Ceylon, China, India, and Persia. In the next 150 years, over 2,000 Moravians volunteered to serve overseas. They went to the most remote, unfavorable, and neglected areas. This was something new in the expansion of Christianity: an entire Christian community—families as well as singles—devoted to world missions.

When the American War of Independence broke out in 1776, most English Methodist ministers returned home. They left behind six hundred members and a young English missionary named Francis Asbury who was a disciple of John Wesley.

Asbury had left school before he turned twelve to become a blacksmith's apprentice. His grasp of Wesley's example, methods and teaching enabled him to adapt them to a new mission field while remaining true to the principles.

Methodism not only survived the Revolutionary War, it swept the land. Methodism under Asbury outstripped the strongest and most established denominations. In 1775 Methodists were only 2.5% of total church membership in America. By 1850 their share had risen to 34%. This was at a time when Methodist requirements for membership were far stricter than the other denominations.

Methodism was a movement. They believed the gospel was a dynamic force out in the world bringing salvation. They believed that God was powerfully and personally present in the life of every disciple, including African Americans and women, not just the clergy. They also believed it was their duty and priority to reach lost people and to plant churches across the nation.

American Methodism benefited greatly from the pioneering work of John Wesley and the English Methodists. Freed from the constraints of traditional English society, Asbury discovered that the Methodist movement was even more at home in a world of opportunity and freedom.

As the movement spread through the labors of young itinerants, Methodism maintained its cohesiveness through a well-defined system of community. Methodists

remained connected with each other through a rhythm of class meetings, love feasts, quarterly meetings and camp meetings. By 1811 there were 400-500 camp meetings held annually, with a total attendance of over one million.

When Asbury died in 1816 there were 200,000 Methodists. By 1850 there were one million Methodists led by 4,000 itinerants and 8,000 local preachers. The only organization more extensive was the U.S. government.

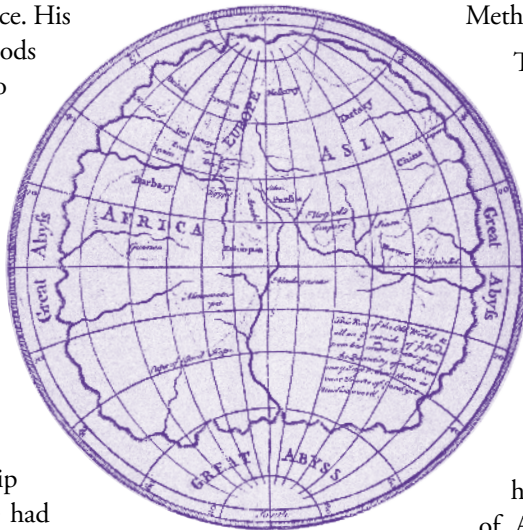
Eventually Methodism lost its passion and settled down to enjoy its achievements. In the process it gave birth to the Holiness movement. William Seymour was a holiness preacher with a desperate desire to know the power of God. He was the son of former slaves, a janitor and blind in one eye. God chose this unlikely man to spark a movement that began in 1906 in a disused Methodist building on Azusa Street.

The emotionally charged meetings ran all day and into the night. The meetings had no central coordination, and Seymour rarely preached. He taught the people to cry out to God for sanctification, the fullness of the Holy Spirit, and divine healing.

Immediately, missionaries fanned out from Azusa Street to the world. Within two years they had brought Pentecostalism to parts of Asia, South America, the Middle East, and Africa. They were poor, untrained, and unprepared. Many died on the field. Their sacrifices were rewarded; the Pentecostal/charismatic and related movements became the fastest growing and most globally diverse expression of worldwide Christianity.


At the current rate of growth, there will be one billion Pentecostals by 2025, most of them in Asia, Africa, and Latin America. Pentecostalism is the fastest expanding movement—religious, cultural, or political—ever.

Jesus founded a missionary movement with a mandate to take the gospel and multiply disciples and churches everywhere. History is replete with examples of movements just like in the book of Acts; I have named only a few. Three essential elements are necessary for Jesus movements: his dynamic Word, the power of the Holy Spirit and disciples who obey what Jesus has commanded.



MOVEMENTS MULTIPLYING MOVEMENTS

| FEATURE ARTICLE



GOD HAS DONE “FAR MORE than we can ask or imagine” in starting more than 600 modern-day “Book of Acts” type movements, with most of them among UPGs. As these movements begin, we might expect them to focus all their energy on the tremendous needs among their own people. Instead, we are thrilled to find that many movements are now multiplying movements among other groups. As you read these four vignettes, rejoice with us and join us in praying and working to see an exponential multiplication of movements.

HOW THE BABU CPM HAS FOSTERED OTHER MOVEMENTS

by *By JV Mukul*, excerpted from his upcoming book

"JV Mukul", a native of north India, served as a pastor for 15 years before shifting to a holistic strategy aiming for a movement among an unreached people. Since the early 1990s he has played a catalytic role from its inception to the large and growing movement we see today.

God is working in amazing ways among the Babu speakers of North India, with a CPM of more than 10 million baptized disciples of Jesus. God's glory in this movement shines even brighter against the backdrop of this area's history. The Babu area of India is fertile in many ways – not just in its soil.

Yet the Babu area has been described as a place of darkness – not just by Christians, but by non-Christians as well. Nobel laureate V.S. Naipaul, after traveling in eastern Uttar Pradesh, wrote a book entitled *An Area of Darkness*, describing well the region's pathos and depravity.

In the past, this region was very, very hostile to the gospel, which was viewed as foreign. It was known as "the graveyard of modern missions." When the foreignness was removed, people started accepting the good news.

But God does not want to only reach Babu speakers. When God began to use us to reach beyond the Babu group, some people asked, "Why don't you stick with reaching the Babu? There are so many millions of them! Why don't you just stay there until that job is finished?"

My first response is the pioneering nature of gospel work. Doing apostolic/pioneering work involves always looking for places where the good news has not taken root: looking for opportunities to make Christ known where He is not yet known. That's one reason we expanded our work to other language groups.

Second, these various languages overlap in their usage, one with another. There's no clear-cut line where use of one language ends and another begins. Also, believers often move because of relationships, such as getting married or having a job offer elsewhere. As people in the movement have traveled or moved, the good news has gone with them.

Some people came back and said, "We see God working in this other place. We would like to start a work in that area." We told them, "Go ahead!"

So they came back a year later and said, "We've planted 15 churches there." We were amazed and blessed, because it happened organically. There was no agenda, no preparation, and no funding. When they asked what was next, we began to work with them to help the believers get grounded in God's word and quickly mature.

Third, we started training centers which expanded the work, both intentionally and unintentionally (more God's plan than ours). Sometimes people from a nearby language group would come to a training and then return home and work among their own people.

A fourth reason for expansion: sometimes people have come to us and said, "We need help. Can you come help us?" We assist and encourage them as best we can. These have been the key factors in moving into neighboring areas beyond the Babu.

The work began among the Babu in 1994, then spread into a dozen other languages and areas. We praise God that the movement has spread in a variety of ways to different language groups, different geographic areas, multiple caste groups (within those language and geographic areas), and different religions. The power of the good news keeps breaking through all kinds of boundaries.

The work among the Makarios people serves as a very good example of partnership. Our partnership with one key leader was an experiment in expanding the movement. Instead of us opening our own office with our own staff, we accomplished the same goal in a more reproducible way.

While these movements are led indigenously, we continue to partner together. We recently began training 15+ Adelphos leaders in a nearby state in holistic (integrated) ministry. We plan to help start holistic ministry centers in three different Angika locations in the coming year and raise up more local Adelphos leaders. Our key partner working among the Makarios is also extending work into the Adelphos area.

MOVEMENTS START MOVEMENTS IN SOUTH AND SOUTHEAST ASIA

By Kumar

Kumar was raised as a temple builder, the son of a non-Christian priest. After over a decade of planting traditional churches, he began using a reproducing model and God has worked through Kumar and many others to plant thousands of churches in the past ten years. For more information go to: <http://noplaceleft.net/asiatrainer/>.

In 1995 I started sharing the gospel among unreached people and planting churches. My goal was to plant 100 churches by 2020. By 2007 I had planted 11 churches. Some people would consider that success, but I was devastated because I realized that at that rate, there was no way I would reach 100 churches by 2020. For two months I cried out to the Lord: “Show me the way to plant 100 churches!” Then in mid-2007 I got invited to a training in “4 Fields Zero Budget Church Planting.” I was only able to attend for one session, but that hour changed my life and ministry. I saw that Jesus equipped his disciples to multiply in a way that required zero outside funding.

I realized I had been planting traditional churches in which new believers were passively dependent on me. I saw that I needed instead to disciple new believers to share the gospel, make disciples and form new churches. I started planting “0 budget” churches, which began reproducing.

At first, only fourteen people—unschooled oral learners—came to faith. I trained those fourteen in my house over the course of one month. Since they all had regular jobs, different people would come on different days. It was really challenging, but the Lord told me not to give up. After they were trained, they went off to plant churches.

Less than a year later, when I called them all together and did the mapping of the fruit, we had 100 churches! Using the 4 Fields (CPM model) approach, we had reached the goal of 100 churches 12 years ahead of time!

I asked the Lord “Where should I go now?” He said, “Don’t go anywhere. Coach churches. Train the 100 churches to plant three more churches each.” As I trained my local church leaders, they trained their people. Some churches planted five new churches. Others planted none. By the next year the network of 100 churches had grown to 422.

We trained those churches to plant three more churches each. By the following year we had 1268 churches.

Then the Lord told me: “Cast vision to other churches.” So I began to do this in other parts of the country. I told people, “Come and see what the Lord is doing; see how our believers live and serve.” As people came and were trained, they multiplied to the third and fourth generation. I asked for 5000 and the Lord gave 5000. When I asked for 50,000, the Lord gave 50,000.

This movement is starting other new movements in three primary ways:

Believers with a vision for reaching their own people come to observe our work and receive ten days of training. Then they go back to start a movement.

We personally go to their countries since some cannot afford to come to our location. First we do an initial training, then I invite some of them to a second training where I do 50% of the training and they do 50%. Then for the third training, I coach them to do all the training. I then follow up with ongoing coaching of those who have implemented the training principles. Every three months, we try to call them and see how it’s going. Then we go back to follow up. We keep doing follow-up in different countries on a quarterly rotation.

Finally, we cast vision to coalitions of partners for “no place left” in their regions. For follow-up training, we send master trainers (people who understand the whole model and can train others to start movements) to equip them.

We have now engaged 56 previously Unengaged UPGs. We have ministry in almost every state of our country, and the work has spread to 12 countries in South Asia and Southeast Asia. We have developed 150 master trainers in our country. I’m very encouraged by 24:14, to learn that I’m not alone; I’m on the right track. Others in 24:14 are also seeing great fruit and have a similar vision. Our network’s goal fits with that of the 2414 Coalition: We want to see *no place left* without a gospel witness by 2025.

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SURRENDERED: MOVEMENTS START MOVEMENTS IN THE MIDDLE EAST

By “Harold” and William J. Dubois

“Harold” was born into an Islamic family, raised and schooled to be a radical jihadist and Imam. After his radical conversion to Jesus, Harold used his education, influence and leadership capacity to grow a movement of Jesus Followers. Now, 20+ years later, Harold helps to mentor and lead a network of house church movements among unreached peoples. Email Info@AntiochChurches.com for more information.

William J. Dubois, a pen-name, works in highly sensitive areas in which the gospel is spreading powerfully. He and his wife have spent the last 25+ years training new believers from the harvest to grow in their leadership capacity and multiply house churches among unreached people. Email Info@AntiochChurches.com for more information.

When the encrypted message came across my phone I was stunned by its simplicity and boldness, and humbled again by the words of “Harold,” my dear friend and partner in the Middle East. Though a former imam, al Qaeda terrorist and Taliban leader, his character has been radically transformed by the forgiving power of Jesus. I would trust Harold with my family and my own life – and I have. Together we lead a network of house church movements in 100+ countries called the Antioch Family of Churches.

I had sent Harold a message the day before asking if any of our former Muslim, now Jesus-following brothers

and sisters living in Iraq would be willing to help rescue Yazidis. He replied:

“Brother, God has already been speaking to us about this for several months from Hebrews 13:3 (NLT) ‘Remember...those being mistreated, as if you felt their pain in your own bodies.’ Are you willing to stand with us in rescuing persecuted Christians and Yazidi minorities from ISIS?”

What could I say? For the last several years our friendship had bonded into a deep commitment to walk the same path with Jesus and work together toward fulfilling the Great Commission. We were working feverishly to train leaders who would multiply our passionate surrender to Jesus, carrying His message of love to the nations. Now Harold was asking me to take another step deeper into rescuing people from slavery to sin and the horrific crimes of ISIS.

I responded: “Yes, Brother, I am ready. Let’s see what God will do.”

Within hours, teams of trained, experienced local church planters from the Middle East volunteered to leave their posts to do whatever it would take to rescue these people from ISIS. What we discovered changed our hearts forever.



God was already at work! Broken by the demonic, barbaric actions of ISIS terrorists, Yazidis began pouring into our underground secret locations we called “Community of Hope Refugee Camps.” We mobilized teams of local Jesus-followers to provide free medical care, trauma-healing counseling, fresh water, shelter and protection. It was one movement of Jesus-following house churches living out their faith to impact another people.

We also discovered that the best workers came from nearby house churches. They knew the language and culture, and had the heartbeat of evangelism and church planting. While other NGOs who registered with the government had to restrict their faith message, our non-formal church-based efforts were filled with prayers, Scripture readings, healings, love and care! And because our team leaders had been lavishly forgiven by Jesus, they lived completely surrendered and were filled with courageous boldness.

Soon letters began to pour in:

I am from a Yazidi family. For a long time the condition of my country has been bad because of war. But now it has become worse because of ISIS.

Last month they attacked our village. They killed many people and kidnapped me along with other girls. Many of them raped me, treated me like an animal and beat me when I didn't obey their orders. I begged them, “Please don't do this to me,” but they smiled and said, “You are our slave.” They killed and tortured many people in front of me.


One day they took me to another place to sell me. My hands were tied and I was yelling and crying as we walked away from the men who sold me. After 30 minutes, the buyers said, “Dear Sister, God sent us to rescue Yazidi girls from these bad people.” Then I saw there were 18 girls they had purchased.

When we arrived in the Community of Hope camp we understood that God sent His people to save us. We learned that the wives of these men gave up their gold jewelry and paid for us to be free. Now we are safe, learning about God and have a good life.

(From a leader of one of our Community of Hope Refugee Camps.)

Many Yazidi families have accepted Jesus Christ and have asked to join with our leaders in working and serving their own people. This is very good because they can share with them in their own cultural way. Today, as Jesus-followers we are praying for the affected people that God will provide for their needs and protect them from the Islamic fighters. Please join with us in prayer.

A miracle had begun. A movement of surrendered Jesus-followers from nearby nations – all formerly trapped by Islam – had been freed from their own sin to live for Jesus as their Savior. They were giving their lives to save others. Now, a second movement of Jesus followers has begun among Yazidis.

How could this happen? As D.L. Moody wrote: “The world has yet to see what God can do with a man fully consecrated to him. By God's help, I aim to be that man.” 

WHY IS 24:14 DIFFERENT THAN PREVIOUS EFFORTS?



FEATURE ARTICLE

IN EVERY AGE, THERE HAVE been gifted and called cross-cultural missionaries who wanted to be a part of telling everyone in the whole world about Jesus. With the stoning of Stephen, followers of The Way began to run for their lives into Samaria and other parts. These nameless gospel-gossips shared the Good News in word and deed. In 1989 David Barrett indicated there had been 788 plans to evangelize the world from AD 33 to that present moment. Since then, many new plans have emerged. The question is appropriately raised: “*Why is 24:14 any different?*”

Institution v. Grassroots: Most of the previous plans have been more institutionally or denominationally focused. While these have had positive results in an increase in mission activity and numbers of people coming to Christ world-wide, there has not been a sharp focus on reaching all who are beyond the reach of the gospel. Nor have they focused on planting self-duplicating communities of faith.

24:14 is neither centered in an institution nor a denomination. It has not been theoretically developed by institutional leaders. It is driven by knowledgeable implementers who are actively involved in actual movements. It has a more practical and less theoretical quality. It is focused on the desired end result of engaging all of the Unreached People Groups—*effectively reaching* them.

Unrestrained Sending: One of **24:14’s** strengths is that personnel are not limited to cross-cultural sending groups and very few financial resources are required. As new believers become partners with those who brought them the Good News, the number of witnesses multiplies.

Technological Developments provide another important advantage. The more obvious include transportation and communication. This results in faster translation of scripture, better distribution of training materials, and more frequent contact with team members and prospects. However, this plan recognizes that technology does not

BY **WILLIAM O’BRIEN AND KEITH PARKS**

William O’Brien served as an Indonesian field missionary, as a USA church planter and pastor, as Executive VP with the IMB, founding director of The Global Center at Samford University and missions professor in Beeson Divinity School. He co-authored *Choosing a Future for U.S. Missions* in 1998. Contact: bellmitra@sbcglobal.net

R. Keith Parks holds a Th.D. from Southwestern Baptist Theological Seminary. He has served as a missionary to Indonesia, as President of the IMB and Global Missions Coordinator of CBF. He and his wife, Helen Jean, have four children and seven grandchildren. He currently teaches Bible study for internationals at First Baptist Church, Richardson, TX. Contact: khj@parksworld.net

replace incarnation. Therefore, consistent face to face interaction is an integral part of initiating and developing this plan.

Better Assessment and Tracking: One result of technology has been a more accurate description of the unfinished task. Several important breakthroughs emerged at the first Lausanne Congress on World Evangelization in 1974. One of those was the concept of reaching “Hidden Peoples” by Ralph Winter of Fuller Seminary. In 1982 the term was changed to “Unreached People Groups.” The plans in the past were typically focused on nations and failed to take into consideration the multiplicity of languages and ethnic groups within many nations. **24:14** has the advantage of greatly increased information that is more reliable and more relevant. The task is defined much more specifically. Further, relevant information is being tracked not just about engagement, but about effective CPM engagement that can result in the multiplication of disciples necessary to see an unreached group truly reached.

Biblically-centered: Another incalculable advantage is the biblically-based approach of **24:14**. Some prior efforts focused on the “outsider” as the essential spiritual guide. Therefore, as more groups were started, the missionary felt greater pressure on his or her time, energy and resources. However, **24:14** movements focus on Luke 10 and similar passages as the framework for seeking “persons of peace” and winning their networks of relationships. By inductively learning from the Bible through the guidance of the Spirit and emphasizing “making disciples” and “teaching them to obey,” each new group adds more generations of disciple-makers. Instead of adding stress to the “outsider” this plan realizes the indigenous leaders are the key to making disciples among their own people.

Proven Best-Practice Models: Movements represented in the **24:14** coalition are seeing massive multiplication of disciples and churches. These culturally-adapted models are not limited by human resources. The Lord could use it to reach all UPGs. The key **24:14** players have significant experience in initiating this kind of work. They have been perceptive enough to analyze what has already happened. By doing this over two decades,

they have identified elements that enable a movement to grow and symptoms of stagnated or dying movements. Too often in the past, when new methods or approaches were tried, no evaluation tools were available to suggest appropriate adjustments. Now they can constantly make needed adjustments. These might include leadership refreshing or interaction with other nearby groups or bringing in someone to provide needed expertise.


Unique Collaboration: In the big picture, **24:14** embraces two essential interdependent realities: unreached peoples and collaboration of most fruitful

"24:14 IS NEITHER CENTERED IN AN INSTITUTION NOR A DENOMINATION. IT IS DRIVEN BY KNOWLEDGEABLE IMPLEMENTERS WHO ARE ACTIVELY INVOLVED IN ACTUAL MOVEMENTS."

movements. We know the Good News is for all the ethnic peoples of the world. The implementers of **24:14** have come from a wide variety of those ethnic groups and have the advantage of freedom from Western cultural captivity.

Prayer: Probably every plan to evangelize the world has included prayer as an essential element. However, most of them had a prayer-support base limited to an organization or denomination. This plan starts instead with world-wide prayer participants. And as new disciples are added, these formerly unreached people add a whole new dimension to prayer as a vital part of this plan. These prayer elements may be the greatest advantage of **24:14**.

In 1985, we looked at a map of the world and realized our “bold” plans to reach the world did not include over half the world’s countries which were closed to traditional missionaries and included the vast majority of those unreached with the gospel. We joined with others to try to adjust mission approaches to change that reality.

We are thrilled to see what God has done in the intervening years and we join with our many brothers and sisters around the world in being a part of the **24:14** coalition to hasten the day when the gospel is proclaimed throughout the entire world to every people, tribe, language and nation. 

A RACE YOU WON'T WANT TO MISS

FEATURE ARTICLE

IN MY TWENTIES, I (JEFF) was an elite distance runner with Nike. In 1982, I traveled from Oregon to run the New York City Marathon. I had trained for months, running 100 miles a week and pushing my body to its limits. However, on the day before the marathon I got sick. I missed the race!

In 1 Corinthians 9:24, Paul used the imagery of running for the real race of reaching lost people with the gospel. “Do you not know that in a race all the runners run, but only one receives the prize?” (1 Corinthians 9:24). At the end of his lifetime, Paul confidently declared, “I have fought the good fight, I have finished the race, I have kept the faith.” (2 Timothy 4:7). Don’t we, as Jesus’ disciples, want to say the same thing? Friends, don’t miss this race!

Jesus fired the starting gun when he declared: “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matthew 28:18-20).

The early church picked up Jesus’ challenge and jumped in the race! The book of Acts traces the remarkable story of the gospel spreading from a small band of Jewish disciples in Jerusalem until it spread throughout the Roman Empire and became an international church. This is an amazing story of disciples making disciples, churches planting churches, and Spirit-empowered, prayer-infused, gospel-centered movements.

When we see what God is doing around the world today it feels like the book of Acts. In recent decades we have seen an unprecedented global harvest of disciples making disciples and churches planting churches as movements have multiplied throughout various regions. Yet much of the global church remains oblivious to this great work that God is doing in our own day.

BY **JEFF WELLS AND MICHAEL MICKAN**

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Jeff Wells serves as Senior Pastor and Michael Mickan as Church Planting Pastor of WoodsEdge Community Church, a megachurch committed to movements. WoodsEdge has a vision for catalyzing five movements at home and five movements abroad.

"IN RECENT DECADES WE HAVE SEEN AN UNPRECEDENTED GLOBAL HARVEST OF DISCIPLES MAKING DISCIPLES AND CHURCHES PLANTING CHURCHES... YET MUCH OF THE GLOBAL CHURCH REMAINS OBLIVIOUS TO THIS GREAT WORK THAT GOD IS DOING IN OUR OWN DAY."

In May 2017 I attended a gathering in Britain of 30 experienced mission leaders who for decades have been involved with Church-Planting Movements around the world. We gathered to explore the task of engaging every unreached people with a kingdom movement by the year 2025. This **24:14** initiative takes its name from Matthew 24:14, where Jesus defined the finish line for the real race: "And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come." That's the finish line Jesus Christ had in mind when he called us to the starting line in Matthew 28:18-20.

The gathering in Britain sparked with vigorous discussion, fervent prayer and a unified confidence that God is doing something in the world today that demands our attention. Yet in the midst of stories of amazing movements around the world, researchers sobered us. Globally the kingdom is losing ground; gospel advance is not even keeping up with global population growth. If we are going to reach the finish line of Matthew 24:14, we clearly need to see a proliferation of rapidly spreading, book-of-Acts-like kingdom movements around the world.

During the gathering, one question began to loom large in my heart: How can we mobilize the local church for this great race that God has called us to? Many pioneering mission leaders and influential mission organizations are enthusiastically on board, but this calling is not just for a select few. We need pastors and churches around the world to lock arms with us. The local church is at the epicenter of God's plan for our day. Missions started in the book of Acts with the local church, first in Jerusalem and then in Antioch. So it is biblical for the local church to be in the thick of the race, not missing the race.


The local church around the world has so many resources – human resources, financial resources, knowledge resources,

technology resources and especially prayer resources. Isn't Paul's encouragement to generosity (2 Corinthians 8:12-15) also applicable to contributing toward completion of this great task given to every church and disciple?

Because I pastor in the United States, I especially thought about the church in my country. How can we encourage churches and pastors across the United States, as well as in other countries, to join what God is doing in these gospel movements around the world? As someone at the gathering asked, "How can we awaken the sleeping giant, the church?"

Conservative estimates portray over 300,000 Protestant churches in the United States today. This means every one of the 7,000 unreached peoples could have as many as 43 American churches helping reach them. These figures astound me! Some churches or groups of churches might engage one UPG with CPM strategies. Some of the 1,667 American megachurches might help engage several with movement strategies. Add to this the Bible-believing churches in every other country, and we should wonder why the race is not yet finished.

The early church in the book of Acts was faithful in their generation. Will we be faithful in our generation? Will we be like Paul in 1 Corinthians, running the race to reach people for Jesus Christ, no matter what the cost? Will we each be able to say at the end of our lives, as Paul said: "I have finished the race"?

As a young man, I was privileged to run in some of the world's great marathons. But that privilege does not compare with the high privilege of running the real race, to reach all the world's peoples with the gospel of Jesus Christ. We need every church and every disciple in *this* race. We need *you*. Don't miss *this* race. 

WHAT DOES IT COST TO BEHOLD THE BEAUTY OF THE KING?

FEATURE ARTICLE

THE GOSPEL OF THE KINGDOM being preached over the whole earth is the hope and plea of every believer and the high point of Matthew 24. In fact, Matthew 24 answers one of the critical questions that God's people have been asking since the foundation of the earth: What does it cost to see God's name be made "great among the nations, from where the sun rises to where it sets?" (cf. Malachi 1:11). What will the generation that fulfills Matthew 24:14 have to endure in that last generation?

In truth, we are privileged to be the generation that can say that there is literally no time zone in which Jesus is not worshipped. However, within each time zone, there are

dark pockets where Jesus is not known and worshipped. This should not be so.

Although we love Matthew 24:14, we tend to avoid the rest of the chapter. This is because Jesus makes it clear there will be many calamities in the earth leading up to when God is finally glorified among all the peoples of the earth.

For example:

- War on a global scale (v.6-7)
- Famines and earthquakes (v.8)
- Persecution and being put to death (v.9)

BY **DR. PAM ARLUND AND DR. MARY HO**

Mary Ho is the International Executive Leader of All Nations Family, which makes disciples, trains leaders, and catalyzes church movements among the neglected peoples of the world. Mary was born in Taiwan and first heard about Jesus from missionaries in Swaziland where she grew up. Her husband John's family became Christians through Hudson Taylor's ministry. Therefore, John and Mary are passionate about continuing to be part of Jesus being worshipped by all peoples. Contact: mary@allnationsfamily.org

Pam Arlund is the Global Training and Research Leader in All Nations Family. Pam worked in an unreached people group of Central Asia for many years. To serve them well in disciple making and church planting, she also learned how to be a linguist and a Bible translator. She longs to be a worshipping warrior with Jesus. Contact: parlund@allnationsfamily.org

- Hated by all nations (v.9)
- Many will renounce their faith (v.10)
- False prophets (v.11, 22-6)
- Increase of wickedness (v.12)
- Love of most grow cold (v.12)
- Multiplied lawlessness (v.12)

Jesus makes it clear that this coming of the kingdom is not neat, easy, or tidy. However, in this same passage, He gives us at least five ways that believers are to have “true grit” so we can stand firm until the end (v. 13).

Jesus tells us to be mobile and nimble. He points out that we must be able to flee at a moment’s notice (v. 16). This advancement of the kingdom will take us off guard. So, we must be ready for sudden opportunities and change our lives, priorities, and plans quickly. The current refugee

Jesus tells us to keep watch (v. 42). This means being aware of the strategies that God is carrying out. We are warned to be aware of false prophets. How can we distinguish false prophets from real prophets? By knowing the heart of the King. He captures our heart, soul, mind, and strength. And, when He does this, we have the power to be bold, be brave, live differently, love the unlovely, love our enemies, and endure hardship. This 1 Corinthians 13 love is per Leon Morris, “...not a patient, resigned acquiescence, but an active, positive fortitude. It is the endurance of the soldier who, in the thick of the battle, is undismayed.”

Jesus tells us to be good trustworthy servants (v. 45), to give to those in need of food. The passage does not seem to be literally about food, but an analogy. Unlike natural famines, where we respond with food aid to the neediest, we often send workers who are supposed to relieve spiritual famine to places where there is an excess of spiritual


“HE CAPTURES OUR HEART, SOUL, MIND, AND STRENGTH. AND, WHEN HE DOES THIS, WE HAVE THE POWER TO BE BOLD, BE BRAVE, LIVE DIFFERENTLY AND ENDURE HARDSHIP.”

crisis is one such opportunity. More Muslims have come to Christ in this century than in all previous centuries of Islam. Those who responded to the refugee crisis have seen many Muslims come to Christ. But many had to stop our regular work to respond to this opportunity born of upheaval. There will be other opportunities in the future, and we have to be ready to respond quickly to the move of God. In fact, it appears that these calamities might also create unprecedented opportunity for the establishment of Kingdom Movements, but only if the people of God are mobile and nimble.

Jesus tells us we will have to flee but we can ask Him for mercy in the midst of our difficulties (v. 20). We are to be people of persistent prayer. This is not the kind of prayer that takes a few minutes. Nor will this be the kind of prayer in which we beg God to act. This will be the sons and daughters of the King militantly battling alongside their Heavenly Father (cf. Ephesians 6) against foes who are not seen but whose deeds are felt. This is the kind of prayer that is both hard and full of joy.

resources. This analogy helps us to understand why we prioritize the neglected peoples of the earth. We have to be honest and ruthless with ourselves to see whether our Great Commission workers are truly working where the spiritual need is greatest.

Jesus tells us to not be attached to earthly things. He points out that we should not go back and get our things (v. 17-18). Living this way is different than how our neighbors live. We live not for our own fleshly desires of entertainment, wealth, and beauty (cf. Romans 8:5). Instead, we live for the beauty of the King. This means spending less time for our own pleasures, but instead working harder for the welfare of others, giving away our time and money, and living for an unseen glory.

To live for the beauty of the King will require sacrifice—extreme sacrifice, sacrifice that hurts. However, with the sacrifice, it says in Malachi 1:11, that in every place where His name is great among the nations, there is the fragrant incense of our pure offerings. No sacrifice is too great if it makes His Name greater among the nations. 



NEW

Multiplying Churches in Japanese Soil

John Wm Mehn (Author)

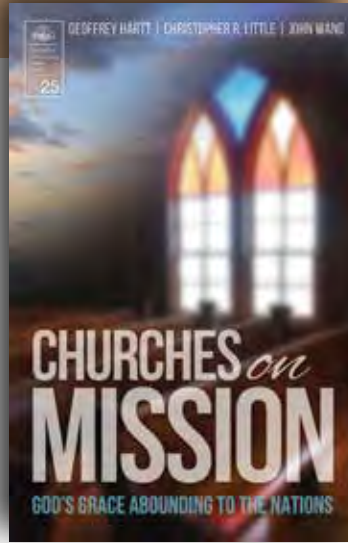
Since the beginning of missionary efforts in Japan in the sixteenth century, the Japanese church has experienced periods of quiet flourishing and periods of intense persecution. Arguably, however, it has never managed to take root as a truly indigenous church—despite great effort toward that aim.

In *Multiplying Churches in Japanese Soil*, John Mehn asks the question: Why? What factors have contributed to the Japanese remaining largely unreached? Mehn examines the current state of affairs and then, with some careful analysis and case study, delves into effective models and leadership for planting churches in Japan that not only grow, but are also equipped to reproduce and multiply.

Within these pages, discover mission strategy, kingdom perspective, and hope for the church in Japanese soil.

List Price ~~\$13.99~~ • **Our Price \$11.19**

ISBN 9780878085446
John Wm Mehn (Author)
2017 | 208 pages



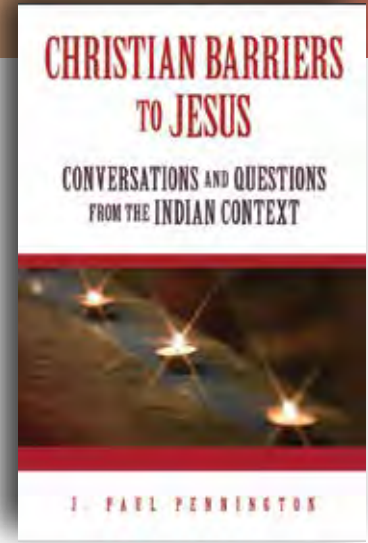
Churches on Mission (EMS 25)

God's Grace Abounding to the Nations
Geoffrey Hartt, Christopher R.
Little, John Wang (Editors)

The twenty-first century is marked by a renewed emphasis on the missional responsibility of individual Christians and local churches. *Churches on Mission: God's Grace Abounding to the Nations* is an attempt to explore the relationship between the local church and its missionary responsibilities. Through history, theology, case studies, and actual ministry practices, each author in this collection presents an aspect of local church participation. The book aims to be informational and inspirational on many levels and invites readers from local churches to become active participants in the mission of God.

List Price ~~\$22.99~~ • **Our Price \$18.39**

ISBN 9780878085293
Geoffrey Hartt, Christopher R. Little, John Wang (Editors)
2017 | 363 pages



Christian Barriers to Jesus

*Conversations and Questions
from the Indian Context*
J. Paul Pennington (Author)

Hindus often have a high view of Jesus, but they struggle with traditions and customs around Christianity and church. *Christian Barriers to Jesus* uniquely challenges readers to examine nine barrier-producing Christian traditions from three perspectives:

- Concerns Hindus commonly raise about the traditions
- Assumptions Christians may hold about the traditions
- Teachings of Jesus and Scripture that often question the Christian traditions that confuse, offend, and alienate Hindus from Jesus.

This book suggests that we are not asking deep enough questions about what is essential for following Jesus and what is non-essential human invention. If we truly care about Jesus, we must honestly address where those non-essential traditions unnecessarily alienate millions of people from him.

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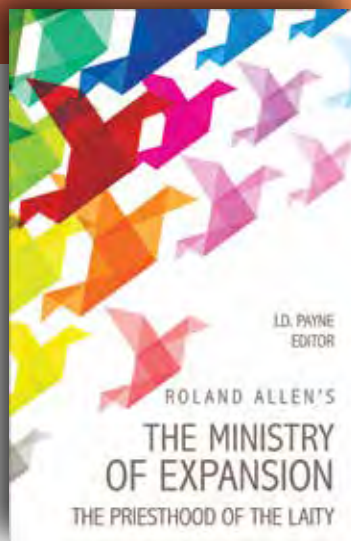
Transforming Mission Theology

Charles E. Van Engen (Author)

This volume is the culmination of Van Engen's teachings, but takes us to an even deeper level. Since mission is first and foremost God's mission, theological reflection must be permeated by missiological understanding and our missiology must be permeated with theological reflection. Mission theology is an activity of the Church of Jesus Christ seeking to understand more deeply why, how, when, where, and wherefore the followers of Jesus may participate in God's mission, in God's world.

List Price ~~\$24.99~~ • **Our Price \$20.00**

ISBN 9780878086351
Charles E. Van Engen (Author)
2017 | 435 pages



Roland Allen's The Ministry of Expansion

The Priesthood of the Laity

J. D. Payne (Editor)

Roland Allen was one of the most influential mission thinkers of the twentieth century. As a High Church Anglican, he had great respect and value for Church tradition, but was quick to confront cultural preferences when they appeared to contradict biblical prescriptions. *The Ministry of Expansion: The Priesthood of the Laity* reflects his thoughts that dealt with Communion-related activities in the Majority World where the Anglican Church did not have well-developed church structures and priests. In this work, Allen argues that there are times and circumstances when non-clergy must take the lead in the administration of Holy Communion. Written around 1938, *The Ministry of Expansion: The Priesthood of the Laity* has remained unpublished until now. The work you hold represents one of the last book-length manuscripts written by Allen and includes a collection of articles by contemporary Allen scholars. Though nearly eighty years since he first put pen to paper, Allen's principles and convictions still speak to the Church with great gravitas. What should be the response when the Church's cultural preferences are unable to keep up with the work of the Spirit on the mission field? This was a not only a question in Allen's day, but one for every generation of believers.

List Price ~~\$12.99~~ • **Our Price \$10.39**

ISBN 9780878083008
J. D. Payne (Editor)
2017 | 176 pages



Building Bridges to Oral Cultures

Journeys among the Least-reached

K. Carla Bowman with James Bowman (Author)

Building Bridges to Oral Cultures narrates with chronological and adventurous detail, an extraordinary journey that began for Jim and Carla Bowman in the early 80s with a passion to share the Good News with a handful of the least-reached, indigenous groups in Mexico. Over the course of thirty years, their travels led to breakthrough discoveries and innovation in remote communities of traditional oral learners around the world. With time and God's guiding hand, a new comprehensive, oral communications model emerged. Effective bridges to oral cultures were developed and tested. Without eradicating cultures, speakers of the local languages are embracing the local oral arts to communicate God's Word and are reaching the lost for Him across the globe.

List Price ~~\$16.95~~ • **Our Price \$13.56**

ISBN 9780878084951
K. Carla Bowman with James Bowman (Author)
2017 | 282 pages

GOD IS WORKING

by Greg Parsons

Director of Global Connections
Frontier Ventures

NORMALLY, MY international travel is to conferences and I usually don't see any tourist sites. Recently, I was traveling internationally as a tourist with others, many of whom don't travel much. It is fascinating to me to see how others view cultural differences. All of us have a foundational "culture" in which we live and work. Often, we don't realize it. Even though going to "tourist" sites means you are watching tourists interact (and not the people who live there as much), it is instructive to see how people interact with different modes of transportation or try new foods, etc.

No matter where I am, I gain great encouragement to hear and see ways God is working, via fellow travelers or through those who minister in the countries long-term. Sitting in my home or office, I'm tempted to either be discouraged or to think that I know what is happening around the world. In my role, people expect me to! But, in fact, it would be arrogant for me to assume that I know *even* 1% of what He is doing anywhere — or even all that results from our own ministry!

In one major city on this recent trip, I explored more in depth with friends in ministry there for 20 years. I was again in awe of God and His way of working through people few people will ever know. I learned about one woman who did an amazing, life-long

ministry with people in need with the Salvation Army. The country's secular government recognized and honored her with a State funeral just a few years ago. Still others were just starting similar ministry with another established work there.

It is pretty obvious that God is working in ways and with peoples that we "know not of." I write about this old idea for several reasons:

First: to encourage all of us in the midst of difficulties and ministry—especially ministry focused on those without clear gospel witness we can "see" and yet for which we long. Perhaps I am speaking to myself with this, since our leadership has recently experienced more challenges. We all have, as Paul described it, "pressures within and without."

Second: God is sovereign (again, no surprise!). He is working and He is patient. We are not. Part of my impatience grows out of our founding vision here at Frontier Ventures: we long to see everyone "come to a knowledge of the truth" and have a relationship with God. But God works in His timing, and somehow—in the midst of His sovereignty—in response to our prayers. (James 4:2c)

Third: One way that God encourages us is by opening the curtain just a little on His work. Perhaps we should expect to see it more often and certainly we should pray that He will work to accomplish His plan—whether we see it or not.

When I got home from this trip, I had an illustration of this in my front

yard. My grass was really long! Actually, only part of it was long. The variety of grass I planted years ago was a fairly short deep green, but doesn't grow fast or spread out. It is also susceptible to invasive grass. But the grass I didn't plant is fast growing and spreads out. It has taken over in certain places and it grows much faster in warm weather, even in the fall.

The grass I planted is an illustration of all what God has called us to do. It is amazing what He allows us to do—it looks pretty good to us. Yet He comes in and replaces some of it which grows faster. It looks different. It may not even be as pretty as what we had in mind, but He adds to it and does things far beyond all we could ask or even think.

I know a number of places God is working in the world where, even if you were there on the ground, you wouldn't know what was happening (I wouldn't either, if I didn't know the workers involved). Breakthroughs among unreached peoples don't normally get measured by church buildings or public recognition. But, quietly—globally—God is working!

Let's ask him to work even more among the peoples where—as best we can tell—not much is visible. Do you have specific missionaries you are praying for every day? Do you have a specific people group (or two!) you are praying earnestly for? Why not share about your prayer focus at www.missionfrontiers.org under this article.



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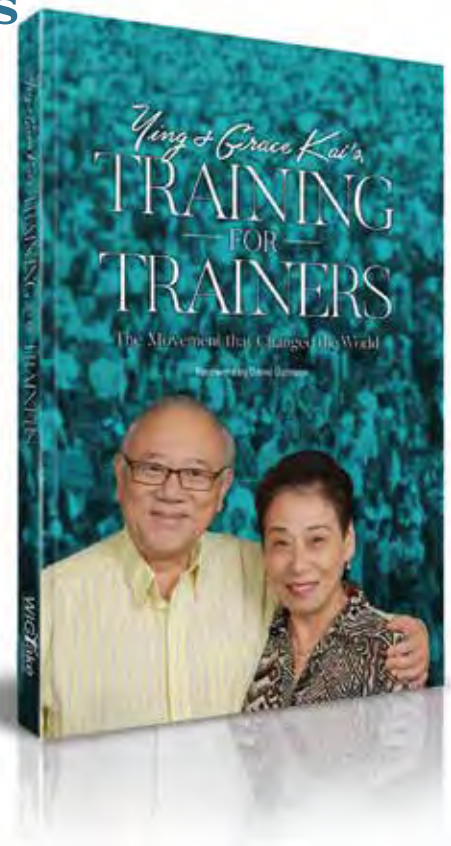
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