

STRATEGY COORDINATOR TRAINING MANUAL

Introductions of Trainers and Participants

BPI 1-1

(45 minutes)

Welcome (5 minutes):

Say: During the next nine days of training in the Best Practice Institute (SC training), we will be training you in church planting methods which have been successful around the world. Our hope is that through this you will reach more people for Christ and God's glory will spread across South Asia.

Introductions (30 minutes):

Trainers should introduce themselves. Briefly share your name, about your family, where you serve and your overseas experience.

(Use an ice breaker to have the group introduce one another)

Example: Hand out notebooks and pens to everyone. Have each person take one minute to write down where they were five years ago (in their relationship to God, in ministry, etc), where they are today, and where they want to be five years from now. Then find someone in the group that you don't know and share the following:

- Name
- Where you serve/focus group
- The three things you wrote on your paper

After five minutes, the trainer will need to call the group back together. **The trainers should model how to introduce one another for the participants – maybe more than once – to establish a pattern for a quick introduction.** *Point out to the trainees that when we want them to do something we will do it first to show them how it should be done. Also explain that in training it is important for trainers to demonstrate or model the correct way to do something before they ask trainees to do it.*

★ During this session, begin passing around a piece of paper for participants to write their name, people group, and approximate population of people group.

Brief Explanation of Training/Logistics (10 minutes):

Trainer will need to tape on the whiteboard a piece of poster paper with "Ground Rules/Expectations for Participants" written on it. Ask a scribe to come up.

Say: "Before we begin our training, let's decide as a group some things that each of you will agree to do during this training."

Ask participants for suggestions. If there are key elements they do not cover, lead them in that direction. Some key ground rules include:

- Have an open heart and mind as we examine different case studies and best practices around the world.
- Prayerfully develop and present a 5 Part CPM plan specific to your people group or area.
- Each participant will complete homework, attend all sessions, and participate in house church unless excused by the convener. Participants and trainers will turn off mobile phones.
- Participants will be considerate of trainers and other participants when expressing opinions.

- 2 Timothy 2:2 – participants will train faithful men in what is studied so they can in turn train others.

After the list is complete, tape it on that wall. Have the convener or someone in charge of logistics come and explain about housing, meals, and scheduling for the week.

** If all trainers are not introduced during this session, they should be introduced or introduce themselves the first time they teach.*

This module was based on *Acts 29* introduction session as modeled by Paul P at February 2007 BPI.

BPI Introduction – Goal

BPI 1-2

(45 minutes)

Subject & Goal:

In this session participants will be challenged to look at their ministries and evaluate whether they are seeking God's glory under the leadership of the Holy Spirit and are in line with Scripture. Participants will be encouraged to ask God to lead them as they make a plan for facilitating multiple CPMs among their focus groups. They will also begin to associate God's glory with one finger and two tracks of authority (Holy Spirit and Bible) with two fingers.

Materials Needed:

- Whiteboard and markers
- Poster paper and permanent markers
- tape

Trainer's Preparation (this should be done before the session begins):

Familiarize yourself with Mark 4:21-33 and Isaiah 28:23-29 so that you can facilitate the large group discussion during the main part of the session. Review the definition of CPM so that you are comfortable teaching it.

Write "Principles that glorify God" and two columns "Isaiah 28:23-29" and "Mark 4:21-33" underneath it on a piece of poster paper.

Check Entry Levels (10 minutes):

Ask: "Can anyone share our South Asia vision?"

Have someone read Habakkuk 2:14 in each language present.

Say: "Our vision is that the knowledge of the glory of God would cover South Asia as the waters cover the sea."

Hold up your index finger as you say the following (we want to begin to associate the following with this hand motion, begin trying to do this each time you say God's glory since it will tie into the healthy church sessions): "God's glory. Our vision is God's glory – that is what we are about."

Main Session (30 minutes):

Get into four or five small groups (same language groups). Have a few groups read Mark 4: 21 – 33 and the others read Isaiah 28: 23- 29 (write these references on the whiteboard so they can refer to them). Allow 10 minutes for groups to read and discuss what these passages have to do with God's glory. What are principles in these passages that bring God glory? (God's glory is not mentioned, but they should be able to deduct this).

After 10 minutes, bring the groups back together. Tape the prepared poster paper on the whiteboard and ask for a scribe. Ask the large group what they read. Then ask them to share how it relates to God's glory. Have the group share principles that glorify God they saw in these passages (try to write a verse reference by each one).

The following are a few key points to listen for or bring out if they are missed (the group will probably find many more):

Mark 4:21-33

- It glorifies God when hidden things are to be made known, light should not be hidden (vs. 21)
- It glorifies God when we scatter seed and He causes to grow and produce a harvest (vs. 26-28)
- It glorifies God when we see the harvest is ready to be brought in and we take action (vs. 27)
- It glorifies God when He makes something great out of something small (vs. 30-32)

Isaiah 28:23-29

- It glorifies God when we allow him to teach or instruct us on how to do the work we are given (vs. 26, 29)
- It glorifies God when we recognize the different stages for our work – not always plowing, planting, harvesting but doing the proper work at the proper time as he directs (vs. 24-25, 28)
- It bring God glory when we use the proper tools for each task – He guides in this as well (vs. 27-29)

After this discussion, ask someone to tape up the poster paper in the room. Hold up your index finger again and ask “what is our purpose (what are we about)? God’s glory.”

Use what was written in the discussion to point out that there are some principles of the harvest that bring him glory. God is a good teacher and he does not leave us without guidance. How does God teach us?

Now hold up your index finger and middle finger and say: “There are two primary ways God teaches us or authorities for our lives– the Bible and Holy Spirit. These are our two tracks of authority.” (We are going to use this hand motion for the tracks of authority in church formation so help them start recognizing it.)

Have someone read 2 Thessalonians 3:1 in each language present. Paul desired that the word spread rapidly and that it was honored, which means it is possible.

Ask: “How many of you have heard of CPMs? Can you give us the definition?”

Give standard definition and break it apart.

CPM is a Holy Spirit controlled process in which indigenous churches rapidly reproduce throughout a people group or population segment so that every person in that people group can hear and respond to the Gospel.

Emphasize:

Who is in control? Can we make it happen?

What does indigenous mean?

What does it mean to rapidly reproduce? (Possibly mention addition vs. multiplication)

Say: “Simple definition is churches planting churches (use hand motion of triangle and move it up and down to represent this).”

Trainer can share personal experience with CPMs or why they believe this is the fastest way for people to hear about Jesus.

Say: “Think about your current ministry.” Hold up your index finger and ask, “Is your primary purpose to bring glory to God? Is that the heart of what you are doing?”

Hold up index and middle fingers and ask, “Is your work in line with (1) Scripture and (2) the Holy Spirit?”

Ask: “Are you satisfied with the results you are seeing? Are you seeing enough churches planted so that God’s glory will spread through you focus group?”

Say: “If not something needs to change.”

Summary (5 minutes):

Ask: “What is our purpose (hold up index finger)?”

Ask: “What are our two tracks of authority (hold up index and middle finger)?”

Say: “If we want to see God’s glory spread through our people group and work in a way that is in line with Scripture and the Holy Spirit, what is the fastest method?”

Say: “We are about CPMs because as people come to Christ quickly, God’s glory sweeps through a people group and covers it as the water covers the sea. We are also about CPMs because they are in line with what is seen in the New Testament and what Jesus taught.”

Say: “Over the next few days, we will be studying the Bible, CPM case studies and methods identified as “best practices.” During this training, it is our hope that through these sessions and prayer God will lead you in developing a CPM Plan for you focus group.”

End-Vision

BPI 1-3

(1 hour)

Subject & Goal:

In this session participants will talk about endvision and the importance of having the end in mind as they develop a strategy for reaching their people groups. They will also begin to associate 2 Peter 3:9 with snapping.

Materials Needed:

- Whiteboard and markers
- Newspaper to wad up for balls
- Three clean trashcans or buckets
- Four sample endvisions from SCs (have two copies of each one for a total of eight)

Trainer's Preparation (this should be done before the session begins):

For the game, you will need about 20 paper balls in a bag as well as three trashcans or buckets with numbers taped to the bottom of each – 0, 15, and 30.

Print copies of sample endvisions (eight total, can use one with several groups).

Check Entry Levels (10 minutes):

Ask: “What is our purpose? (Hold up one finger) Say: “God’s glory.”

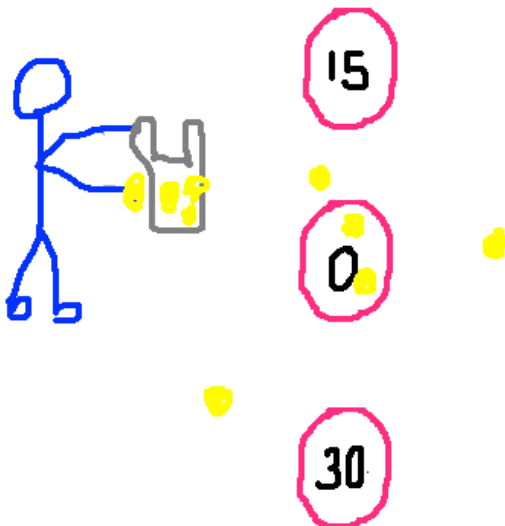
Ask: “What is the fastest way to see God’s glory spread through a people group or population segment? (Use hand motion of triangle and move it up and down) CPM. But how do we get to CPM?”

Game for Illustration:

Two trainers are needed for this – one to give directions, the other to demonstrate and help.

Say: we are playing a game and need three volunteers. The goal is to throw as many trash balls as possible into the cans in 15 seconds.

Have the other trainer demonstrate this, by standing in a certain spot and tossing mostly at the one in the middle with “0” on the bottom.



Have the three volunteers come up. Gather all the balls in the bag. Say “go” and time him/her as he throws. After the volunteer finishes, the trainer gathers all the balls from the trashcans. Show the points on the bottom and give his score – this should be exaggerated so that the next two participants can see the scores taped in the bottom of the cans and aim more intentionally.

Then let the next volunteer go. Add up his/her points.

Before the last volunteer goes, remind him that the only instructions given were throw as many balls into the cans as possible. Most will realize they can take the whole bag and dump it in the trashcan marked 30. If he doesn’t realize it, tell him before the time is up.

Thank everyone and have them sit down.

Ask the participants: “How does this game relate to endvision?”

After everyone has shared, point out the following – try to relate this to your work in the past as well as the high / low value activities lesson:

“When I first started trying to plant churches, I wasn’t sure how to start so I began doing what others around me were doing. Just like in the game, our first player followed the example he saw, but it wasn’t the best example. It wasn’t bad it just wasn’t high value.

Once I knew what high value was, I began trying to do those things. Just like our second player. Sometimes I did things a certain way because others had rather than simply do what was best. As I learned, I was responsible to spend my time doing things that were most pleasing to God and of greatest value.”

Main Session (30 minutes):

Say: “As we think about endvision and what we hope to see happen in our people groups, we first need to look at God’s endvision. Divide into groups of four to six people (same language groups). Read and discuss the following passages : Genesis 3:15, 12:1-3, Exodus 19:5-6, Isaiah 54:2-3, 60:18-20, Matthew 28:18-20, Mark 16:15, Luke 24:46-49; Acts 1:8, Revelation 5:9, 7:9.”

Say: “Think about the word ‘nation’ as ‘mother tongue.’ Take 8-10 minutes to read and discuss how this applies to your work? “

Bring them together and briefly discuss as a large group.

Say: “God has been orchestrating all of history to accomplish *His* endvision, and we can be certain that one day every tribe, nation, and tongue will stand before his throne. This is ultimately where everything is heading.”

Have someone read 2 Peter 3: 9 in all languages present. Ask: “What does this passage say about God’s desire?”

Begin snapping you fingers in a rhythm of about once every 2.5 seconds. Once you get the rhythm going ask the others to join you (you are trying to get them to associate this sound with 2 Peter 3: 9). Once everyone is snapping, explain that in South Asia every 2.5 seconds someone dies.

Say: “If God does not want any to perish, we must make sure they hear as quickly as possible because the reality is that each time you hear a snap someone has stepped into eternity.”

Ask: “What is your focus? How many people are in that focus? How many churches do we need so everyone can hear the Gospel of Jesus Christ? (I did not ask how many churches can *you* plant – *you* will never be able to plant enough on your own!)”

1% Exercise Option (if running short on time you can cut this):

1. Ahead of time, pick one person in the room that has a 500,000 to two million large UPG/city. Have him state the total population of the UPG or city they are trying to reach. Write it on board.
2. What is 1% of that population? Write on board.
3. What is the average church attendance of churches in that state (of other PGs)? Write on board.
4. Divide the 1% population number by the average church size. This will give you the number of churches that need to be started to gather only 1% of the target UPG. (This should surprise the person especially if the UPG is larger than 300,000). Write on board
5. Ask, “Is your goal to only have 1% of your focus group be in churches?” (Of course they will say “no.”) Ask, “What would be your goal?” (You may need to coach them: 10 %? 20%?)

Once they give a percentage, take that percent of the population and divide by average church size. This will tell the number of churches needed to reach their goal.

If the point is not driven home (and there is time) you can ask, “Will these be house churches or churches with special church buildings? If they were to have special church buildings, how much would the cheapest, most simple church building cost? Take that number and multiply it by the number of churches needed – this will be very costly!”

Say: “We NEED to have a house church CPM to change the percentage of lostness among “MY” people!”

Example:

XYZ People of North India Total population: 550,000 1% of the population: 5,500

Average church size for state (now): 35

5,500 divided by 35 = 157 churches (HOUSE churches)

SC’s goal is for 25% of the XYZ to be regularly meeting in churches. That would mean 137,500 people in churches of average size 35 would equal 3,928 churches needed!

If someone had to raise \$2,500 per church building or support then that would be \$9,800,000

Summary (15 minutes):

Write on the whiteboard: focus, population, and number of churches needed. Share about your people and your endvision.

Divide the participants into groups of four (if SCs brought national partners put them in the same groups). Hand each group an example endvision. Have each group take two minutes to identify focus, population, and number of churches needed in their sample endvisions. Ask one or two groups to share.

Give five minutes for participants/teams to work on their endvisions. Then have them share in small group and pray for each other.

Restate that it is not what you can do but what it will take to make sure every person in your people group can hear and respond to Good News.

Sample Endvisions for group activity:

1. To facilitating church planting movements so that all 300,000 N people are within walking distance of a reproducing house church that is taking the Gospel to the N, Asia, and the world. There will need to be at least one church in every village (16,000).
2. To glorify God through multiple church planting movements among the two million Muslims of S Town so that there is a reproducing house church in every Muslim neighborhood so that every Muslim can understand the Gospel and participate in a house church. There will need to be 20,000 house churches proportionately distributed through every Muslim sect and ethnic group in the city.
3. Our vision is for XF district is to have an indigenous CPM that is led by lay, unpaid, local Christians. Thus allowing all in XF district to hear the gospel, and have a chance to receive Christ. The DNA of this movement should be evangelism resulting in new churches from the beginning. Our end vision is to have 200,000 new believers worshiping together and training in 13,000 new house churches by 2015.
4. Every Y in every village (~45,000 villages) in every dialect in Y State coming to know or at least hear about Jesus Christ. Radical Transformation of Y State (is the most corrupt, most

poor state in country) from a place of darkness to a place of light. The Y are the key to this transformation. The Y people would cross people group lines and ultimately spread the Gospel to all Y State, then to all of North India, and then to the East to Thailand, China, Japan, etc and to the West to Pakistan and the Middle East.

5 Parts of a CPM Plan / CPM Plan Chart

BPI 1-4

(1 hour)

Subject & Goal:

In this session participants will learn the five parts of a CPM plan. They will identify the five parts in the Gospels and in Acts and start thinking about their own five-part plan. They will also see a few formats for writing up their 5 Part CPM Plans.

Materials Needed:

- Poster paper with one part and Scriptures
- Poster paper with CPM plan examples (one of each)
- Permanent markers
- Tape

Trainer's Preparation (this should be done before the session):

Prepare five sheets of poster paper with one part written on each sheet and Scripture references:

Reproducing entry strategies: Luke 10; Acts 13:14-15; Acts 14:1-3; Acts 17:1-3

Reproducing gospel presentations: Acts 13:16-41; Acts 17:22-31; Acts 22:1-21

Reproducing discipleship (short-term / long-term): 2 Tim 2:2; Matt 28:18 - 20; Acts 11:25-26; Acts 14:21-22; Acts 15:36; Acts 16: 13-14

Reproducing church formation: Acts 1:1-2, 13-14; Acts 2:42-47; Acts 5:42; Acts 11:19-26; Acts 14:23

Reproducing leadership development: Acts 12:25; Acts 16:3- 5; 2 Tim 2:2

Prepare two or three examples of CPM plan formats on poster paper (chart, list, map)

Check Entry Levels (10 minutes):

Ask: "Have any of you been exposed to the 5 Parts of a CPM Plan?" Say: "Many of you read this in your preparation materials."

Say: "If yes, tell me what you remember – can you list all five parts?" (Write them on the board – be sure to include "reproducing.")

Say: "As people have been studying the strategies that have lead to CPMs they noticed that there were five things in place in these strategies as far as Evangelism, Discipleship, and Church Planting.

Each plan contained:

1. Reproducing Entry Strategy (how do you start talking to people about Spiritual matters or take the Gospel into new areas)
2. Reproducing Gospel Presentation (how will the Gospel be presented – bridge illustration, stories, Roman Road, etc)
3. Reproducing Discipleship (two parts)
 - a) Reproducing Beginning/short term Discipleship (6-8 lessons or 2-3 series of 4-8 lessons)
 - b) Reproducing long-term Discipleship (may take 1-3 years)
4. Reproducing Church Formation (teaching and helping groups become Church)

5. Reproducing Leadership training track (may be part of #4 but with added elements that those trained know how the whole system works for equipping others in #1-5)

Each component MUST be reproducing!”

Ask: “Is anyone familiar with the 222 principal? How does this relate to the 5 Part Plan?”

Have someone read 2 Timothy 2:2. Ask: “How many generations are present?” Pull participants up and assign them as Timothy, Paul, faithful men, and others to help illustrate this. Say: “The 222 principle is key in CPMs.”

Main Session (45 minutes):

Identifying the 5 Parts in Gospels and Acts (15 minutes total):

Now that they are familiar with the five parts, divide into five groups. Give each group a piece of poster paper with one part and Scripture references on it. Have each group read the references and see if they can identify what method is used.

After 10 minutes, trainer will go to whiteboard and ask for examples from the Bible of each part. (Do not ask each group to report individually – simply allow people to call out answers.) Afterwards hang up posters from each group.

Transition into CPM Plan charts (30 minutes)

Tape the CPM Chart to the whiteboard. Talk about each section and how they build into leadership multiplication.

Show the map and explain how it can be used to help you with short term goals related to your 5 Part Plan.

Lastly show an example of someone who listed the five parts and wrote goals underneath.

Summary (5 minutes):

Say: “The 5 Part CPM Plan is the foundation of the master plan you will develop this week. As we progress, you will choose one or two of the things listed for each part of your plan. It is important to keep it simple since the goal is reproducibility.”

Church Formation 1

BPI 1-5

(45 minutes)

Subject & Goal:

In this session participants will begin to learn portions of the “Handy Guide to Healthy Churches.” They will divide into house church groups for the BPI training. After studying passages related to offices, they will choose leaders for these house churches.

Materials Needed:

- Poster paper with study passages on it
- Whiteboard and markers
- Tape

Trainer’s Preparation (this should be done before the session):

Decide house church groups. You may want to put those with the same focus together since they could decide to organize into a church through the training. It may be best to keep each group to one language.

Write the following on a piece of poster paper:

One Holy Vision: Glorifying God, or Christ in you the hope of glory
2 Corinthians 4:1-6; 1 Corinthians 10:31
Habakkuk 2:14

Two Authorities:

1. God’s Word – Col 3:16-17; John 8:31-32
2. Lordship of Christ through Holy Spirit – Ephesians 5:18-20, John 15:26-27, 16:7-15

3 Offices/Leaders:

1. Elders, Pastor, Overseer, Bishop – 1 Timothy 3:1-7
2. Deacons – Acts 6, choose among yourselves; 1 Timothy 3:8-13
3. Treasurer – example of Jesus’ disciples, John 13:29

Check Entry Levels (5 minutes):

Hold up index finger like in the introduction. Ask: “What is the vision of the church?” (Spread God’s glory) Hold up index and middle finger. Ask: “What are the two authorities for the church?” (God’s Word and Holy Spirit)

Ask: “What is the greatest weakness of the church?”

Say: “In my thinking, the greatest weakness of the church is when the church does *not* demonstrate the power of God. Unfortunately, what most of the world sees in the church turns them away from Jesus Christ. Nominal Christianity is the greatest hindrance to the Gospel today. Many, if not most churches today are *not* seeking God’s glory.”

Ask: “Why do we emphasize our two authorities (Bible, Holy Spirit)?”

Say: “Many churches actually put more emphasis on their traditions than on the Bible and the Holy Spirit.

Say: “To understand CPMs, you need to understand what we are *NOT* starting as well as what we need to start.”

Say: “We are going to practice this over the next eight days. Each morning you will meet in a ‘house church.’ This practical exercise will help you think about what you will do when you get back home. The ‘Handy Guide to a Healthy Church’ will help you start churches that will bring glory to God.”

Main Session (30 minutes):

Have the group get into house churches (six to eight people). Make sure they know this is their house church group for the entire training.

Tape up the poster paper where everyone can see it. Have the groups take 10 minutes to look up the passages for each part. For the offices, have them list the qualifications.

While they are in groups write the following on the whiteboard:

Character	Skill or talents	Spiritual gifts	Formal education
1.			
2.			
3.			
4.			

Bring the group back together and review the vision and two authorities.

Go over the chart and have them look back at the passages for leaders. Have a scribe write down what they find in the Bible as requirements for leaders in each area.

Summary (10 minutes):

Say: “Now that we have studied the three offices of a church, get back into house church groups and take five minutes to choose an elder, deacons and treasurer (there should always be two people present when money is counted).”

Come back together and have each group share who they chose and why. (Write down the names of the pastors / elders. They will be the ones you hold accountable during training to make sure the group meets and fulfills the purposes of a church this week.)

Church Formation 2

BPI 1-6

(45 minutes)

Subject & Goal:

In this session participants will learn the four marks of maturity for healthy churches as well as evaluate the maturity of churches in which they are presently involved.

Materials Needed:

- Poster paper with study passages on it
- Whiteboard and markers
- Tape

Trainer's Preparation (this should be done before the session):

Take four sheets of poster paper and write one of the “4-selves” on it along with the scripture passages that the group will read. Then write “Definition” and “What it looks like” and “If it is absent:” For example:

Self-Supporting

Acts 11:27-30, 2 Cor 1:1-5

Definition:

What it looks like:

If it is absent:

Work with the translator in advance on how to say the “4 Selves” simply and concisely.

Check Entry Levels (10 minutes):

Review the definition of CPM. Review the 5 Parts of CPM Plan.

Say: “In the last session, we talked about some other things that are important to church formation. See if you can remember: What’s this?” Hold up one finger (one vision – God’s glory) Hold up two fingers (two tracks of authority – Bible and Holy Spirit) Hold up three fingers (three offices – elder, deacon, treasurer).

Ask: “Why are we starting with the fourth part of the CPM plan (Church Formation) on the first day?”

Say: “We are doing this because it is the GOAL! We start by talking about church formation early because this is where we want to end up – it’s our endvision. We practice house church because *we want to go home and start reproducing churches.*”

Write POUCH vertically on the board. Ask: “Does anyone know what this acronym is for? Helps us remember the types of churches that are typical in CPMs. Do you know what each letter stands for?”

- **P**articipative Bible Study & Worship
- **O**bedience as the mark of success
- **U**npaid multiple leaders
- **C**ells of 20 or fewer members
- **H**omes for meeting places

Say: “ In CPMs, the churches typically are similar to the POUCH model. The POUCH method is one method for forming churches that CPM practitioners use. But how do we know if the churches that are formed are mature?”

Main Session (25 minutes):

(Hold up four fingers.) Say: “In this session, we want to talk about four marks of maturity of churches. These absence or presence of these four things helps us know how mature a church is. The Four Marks of Maturity gives us a standard by which we can measure maturity.”

Divide into four groups. Give each group a piece of poster paper with one of the four marks of maturity written on it. Have each group read the Scriptures and write a definition of the “self” on their paper. Have them fill in the information about their particular mark of maturity – define it, tell what a church looks like if this is present, tell what a church might look like without this. Allow 10 minutes for this.

4 Marks of Maturity: (Work with the translator in advance on how to say the “4 selfs” simply and concisely.)

1. *Self-supporting* – Acts 11:27-30, 2 Cor 1:1-5
2. *Self-governing* – Acts 6:1-7, Acts 15:22, 25; Ephesians 4:11-16
3. *Self-propagating* – Acts 11:19-26, Acts 13:1-4
4. *Self-correcting* – 2 Timothy 3:16-17, Acts 15:1-34

Have groups take two minutes each to report.

Summary (10 minutes):

Review the four marks of maturity.

Have participants get into pairs and evaluate the maturity of the churches in which they are currently involved based on the four selfs. Then have each person share steps that can be taken to move towards maturity in areas that are lacking.

Pray for each other.

Church Formation 3

BPI 1-7

(45 minutes)

Subject & Goal:

In this session participants will identify and learn the five purposes of the church from the Great Commission and Great Commandment. In their house church groups, they will develop a plan for fulfilling all five purposes as a church before tomorrow.

Materials Needed:

- Poster paper with study passages on it
- Whiteboard and markers
- Tape

Trainer's Preparation (this should be done before the session):

Write the following on one piece of poster paper:

Great Commandment – Matt. 22:36-39

Great Commission – Matt 28:18-20

Take five sheets of poster paper and draw five hands so that you can stack the pages and turn them. Each hand should have a different number of fingers up with the correct title: One Vision, Two Tracks of Authority, Three Offices, Four Marks of Maturity, and Five Scriptural Purposes.

Check Entry Levels (5 minutes):

Introduce the “Handy Guide” posters. Review what we have learned of the “Handy Guide” so far using your fingers or the posters. (Hang the posters during the group time)

Four Marks of Maturity

Three Offices

Two Tracks of Authority

One Vision

Main Session (30 minutes):

Have participants get into groups. Say to groups: “Take five minutes to read Matthew 22:36-39 and Matthew 28:18-20 and discuss the purposes of the church based on these passages.”

Hang poster paper with “Great Commandment – Matt. 22:36-39” and “Great Commission – Matt 28:18-20” written on it on the whiteboard. Ask participants to share what purposes were evident in these passages (do not go group by group, let individuals share randomly). After discussion has died down, explain that we will focus on five purposes of healthy churches found in these passages.

Have someone read Matthew 22:36-39. Write the following on the board and help them identify them if they did not in the group discussion:

1. Worship
2. Ministry
3. Fellowship

Have someone read Matthew 28:18-20. Write the following on the board and help them identify them if they did not in the group discussion:

4. Evangelism/Missions

5. Discipleship

Have them get back into groups. Have half the groups read Acts 2:38-47 and the other half read Acts 11:19-30, 13:1-3. Say to groups: “Take five minute to discuss how the churches in these two passages are demonstrating the five purposes of a healthy church.”

Bring the large group back together and have participants share first about Acts 2 and then about the Antioch church.

Summary (10 minutes):

Say: “Now that we have studied the five purposes of healthy churches, we want you to get into your house church groups and choose one person to lead in each area. These may be your deacons – one person may have more than one area if your house church is small.” Give them three to five minutes to do this.

Get their attention again. Have them take five minutes to think of three things their church can do before tomorrow to practice all five purposes. The elder/overseer for each house church is responsible for making sure this is done. Say: “Take five minutes as a church and have your overseer write down the three things your church will do tonight to fulfill the five purposes.”

Say: “One example might be you could help the staff clean off tables, carry water, carry fire wood, sweep the neighbor’s street, and through this you could share your testimony of how Jesus has changed your life (this is both ministry and evangelism). If you are ministering to someone who is a believer, you could share something you learned today and practice discipleship.”

House Church Model

BPI 1-8

(1 hour)

Subject & Goal:

In this session participants will learn a simple participative Bible study method and watch a house church model that includes group correction and the T4T principles of accountability. This will prepare them to meet every morning to practice house church throughout the remainder of the training.

Materials Needed:

- Whiteboard and markers
- Poster paper and permanent markers
- Tape
- If you choose, strips with instructions for each role in the House Church demonstration

Trainer's Preparation (this should be done before the session begins):

Talk to seven to ten volunteers to help model house church. Pre-assign roles and help the participants to understand their roles. (You do not have to be the facilitator of the HC model – you can be an observer.)

- *Roles:* (You may want to write/type out instructions on slips to give each participant about his/her role.)
 - During accountability time, all but three will have shared with their five people. One of these will have tried but not had anyone let him/her share his/her complete story. One will have been too scared, and one will have done it in the past, but been too busy this week.
 - One person will have three people who came to Christ.
 - During the Bible study, one will come up with a misinterpretation of Scripture.
 - You will also want to pre-assign Deacons, Elder, and treasurer so that they can see the HC functioning as a church.
 - One person needs to be the facilitator (if you do not take this role yourself).
- *Accountability time:* This is a chance to model the appropriate response to those who do not obey – it is important to know *why* someone does not obey.
 - Three will not have shared with five people this week. The facilitator will ask why they did not share. This will give the facilitator the chance to model correct response to each person. He will encourage the one who tried but couldn't, and pray right then for opportunities. He will ask another group member to go along with the one who was scared to assist or model sharing your testimony. He will encourage the one that simply did not do it to be obedient this coming week.
 - One person will have shared with five people and seen three come to Christ. The facilitator will then ask, "What will you do next?" If they do not say, "Begin meeting together and teach what I have learned," then the facilitator should remind them of 2Timothy 2:2 and encourage them to do this.
- *Bible Study time:* one person will obviously misinterpret Scripture. Rather than rebuke the person, the facilitator will ask the group if they agree with what the person shared. The group

will then gently correct while the facilitator is silent. This will model the Holy Spirit correcting wrong doctrine through the body of believers.

If you have a really large group or a large number of non-English speakers you may need to have two simultaneous demonstrations so that the non-English speakers can understand what is going on better. If you do this you will need to be sure to have volunteers prepared in both languages.

Check Entry Levels (15 minutes):

Have participants get into small groups. Give each group a marker and piece of paper. Give them five minutes to draw a church (using NO words). Have each group stand up and share their drawing.

Main Session (40 minutes):

Keep participants in small groups. Have them read 2 Timothy 3:17 and discuss the four things that Scripture is used for. (Three minutes)

While they are doing this, write the following on the whiteboard:

- What's right?
- What's not right?
- How to get right?
- How to stay right?

Ask the participants: "What is Scripture used for according to 2 Timothy 3:17?" Then point to the board and explain how each of these questions corresponds with this verse (teaching, rebuking, correction, and training in righteousness).

Erase the board and have them say the questions a few times for review.

Demonstration:

Have volunteers sit in the middle of the room. Have others circle their chairs around them.

- Facilitator should begin the house church demonstration with prayer and accountability. During accountability time, model how to address those who do not share as well as what to do when someone has several people come to faith (see trainer preparation notes for details). Praise those that were obedient in baptism last week and those that have committed to do it this week.
- Sing a few songs. (Have Deacon of worship facilitate this)
- For Bible study, have Deacon of Discipleship lead. Read Matthew 13:18-23; each person reads one verse continually until finished. Have someone pray for understanding. Then ask the four questions. One person will obviously misinterpret Scripture – the group will correct this rather than the facilitator.
- State accountability for next week.
- Demonstrate that the Church is organized by having deacons perform their roles or share things during prayer time (worship, evangelism/missions, ministry, fellowship, discipleship) as well as a treasurer (not related to pastor). Take up offering and pray about specific ways to use it (projects in evangelism, missions, etc.).
- Close in prayer and/or another song.

Debrief by asking:

- ★ "What did you see in this demonstration?"
- ★ "Was there anything that you didn't understand?"
- ★ "Did you see them beginning to function as a church? What other things that we talked about today were present?"
- ★ Ask: "Can you do this?"

Summary (5 minutes):

Say: “In order to plant churches, you must first know what types of churches you want to start. In house churches leadership is shared, but all the functions are represented. Today we have been studying the basics of healthy church formation. This week your house church group will have the opportunity to practice this. Your overseer will be held accountable to help your church carry out the functions of a healthy church this week.”

Debrief of Day 1 (15 minutes)

Ask participants: “Is there anything they learned today that was new or anything that really stuck out?” (You can write these down on chart paper as the participants share.)

As things are brought up, review material from that session (i.e., “Handy Guide to Healthy Church”, snap fingers and ask, “How many does God want to perish?” etc).

Homework:

Tonight skim the book of Acts, paying special attention to church formation principles.

Familiarize yourself with the nine points and descriptions of the “Good to Great” frame work (summary of Jim Collin’s *Good to Great* from BPI Preliminary Syllabus).

HC Bible Passage for Day 2:

Matthew 13:3-23

Overview of Day 2 (Opening)
(10 minutes)

Ask: “How did house church go this morning? Any challenges?”

Ask a few of the overseers to report on how the five purposes were carried out last night.

Snap your fingers and remind them that this is how quickly people are dying without Jesus.

Review the Handy guide to see what they remember. Begin with fingers and then do POUCH.

Make any announcements for the day. Pray and begin the sessions.

Understanding Best Practices - The Four Ways a Strategy Advances
BPI 2-1
(1 hour)

Subject & Goal:

In this session participants will look at ways to move their plans forward. Participants will evaluate each method and should be able to identify what is most appropriate for helping their strategy to progress.

Materials Needed:

- Poster paper with titles and info on it
- Permanent markers
- Directions printed on half pieces of typing paper

Trainer's Preparation (this must be done prior to the session):

Prepare four charts that the participants will write on. Also prepare a card with leader's notes for each group. (Be prepared to help nationals understand these concepts from their frame of reference, i.e. Sonars understand the concept of "Best Practice" because they will learn how to run a gold shop from the best shopkeeper rather than the guy whose business isn't so good.)

Chart I - TITLE: INNOVATION
 DESCRIPTION: CREATING SOMETHING NEW

 EXAMPLES

 VALUE

 LIMITATIONS

NOTES FOR GROUP I LEADER (INNOVATION):

One way strategies advance is through innovation or creating something new. Your group will evaluate innovation as a process for effectiveness. Think of examples from the business world in which someone has branched out on their own to develop a new product or start a business of their own. You can also think about individuals who have left larger CP organizations to begin something new. Come up with three examples of innovation. What risk factors are involved? What benefits are involved? Evaluate the process of innovation – when and how innovation might be helpful or harmful?

Chart II - TITLE: MORPHING
 DESCRIPTION: PROCESS DESIGN, IMPLEMENT,
 EVALUATE, REVISE DESIGN,
 IMPLEMENT

 EXAMPLES

 VALUE

 LIMITATIONS

NOTES FOR GROUP II LEADER (MORPHING):

One way strategies advance is through morphing or taking something that exists and tweaking it or changing it to improve it or make it more applicable to a certain setting. Your group will evaluate morphing as a process for effectiveness. Think of examples from the country where you reside.

Some fast food changes radically adapt or change menus to appeal to a greater audience. You can also think about sending agencies that have changed directions or modified their mission. Think of three examples of morphing. What risk factors are involved? What benefits are involved? Evaluate the process of morphing – when and how morphing might be helpful or harmful?

Chart III - **TITLE: MULTIPLE CHOICE**
DESCRIPTION: PROCESS
 -Identify as many approaches as possible
 -Launch as many approaches as you can
 -Evaluate the effectiveness of each approach
 -Reinforce and replicate those approaches that are effective

EXAMPLES

VALUE

LIMITATIONS

NOTES FOR GROUP III LEADER (MULTIPLE CHOICE):

One way strategies advance is through multiple choice or trying many options simultaneously until you discover one that is effective. Your group will evaluate multiple choice as a process for effectiveness. Consider an individual who has little experience in farming who moves into a new area and decides to plant 10 different crops to see which will produce the most profit instead of following the pattern of the other farmers in the area. Think of three examples of multiple choice. What risk factors are involved? What benefits are involved? Evaluate the process of multiple choice – when and how multiple choice might be helpful or harmful?

Chart IV - **TITLE: BEST PRACTICE BENCHMARKING**
DESCRIPTION: “THE PROCESS OF IMPROVING PERFORMANCE BY CONTINUALLY IDENTIFYING, UNDERSTANDING, AND ADAPTING OUTSTANDING PRACTICES AND PROCESSES FOUND INSIDE AND OUTSIDE THE ORGANIZATION.”

EXAMPLES

VALUE

LIMITATIONS

NOTES FOR GROUP IV LEADER (BEST PRACTICE BENCHMARKING):

One way strategies advance is through best practice benchmarking or identifying and adapting outstanding practices from inside or outside your organization. Your group will evaluate best practice benchmarking as a process for effectiveness. Consider some techniques in business or other fields that have been identified as best practices. Think of three examples of best practices. What risk factors are involved? What benefits are involved? Evaluate the process of best practice benchmarking – when and how multiple choice might be helpful or harmful?

Check Entry Levels (5 minutes):

Ask: “How do we know which methods to choose to help move our strategy along?”

Tell a story like this one: “When I first came to India I went to the store to buy toilet paper. The store guy asked, ‘What kind of paper? Do you want the Times of India?’ ‘No, I want toilet paper.’

He asked, ‘Do you want Indian Express?’ But I was looking for *toilet* paper. The store guy said, ‘Sorry, we do not publish that paper because no one reads it.’”

Say: “The things that work in America don’t always work here. We need to find which methods work. How do we do this? We are going to look at four ways that a strategy advances.”

Main Session (40 minutes):

Divide the participants into four groups by having them number off from one to four. Those with number one will form one group, number two a second group, etc. The facilitator will select group leaders. Each group leader will be given a brief description on a sheet of chart paper for one of the models which describe ways for advancing strategies along with questions for group discussion. Groups will record answers on the chart paper. Group leaders will report to the whole group and record additional input on the charts. (Allow 10 minutes to do the exercise and 2-4 minutes for each group to report)

1. From your experiences working in business and ministry, what are examples of organizations and businesses that have effectively used this model?
2. What are values of this model?
3. What are some limitations?

As each group presents, facilitator give some ministry examples within our organization that will demonstrate each way a plan progresses.

Summary (15 minutes):

Whole Group Wrap-up:

INNOVATION

Value

- creative
- thinks outside the box
- useful when other things have not worked

Limitations

- high risk
- costly
- against the odds

MORPHING

Value

- low risk
- predictable, achievable results
- useful when something is working

Limitations

- low risk, low return
- incremental change
- less likely to respond effectively to major shifts in the environment
- lack of diversification

MULTIPLE CHOICE

Value

- diversification of strategies

- useful if nothing else has been effective
- increases chances of identifying and investing in the best strategies

Limitations

- implies you do not know what will work, so you try anything
- costly and inefficient
- so many balls to juggle you may drop the most important one.

BEST PRACTICE BENCHMARKING

Value

- no longer comparing ourselves against ourselves
- continued cycle of improvement as we seek to identify the “best”

Limitations

- can be reactive
- not as creative
- implies dependence on creativity and innovation of others

A comprehensive approach to strategy development and implementation will involve four forms of change (but probably lean on Best Practices)

Identifying and Transferring Best Practices – under the Holy Spirit, with wisdom... no one can “copy” what someone else has done. Don’t try to copy – just seek to understand and apply wisely why God was blessing a best practice.

Personal Barriers to Transfer

- Ignorance – not knowing how to find Best Practices
- No absorptive capacity – example of sponge (if it is too dry or too wet it can’t absorb more water)
- Lack of pre-existing relationships
- Lack of motivation to adopt the practices

Ask: “Does anyone else have examples of these that they want to share?”

Say: “During this training we are going to ask you to identify two or three Best Practices that you can use for each part of your CPM plan.”

Homework Review of Acts – Reporting on Acts

BPI 2-2 & 2-3

(2 hours – 1 hour for each part)

Subject & Goal:

In this session participants will see how CPM principles are found in the book of Acts. They should begin to internalize these principles.

Materials Needed:

- Bibles
- Poster paper with headers and markers
- Drawing of SC Man and 10 Universal CPM Elements
- Acts charts (see end of lesson)

Trainer's Preparation (this should be done before the session):

Print copies of Acts chart for participants to fill out – one for every person (see last page of lesson).

Have the SC Man drawn on poster paper so you can put the 10 universal CPM elements on him (1. Founded on the word of God, 2. Abundant Prayer, 3. Abundant Gospel sowing, 4. Intentional church planting, 5. Churches meet in homes, 6. Churches planting churches, 7. Local leaders (leaders from within), 8. Lay leadership, 9. Rapid reproduction, and 10. Healthy churches). Have them written on a piece of paper that can be taped on the SC Man since he will be used again in other sessions.

One sheet of poster paper for each column of chart (see end of lesson) – write the title of the column on poster paper.

Check Entry Levels (10 minutes):

Ask: “How many of you have heard the 10 Universal CPM principles before?” Ask them to list them. Write them on the whiteboard. (*Do NOT go over the hand motions for this since it will mess up the MAWL session on Day 5 if they are already familiar with them*).

Main Session (1 hour 45 minutes):

Show Acts chart to group and talk through each section (five minutes). Write in other languages if needed.

Divide participants into seven small groups (same language groups are best). Assign each group a few chapters of Acts (not all chapters are necessary) to read and write up on their chart. Possible breakdown follows (30 minutes):

1-3	13-15
4-6	16-18
7-9	19-21
10-12	

While groups are meeting tape poster paper so information can be recorded.

Have groups come back together for reporting (this will take almost the whole second hour). Allow each group to report. Have a scribe write the information on the correct sheet of paper. As each group presents, ask “Were any of the universal CPM elements were apparent in what they reported?” Circle these and write them on the SC Man (they are under his feet).

Summary (5 minutes):

Ask: “What is something that surprised you as we studied the book of Acts?”

Say: “I hope it is encouraging to discover that not only have the 10 universal CPM elements been seen in CPMs around there world, they are also a large part of the spread of the early church in the book of Acts.”

ACTS

(Note: Do NOT retell the story of this section. Instead, look for the items below and be prepared to share these specific things. Give thoughts with references.)

1. What is the work of the Holy Spirit in this section
2. What patterns or principles of church planting do you find? What happened so that the Church was planted in an area?
3. How did they choose leaders? Who did they choose?
4. What did the leader need to know, do & be in order to lead effectively?
5. How did they train leaders? What methods were used?
6. What types of leaders are found other than elders? (evangelist, apostles) How were they chosen & trained? What was their
7. What are the results in this section in terms of conversions and church/believers meeting together? purpose/function?

High Value Activities

BPI 2-4

(45 minutes)

Subject & Goal:

In this session participants will begin looking at high and low value activities and evaluate where their time is being spent.

Materials Needed:

- Whiteboard and markers
- Four copies of chart on Jesus' activities.
- Two large pieces of poster paper
- 10-20 slips of paper with high and low value activities written on them
- Writing paper and pen/pencil for each student
- Tape

Trainer's Preparation (this should be done before the session begins):

Prepare 10-20 half size pieces of typing paper with a low value or high value activity written on it.

A few examples include (this list may be adapted or added to depending on your audience): daily quiet time, developing and updating a webpage to promote your people group, meeting weekly to pray with other Cpers focused on your people group, meeting weekly to disciple or train new believers from your people group, mapping / GPSing all the villages in your people group, meeting regularly with a national believer who is weekly discipling new believers from your people group, writing emails, housework, spending time with your spouse and family, taking a day of rest, going on yearly vacations, going out weekly with local believers to share the Gospel, sharing vision with local churches, training workers in other organizations in CPM principles, raising money to support your ministry.

Prepare the following chart on note cards. Make four to six copies for use with small groups (one per small group).

What were the activities Jesus focused on in His ministry?

<i>P</i> _____	<i>Matt 13:3, 10, 34, 35</i> <i>Mark 4:33</i>
<i>M</i> _____ <i>M</i> _____	<i>Mark 4:34</i> <i>Matt 13:36, 15:15:15, 17:1, 17:19, 20:17</i>
<i>M</i> ____ <i>S</i> _____	<i>Mark 4:1, 3:7</i> <i>Luke 8:4, Matt 9:35-37</i>
<i>F</i> _____ <i>(upg)</i>	<i>Luke 13:10, 13:22, Mark 1:21</i> <i>Matt 15:24</i>
<i>2X</i> _____ <i>M</i> ____ <i>of P</i> _____	<i>Luke 10:1-11</i> <i>Luke 9:1-11</i>
<i>S</i> _____ <i>L</i> _____	<i>John 13:5</i>

Write the same chart on the whiteboard to fill in as the small groups report their answers.

Note: Trainer should be familiar with the “Precision Harvesting” chapter in the Acts 29 book. This will help the trainer communicate how Jesus recognized high and low value activities.

Check Entry Levels (10 minutes):

Ask: “How do you spend your time each week? Which activities take up most of your time?”

Pass out paper and pens to everyone. Take five minutes and have participants write down a schedule for an average week. Then have them look at which three activities take up most of their time and list them. Have some students share.

Main Session (45 minutes):

Ask: “What is our purpose?” (Hold up one finger.) Say: “As people come to Christ, God is glorified. So we do ministry *for* Him and *because of* Him.”

- Ask: “Who can tell me the greatest commandment?”
Matthew 22:37 – And he said to them, “You shall love the Lord your God with all your heart and with all your soul and with all your mind.”
- Ask: “What does it mean to love the Lord with all your mind?”
Say: “Part of that means using your mind to critically evaluate your work and see if what you are doing will help every person in your people group hear and understand the Gospel. It’s about *what it will take*, not what **you** can do.”
- Say: “A good question to ask yourself is: Do you want to reach your people or *see* them reached?
If you want to reach them, then it is only about what you can do. If you want to *see* them reached, then it goes far beyond you personally sharing with everyone in your people group.”

Say: “Jesus took time to pray and evaluate the direction of His ministry. He took the time to decide which things were high value activities and which were low value activities. Then He chose to spend the majority of His time on the high value activities. We need to follow His example and do the same with our own activities.”

Divide the participants into four small groups. Give each small group the “Fill in the Blank” chart. Give them 10 minutes to read the passages and try to fill in the blanks. (If you have a larger group you may want to make six small groups and have each one take one of the sections. You also need to

think about how to do this activity for other languages represented in the group.) Let the groups report back. Briefly explain each section.

<i>Parables</i>	<i>Matt 13:3, 10, 34, 35</i> <i>Mark 4:33</i>
<i>Mentor</i> <i>Model</i>	<i>Mark 4:34</i> <i>Matt 13:36, 15:15:15, 17:1, 17:19, 20:17</i>
<i>Mass Sowing</i>	<i>Mark 4:1, 3:7</i> <i>Luke 8:4, Matt 9:35-37</i>
<i>Focus</i> <i>(upg)</i>	<i>Luke 13:10, 13:22, Mark 1:21</i> <i>Matt 15:24</i>
<i>2X2</i> <i>Man of Peace</i>	<i>Luke 10:1-11</i> <i>Luke 9:1-11</i>
<i>Servant Leader</i>	<i>John 13:5</i>

Say: “Now let’s look at some activities and decide whether they are high value or low value.”

Write “High Value” on one piece of poster paper and “Low Value” on the other. Hang them on the whiteboard. Pass out pieces of paper with activities written on them. Have each person that received one stand and read it. Then tape it on the correct poster for the type of activity (high value or low value). They need to explain why they place that activity in that category. (The placement of different activities may change depending on where you are in your current ministry.)

Summary (5 minutes):

Say: “There are many ways that we can spend our time. We have a responsibility to be good stewards and invest our limited time in energy in activities that are most productive and pleasing to God. Now find a partner and share the three activities on your list that took up the most time and if this needs to change. Then spend some time praying for each other as you make these changes.”

5 Parts – Entry Strategy
BPI 2-5
(45 minutes)

Subject & Goal:

In this session participants will start thinking about possible entry strategies for their 5 Part CPM Plans.

Materials Needed:

- Poster paper torn in half
- One piece of poster paper with “Entry Strategies” written at the top
- Permanent markers
- Tape

Trainer’s Preparation (this should be done before the session):

Tear three pieces of poster paper in half so the five small groups can each have one. Write “Entry Strategies” on a full piece of poster paper.

Check Entry Levels (5 minutes):

Ask: “What is the first part of our CPM Plan?” Write their answer on the board. If they leave off “reproducing” be sure to emphasize the importance of this. Ask: “What does ‘reproducing’ mean? What does ‘entry’ mean?”

Reproducing Entry Strategy (How do you start talking to people about Spiritual matters?)

Main Session (35 minutes):

Ask a scribe to come and write on the “Entry Strategy” piece of poster paper attached to the whiteboard. Ask the large group to call out different entry strategies (examples: Evanga-cube, bracelet, T4T card, etc). Help direct them if they list things that are actually Gospel Presentations.

After you have a list of 10-20, divide the participants into their teams (if anyone is alone at the training, have them join another group). Give each team half a sheet of poster paper and marker. Give them five minutes to choose three Entry Strategies that are most applicable or useful for their work in South East Asia.

(While they are doing this, the trainer should write the evaluation questions below on the whiteboard)

Say: “Take the three entry strategies and evaluate them based on the following (10 minutes):

- What is good about this approach?
- What is difficult about this approach? (Remember obstacles can be opportunities to make something work better for your work)
- Is it reproducible? (222 – Paul → Timothy → faithful men → others) “

Let each group take two minutes to report.

Say: “As you evaluated each entry strategy and discovered some problems with it, you need to remember that this only means you have found your jobs – overcoming the problem.”

Ask: “Some of the listed activities for entry are also Gospel presentation; is there overlap?” YES

Summary (5 minutes):

Say: “As you prepare to write your 5 Part CPM Plan, be praying about one or two *Reproducible* Entry Strategies that God would have you use in your work. It is important to keep it simple since the goal is **reproducibility**.”

Overview of the SC Role

BPI 2-6

(45 minutes)

Subject & Goal:

In this session participants will learn about the SC role and how it has helped many people follow God's plan to start churches and sometimes church planting movements.

Materials Needed:

- Whiteboard and markers
- Tape
- "SC Man" as pictured to the right along with pictures and parts to be used in this session.
- Slips of paper with elements of CPM written on them.

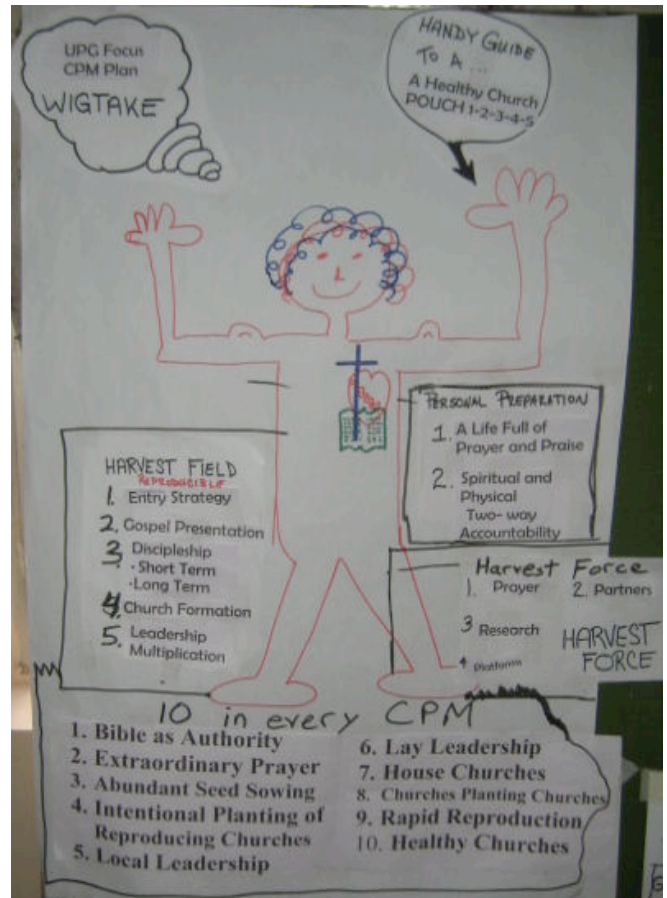
Trainer's Preparation (this should be done before the session begins):

Draw the "SC Man" quite large on poster paper with his arms up as in picture with the following components drawn (they should be empty except for the headers – the words will be separate, do not write the numbers):

- WIGTake thought Bubble
- Handy Guide Bubble
- Broken Heart
- Harvest Field box
- Harvest Force box
- 10 Universal CPM Elements (Foundation)
- Personal Preparation box

On separate slips of paper that will fit into the appropriate slots on the drawing, write the following (*do not write the numbers*, this is just to help you keep track of them; also *do not go over hand motions for 10 elements* – this will be covered in the MAWL session and could mess that exercise up):

1. UPG Focus / CPM Plan
2. A Healthy Church / POUCH 1-2-3-4-5
3. A Life Full of Prayer and Praise
4. Spiritual and Physical Two- way Accountability
5. Entry Strategy
6. Gospel Presentation
7. Discipleship
8. Church Formation
9. Leadership Multiplication
10. Prayer
11. Research



12. Partners
13. Platforms
14. Bible as Authority
15. Extraordinary Prayer
16. Abundant Seed Sowing (evangelism)
17. Intentional Planting of Reproducing Churches
18. Local Leadership
19. Lay Leadership (bi-vocational)
20. House Churches
21. Churches Planting Churches
22. Rapid Reproduction
23. Healthy Churches

Check Entry Levels (5 minutes):

Ask: “How many of you are familiar with the SC role? What does SC stand for? What do you know about this role?”

Main Session (35 minutes):

Say: “The SC role and the way we train people is continually changing and improving. Of course people do some things differently, but as time goes by we get to see many things that work fairly often and some things that don’t work.”

Hang up “SC Man” picture. Say: “This has come together through three years of fine tuning to “simplify” the role and represent the major parts of an SC’s work. You will see many parts of our schedule here in this picture.”

While you talk, have someone pass out the pieces that will fit into the SC Man picture.

Briefly go over the parts that are currently listed on the drawing.

1. Ask: “What is this?” (Point at the broken heart). The SC begins with “brokenness” for the lost among his people.

Have someone read:

- a. Ezekiel 22:28, 30-31 – This is what the Sovereign Lord says – “I looked for a man among them who would build up the wall and stand before me in the gap on behalf of the land so I would not have to destroy it, but I found none. So I will pour out my wrath on them and consume them with my fiery anger, bringing down on their own heads all they have done,” declares the Sovereign Lord.
- b. Matthew 9:35-38 – Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the Kingdom and healing every disease and sickness. When He saw the crowds, He had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then He said to his disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the Harvest, therefore, to send out workers into His harvest field.”

Say: “This box beside the heart represents, “Personal Preparation,” that is, the kind of person who God wants to use – a man or woman after God’s own heart. (Have everyone look at their slips.) There are two things that go in this box – does anyone think they have something that pertains to “personal preparation?”

If they cannot guess, ask those with the following written to come and tape them up:

- a. A life full of prayer and praise
- b. Spiritual and physical two-way accountability.

2. Say: “We already talked about “The 5 Parts of a CPM Plan”. Each part of your 5 Part CPM Plan will be done in the ‘Harvest Field.’ What is the harvest field? It’s where your people group lives – it is the lost.
 “There is a big box all the way past his hip to signify that this is a huge part of the SC’s role.”
 Ask: “Who has the parts that go in the ‘harvest field?’”

a. Entry Strategy	b. Gospel Presentation	c. Discipleship
d. Church Formation	e. Leadership Multiplication	
3. Say: “There is a second smaller box that is only “knee deep” and that is the “Harvest Force”. These are things you need to pay attention to, but if these are your focus, then you can get ‘stuck’ and your ‘Harvest Field’ suffers from lack of Gospel activity.”
 Ask: “What are the four parts of Harvest Force? Who thinks they have one – come tape it up?”

a. Prayer	b. Partners	c. Research	d. Platform
-----------	-------------	-------------	-------------
4. Say: “The “WIGTake” Bubble represents what an SC is always keeping in mind (thinking about).” Draw a wig around his head too. “It is made up of always keeping in mind two things:
 - a. UPG or target area
 - b. CPM Plan (Notice I did not say “Master Plan.” Now the “5 Part CPM Plan” or “CPM Harvest Plan” is more short term – it focuses on three to six months of what you need to do now/soon.)”
5. Say: “Universals of CPM (Reference this box and write the title).”

a. Bible as Authority	b. Extraordinary Prayer
c. Abundant Seed Sowing (evangelism)	d. Intentional Planting of Reproducing Churches
e. Local Leadership	f. Lay Leadership (bi-vocational)
g. House Churches	h. Churches Planting Churches
i. Rapid Reproduction	j. Healthy Churches
6. Say: “Handy Guide to a Healthy Church (out from left hand).” Review this from Church Formation the day before.
7. Say: “Prayer/Prayer Walking.”(Hold up your hands with five fingers extended.) Ask: “Have any of you studied ‘Prayer Walking’ from *Acts 29* before? Do you know what the five fingers remind us? (Five things to pray for and five places to pray).”
8. Lastly, point to the “WIGTake” Bubble again. Ask: “Does anyone know what ‘WIGTake’ means? What is left that goes in here? UPG Focus/CPM Plan – The SC constantly want to ask “What will it take for *all* my people to hear the Gospel and worship in a reproducing house church?” That is where the CPM Plan will come from – not from what the SC can do, but *what it will take* for *everyone* to hear.”

Summary (5 minutes):

Say: “I hope you can use this picture of the SC Role during this week to see how the different things we are studying this week fit together. Different trainers can refer back to this picture, and we will fill in the blanks and add a few more pieces later.”

Face the Brutal Facts

BPI 2-7

(1 hour)

Subject & Goal:

In this session participants will have their church planting paradigms challenged. They will examine some church-growth statistics and make conclusions related to their work.

Materials Needed:

- Whiteboard and markers
- Poster flip chart
- Candy to reward people who give good/correct answers

Trainer's Preparation:

Remind the participants the day before this session to familiarize themselves with the nine points of the “Good to Great” framework found in the one-page book review of *Good to Great* by Jim Collins (in the BPI Preparation Syllabus).

Before session make the following two charts on poster paper:

Chart 1: Good to Great/Breakthrough Churches

1. Level 5 leaders
2. Right people of the team
3. Right roles on the team
4. *(Leave this one blank and write #4 in red during the session)*
5. Make your plan
6. Work the plan (hard)
7. Councils (to face obstacles)
8. “Best in the World” principle
9. Accelerate

Chart 2:

	United States	South Asia
What is the average church size?		
What size do most pastors want their churches to be?		
How many people does it take in a church to support each full-time worker?		
Based on average church size and the number of members needed to support a full-time pastor, how many pastors do you think are “bi-vocational?”		

[While the statistics are interesting and important – they are not the focus. This is a “paradigm challenging” session – pray that the Lord will show them that many of God’s workers must be bi-vocational/lay leaders. But the church can and should support leaders if they are “self-supporting,”

which usually means each leader who leads more than 70 people and leads the church members to tithe no matter how poor they are.]

Check Entry Levels (15 minutes):

Ask: “How many of you have read *Good to Great* or *Breakthrough Churches*? How many of you read the one-page book review of *Good to Great* in the preliminary homework?”

Ask someone to be a scribe and write on the flip chart. Without looking at the handout, have participants list the nine points from *Good to Great*? Have scribe write these.

Say: “We need to think about these nine things if we want to see progress in our work.”

Ask participants to briefly describe each one. (The hope is to familiarize them with this framework. In order not to get bogged down, try not to expand on what they share – just get working definitions.)

Good to Great/Breakthrough Churches

1. Level 5 Leaders (unselfish, focused on goal – in the church this is especially important)
2. Right people on the team
3. Right roles for those on the team
4. **Face the Brutal Facts**
5. Make your plan (w/ team)
6. Work the Plan (hard) – Ferris wheel in Mumbai
7. Councils (get past obstacles)
8. “Best in the World” Principle
9. Accelerate

Main Session (35-40 minutes):

Ask: “What do we mean by ‘Brutal Facts?’” Say: “‘Brutal Facts’ means the reality of things – we have to face the reality about starting churches.”

Explain the Brutal facts (fill in chart #2 as you go through these questions; give candy to those who give good/correct answers):

1. Ask: “How large is the average attendance of churches in America?”(about 50)
 - a. Ask: “Is this surprising? Why?”
 - b. Ask: “What size do most pastors want their church to be?” (Usually larger than 150)
2. Ask: “How many people in a church does it take to support one full-time pastor/minister?” (about 70)
 - a. Ask: “Is this surprising? Why?”
3. Ask: “Based on average church size and the number of members needed to support a full-time pastor, how many American pastors do you think are ‘bi-vocational?’” (Almost 50%)
 - a. Ask: “Is this surprising? Why?”

Go through the same exercise for the country you are in – you and participants will probably have to make educated guesses about the numbers. (Usually Indians will come to the conclusion that the average size church is 35 people. Southeastern Bangladesh said their average is about 8-12 adults per church.)

Ask: “Do you see a problem between these things?”

- Say: “The church will always need to have a large number of bi-vocational leaders.”

- Say: “If you pursue other models of church planting it will be very expensive and very difficult to grow a few churches larger than 40-50 persons.”
- Say: “If the *average* church size in the world is 50, that means *more than half* of the churches in the world have *less than 50* persons attending – many have only 15, 20, 30 or 40 members. Most churches in America have *less than 50* people!”

Say: “CPM work may not be easy, but let’s acknowledge there are many difficult things to face if we start only one or two churches -- just try to grow one church to larger than average size.”

- Say: “It is easier to manage a small church. A church is pretty easy to lead when there are only 15 people in it. It is not as easy to lead a church when it grows to 30 people. It is more difficult when there are 50 people. The more people there are in the church the more difficulties there are in leading the church.”
- Say: “It also gets harder and harder to grow to the next size. “
 - Ask: “What difficulties are there to getting a church to larger than “average” size?” (Financial, interpersonal, scandals, politics, etc.)
 - Ask: “Is it easier to get church attendance up to about 40 persons?” (Easier but not easy)
 - Say: “Let’s face it; most peoples’ (pastors’) skills may not help them grow a church larger than 70 people.”
- Ask: “How might it benefit future growth if churches multiply when they reach 15-30 people?”
 - A smaller church is the easier to reproduce.
 - The leader of a smaller church doesn’t need as much formal education.
 - You will get to CPM faster if the churches multiply when they reach 15-30 people instead of trying to grow larger first.

You can ask other questions or point out other facts about church growth if there is time.

**** Churches grow fastest in their first 15 years of life (McGavron)**

****The more churches there are in an area, the higher average attendance in each church (McGavron)**

This is a good reason why churches should be willing to multiply.

(**There are other brutal facts but these are the main ones for this session – you do not want to “bog down” with too many statistics or interesting/different facts)

Summary (5-10 minutes):

Say the following: “Some people have said, “The Kingdom of God rides on the back of the small church.” What does this mean? It means that most churches in the world are small! If we face the “Brutal Facts” of how God usually works in His churches then we know that the normal pattern is to have small churches – thousands and thousands of them!”

“CPM work is a natural way of starting churches – it is God’s way of starting churches.... Almost all churches start small... and many churches stay small ... so why should leadership bear the burden to raise so much money for each small church to try to become large when many will not?

“Which will bring God more glory: To work to start many small churches, or to start and grow only one or two large churches? Remember, what is CPM? It is **churches** planting churches.”

“What would happen if every church started a church every year? Pray about this for your church!”

This module was developed by Neill M based on several statistics of church life & the process of development explained in *Good to Great* by Jim Collins and in *Breakthrough Churches* by Thomas Rainer.

Debrief of Day 2 (15 minutes)

Have participants get into groups of four. Say: “Share something that challenged you today. Pray for each other as you seek to understand all you are learning and implement it.”

Get back in large group. Ask if anyone wants to share something from their group. Write these on butcher paper in various colors.

Ask: “Where does the name BPI come from?”

Ask: “What do you remember about the SC Role?”

Homework:

Ask: “What are the five purposes of a church?”

Say: “Don’t forget to be looking for ways to worship in your morning house church groups, to fellowship, to do evangelism, to do ministry, and to do discipleship after class today.”

Say: “Tonight read the passages from Acts on baptism in the homework guide.

Also read Case Studies 1 & 2 from the homework guide. Look for the roles of the SC in each case study.”

HC Bible Passage for Day 3:

Matthew 25:14-30 & Luke 19:11-27

Overview of Day 3 (Opening)
(10 minutes)

Stand in front snapping fingers. Ask: “What happens every time I snap?”

Ask” How did you practice the five purposes of a church yesterday?”

Review “SC Role / SC Man” briefly.

Make any announcements for the day.

Ask for prayer requests. Pray and begin the sessions.

The Hammer (Patterns of Baptism in Acts)

BPI 3-1

(1 hour)

Subject & Goal:

In this session participants will look at the book of Acts to see the pattern of how people heard the Gospel, believed and were baptized. There are a lot of myths about this, and in this session we will debunk some of them.

Materials Needed:

- Whiteboard and markers
- Poster paper torn in half with Scriptures written on them
- Permanent markers

Trainer's Preparation:

Remind students the day before to go through the verses on Baptism in the BPI Preparation Syllabus.

Prepare half pages of poster paper for the groups. If there are enough participants, have five groups. Write two of the following Scripture references on each sheet. Then list "Heard", "Believed", and "Baptized When?" down the side of each sheet.

Acts 2:37-41

Acts 8:36-38

Acts 10:47-48

Acts 16:27-34

Acts 19:1-5

Acts 8:12-13 (5-13)

Acts 9:10-12, 17-19

Acts 16:13-15

Acts 18:5-8

Acts 22:14-17

Before session begins, write on the whiteboard:

Heard

Believed

Baptized when?

Check Entry Levels (15 minutes):

Say: "When it comes to baptism there are many questions people ask. When should someone be baptized? Is baptism necessary for salvation? Is it ok to baptize little children? Should we baptize by immersion, sprinkling, or something else? Who has authority to do baptism?"

Say: "There are many thoughts out there about the right way to do baptism."

Hold up two fingers and ask: "What does this stand for? (What are our two tracks of authority?)"

Say: "The Word of God is our source, our answer book, our instruction manual. In this session we want to go to our instruction manual and see what *God* has to say about baptism."

Review homework to see what people learned. Draw out some important points from the questions on the sheet.

Baptism Homework Study had these verses. Don't take time to read but ask the questions below.

- Matthew 3:13-17
- Acts 8:26-40
- Romans 6:3-5
- Acts 2:37-41
- Acts 16:11-15, 25-34
- I Cor 1:13-17

Ask these questions:

- “What patterns do you find in NT regarding baptism?”
- “What is the significance of baptism based on NT passages?”
- “What will you say to those who don’t see baptism as important?”
- “What will you say to those who see baptism as necessary for salvation?”

Main Session (40 minutes):

Divide participants into five groups (less or more depending on how many sheets with verses are prepared and based on number of participants). Hand each group a sheet with verses on it. Give them 10 minutes to read the verses and note the pattern of hearing, believing, and when was baptism.

Have the groups present one at a time (ask someone who has not presented before to share for each group). Ask someone to write what is shared on the whiteboard.

Below are some questions/notes to help the trainer make key points about each verse (after the group report is given). If you or others in the class have specific examples from your own ministry that remind you of these situations, please share them.

Acts 2:41	Were all perfect? Do you think they had help baptizing?
Acts 8:12-13 (5-13)	What kind of wonderful person was Simon?
Acts 8:36-38	Philip and Eunuch - How much was the Eunuch disciplined before his baptizer disappeared?
Acts 9:18	Saul/Paul was a “Persecutor” but was immediately baptized
Acts 10:47-48	Roman Centurion - Gentile followed pattern – Peter had to have a "triple" vision to even be willing to go into his house.
Acts 16:13-15	Lydia - Was a merchant. Do merchants have a good reputation in your country for fairness and being trusted?
Acts 16:33	Jailer: Was a “persecutor” - at least one and the same with those that beat them.
Acts 18:8	Crispus - Synagogue Ruler - priestly community but immediately identified with Christ and was baptized
Acts 19:1-5	Confused Christians but willing to be re-baptized
Acts 22:14-17	What are you waiting for? Get up...

Summary (5 minutes):

Ask: “Do you see this pattern in your own work?”

Say: “There isn’t a direct command to be immediately baptized. It is important that someone understand what baptism represents before they are baptized.”

Say: “Baptism is an obedience issue. It does not mean every sin in our lives is gone before we obey. We should be careful not hinder people from obeying God by being baptized immediately after they believe.”

Say: “If this is not the pattern in your area, you can use these Scriptures to share about baptism. Allow the Holy Spirit to speak through the Bible rather than argue with people about it.”

Resources for CPMs (Westerners)

BPI 3-2

(1 Hour)

Subject & Goal:

In this session participants will be introduced to resources available within the region that can provide help or support as they implement their 5 Part CPM Plans. **This lesson plan is specific to IMB, but you can use similar ideas to present resources from other organizations.

Materials Needed:

- Poster paper and markers
- Tape
- Any documents containing information about the Communication and Mobilization Strategies Team (these documents should be kept separate from this lesson plan for security purposes)
- Candy for quiz/review (give when someone gets a question right).

Trainer's Preparation (this should be done before the session):

Prepare charts on poster paper with the following information:

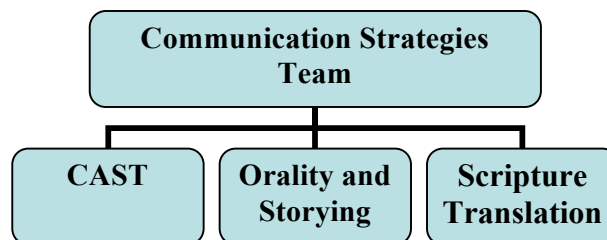
Chart 1: Take a piece of poster paper and turn it sideways (for a landscape type view). On the top write or paste from document the first block of info. Then do the same with the other three blocks so that it looks as follows:

Communication & Mobilization Info

Media Description Mobilization Team Description Communication Team Description

Leave space underneath for placing answers from group discussion.

Chart 2, 3, & 4: Draw an organizational chart for each of the three teams on three separate pieces of poster paper. (Use the Word documents to help you get the information for each team.)
Example:



Check Entry Levels (15 minutes):

Ask: Think back to the SC Role. Who remembers the four things that were listed under “Harvest Force?”

Prayer

Platforms

Research

Partners

Ask: “If you remember the drawing for our SC Role, how deep was the SC’s leg in the ‘Harvest Force?’ (Knee deep) What about the ‘Harvest Field?’ (Hip deep) Why is that?”

Say: “As SCs, we want the majority of our time to be spent in the Harvest Field, but we also want to invite (network and mobilize) the Harvest Force to join us in the Harvest Field. This will include helping us with prayer, platforms & research and partnering with us to implement our CPM Plans (actually joining us in the harvest field using and training others in our 5 Part CPM Plan).”

Have the group get into pairs. Say: “Using a WIGTake attitude, list some of the things that need to be done by the ‘Harvest Force’ in order to make sure every person in your focus group can hear Gospel in an understandable way and participate in a local church.” (Give them five minutes.)

Have a scribe come up and write on poster paper as people share some of the things they listed.

Main Session (30 minutes):

(You may have other GCCers attending this session – so adjust your wording about IMB since they may or may not be able to use our IMB resources.)

Say: “Our region recognizes that some of these activities and projects require a lot of time and energy and might best be done by someone within that area of expertise. With that in mind, the Communication and Mobilization Strategies Team was developed.”

Ask: “Does anyone know who leads ‘Communication Strategies’ and ‘Mobilization Strategies’ Teams?” (Stephen S, and Brett F)

There is also a subteam called “CAST” (Creative Arts and Services Team) led by Tom F.

Ask: “What type of support does these teams provide?”

After responses have dwindled, hang up Chart #1 you prepared earlier for the Communication and Mobilization Strategies Team. Briefly go over the information.

Have a scribe come up. Then go back to the list of things the group shared that they need to do to involve the harvest force in their CPM Plans. Have the group look at the list and decide for which tasks this team may be able to provide help or support. Have the scribe write them under the appropriate sub-team on poster one. (Some examples: prayer walking teams – Mobilization team, sharing prayer requests or praises about people group – Media team, help develop indigenous worship music for people group – Communication team).

After you have listed some of their examples on Chart #1, go through the information on Charts #2, #3 and #4. Only hang one poster at a time and explain the team breakdown and ways that each role in those teams might help the SC. Also reference examples from the list they made.

Summary (15 minutes):

Take down posters and quiz participants about the information shared. Give candy for right answers. Ask the following questions:

1. “You are developing a health training/CP program to allow national believers access to villages. You need some simple sketches to illustrate the material being taught. Who can help with this? (Communication Team – DP)
2. “You want to do a mass distribution project and need help planning and finding people to join you in this task. What team can help?
3. “Your people group passes down stories through drama. You want to learn how to use this to share the Gospel. What team can help?
4. “You have a great story of how God has been at work in our ministry or with a group of volunteers. What team can help? (Media Strategies – Chele C)

5. “You would like to see your people group have a web presence on our Regional web site? What team can help? (Media Strategies – Mike M)
6. “You need South Asia materials and videos for your STAS? (VPN Compass site – Mobilization Section; or Go2SouthAsia – Resources – Printables; IMB.org – Resources)”

After quiz, make sure everyone knows that email addresses for these teams are listed on the Compass Website (VPN) under the mobilization tab. They will find a document with contact information.

Resources for CPMs (Nationals)

BPI 3-2

(1 hour)

Subject & Goal:

In this session participants will begin to look at the harvest force for possible resources and partnerships to use in implementing their 5 Part CPM Plans. Westerners/Outsiders will be separated from South Asians during this session since they may face differing aspects of finding resources to implement their “CPM Plans”.

Materials Needed:

- Poster paper and markers
- Tape

Trainer's Preparation:

Read through this lesson to be familiar with the grouping logistics and how you want to do that.

Check Entry Levels (15 minutes):

Ask: Think about our “SC Man”. Who remembers the four things that were listed under “Harvest Force?”

Prayer

Platforms

Research

Partners

Say: “As SCs, we want to spend the majority of our time in the ‘Harvest Field,’ but we also want to invite the ‘Harvest Force’ to join us in the ‘Harvest Field.’ Part of that will be helping us with prayer, platforms, research and partnering with us to implement our CPM Plans – actually joining us in the harvest field using and training others in our 5 Part CPM Plan.”

Have each person take out a piece of paper. Say: “Using a “WIGTake” attitude begin listing all the things that need to be done in order to make sure every person in your focus group can hear Gospel in an understandable way and participate in a local church.” Give them five to ten minutes.

Have a scribe come up and write on poster paper as people share some of the things they put down. After responses have dwindled, try to group some of these into categories such as mass evangelism, radio broadcasting, resource development, translation projects, prayer walking, discipleship, etc.

Main Session (35 minutes):

Have participants get into groups of three or four people. Hand out poster paper. Based on the categories that you came up with, assign a few categories to each group. Have each group write down its categories and then list as many Great Commission Resources as possible for helping in this area. You may need to give them suggestions to get started. It could be local churches that they are connected to, or organizations such as Campus Crusade who help distribute the Jesus Film, YWAM, and possible volunteers from other areas or countries.

After about five minutes, have each group report. Allow others to add to the list if they know a resource that was not mentioned.

Summary (10 minutes):

Say: “Remember, it glorifies God when we work together with our brothers and sisters in Christ. As part of the body of Christ, none of us is complete by ourselves. There are many churches and organizations that have gifts that you may not have. Ask yourself, ‘What will it take to see this people group reached,’ it should quickly cause you to look to resources outside of yourself.”

Say: “Based on some things that you already have in your 5 Part CPM Plan, take a few minutes to get with a partner and share some other Christians you need to contact about joining you in the harvest field. Then take some time to pray for each other.”

5 Parts of a CPM Plan: Gospel Presentation

BPI 3-3

(1 hour)

Subject & Goal:

In this session participants will learn how to transition from their entry strategy to a full presentation of the Gospel. They will examine several Gospel presentations to determine which one might be most fitting for their people group.

Materials Needed:

- Poster paper and markers
- Tape

Trainer's Preparation:

Read through this lesson to be familiar with the grouping logistics and how you want to do that.

Prepare a poster that says, **Presence ≠ Proclamation**

Check Entry Levels (10 minutes):

Ask: "What is the first part of the CPM Plan?" (Entry – how we start talking about Jesus)

Ask: "What is the second part?" (Gospel presentation - how I provide individuals with an opportunity to receive Christ as Lord/become followers of Jesus)

Start snapping fingers and ask: "What is the Heart of the 'SC Man?'" – Still snapping – Quote: 2 Pet 3:9.

Say: "We want to make sure we get to the Gospel presentation as we talk to people about Jesus. ***Presence does not equal proclamation*** (Put up a poster paper with those words that will stay on the wall for the rest of the training). We want to be sure that when we feed a lost person with the Gospel we give them an opportunity to respond."

Read Romans 10:17 in each language present. Ask: "Do you see a connection between this verse and a Gospel Presentation?"

Main Session (45 minutes):

Ask for a scribe to come write on the whiteboard.

Ask: "What things need to be shared when we present the Gospel or Good News (have scribe write them on the board)?"

Some might include:

- Which God we are talking about.
- Broken relationship between man and God.
- Separation due to sin.
- Jesus' life, death and resurrection.
- Jesus is the only way.
- Must repent.

After participants are satisfied with the list, ask: "Is anything else that should be part of a Gospel presentation?" Explain that when we share the Gospel we should always provide people with an opportunity to respond.

Have them get into four or five small groups (if there are more than five groups then the reporting will be REALLY long). Hand out half sheets of poster paper. Give them five minutes to list some methods for presenting the Gospel that includes everything we wrote on the board.

While participants are doing this, erase the whiteboard and write:

1. How do I transition from Entry strategy to the Gospel presentation?
2. How can I illustrate difficult parts of the Gospel in a culturally relevant way?
3. How can I give an invitation that allows people to honestly accept or reject the Gospel?
4. What do I do if they want to follow Jesus? Am I ready to lead them to do this?

After five minutes, have the small groups come back together. Ask for a few examples of things they listed (do this popcorn style, do not have each group read list).

Now have the groups turn their poster paper over and write down one method of Gospel presentation that they will evaluate. You may need to walk them through a brief example. Direct them to the whiteboard and explain the questions they need to answer to think through the method they chose. Give them 10 minutes to do this.

Have groups report and tape posters on walls.

Summary (5 minutes):

Say: “We have looked at many ways to share the Gospel. Hopefully this has provided you with a better idea of one that will clearly present the Gospel to your people group and easily be taught to new believers. As you teach other people to present the Gospel remember to help them link it to their entry strategy, give an invitation, and leave the door open for a future witness.”

Core Competencies of Strategy Coordinators

BPI 3-4

(45 minutes)

Subject & Goal:

In this session participants will look at the core competencies for Strategy Coordinators by evaluating case studies.

Materials Needed:

- Whiteboard and markers
- Poster paper with competencies questions (see below) written on them
- Copies of Case Studies for small groups (1 & 2)
- Copies of “SC Core Competencies” (One for each participant)

Trainer’s Preparation (this should be done before the session begins):

Small groups should include four to six people. Based on number of participants, decide in advance if you will have four or eight groups. If you will have four groups print out four copies of Case Study 1. If you will have eight groups, print four copies of both case studies.

If possible, have the case studies translated into local language(s). This will speed up the time it takes to read and understand. There are quite a few abbreviations that may need to be addressed for non-English readers.

Make the following four charts on poster paper. If you have four groups, take four pieces of poster paper and write one section below on each. If you have eight groups, take eight pieces of poster paper and write one section below on two pieces (two for each topic).

Chart 1: What does a Strategy Coordinator need to know? (Head issues)

- Understanding
- Knowledge
- Information

Chart 2: What does a Strategy Coordinator need to be? (Heart issues)

- Passions
- Focus
- Drive

Chart 3: What does a Strategy Coordinator need to do? (Hand issues)

- Time allocation
- Training
- Communicating

Chart 4: How does a Strategy Coordinator need to relate? (House issues)

- Partnering
- Modeling
- Priorities

Print enough copies of the “SC Core Competencies” (found at the end of this lesson) for each participant.

Check Entry Levels (5 minutes):

Review the “SC Role / SC Man” to see what they remember from what has been taught thus far.

Main Session (30 minutes):

Say: “We want to think about the following to determine some core/main competencies for SCs:

- What does an SC need to know? (skills, knowledge)
- What does an SC need to be? (passions, focus, drive)
- What does an SC need to do? (how do they spend their time, what training are they doing, what kind of communication)
- How does an SC relate to others? (who are they partnering with, what are they modeling, what are their priorities)”

Say: “To do this we want to look at actual “Case Studies” of Strategy Coordinators who have seen Church Planting Movements. We have found case studies (as have many universities and business schools) very helpful in teaching us important things from an actual situation.”

Divide into small groups (either four or eight groups). Hand out the charts and copies of case studies to each group. Each group will take a different area (Knowing, Being, Doing, Relating) and read a case study looking for competencies in that particular area. Each group will look at only one of the case studies. They will use their case study and the questions on their chart to discover core competencies that were beneficial. (They could also note on the bottom of the paper any problem areas for the SC role that they find.) (15 minutes)

As you pull them back together to report, the facilitator or someone from each group should briefly explain the case study. If two groups were given the same case study, have both groups report that case study before introducing the second case study. This will help keep reporting time to a minimum.

Summary (10 minutes):

At the end of the session, pass out the “SC Core Competencies” sheet. Let them know this handout is based on several meetings and trainings (both foreigners and nationals) which talked about successful SCs. Have everyone comment on similarities and differences between the lists their groups made.

Say: “While no single SC will have all these competencies, these qualities and the items on the ‘SC Role / SC Man’ picture help us understand many of the elements that improve effectiveness as SCs serve the Lord. “

Core Competencies of Strategy Coordinators

Head – Knowing

Understands a simple plan and process that gets to reproduction of trainers and healthy churches.

Understands his people

Knows CPM BP

Knows healthy boundaries (when to say no)

Understands the avenues of communication

Knows their end vision

Heart – Being

Passion for the lost.

Single minded, works diligently, driven

Tenacious – will not take ‘no’ for an answer

Feels and communicates a sense of urgency

Spiritual Authenticity

Hears, believes and obeys God...

Lives by the Spirit leading to holiness

Lives in integrity before God others

Exercises great faith that God will start a CPM in his UPG now

Love for God and others

Life-Long Learner

Before God always learning in order to better fulfill the vision but filters all teaching through the Word of God.

Perseverance – dogged tenacity doing the right things to complete the task, pressing through obstacles that come

Hands – Doing

The SC prays for the lost and mobilizes fervent prayer for the lost, especially by nationals

Expects God to demonstrate His power miraculously

Models by boldly sharing the gospel, starting healthy house churches and mentoring emerging leaders

Train large numbers in order to filter for obedient people who will bring multiplication through increasing levels of obedience

Raises up upper level leaders as the movement grows and helps them multiply and guide the movement

Communicates well: vision, correction and encouragement

Always trying to start new streams of training

House – Relating

Invest quality time relating primarily to his people group

Emphasize language and cultural acquisition

Train and mobilize national partners (Filter), (multiplying new streams of training)

Model obedience, reproduction and accountability

Implement 222 principle

Trains the right leaders, filters and prioritizes.

World of Orality
BPI 3-5
(45 minutes)

Subject & Goal:

In this session participants will compare two types of communicators and evaluate the impact this has on their 5 Part CPM Plans.

Materials Needed:

- Written or printed instructions for the two groups in the first activity
- Poster paper and markers
- Whiteboard and markers

Trainer's Preparation (this should be done before the session):

Print or write the following on two separate pieces of paper – one for each group.

Determine how many people are 70% of the group (have this number ready).

Familiarize yourself with the story and questions for the storying demo (see “Storying Demo” at end of lesson).

Group 1

You have been invited to a local church to cast vision for reaching your people group and mobilize believers to join you in this task. Spend 10 minutes preparing a three minute presentation for print communicators based on the information below (it is not necessary to include all of these).

Print Communicators use the following:

Lists	Tables	Outlines
Diagrams/Graphs	Steps	Teaching Points
Abstract Concepts		

Group 2

You have been invited to a local church to cast vision for reaching your people group and mobilize believers to join you in this task. Spend 10 minutes preparing a three minute presentation for oral communicators based on the information below (it is not necessary to include all of these).

Oral Communicators use the following:

Stories from the past /today	Repetition	Proverbs
Traditional Sayings	Songs	Chanting
Poetry	Drama	Life Experience

Check Entry Levels (20 minutes):

Divide the participants into two groups (if there are a large number of participants you may want to have four groups, two “Group 1” and two “Group 2”). Choose a leader for each group (for Group 2, choose someone with storying experience) and hand him/her the instructions for this activity, sheets of poster paper, and markers. Then briefly explain the activity and give them ten minutes to prepare a three minute presentation.

Allow Group 1 to present.

After they present, ask the whole group: “What do you remember from the presentation? What did you learn? Is there anything you could re-teach to someone else?”

Allow Group 2 to present.

Ask the same questions: “What they remember from the presentation? What did they learn? Is there anything they could re-teach to someone else?”

If you have time, let the first group try to reproduce what the second group did. This will emphasize how easy it is to learn and reproduce oral lessons, even for literate people.

Main Session (25 minutes):

Have 70% of the group stand up. This is 70% of our population. It represents the number of oral communicators worldwide. This means over half the world’s population communicates primarily through oral means.

Write “Storying” on the whiteboard.

1. Ask “What is storying?” (possible answers below)
 - Presenting the truths of the Bible through Bible stories
 - Telling the whole story
 - Importance of chronology
 - Situational storying
2. Ask “Why use storying?” (possible answers below)
 - Oral learners (orality vs illiteracy)
 - Jesus used stories
 - Everyone likes a story
 - Anyone can tell a story (reproducible)
 - the Bible is a story
3. Ask “How do you story?” (possible answers below)
 - Know the story
 - Craft the story – wording - worldview & barriers and bridges
 - Know what truths you want to teach ahead of time
 - Just tell the story – H.S. does the rest
 - Tracks based on themes (ex: forgiveness, restored relationship, victory over sin)
 - Evangelism vs discipleship
 - Know your purpose – believers or non-believers
 - How many stories do you need?

Ask for five volunteers and demonstrate a storying group using the “Storying Demo” below (take only 10 minutes total for story and questions). If you have time you can debrief the “Storying Demo” with the whole group – what did they see and learn from this demonstration?

Summary (2 minutes):

Ask: “If the majority of the world’s population learn and communicate primarily through oral forms, what impact should this have on the tools you choose for each part of your five part CPM Plan?”

Say: “South Asia Region has a team of people willing to help you in this area. Do not hesitate to contact Stephen S. or others on the orality team for ideas or training related to orality.”

This module was developed from an Orality power point by Steve E and BPI presentation by Mark L. at February 2007 BPI.

Personal Preparation – The Person God Uses

BPI 3-6

(45 minutes)

Subject & Goal:

In this session participants will look at the kind of person we are seeing God use to facilitate CPMs. All of us want to see CPMs among our people groups/population segments. We will try to honestly describe and understand the kind of person that we are finding in CPMs. We could simply describe Jesus, but that is not what we're after here.

Materials Needed:

- Whiteboard & markers
- Printed slips with seven characteristics cut up
- Poster paper and markers

Trainer's Preparation (this should be done before the session):

Print out "The Seven Characteristics of a Person God Uses" (last page of this lesson below) and cut into strips so that one characteristic is on each piece

Write one of the following on seven poster papers. Groups will use these to write Bible verses that relate to that statement.

1. *God uses a person of prayer.*
2. *God uses a person who is thankful.*
3. *God uses a person who sees only two kinds of people:*
4. *God uses a person who knows there are persons of peace in every crowd.*
5. *God uses a person who looks for super-spreaders.*
6. *God uses people who sift out the hearers of the word from the doers of the word.*
7. *God uses people who hear the four voices compelling them to share.*

Above

Below

Inside

Outside

Before session, write on whiteboard:

Effective SCs . . . (allow space for writing between each competency)

Knowing

Being

Doing / Not Doing

Relating (to people)

Check Entry Levels (10 minutes):

Ask: "How many of you know someone who is highly effective in starting and multiplying churches?" (Have them raise hands)

If there are only a few, Say: "This is part of the problem of not knowing the characteristics of an effective CPM catalyst or Strategy Coordinator (SC)."

Say: "Think of someone you know who is highly effective at starting and multiplying churches. Think about the following:

What are they like?
What do they do?
What kind of character do they possess?
How do they relate to others?"

Say: "In January 2007, SC trainers met to discuss the most effective methods for training SCs to be effective church planters. They examined CPMs and evaluated the role of SCs in each movement based on the following:

1. What did the SC have to know to be effective?
2. What did the SC do or not do?
3. What kind of character did the SC have to stimulate the movement?
4. How did the SC relate to people?"

Have scribes (one for each language) come up and write while you talk.

Say:

"Knowing:

They have a simple, reproducible plan – the more complicated the plan, the harder to communicate it. The genius of the SCs is not how *smart* they are but how simple and reproducible they can be.

"Being:

They are passionate, tenacious, and have dogged determination. They are learners, but not always teachable. They learn things that get them to their vision. They are spiritually authentic – in a sinful world they live a real relationship with God. They aren't afraid to work with flawed people.

"Doing/Not Doing:

People of prayer – They not only pray *for* their people, but pray *with* people as they go about their day. They don't spend so much time in newsletters and such, but are known as *men of prayer* by community. They are constantly raising up new leaders to raise up multiple churches. They ruthlessly evaluate and adapt what they do.

"Relating:

They relate primarily to local believers and the lost. Other missionaries often feel that these SCs do not invest in them (the missionaries) – these SCs spend most of their time with nationals (believers and lost people). They spend a lot of time looking for national partners and new CPM streams to start. They aren't satisfied with one group or with one network. They invest in the right leaders (those who are obedient and thus fruitful) instead of just the ones they like. They protect the movement and are able to recognize things that would slow them down."

Main Session (30 minutes):

Say: "Earlier we talked about SC Core Competencies and the SC Role. Later, in our T4T overview, we will look at one SC (John Chen) and what he used. Now we want to look at seven characteristics of a person God uses as described by John's supervisor based on John's life and ministry."

Divide into seven groups. Give each group one of the characteristics on poster paper. Give them five minutes to find and list Scripture passage(s) that support this idea. Ask each group to be ready to present this characteristic, Scriptures they list, and a hand motion to help everyone remember the characteristic you teach us.

Have each team teach their characteristic and hand motion(two minutes each). Review the seven characteristics and hand motions.

Summary (5 minutes):

Say: “Each of us desires to be effective in our service to God. Take a few minutes alone to ask God to help you discern if there are characteristics that were shared today that need to be developed in your life. Then pray and commit to allow him to grow you in this area.”

(Give the group 3-6 minutes to reflect). Close the session in prayer that these men and women will be “persons God is delighted to use”.

Seven Characteristics of the Person God Uses

(Written by one of John Chen's leaders based on his observations of John's life, work and teaching)

1. ***God uses a person of prayer.***

Typically John spends two hours a day in prayer. He prays for:

- people to share with
- people he has shared with
- people that say yes to Jesus
- trainers
- himself and his family
- the new churches that have been planted

2. ***God uses a person who is thankful.***

John thanks God for everything that comes his way. If you can't thank God for everything Satan will find the one thing you cannot be thankful for and use it to destroy you.

3. ***God uses a person who sees only two kinds of people:***

1. People who need to hear the Gospel (lost)
2. People who need to be trained to share the Gospel (saved)

4. ***God uses a person who knows there are persons of peace in every crowd.***

Persons of peace are those being prepared by the Holy Spirit to receive you and your message. Christian POPs will hear and want to be trained. Lost POPs will hear and respond. This is very important because where you live people are waiting for you. Christians are waiting to be trained and lost people are waiting to be saved. You find them by telling everyone your story. You can't guess. You discover POPs when they respond. Lost people respond to the light like cockroaches or moths – they are either repelled or attracted.

5. ***God uses a person who looks for super-spreaders.***

In every crowd of Christians, there are super-spreaders. They spread the Gospel very widely. If John trained 25 people, half wouldn't do anything. They had learned over the years not to be doers. Out of the 13 doers, half would not be effective and a few would be a little effective. But one would be extremely effective. He would win more than everyone else combined. This is your super-spreader. You find super-spreaders by training everyone and evaluating their fruit.

6. ***God uses people who sift out the hearers of the word from the doers of the word.***

John is a kind man and would never tell someone not to come to training. But often the really nice people in your training are the ones who do nothing. John would always encourage him and say next week we will start with you and you can share about what you did during the week. People who are not doers of the word either become doers or stop coming. It is important that you ruthlessly evaluate based on what your trainees do.

7. ***God uses people who hear the four voices*** compelling them to share.

They hear the voice from:

- Above – God sending us (Isaiah 6:8)
- Below – those in hell asking us to go and save their relatives (Luke 16:23-24)
- Inside – woe to us if we do not, the Holy Spirit compels us (1 Corinthians 9:16)
- Outside – those calling for us to come and help like the man from Macedonia in Paul's vision (Acts 16:9)

CPM Plan Workshop 1

BPI 3-7

(45 -60 minutes, depending on schedule)

Subject & Goal:

In this session participants will tweak their endvisions, identify entry and Gospel presentation methods, and begin making goals for these sections of their 5 Part CPM Plans.

Materials Needed:

- Whiteboard and markers
- Prepared poster paper
- Blank pages of various CPM Plan formats on which participants can start writing their plans

Trainer's Preparation (this should be done before the session):

It would be helpful if you had several trainers present to look at each person's endvision individually and offer suggestions.

Print copies of some of the blank CPM plans (see BPI appendix materials) for the participants to use. Write the following on whiteboard or poster paper (the red will be the template they use; the black is your example):

Endvision: To facilitate multiple CPMs among the 7 districts where the XYZ live so that there is a reproducing house church within walking distance of every XYZ person

	Entry	Gospel Presentation
Materials:	Testimony	Romans Road
3 Month Goals:	I will share my testimony 5 times a week in districts where XYZ people live	I will share a full Gospel presentation once a week
6 Month Goals:	I will teach 5 people to share their testimonies	I will model sharing the Gospel for a local believer weekly

Prayer: 10 groups in the US and Canada; 3 groups in South Asia
Inside – Pray for opportunities to share among the XYZ people
Outside – Pray for language to share

Resources/Partners: 2 XYZ believers; local ABC churches

Check Entry Levels (5-10 minutes):

Review endvision and have a few people share theirs – ask other participants to give suggestions.

Main Session (35-50 minutes):

Allow participants to work individually or in teams if they came together. Give them five minutes to write down their endvision, what they will use for entry and Gospel presentation.

Have a few people share. Allow the remainder of the time to write down goals for these two sections. Trainers should circulate in the room offering help and asking questions.

Summary (5-10 minutes):

Get back into large group and have someone share their entry strategy goals. Do the same for Gospel Presentation. Divide into pairs and pray that God would help you accomplish the plans he has put in your hearts.

This module was based on CPM Plan developed by Neill M and Brad B and input from curriculum developer.

Debrief of Day 3
(15 minutes)

Ask: “Was there anything we studied today that was hard to understand? What was the hardest thing to understand?”

Ask: “What is something that you learned as we looked at baptism in the book of Acts this morning?”

Ask: “Was there anything that challenged you as you thought about reaching oral learners?”

Homework:

Read Case Studies 3 & 4 from the homework.

Talk with another participant about your 5 Part CPM Plan.

Continue practicing the five purposes of a church.

House Church Bible Passage for Day 4:

Matthew 13:31-33

Pray again that we would all deeply desire and live our lives to be “Persons that God delights in using” and dismiss.

Overview of Day 4 (Opening)
(10 minutes)

Ask the group: “How are your house churches and the Bible study/worship times are going?”

Call on one or two elders/pastors to share about their house church. Ask: “Are your churches taking up offerings?” Ask: “what did your church do yesterday to practice the five purposes?”

Review the seven characteristics of a person God uses (try to use the hand motions the group developed).

Ask if there are any prayer requests. Have someone pray.

Case Studies on SC Effectiveness

BPI 4-1

(45 minutes)

Subject & Goal:

In this session participants will look at, evaluate, and discuss two case studies that have resulted in dozens of churches from the work of Strategy Coordinators partnering with nationals. They will see positive examples of how an SC using training and implementing CPM principles facilitate greater productivity.

Materials Needed:

- Posters with questions
- Two or three copies of both case studies (3 & 4)

Trainer's Preparation (this should be done before the session):

Print Case Studies 3 & 4 (two of each if there will be four groups)

If you have time and ability before training, translate the case studies (at *least* one) into trainees' language(s).

Write the following questions on a poster (if possible have questions in English and local language(s) represented – enough copies for each group to have one). Leave room between the questions so the trainees have space to write their comments to present to the class.

1. What were the key things that got the CPM going and sustained it?
2. What role did the SC play?
3. What role did training done by the SC play?

Check Entry Levels (5 minutes):

Ask, “Can someone tell me a story of how you are/were part of a CPM or CPM you have heard about?” (You could have a person prepared ahead of time to share a story about a CPM.)

Main Session (35 minutes):

Break the trainees into four groups (Same language groups with one person who can to translate the case study into local language(s)). If more than eight in a group then make five-six groups.

Two groups will read and answer these questions on Case Study 3 “*Three Emerging Streams*” and two groups will read and answer these questions on Case Study 4 “*CPM in the City and among the Villages*.” Give each group the poster paper with these questions written on it. Walk around and make sure each group knows what to do. (Allow 20 minutes total)

Ask someone to briefly share what was in the assessment for Case Study 3 (this does not have to be the presenter for the group – we don't want each presenter doing this). Then have both groups that did the same assessment share question by question – if they have the same answers they do not need to repeat. Then do this with Case Study 4 and the second assessment.

Summary (5 minutes)

Draw attention to the great things God has done in the lives of these faithful believers and leaders who shared their faith and were willing to establish house churches. Have a prayer time to pray for the people and new churches we have read about.

T4T Overview

BPI 4-2

(1 hour)

Subject & Goal:

In this session participants will look at *Training for Trainers*. They will look at the story of how God directed John Chen to develop and use this tool and the impact it had on this SC's work in a city in China. Since its initial use in China, the T4T method has been adapted and used all around the world. It gets the "CPM Best Practice" award and merits careful consideration.

Materials Needed:

- Two to four short CPM assessments that focus on the use of T4T (Case Studies 2,3,4,6)
- Group assignment slips (see below)
- Six T4T lessons
- Chens' story including numerical breakdown (give this to English speaking group)

Trainer's Preparation (this should be done before the session):

This session can be used for four to six small groups depending on whether you will tell the Chen's story and how many CPM case studies directly related to T4T you have. If you want to tell the Chen's story yourself, please read over it before hand and be able to tell it in story-form from memory.

Print copies of the Chens' story for Group 1 to use (unless you are going to tell their story yourself).

Print copies of the T4T lessons for Groups 2, 3 & 4 (two different lessons per group).

Print copies of the case studies for Groups 5 & 6 (different case studies for each group).

Print or write out the following on slips of paper to hand out to the small groups:

Group 1: Present the Chen's story – please read the Chen's story and prepare to share it with the group either in a three-minute skit or story form.

Group 2, 3, 4: Take the two T4T lessons that you were given and read over them. Make a list of the Biblical truths that are taught and what the students are held accountable to do that week. What are the strengths or the lessons? What changes that might need to be made for a South Asian audience? Present this to the large group in one-two minutes.

Group 5, 6: Read the CPM case studies (one per group). After T4T was taught and used, what impact did this have on the work? What are things that need to be considered when using T4T? Are there any drawbacks in these case studies? In the larger group take one-two minutes, briefly describe the assessment and what you learned about T4T.

Check Entry Levels (10 minutes):

Ask: "How many of you have been trained in T4T? How many of you are currently using a form of T4T in your work?"

Ask: "Have you read the John Chen story?"

Ask: "Does anyone know the four questions that John Chen says prevent people from being effective church planters?"

Write on the board:

1. What do I say?
2. Who do I say it to?
3. What makes you think I'll do this?
4. What do I do if they say "Yes" to Jesus?

Say: "Chen believes if you can provide answers to these four questions, anyone can be an effective church planter."

Main Session (40 minutes):

Divide into four to six groups depending on how you want to present the Chen's story (either yourself or have a group do it) and how many CPM assessments you are using. Make sure that those who have been trained in T4T and/or are using it are dispersed in each group – this will help people just being exposed for the first time to glean from their experience/knowledge. Pass out the materials and directions to each group. Give 10-15 minutes for this.

Allow each group to present. Be prepared to highlight key points in the John Chen story that may be left out. The facilitator will need to help keep them on schedule.

Summary (10 minutes):

Now go back to the four questions you wrote down before you broke into small groups. See if the participants can answer these.

Recap what was learned from each group. Stress the importance of accountability in T4T – that *everyone* must be a trainer of trainers.

Ask: "What is the difference between teaching and training?" After letting them give some answers, say: "***Teaching communicates knowledge. Training changes behavior.***"

Restate that the simplicity of the lessons helps it be *reproducible*.

All five parts of a CPM plan are contained in T4T. If time permits, ask participants if they can identify the five parts. This is why T4T gets the "CPM Best Practice" award – it is a simple method that contains everything needed to facilitate a CPM.

The Story of the Chens as told in David Garrison's *Church Planting Movements*

John Chen was born in Taiwan, the son of a Baptist pastor. His father set an example for him of trying to start a new church every year of his ministry. The lesson wasn't lost on young John. When he became a pastor himself, he followed the same productive pattern, starting a new chapel each year and personally leading 50-60 people to Christ.

After two decades of pastoring and church planting that took him and his family from Taiwan to Hong Kong and finally the United States, in 1995, he became a missionary. Then, in 2000 John answered God's call to become a Strategy Coordinator in an urban center in the People's Republic of China.

China was a greater challenge than the Chens ever imagined. The urban center he adopted, that we'll call Nandong, was teeming with nearly 20 million men, women, and children. Each day thousands of new migrant workers arrived in Nandong looking for employment and a chance for a better life.

In the summer of 2000, the Chens made their first trip into Nandong. They found the city filled with factories and choked with thousands of workers. John recalls, "There were so many people. There is no time to do the work slowly. But we didn't know how to do it differently."

Then, in October 2000 John and his wife Hope entered Strategy Coordinator training and began to learn about how God was at work in Church Planting Movements. John realized then that he couldn't do it all himself, nor could he simply rely on a group of church planters. John took the principles of Church Planting Movements and asked himself these questions:

"What is better than planting a church?"

Answer: Training others to plant churches

"And what is better than training others to plant churches?"

Answer: Training trainers to train church planters to plant even more churches!

With this exponential formula, John the pastor, John the church planter, became John the trainer and instrument of a Church Planting Movement.

John knew that not everyone was suited to be a church planter, but at the same time he knew that God *could* use anyone. So how do you determine who will and won't be an effective church planter? Rather than try to sort this out in advance, John decided to train *everybody* to be a church planter and a church planter trainer. Those who implemented the training would become his Church Planting Movement co-laborers, those who didn't would simply fall behind.

John shares, "I knew that my wife and I could each bring about 30 people to Christ in one year, but only if every Christian brought someone to Christ could we hope to reach Nandong's millions." In November 2000 John began his work.

Initially, John found only three towns in Nandong district with any churches, and these had a total membership of 250 persons. John adopted what he thought was an ambitious goal of seeing a church planted in every town in the district. That would mean starting more than 200 new churches! When John shared his goal with one of the local pastors, the pastor shook his head and said, "You should go back to Hong Kong!" After some persuasion, the pastor agreed to let John teach a class on church planting to any members who were interested. The church members were mostly farmers who worked in the fields all day, so the classes were held at night. At the first session, 30 members attended.

The Chens began the class by sharing their vision challenge, but most of the trainees were skeptical. John discovered that there were two obstacles preventing each of them from being effective evangelists. First, they didn't know what to say, and second, they didn't know who to say it to. John tackled the second obstacle by having them list all the lost people they knew who were lost, and then identify the five that God wanted them to share with first.

Then he turned his attention to the first obstacle. John taught the trainees that each of them had a unique story to tell. A person's story is simple consisting of three parts: 1) what you were like before Jesus, 2) how you met Jesus, and 3) what your life has been like since Jesus. Then John instructed them to remove religious vocabulary from their story.

"We don't even call it a testimony," John explained, "A testimony is for Christians. Non-Christians don't know what a testimony is, so we call it 'our story.'" John had each trainee write his testimony on a single sheet of paper.

At first, everyone was a little nervous about telling their story, so John had them read it out loud five times and then tell it to one another in groups of three. By the end of the first class, the farmer trainees were excited and confident.

In the weeks that followed, John taught the little band of trainees six follow-up lessons designed to ground their new converts in the fundamentals of the faith. As he sent them out, he said, "Go this week and share your story with the five people on your list. If you're unable to share with those five people, go to the next five on your list! When you return next week, we'll see what God has done."

After the first class John found that only 17 of the 30 in his class had shared with anyone, but one farmer had shared with 11 persons. To build up their faith, John had each trainee tell the group about their experiences. In this way, they drew insights and encouragement from one another. After the second lesson John inserted a dose of accountability as he told the trainees, "If you choose not to share with anyone this week, you should not come to the class next week." This kept the trainees focused on doing and not just hearing the word. The results surprised even the Chens.

By January 2001 (two months after beginning), they had already started 20 small groups that were becoming churches. By May there were 327 small groups and 4,000 newly baptized believers, and churches were scattered across 17 towns. By the end of 2001, there were 908 house churches with more than 12,000 new Christians.

As with Jesus' disciples in Luke 10, the trainees discovered that in every village they visited God had already prepared a person of peace who was waiting to hear their gospel story. One old farmer who had never before planted a church started 12 house churches in two months, and 110 in a year.

The old man's lifestyle was the foundation for his effectiveness. He began everyday at 5 a.m. reading his Bible till 7 a.m., and then worked in the fields until 5 p.m. when he went home for dinner and family time. At 7 p.m. he went back out again where he "worked in God's fields until midnight."

The old farmer is not unusual in what has become the largest Church Planting Movement in history. In another town a 67-year old woman became a Christian, and in one year had led more than 60 families to become believers. "I asked her to take me out and show me how she does it," John said. "She tells people how she was weak and then Jesus saved her. Then she invites them to a Bible study at her house. Clearly she has the anointing of the Holy Spirit upon her."

"We teach new believers how to have a Bible study and daily quiet time. So they can do this forever. Then we teach them what a church is about and how to organize into a church so that they can grow together in Christ."

"Once," John said, "we lost a Christian factory worker that we had trained. After six months, we found him again; he had been transferred to another large factory with 10,000 workers in it. During those six months, he had started 70 small groups and seen 10 generations of reproduction (churches planting churches)."

If you ask John the secret of this powerful movement, he will pull up his pant legs and show you the calluses on his knees. "You must spend at least two hours every day in prayer," he says. John teaches his trainees to pray for the Holy Spirit's anointing, to put on the whole armor of God, to pray for the lost all around them, to pray as they go into each witnessing situation, and to pray for the blood of Jesus to protect them from everything Satan will throw against them.

After two hours of morning prayer, John goes out into the harvest fields. He witnesses faithfully every day with his simple story, all the while seeking those God has called out. John continues to train others to do the same.

By the year 2003, John was regularly training 300-400 church planters each month. "You never know who God is going to use," he smiles, "so we keep training everybody!" John's passionate commitment to train everyone is one reason the movement has exploded past his original vision of 200 churches. Today, the movement is spreading across several districts and shows little sign of slowing.

In fact, by all indications the Nandong movement is still building momentum. In the year 2001, 908 churches were started with 12,000 baptized believers. The following year, the Chens saw 3,535 new churches planted with more than 53,430 baptisms. Then in the first 6 months of 2003, the movement had produced 9,320 new churches and 104,542 baptisms. Today, John leads 15 deputy trainers in 30 training centers meeting in homes and church buildings as the movement continues to grow.

John and Hope Chen's story reveals what is possible when we set our sights high and move far beyond our comfort zone. There is much that we can learn from the Chens' experience, but the fuel and engine of the Nandong

Church Planting Movement are not found in curriculum or techniques. Instead, they are hidden in the prayer, vision, passionate obedience of the leader and his team.

- **After 2 months: 20 small groups started**
- **After 6 months: 327 house churches with 4,000 baptized**
- **After one year: 908 house churches with 12,000 baptized.**
- **The following year: 3,535 new churches with more than 53,430 baptisms.**
- **First six months of 2002: 9,320 new churches and 104,542 baptisms.**
- **End of 3rd year: 15,000 new churches with more than 160,000 baptized believers**

Everyone who hopes to see the kind of movement the Chens experienced will face the challenges of developing and leading a team of like-minded co-workers. How do you develop such a team? If you want to align your team for success, then ask yourself if you've provided them with the necessary ingredients: 1) vision, 2) training, 3) passion, 4) co-laborers, and 5) account results you desire.

Let's examine how each of these ingredients contributes to a Church Planting Movement.

Key Ingredients

- 1) Vision - A clear end vision of a Church Planting Movement among your people group or community.
- 2) Training - Expertise in evangelism, discipleship, church planting, training, and multiplication needed to accomplish the strategy that will lead to the vision's fulfillment.
- 3) Passion - Mutually reinforcing the vision of a Church Planting Movement. Reminding one another that apart from Christ's salvation, your community is eternally lost.
- 4) Co-Laborers - Unless you can train lots of co-laborers, your dreams will never become a reality. Remember, "The resources are in the harvest." Every lost person is a potential convert and every new believer is a potential co-laborer who needs to be trained.
- 5) Accountability - Build into your team a system of accountability that will ensure that everyone continues to multiply out evangelism, discipleship, church planting, and training

What happens when one of these ingredients is missing? If your team has training, passion, partners, and accountability, but the vision for a Church Planting Movement is not clear, your team will experience confusion!

If your team has a clear vision, shared passion, a growing body of co-laborers, and accountability, but lacks the skills needed to accomplish their vision, your team will be anxious and uncertain!

If your team possesses the vision and skills along with coworkers, and accountability, but lacks real passion, change may occur, but it will be slow at best.

If your team has the right vision, skills, passion, and accountability, but fails to train a growing number of co-laborers from the harvest, your team will experience great frustration.

Finally, if you provide your team with visionary leadership, skills, passion, and co-laborers, but fail to reinforce accountability, the team will experience mixed results, some good and some bad.

CAMEL Overview

BPI 4-3

(1 hour)

Subject & Goal:

In this session participants will be introduced to an entry strategy that is a best practice for finding persons of peace among Muslims.

Materials Needed:

- Whiteboard and markers
- Three charts: Acts 17:16-34 – Things Paul Did; Acts 17:16-34 – Things Paul Did Not Do; Truths about Isa in *Al Imran* 42-55
- Permanent markers
- Printouts of “*Al Imran*” and “Helpful passages from the Qur’an” (you can also have them write these references by hand) to use when they go into mosques.
- Poster with a picture of a three-humped camel saying “Hello, my name is Al”

Trainer’s Preparation (this should be done before the session):

Print out *Al Imran* passage (enough for each house church group to have one).

Print out “Helpful passages from the Qur’an” (one for each participant).

Prepare three charts on three pieces of poster paper:

Acts 17:16-34 – Things Paul Did

Acts 17:16-34 – Things Paul Did Not Do

Truths about Isa in *Al Imran* 42-55

Draw a three-humped camel saying, “Hello, my name is Al” on a piece of poster paper

Check Entry Levels: (15 minutes)

Have participants get into house church groups. Give them five to ten minutes to read Acts 17:16-34 and take notes about the things that Paul did in order to share with the Athenians and things Paul did *not* do as he shared with the Athenians. Also notice what responses he got.

Hang the charts of “Things Paul Did” and “Things Paul Did Not Do” on the whiteboard

Have a scribe come up and write down as people share. First ask for people to share what Paul did (do not go by groups, let everyone speak freely). Then have them share things he did not do (i.e., he didn’t scold them for worshipping idols, he did not use Scripture – used their poets). Add anything that the group missed.

Ask: “Does anyone remember the three responses Paul got among the Athenians?” (Some believed, some laughed, and some wanted to hear more.)

Main Session (40 minutes):

Hang the poster of Al the three-humped camel. Introduce your friend Al Imran to the class. Explain that he is a three-humped camel with 42 brothers and 55 sisters. Say: “Al is going to help us learn an entry strategy for sharing with Muslims from the Qur’an. Just like Paul used cultural bridges when sharing with the Athenians, we want to use the Qur’an as a bridge with Muslims to lift up Isa and find those who will believe, want to hear more, and those who will simply laugh.”

Briefly explain how the Qur'an is laid out (114 chapters arranged from longest to shortest and with each one having its own name, rather than just chapter or surah number) and how to find/read *Al Imran 42-55*.

Have participants get back into their house church groups. Hand each group a printed copy of *Al Imran 42-55*. Give them five to ten minutes to read and take notes on everything they read about Isa (Jesus) that is true (the same as what is in the Bible).

Have a scribe come up and write on the poster paper marked "Truths about Isa in *Al Imran 42-55*." Let participants call out truths rather than go by groups.

Briefly share how the CAMEL method gets its name (the Arabic legend that Allah has 100 names but men only know 99 – the camel knows the 100th and he's not telling). Follow this story with the second reason for calling this approach the CAMEL method, i.e. the acronym C-A-M-E-L:

C – Mary was Chosen
A – Angels announced it to her
M – Isa did Miracles
EL – Isa has Eternal Life.

Review *Al the Camel* and explain that his three humps also remind us of three truths we want to focus on. Isa is: holy (45-47), powerful (49-50), and in heaven (55).

In preparation for this portion of the Camel session, you will need to have participants write down the following: *Surah 6:115*, *Surah 10:94*, and *Surah 46:9*.

Share briefly how you would use the CAMEL method with a Muslim and some common Muslim objections and responses to those objections (hand out *Helpful Passages from the Qur'an* page):

Your MVQ (**M**ost **V**aluable **Q**uestion): *That's interesting, is that in the Qur'an or in the Hadith? Could you show that to me?* (Many of the typical Muslim objections to Jesus or to the Bible do not come from the Qur'an, but from Islamic traditions called the *Hadith*. Muslims recognize that the *Hadith* are distinct from the "books of God" and thus are not entirely reliable.)

Summary (5 minutes):

Say: "The CAMEL method is an entry strategy to help you find where the Holy Spirit is at work among Muslims. The goal is to draw those people out and use *Surah 3:50* to guide them to the commands of Isa in the Injil."

Surah 3:50 Isa said... "I have come to you with a sign from your Lord therefore be careful of (your duty to) Allah and obey me."

"According to the Qur'an, we should obey Isa's commands. What are Isa's commands?"

Say: "If you can ask Muslims this question and they say, 'I don't know,' then what will you do? Give them a Bible!"

Helpful Passages from the Qur'an

Their objection: "Yes, but the Bible (Injil) has been changed."

Your Response: "What does the Qur'an say about that? Please look at: *Surah 6:115* and *10:94* Has the Bible been changed?"

Surah 6:115 "Perfected is the Word of the Lord in truth and justice. There is nothing that can change His words. He is the hearer and the knower."

Sura 10:94 "If you are in doubt concerning that which We reveal unto you, then question those who read the Scripture before you. Verily the Truth from the Lord has come unto you so be not of the waverers."

Their objection: "Jesus didn't really die"

Your Response: "What does the Qur'an say about that? Please look at: *Surah 19:33*."

Surah 19: 33 "So peace is on me the day I (Isa) was born, the day that I die, and the day that I shall be raised up to life (again)."

They may ask: "What about the Prophet Mohammed? Who do you say he is?"

Your Response: "I agree with what the Qur'an says about Mohammed. Would you read *Surah 46:9*?"

Surah 46:9 Says: "I am no new thing among the messengers of Allah, nor know I what will be done with me or with you. I do but follow that which is inspired in me, and I am but a plain warner."

"Remember what we read in *Surah 3:50*?"

Surah 3:50 Isa said... "I have come to you with a sign from your Lord therefore be careful of (your duty to) Allah and obey me."

"According to the Qur'an, we should obey Isa's commands. What are Isa's commands?"

T4T Day 1
BPI 4-4
(3 hours)

Subject & Goal:

In this session participants and local believers will take part in a T4T training session. Trainers will bring a group of local believers into the training and teach the first session of a typical T4T training in order to model this for BPI participants.

Materials Needed:

- Whiteboard and markers
- Paper and pens for making lists of people with whom to share story

Trainer's Preparation (this should be done before the session):

Since part of the introduction to T4T involves casting vision for CPM and explaining the importance of multiplication vs. addition, the trainer will need to find out the focus of local believers attending the training so that this information can be used. You will also need to do the math in the "Multiplication vs. Addition" section based on a specific people group example.

The first day of T4T is rather lengthy, so it will be easier for participants to sit through it if several trainers take small sections to teach.

Ask some participants to help begin the session with worship (maybe two songs in English and two in a local language).

As much as possible, use SCs who will be continuing the training after the BPI so that you can esteem them as T4T practitioners to those they will be training.

Introduction (10 minutes):

Welcome the group to the T4T training. Begin with prayer and worship time. Explain that two groups are being trained today. Have each person share his/her name, where he/she is from, and when he/she became a believer. Ask another trainer to model it first.

Lastly, introduce yourself and your experience with T4T.

Check Entry Levels (5 minutes):

Ask: "Does anyone know what T4T stands for? What do you know about this training?"

Ask a scribe to come up and write on poster paper. Ask: "What expectations do you have for this training (write these on poster paper so you can evaluate the training at the end)?"

Main Session:

Vision Casting (10 minutes):

Say: "I am here today because God has given me a burden for the more than 1.4 billion people living in South Asia.

"Can someone in each language group read 2 Peter 3:9? What does this verse tell us about the 1.4 billion people in South Asia?

"My desire is for every person in South Asia to hear the Gospel in an understandable way and have an opportunity to participate in a reproducing house church that is taking the Gospel to their community, country, and the world." (When you debrief this with the BPIers, point out that basically

they would use their endvisions to cast vision.) “Today you have been invited to this training by someone who also has a burden for a specific people group or geographic location in South Asia.” (You can have the SC who invited the local believers share his/her endvision).

Addition vs. Multiplication (15 minutes):

Say: “If you want all ____ number of people in ____ people group or city to hear the Gospel, how long will this take?” (The math for this should be done before the session)

Write the number of the people group on the board. Then write the number of people in the room focusing on that people group. Say: “If each person shares the Gospel with one person in the people group every day, it will take ____ number of years for every person to hear the Gospel. This does not include new births or take in to account that some will die.”

Say: “***This is TOO SLOW!***”

Say: “Every believer needs to know how to share the Gospel and disciple other believers and start churches.

“If all ____ of you share with five people every week and they share with five people who share with five people and so on, do you know how quickly the Gospel could spread to all ____ of the ____ people group / city?

“Less than ____ weeks – if everyone who heard then began sharing with five people a week!

“If every believer in a church is sharing the Gospel with five people a week, churches will start other churches and multiply rapidly.”

Introduction to T4T (15 minutes):

Say: “Training for Trainers is based on Matthew 28:18-20 and 2 Timothy 2:2.” (Have someone read these.) Walk through these verses. Have people stand to demonstrate each generation in 2 Timothy 2:2.

Say: “As you go through T4T training over the next few weeks, you will learn how to share the Gospel, who to share it with, and how to train those believers to train other people. Every person who goes through T4T is asked to share and train five people a week who will in turn train five other people a week.”

Ask: “Are any of you a little nervous about this?” Have someone read John 14:12 in each language. Say: “This should greatly encourage you.”

Say: “If each person actually goes and trains five people who in turn train five more, the ____ people could all hear in ____ weeks.”

Ask: “Are you ready to get started?”

Four Calls to Share the Gospel (15 minutes):

Say: “In the universe, we can hear at least four different calls that tell us to go share the gospel.” (Use hand motions for each one: *Above* – point up; *Below* – point down; *Inside* – point towards yourself; *Outside* – point out away from you.) Explain each as follows:

1. *The call from above* – this is Jesus’ request.

He said to them, “Go into all the world and preach the good news to all creation.” ~ Mark 16:15

Then I heard the voice of the Lord saying, “Whom shall I send? And who will go for us?” ~ Isaiah 6:8

Not only does the Lord want us to share the gospel, but according to Isaiah, the call from above also tells us to share the gospel.

2. *The call from below* – the call that comes from the spirits that are suffering in hell.

When both the rich man and Lazarus died, the rich man went to hell and Lazarus went to Abraham's side. The rich man said to Abraham "I beg you, father, send Lazarus to my father's house, for I have five brothers. Let him warn them, so that they will not also come to this place of torment." ~ Luke 16:27-28

Do we hear the call of those that are suffering in hell, the call that is coming from below?

3. *The call from inside* – this is the call that comes from within every individual.

Since Paul started to believe in Christ, he felt a call from within himself that strongly urged him to go out and spread the gospel. He said, "Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel! If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me." ~ 1 Corinthians 9:16-17

Every one of us should be like Paul – we should all feel the call from within ourselves to go out and share the gospel once we come to know Christ.

4. *The call from outside* – the call from Macedonia.

During the night, Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us." ~ Acts 16:9

Once Paul got his call from the outside, he brought the gospel from Asia to Europe, and later on we see that the gospel is spread from Europe to North America and finally throughout the world.

Say: "What compels us to share? Four calls from:

- | | |
|------------|------------------------|
| 1. Above | Mark 16:15, Isaiah 6:8 |
| 2. Below | Luke 16: 27-28 |
| 3. Inside | 1 Corinthians 9:16-17 |
| 4. Outside | Acts 16:9 |

"Therefore, each and every one of us should be capable of hearing these four calls requesting us to go and spread the gospel."

God's Plan for you -saving families (20 minutes):

Say: "Jesus saved you for a purpose."bIf group is large, divide them into seven groups; if not have each person read the passage and then tell the group what happens.

- | | |
|-------------------------|----------------|
| Genesis 6:11-7:1 | Acts 10:9-48 |
| Genesis 19:12-23 | Acts 16: 11-15 |
| Joshua 2:17-20; 6:15-17 | Acts 16:25-31 |
| Mark 5:1-20 | |

Say: "God wants to save you and through you save your family." Explain each passage as below:

1. God cared about **Noah** and saved his entire family through him (Genesis 6:11-7:1)
The Lord wanted Noah to build an ark and to give out warnings that the only way to be saved is to board the ark. However, in the 120 years during Noah's warning, not one person believed him. Despite all this, his wife, his sons and their wives all believed his words and were saved.

2. God cared about **Lot** and through him saved his family (Genesis 19:12-23)
When God wanted to destroy Sodom and Gomorrah, He saved Lot and his family because of Abraham. Regretfully, his sons-in-laws did not listen to him and were not saved (this might be the result of Lot not having a good testimony, so in time of emergency he could not save his family). In the end, only Lot and his two daughters survived, but this was not God's will – God had planned to save his entire family.
3. God cared about **Rahab** and through her saved her entire family (Joshua 2:17-20)
Rahab saved two spies from Israel and requested them to protect her family during Israel's attack on Jericho.
4. God cared about the **Demon-possessed man from Gerasenes** and through him saved his entire family (Mark 5:12-20)
When the evil spirits of this demon-possessed man left him, he begged to follow Jesus, but Jesus wanted him to go home and tell his entire family about the gospel. In this way, the entire family was saved.
5. God cared about **Cornelius** and through him saved his entire household (Acts 10:23-25)
Cornelius had invited all his relatives and his close friends when he invited Peter over so that when Peter came and spoke of the gospel, Cornelius's entire household was saved.
6. God cared about **Lydia** and through her saved her entire family (Acts 16:14-15)
Right after Lydia was saved, she led her entire family to Christ.
7. God cared about the **jailer in Phillippi** and through him saved his entire family (Acts 16:31)
When the Jailer came to know God, he immediately took Paul and Silas to his house that night to save his entire family.

Say: "God also cares about you and wants to save your family through you.

"Over and over God shows that when he saves someone, he desires to save their whole family. How many of you have family members who do not follow Jesus?"

Make Lists of lost/possibly list of people to train (15 minutes):

Give each person paper and a pen. Have them write down every person they know who is not a believer. You may have to help guide them in this by asking questions. If the trainees have been believers a long time and their list is short, have them begin writing down the names of believers that they can begin teaching everything they are learning. When they are finished have them divide in pairs and pray for the lists.

Say: "In front of each of you is a list of people you know who are not believers. God has placed you in their lives so that you can share His love and message with them. If your list is of believers, God has brought you to this training so you can begin 2 Tim 2:2 with them and train them to train others.

"Now that you know who to share with, you need to know what to share."

Testimony (40 minutes):

Say: "People can argue with the Bible, but it is difficult to argue with what God has done in your life. Each of us has a testimony about what Jesus has done in our lives. There are three parts to every testimony:

1. Life before Jesus
2. How you met Jesus
3. How your life is different because of Jesus

Say: “Begin with a statement that will get someone’s interest and end with a question that will get them to talk or respond to what you have shared.”

Share your testimony and have them listen for these things. Then have them divide in pairs and practice sharing their testimonies.

Have the group come back together. Have one person share his/her testimony. Ask the group to identify the three parts. Ask: “Was there a beginning? Was there a question to get someone to respond to what he/she shared?”

Say: “We don’t need to ask permission to tell our testimony. When Jesus went in search of the lost sheep, did he say ‘Little lamb, you are lost, do you want to go home?’ No Jesus picked him up and took him home. These people are lost; we just need to tell them how to get home.”

Gospel Presentation (25 minutes):

Teach a simple reproducible Gospel presentation (Romans Road, Evanga-card, etc.), then have them practice teaching it in pairs. (John Chen teaches “Lesson 1” at this point, but we will look at this lesson on Monday during our second T4T session. We want them to have a Gospel presentation ready to share if they get the opportunity over the weekend to share.)

Groups of Five (5 minutes):

Say: “Now take your lists of people. Put them into groups of five – preferably groups who are naturally grouped. Choose a group that you can share your testimony with *this week*. Get a partner and share these names. Commit to pray for each other this week.”

Summary (5 minutes):

Say: “The next time we meet, we will ask each of you to report back to the group about how it went as you shared with your list of five people. You will meet each week to be trained. Each week’s training session will be divided into three parts (accountability, new material, and re-teaching the material). Why do we hold you accountable? Because if we don’t, you won’t.

“Remember, your homework is to share your story and the Gospel with the five people on your list before our next session (at least with one person before we meet again on Monday).”

Close in prayer for the group.

Debrief of Day 4 (45 minutes)

Once the local T4T participants leave, you will need to debrief that training session.

Ask: “What were some things that you noticed in this first T4T session? Did you see the trainer do anything that surprised you? Was there anything you didn’t understand?” Let the participants share answers to each question.

Point out to participants that basically they would use their endvisions to cast vision for those they train in T4T.

Ask: “What were the basics of the first T4T lesson?” (Four calls, testimony, God wants to save your family, making list)

Ask: “Was there anything that really challenged you?” Let them share these challenges. Pray for them to be able to rise to the challenge and make any necessary changes in their ministry or life.

Ask: “Is there anyone who has a family member with whom he needs to share his testimony and the Gospel?” Stop and pray for these.

Homework:

Read the passages about the Lord’s Supper in your study guide and Case Studies 5 & 6.

Say: “Remember that you also need to try to share your story between now and Monday!”

HC Bible Passage for Day 5:

Matthew 13:44-46

Overview of Day 5 (Opening) (15 minutes)

Make any announcements for the day. Ask for prayer requests. Pray and begin the sessions.

In this session participants will summarize the homework passages and discuss possible theological problems in regards to the Lord's Supper

Ask: "How many of you read the passages on the Lord's Supper for homework last night?"

Have volunteers describe the importance of each passage. Call out a passage and ask someone to explain what it has to do with the Lord's Supper.

- Exodus 12:1-13 (origin of Passover, it was at this meal that Jesus began Lord's supper)
- Matt 26:17-30 (Jesus takes Passover and gives it new meaning, commands disciples to continue doing it in remembrance of him)
- 1 Corinthians 11:17-18, 23-26 (instruction on proper way to participate in Lord's supper)
- Eph 4:4-6 (one body and spirit, unity)
- 1 Corinthians 10:17 (reminder of blood and body, Jesus' presence, our unity)

Ask: "What are possible theological problems that might arise in regards to the Lord's Supper?"
Briefly discuss these.

Acts Patterns on Church Planting

BPI 5-1

(30 minutes)

(Must go over Lord's Supper homework in Opening)

Subject & Goal:

In this session participants will examine passages in Acts to see how the disciples entered areas and began sharing the Gospel. They will also identify a common pattern as people respond to the Gospel – persecution.

Materials Needed:

- Prepared posters and markers

Trainer's Preparation (this should be done before the training):

Prepare five pieces of poster paper as follows. Write one Scripture passage at the top. Underneath write the following questions (leave space for answering):

Acts 3:1-4:31

Acts 5:12-42

Acts 6:8-8:4

Acts 13:13-52

Acts 14:1-7

1. How did they "Enter" or start speaking about Jesus?
2. How did they share the Gospel?
3. What happened after that?
4. Then what happened after that?
5. And then what happened after that?

Check Entry Levels (5 minutes):

Ask: "How many have had a chance to practice using the entry strategy of sharing your testimony since the T4T session? Have any of you been able to use the Gospel presentation that you learned? What have been the typical responses you have encountered?"

Say: "Remember that each of the parts of 5 Part CPM is building towards reproducing churches. Now we are going to look in the book of Acts and identify some church planting methods or 5 Part Plans and outcomes of these."

Main Session (20 minutes):

Divide participants into five groups. Hand each group a poster and give them 15 minutes to read their passage and answer the five questions.

Have each group report:

1. Acts 3:1-4:31 Peter Heals a beggar - afterward praised/sang "hymn"
Place shaken
BOLD speaking
2. Acts 5:12-42 Heals many, arrested and angel released them
*v 41 Rejoiced for being worthy of suffering disgrace for the Name
3. Acts 6:8-8:4 Stephen stoned. Church scattered.
*8:4 Preached the word wherever they went (losing "homes" did not silence their witness)

4. Acts 13:13-52 Barnabas & Paul thrown out
*Filled with joy and the Holy Spirit
5. Acts 14:1-7 Paul & Barnabas share boldly for the Lord. Jews make a plot but they escaped/fled.
Continued to preach

Ask, “Do you see a pattern in these passages?”

- Disciples spoke up and took opportunities to share
- They shared the Gospel usually through a story of God's work in the world ending with the resurrection and preaching of Christ now (CBS)
- There were usually some or many new believers
- Some persecution or stiff challenges then followed
- There were almost always more new believers and joy or more boldness because they were persecuted or counted worthy of persecution for Christ's sake.

Summary (5 minutes):

Have someone read 1 Peter 4:19 in all languages present.

Say: “‘So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good.’ This message is repeated three times in 1 Peter!”

Say: “As we seek to implement our 5 Part CPM Plans, we should expect our ministries to follow similar patterns to the ones in Acts if want to see similar results – results that turn the world upside down for Jesus.”

Have someone read 1 Peter 4:16 in all languages present.

Say: “However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name.”

5 Parts – Short Term Discipleship

BPI 5-2

(1 hour)

Subject & Goal:

In this session participants will look at short term discipleship. There are tons and tons of materials that can be used for discipleship. Scripture is our authority. If a new believer has a Bible and can read, they are in good shape. Participants will evaluate some of these materials and choose what they will use in their 5 Part CPM Plans.

Materials Needed:

- Whiteboard
- Half sheets of poster paper and markers

Trainer's Preparation (this should be done before the session):

Be ready to share your short term discipleship plan: how many lessons it contains, content and how it is working. How easy is it to reproduce? Are there any problems with it? Any changes that need to be made?

Remember to keep emphasizing “*reproducible*” as necessary to *each* of the 5 Parts of the CPM Plan.

Check Entry Levels (10 minutes):

Ask: “Have you ever had something exciting to share about your Christian life, but newer believers just didn’t understand it?”

Say: “When babies are born, what do we feed them? We give them milk because it has the key ingredients babies need. It is the same with new believers; there are key things they need to learn so that they can grow.”

Read Hebrews 5:11-14.

Say: “We call the ‘milk’ short term discipleship. We call the ‘solid food’ long term discipleship. It is necessary to give milk to newborn babies, but if a grown up is only drinking milk, it isn’t enough. It also necessary to have solid food for those who are no longer babies.

“We want to help you be *intentional* about the process of getting your people on “solid food.” We must start with “milk” discipleship before we can move on to “solid food” and learn how to “feed” ourselves. The Bible contains each of these things – and we want to use the Bible as our authority!”

Main Session (45 minutes):

Say: “We want to ask you, ‘What milk will you give the new believers? And then what plan will you have to give solid food to more mature believers?’”

Say: “Right now we are going to talk about *reproducible* short term discipleship.”

Have participants get in house church groups (hand out poster paper and markers). Give them 10 minutes to make a list of what a new believer should know after they accept Christ (15-20 things) – simple “milk” discipleship. Have them write Bible verses for each topic listed.

While groups are meeting, write Basic Discipleship on the whiteboard. If possible do this in each language present (two columns).

Have scribes (one for each language) come up and write as groups present their lists. If something is mentioned more than once, put a check mark beside it.

Count them. Then ask, “What have we discussed as the possible number of lessons in short term discipleship?” (6-18 lessons)

Go through the list as a group, marking through things that you might not want to teach a new believer.

Give some examples of short term discipleship material, such as “Seven Commands of Christ” or the six lessons from T4T.

Share about what you use and how it has worked.

Say: “Take five minutes to write down what you would teach a new believer, based on what we’ve written on the board and discussed.”

Summary (5 minutes):

Say: “You don’t have to teach the new believer *everything* at first. Your short term discipleship needs to be simple in order for people/churches to *reproduce it through generations*. If the list is too big or too complicated, it will be difficult to pass on to the next generations. It must be *reproducible!*”

Breakout Session 2 for Nationals

BPI 5-3

(1 hour)

Subject & Goal:

In this session participants will talk about what they are learning and anything they are having difficulty understanding.

Materials Needed:

- Schedule
- Prepared posters & markers
- Notebooks/paper and pens

Trainer's Preparation:

Write each of the following on a separate piece of poster paper:

Helpful Things

Need Clarity

Challenging Things/Causing Some Tension

Check Entry Levels (10 minutes):

Have each participant take out their notebook or a piece of paper and look at the schedule up to day five. Have them list the following:

1. List three things that have been helpful to you.
2. List three things that you are unclear to you.
3. List three things that you have heard that are causing you some trouble.

After five minutes, have participants get into groups of three and share their answers. Give each group half a piece of poster paper and have them write down things that were common in the group.

Main Session (45 minutes):

Ask each of the questions (one at a time) and allow participants to share answers randomly. Have a scribe write the answers on the appropriate poster.

Spend the remainder of the session on question two and three.

1. Things that need clarifying: take each subject and ask the group what they understand and what is unclear. As much as possible allow the group to re-teach the material rather than lecture. Help them when they get stuck.
2. Things that are causing trouble (issues they are wrestling with): bring it before the group and see how others have worked through these things or what has been tried. Resist offering solutions but allow them to share and encourage one another.

Summary (5 minutes):

Say: "Any time we are exposed to new or different approaches to ministry, there will be things that are helpful, things that we don't understand, and things that challenge us or cause us to struggle. It is important for us as the body of Christ to share these things and come along side one another so we can encourage one another and grow together."

5 Parts of a CPM Plan - Long Term Discipleship

BPI 5-4

(45 minutes)

Subject & Goal:

In this session participants will discuss long term discipleship and evaluate some materials that have been developed for this. They will choose what they will use in their 5 Part CPM Plans.

Materials Needed:

- Poster paper and markers
- Whiteboard and markers
- *Several examples of Long Term Discipleship Materials for example:*
 - *God & Man Bible Study Book*
 - *Acts 29 Student Book* with bookmarker in section on discipling through storying
 - *Models for Ministry Book* (English, Chinese, Hindi, Bengali, Vietnamese is called “Church Leader’s Guidebook”)
 - 40 Participative Studies based on natural breaks in Mark using these three questions: What do I learn about God? What do I learn about man? What do I need to do or teach to someone else?
- Participative Bible Study using SPECKA or other Inductive Bible Studies for (Acts, Colossians, Philippians, and Matthew)
- If you don’t have above, be ready to discuss other possibilities for Long Term discipleship (1-3 years of a “pattern” people could follow.)

Trainer’s Preparation:

Choose three to six examples of long-term discipleship material (possibly *God & Man* study, *Models for Ministry*, Discipling through storying found in the *Acts 29* student book, come up with 40 Participative Bible Studies from the book of Mark, to have participants evaluate.

If you use “40 Participative Bible Studies from Mark,” write the three questions on poster paper or make a handout: What do I learn about God? What do I learn about man? What do I need to do or teach to someone else? If you use “SPECKA through A CPM,” write it out on poster paper.

Check Entry Levels (10 minutes):

Ask participants to list the 5 Parts of a CPM Plan. Have them describe the three we have already covered: entry strategy, Gospel presentation, and short-term discipleship.

Ask: “What are some differences between short and long term discipleship?” (List answers on the board – some may include time, topics covered, depth of topics)

Main Session (30 minutes):

Have someone read Matthew 28:18-20 in all languages present. Talk them through the passage (if you need help see following paragraph).

Say: “In this passage, who is talking?” (Jesus) “Who is he talking to?” (Disciples) “What command does he give?” (Go make disciples of all nations, baptizing them) “What does he tell them to teach the disciples they make?” (Teach them to obey all I have commanded you) “Now, it’s not in this passage, but how did Jesus teach the disciples?” (Spent time with them, stories, life lessons, doing as

they learned – not in a classroom) “How many years did it take Jesus to disciple these men?” (Three years - be careful with this question that you do not set up a mandatory three year discipleship program) “Can you think of other examples of discipleship that took less time?” (The apostle Paul)

Ask: “Based on what we have already talked about and just read, what should be the average length of your long-term discipleship plan?” (One to three years) Write answers on whiteboard.

Ask: “What is the goal of long-term discipleship?” Write answers on whiteboard. Say: “The goal is teaching them to **obey** all that Christ taught and to be deeply rooted in God’s word through obedience to it.”

This would be a good time to draw the obedience based vs. knowledge based bar graphs on the board. Explain most believers have a lot of knowledge (draw bar to represent) but only a little obedience (draw bar that is much lower). But our goal is to teach a little knowledge and help them to obey so that knowledge and obedience grow together. Draw these two bar graphs at equal height. Then show as you increase knowledge you increase obedience.

Break into four to six small groups. Give each group one example of long-term discipleship, poster paper, and a marker. Tell them to take 10 minutes to evaluate their example.

- How is discipleship done?
- How does it encourage obedience?
- How long does it take to complete?
- What are strengths and weaknesses?

Have each group come up and report (one or two minutes).

Get back into groups. Spend five minutes discussing changes you would make so that this would be more useful to your work. Take one minute to report to large group.

Summary (5 minutes):

Have someone read James 4:17 in each language present.

Ask: “What does this tell us about knowledge and sin?” (If our goal is only to increase knowledge without obedience, we are only encouraging sin.)

Say: “The goal of long-term discipleship is not to simply increase Bible knowledge. We must help believers mature by teaching them to obey what they learn by not only modeling it in our lives but also spending time doing these things with them.”

Case Studies for Effective Church Formation

BPI 5-5

(45 minutes)

Subject & Goal:

In this session participants will read and discuss some case studies from South Asia. They will learn about CPMs the same way that those of us who have studied CPMs have learned – by *studying* CPMs. They will learn from these case studies so that they can do similar things.

Materials Needed:

- Whiteboard and markers
- Two copies of each of the four CPM Case Studies (1, 5, 6, & 7)
- Copies of *Tribal Church Planting Movement in Middle India* for each participant

Trainer's Preparation (some of this will need to be done before the training):

Make two copies each of the four CPM Case Studies (1, 5, 6 and 7). Read each case study and be familiar with the key points in each related to church formation.

Write the following questions on the whiteboard:

1. Are they Church Planting Movements? Are the churches healthy according to our “Handy Guide?” Why or why not?
2. What were the keys to their progress?
3. What were/are their main obstacles?

Check Entry Levels (5 minutes):

Ask: “What is a CPM?” (Use the hand motion for “churches planting churches.”) Hold up one finger. Ask: “Why do we want to see CPMs? What is our purpose?” (God’s glory)

Say: “Let’s say you are a doctor. The case study is your patient. You want to examine your patient to find out what is wrong with him (diagnosis) so you can prescribe what he needs to become healthy. We’re going to do this with the case studies now.” (You can also look at the UPG as the “patient” and give a “diagnosis” for what is needed.)

Main Session (35 minutes):

Form five or six groups of four to five people. Assign the case studies to the groups for them to discuss over the next 15 minutes. One person in each group will read and decipher it (the abbreviations may need to be explained). Then the group will discuss together the three questions on the board (Quickly go over the questions).

The first half of this session will be spend discussing the case studies. The second half will be used to report back to the group.

The groups may want to spread out since there will be a lot of discussion. When they have five minutes left, ask the groups to start wrapping up and tell them how much time is left.

Before the groups report, ask: “Was this helpful? Could you understand what you were reading (meaning the acronyms and such)?”

Say: “Now let’s learn from each other.”

Have the reporters for each group come up one at a time. Share the people group that the case study was about, give a one-minute summary of the case study, and then spend a couple minutes answering the questions on the board.

After each group reports ask, “How is your ‘patient’? What is your ‘diagnosis? What is your ‘prescription’ for this patient?” Point out key points related to the case study that the group may have missed. Point out applications for the participants in their ministries. Give the participants an opportunity to ask questions about the case study or “prescription” for that particular case study.

Summary (5 minutes):

Say: “Any time you get a chance to learn from case studies or from those seeing CPMs, do it.”

Hand out CPM assessment *Tribal Church Planting Movement in Middle India*.

Ask: “What are the patterns that lead to progress?” (Training, accountability, endvision, encouraging others, leaving behind old patterns)

Say: “We all want to see multiplying churches, none of us has all the answers. If there is an alphabet from A to Z, and we are at A but we look way down to Z, which is CPM, how do we get there? What is B, C, D,?”

Say: “Over time, we are learning different steps to get there – these are the ‘Best Practices.’ But we don’t know all the steps. (Tie this into steps learned from case studies – training lay leaders is a step, endvision is a step). This is why we need to be life-long learners. This vision does not belong to us but to Christ.”

MAWL

BPI 5-6

(45 Minutes)

Subject & Goal:

In this session participants will see how using the MAWL (Model, Assist, Watch and Leave) method may appear slower in the beginning, but in the end produces disciples who more accurately teach what they have learned.

Materials Needed:

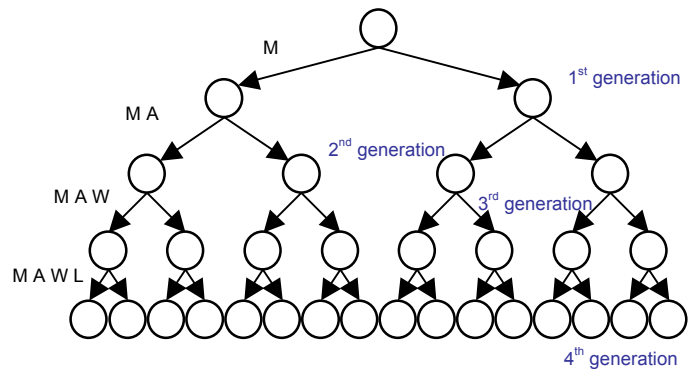
- Two volunteers to learn the motions with you before this session and act as “trainers.”
- Whiteboard and markers

Trainer’s Preparation (this should be done before the session):

Review hand motions for the 10 universal characteristics of CPMs:

1. Founded on the Word of God – hold hands like open book
2. Abundant Prayer – hands in prayer position (depending on people group)
3. Abundant Gospel Sowing – throwing seeds from hand
4. Intentional Church Planting – pushing pointer finger into open palm of other hand like sticking a seed in the ground
5. Churches Meet in Homes – hands make a triangle like a rooftop
6. Churches Planting Churches – make the triangle open and close
7. Local Leaders (leaders from within) – open palm make circle with pointer finger to demonstrate leaders coming from inside the group
8. Lay Leadership – push up imaginary sleeves like you are working
9. Rapid Reproduction – fist ed hands rolling arm over arm in front of you
10. Healthy Churches (practice five purposes) – put arms up like showing off muscles

Draw this chart on the whiteboard:



Check Entry Levels (10 minutes):

Ask: “How many of you are familiar with the acronym MAWL? What does it stand for?” If they don’t know, then tell them.

Ask: “What does ‘model’ mean? What does ‘assist’ mean? What does ‘watch’ mean? What does ‘leave’ mean?” Briefly explain each.

Main Session (30 minutes):

Divide the group in half. Introduce your two “trainers” for this exercise.

Trainer one must teach everyone on his team the hand motions for the 10 Universal Elements of CPM. Once the trainer teaches someone, the trainer can go teach someone else. The trainer can only teach one person at a time. Once he/she learns the motions, he/she can be seated. When everyone has learned it, the team yells “Finished.”

Trainer two must make sure everyone on his team learns the hand motions for the 10 Universal Elements of CPM. He and everyone he trains must use the MAWL approach. When everyone has learned all 10 hand motions, the team yells “Finished.”

After both teams have finished, test the fruits of their labors. Ask the last person who learned on each team to demonstrate the hand motions. See if both are accurate. Then ask someone in the beginning and middle of each training stream to demonstrate.

Ask: “What are some things you noticed while doing this exercise?”

Ask: “In the end, which seems like the best way to produce disciples who know the material accurately? Is the extra time in the beginning worth the end results?”

Summary (5 minutes):

Say: “One common concern people have about CPMs is a fear that rapidly reproducing churches will have wrong doctrines.

“By using the MAWL method for training and discipleship, the SC or CPer is involved in two to three generations of reproduction before the new believers are allowed to begin modeling for new converts alone.

“MAWL is a ‘Best Practice’ for guarding the integrity of what is being passed on from generation to generation as new churches rapidly start other new churches in CPMs. It is also a best practice for developing disciples who are doers of the word and not just hearers.”

CPM Plan Workshop 2

BPI 5-7

(1hour)

Subject & Goal:

In this session, participants will work on the discipleship (short and long term) and church formation sections of their 5 Part CPM Plans.

Materials Needed:

- Whiteboard or poster paper and markers

Trainer's Preparation (this should be done before the session begins):

Write the following on whiteboard or poster paper (the red will be the template they use; the black is your example):

Endvision:

	Discipleship 6 T4T Lessons	(Short & Long) Book of Mark	Church Formation POUCH & Handy Guide BPI lessons
3 Month Goals:	train all local partners in T4T lessons Hold them accountable to share		go through this with existing groups
6 Month Goals:	Begin going through Book of Mark		Make sure new groups are following this pattern

Prayer:

Inside –

Outside –

Resources/Partners:

Check Entry levels (5 minutes):

Review 5 Parts of CPM Plan. Don't forget to emphasize "reproducing" for each part.

Main Session (50 minutes):

Briefly focus on "Discipleship" & "Church Formation." You may need to review what we learned on day one about church formation and remind them of the short and long term discipleship possibilities.

Give them time to work on their 5 Part CPM Plans for Discipleship and Church Formation. Circulate around the room to offer advice.

Summary (5 minutes):

Take the last five minutes to have them get into pairs and talk about how Father is leading them in regards to discipleship and church formation.

Close this time in prayer for the group.

Debrief of Day 5 (15 minutes)

Have participants get into groups of four and discuss things they learned today or things that challenged them. Get back into larger group, ask if anyone wants to share something they learned or that challenged them.

Review SC Role, CAMEL method, and T4T principles.

Start snapping your finger and ask what this means.

Homework:

Share your story with someone before Monday. Meet for house church tomorrow. Begin praying as a church about how to use the offerings you have collected. Continue practicing the five purposes of a church.

HC Bible Passage for Day 6 & 7:

Sunday: John 12:25

Monday: Mark 4:26-29

Overview of Day 7 (Opening)

(10 minutes)

Ask: “How was everyone’s weekend?”

“Does anyone have anything to share with the group that happened this weekend?”

“Are there any prayer requests?”

Pray.

Start snapping fingers, and ask: “What does this mean?”

“How many of you shared your story over the weekend?”

Review the 5 Parts of the CPM Plan.

Make any announcements for the day and begin.

Case Studies for 10 Universal Elements of CPM

BPI 7-1

(45 minutes)

Subject & Goal:

In this session participants will read case studies to evaluate which of the ten universal elements of CPMs are present.

Materials Needed:

- Note cards with questions and chart (below) for four small group facilitators.
- Case study for each group (at least four). You can use any one of the seven case studies from the pre-training guide.

Trainer's Preparation (this should be done before the session):

Prepare note cards with the following for each small group facilitator including questions to be discussed in each small group:

SMALL GROUP DISCUSSION

1. Was there evidence of prayer mobilization in this case study?
2. How was the gospel proclaimed?
3. Was there any evidence of intentional church planting?
4. From where did the leadership come?
5. What were expectations for church members?
6. Were church buildings an integral part of the strategy?
7. When new churches were planted, who was responsible for them?
8. What was the role of Scripture?
9. When did reproduction take place?
10. Was there evidence of divine signs and wonders?
11. What language was used for worship?
12. Was there evidence of persecution? If so, what was the persecution?
13. How were church leaders trained?
14. How were pastors supported?

Ten Universal Elements of CPM	1	2	3	4	5	6	7	8	9	10
Extraordinary Prayer										
Abundant Evangelism										
Intentional Church Planting										
Authority of God's Word										
Local Leadership										
Lay Leadership										
House Churches										
Churches Planting Churches										
Rapid Reproduction										
Healthy Churches										

Facilitator should be familiar with the hand motions for the 10 universal characteristics of CPMs taught in the MAWL session:

11. Founded on the Word of God – hold hands like open book
12. Abundant Prayer – hands in prayer position (depending on people group)

13. Abundant Gospel Sowing – throwing seeds from hand
14. Intentional Church Planting – pushing pointer finger into open palm of other hand like sticking a seed in the ground
15. Churches Meet in Homes – hands make a triangle like a rooftop
16. Churches Planting Churches – make the triangle open and close
17. Local Leaders (leaders from within) – open palm make circle with pointer finger to demonstrate leaders coming from inside the group
18. Lay Leadership – push up imaginary sleeves like you are working
19. Rapid Reproduction – fist ed hands rolling arm over arm in front of you
20. Healthy Churches (as described in “handy guide”) – put arms up like showing off muscles

Check Entry Levels (5 minutes):

Ask: “Can you remember the 10 universal elements of CPMS and hand motions we learned?”

Review this with participants to make sure they remember all 10 universal elements found in CPMs.

Main Session (35 minutes):

Divide the large group into four to six small groups. It would be best to integrate the non-English speakers in one or two of the groups which include individuals who can serve as translators. Allow 15 minutes for small groups to answer the questions and evaluate the case study for the 10 elements of CPMs.

Select one individual from each small group who will prepare a one or two minute summary of the case study to present in story format (everyone will be familiar with the case studies by now) to the small group as well as serve as the group facilitator. Each summary will be translated for non-English speakers. The presenter should summarize the information that pertains directly to the questions which will be discussed in small groups. Please note that all questions will not necessarily be addressed in each case study.

Allow at least 20 minutes for reporting to the large group.

Ask each group: “Please summarize what happened in the case study and answer the questions.

“Please share one key point that connects the case study to principles of CPM from the book of Acts.”

Summary (5 minutes):

Say: “The chart of the 10 Universal Elements of CPMs was not originally made to evaluate these case studies. It was made so that SCs could evaluate *their own* ministries and activities.

“Take a few minutes and use this chart to evaluate your own work.” (wait about 2-3 minutes)

Ask: “Do you want to see all 10 of these elements in your ministries. What changes need to be made?”

Six Kinds of People

BPI 7-2

(1 hour)

Subject & Goal:

In this session participants will examine the variety of people present within the lost community. They will learn about six types of people they will commonly encounter when they are sharing Jesus and looking for people of peace. They will find out which ones they should be looking for if they want to start new churches and a CPM.

Materials Needed:

- Posters and markers
- Typed scripts for each role in skit (see last page of lesson)

Trainer's Preparation (this should be done before the session):

Take half pieces of poster paper and write one of the following on each piece:

Person of Good Will

This person is friendly and helpful but there is no interest in spiritual matters. He is polite and allows you to share or pray but listens more out of respect for you than personal curiosity about truth.

Person of Influence

This person is powerful and can get things done. He has a high regard for you and what you are doing but no personal interest in God. He does protect you and provide you with opportunities to share and fulfill God's purpose for your life.

Receptive Person

This person is receptive to the Gospel but out of fear will not share with his family and others. He personally follows, but he does not give others the chance to follow out of fear of what his faith might cost him if others know about it.

Person of Peace

This person responds to the Gospel and then gives an avenue for his family and friends to hear as well. This person is often a person of reputation (either good or bad) in the community. This person stays in his community and spreads the Gospel there. It is often through persons of peace that CPMs begin.

Hostile Person

This person strongly opposes the Gospel and those who represent it. When they discover that you are a follower of Jesus, they will do all they can to cause you trouble or harm and feel like they are doing something good by keeping you from spreading this message.

Non-responsive Person

This person allows you to share the Gospel but really has no reaction either positively or negatively. He is willing to continue the relationship if you are.

There is a skit in this session. Before the session print out the skit (at end of lesson) and cut according to each role. Before the session ask seven participants to help you with the skit. Give them their slips of paper and briefly explain. Be sure to have a translator lined up and show him the skit before the session so that he will be familiar with the different roles and their titles.

Check Entry Levels (5-10 minutes):

Divide participants into six groups (make sure that the volunteers for your skit are not all in one group). Give each group one of the prepared posters with one type of person listed on it. Have the students read the description and list an example(s) of this type of person from the Bible and from life experiences. Allow them five minutes and bring the group back together, but do *not* have them report.

Main Session (45 minutes):

Say: “We have some of our classmates who are going to perform a skit for us. As you watch the skit, see if you can identify in this skit the person your group studied.”

Get performers to do the skit. (This will take about 10 minutes.)

After skit, ask: “Were you able to identify each person’s role?”

Call up actors one at a time. Ask the group: “Who was this person?”

As the actor’s are identified, have the group that studied that person give them the poster. Read the definition and share examples listed by the group. Then the actor can hang up the poster and sit down. Go to the next actor

Summary (5 minutes):

Say: “In this skit here were two people who responded to the Gospel, but the outcome was not the same.”

Ask: “If we want to facilitate CPMs, in which type of people do we want to invest most of our time?”

Say: “People of peace – those who respond and bring others in contact with the Gospel.”

0 to 1 Strategies for Finding PoPs

BPI 7-3

(1 hour)

Subject & Goal:

In this session participants will review what they already know about persons of peace (PoPs), identify Biblical support for this method of Church Planting, and “send out” missionary teams to put these principles into practice in the classroom.

Materials Needed:

- Questions on board for PoP small group discussion.
- Characteristics on poster paper to quickly review before the PoP exercise

Trainer’s Preparation (this should be done before the session):

Write the following on a whiteboard or on poster paper (needs to be large enough for everyone to see):

- What is a Person of Peace (PoP)?
- Is there any Biblical basis for this title?
- Give one Biblical example of a Person of Peace? In this story, what did the person sharing do? What were some characteristics of the PoP?
- How can we identify PoPs?
- What should we do if we find one?
- What should we do if we do not find one?

Write the following lists on four pieces of poster paper (one on each sheet). You may want to combine those that are the same on each list and provide both Scripture references:

Characteristics of the Person of Peace

Luke 10:

- V. 5- opens his door to you
- V. 6- receives your blessing and shows interest
- V. 7- opens his house to you/hospitable
- V. 7- offers to sustain you in some way

Matthew 10:

- V. 13- he is worthy
- V. 13- has influence in his home
- V. 14- receives you
- V. 14- hears your words

What the Disciple (one sent out) did:

Luke 10:

- V. 2- prays for laborers
- V. 3- goes with danger all around
- V. 4- leaves behind bags
- V. 4- does not waste time
- V. 5- gives greeting
- V. 6- if favorable response, give blessing
- V. 7- fellowship with them
- V. 9- ask God for healing where needed
- V. 9- minister to them
- V. 9- proclaim words of Kingdom

Matthew 10:

- V. 5-6- goes where God sends
- V. 11- inquire/search/identify
- V. 11- spend time with the candidate
- V. 12- give greeting

- V. 13- gives blessing
- V. 14- proclaim words of Kingdom
- V. 14- Be bold and truthful

Check Entry Levels (20 minutes):

Divide participants into small groups. Give groups 15 minutes to answer the questions on the whiteboard.

Call the group back together and ask each question on white board. Do not report by groups but allow participants to answer individually sharing things their groups discussed.

Main Session (35 minutes):

Hang the poster paper with descriptions of “Person of Peace” and “Disciples Sent Out” on the whiteboard. Briefly review what is listed.

Say: “Now that we have reviewed the concept of Person of Peace and how to find them and what to do if one is found, we want to practice this.”

Missionary Journey One -Team 1:

Say: “We will need two volunteers to be disciples to be “sent out” on a missionary journey.”

1. Say: “Upon reentering the room they will be pretending to be a team entering an area looking for a Person of Peace and will do exactly what they would do when entering an area searching for a Person of Peace. “

Send team #1 out of the room.

- ☒ Instruct all remaining participants in the room in how they are to react when the first team comes back into the room.

1. Select two or three people who will be Persons of Peace.
 2. All others will be indifferent, closed, antagonistic, uninterested, opposed, etc.
2. Team #1 upon re-entering the room begins to inquire and ask spiritual interest questions in their quest to identify the Person of Peace until they find someone who responds positively with the characteristics of a Person of Peace. Team #1 leads that person to faith in Christ.
3. Generally Team #1 will then sit down, assuming that they have completed the assignment.

Debriefing Time:

- 1) Ask: “Were all of the persons of peace identified?”
- 2) Say: “Our job is not only to identify all of the persons of peace and lead them to faith in Jesus Christ, but also to *train* these persons of peace to win all of their “oikos” friends and family as well and to *bring them together* as house church.”

Missionary Journey Two - Team 2:

Say: “We will need two more volunteers to be disciples for our second missionary journey.”

1. Say: “Upon reentering the room they will pretend to be a team entering an area looking for a Person of Peace and will do exactly what they would do when entering an area searching for a Person of Peace.”

Now send Team #2 out of the room.

- ☑ Instruct all remaining participants in the room in how they are to react when the Team comes back into the room.
 1. Select two or three **different** people who will be Persons of Peace.
 2. All others will be indifferent, closed, antagonistic, uninterested, opposed, etc.
- 2. Team #2 upon re-entering the room begins to inquire and ask spiritual interest questions in their quest to identify the Person(s) of Peace until they find those who respond positively with the characteristics of a Person of Peace. Team #2 does the following:
 - ~ leads each person of peace to faith in Christ.
 - ~ begins the training of these to win/group their “oikos”.
 - ~ starts house church or new outreach group in their home.
- 3. Generally Team #2 will then sit down, assuming they have completed their assignment.

Debriefing Time:

- 1) Ask: “Were all of the persons of peace identified?”
- 2) Say: “Our job is not only to identify all of the persons of peace and lead them to faith in Jesus Christ, but also to train these persons of peace to win all of their “oikos” friends and family as well and bring them together as house church.”
- 3) Say: “BUT, this will not get us to CPM!! You must train each your Person of Peace to search for other Persons of Peace.”

Missionary Journey Three - Team 3:

Say: “We will need two more volunteers to be disciples for our third missionary journey.”

1. Say: “Upon reentering the room they will pretend to be a missionary entering an area looking for a Person of Peace and will do exactly what they would do when entering an area searching for Persons of Peace.”

Now send Team #3 out of the room.

- ☑ Instruct all remaining participants in the room in how they are to react when the team comes back into the room.
 1. Select two or three **different** people who will be Persons of Peace.
 2. Others will be indifferent, closed, antagonistic, uninterested, opposed, etc.
- 2. Team #3 upon re-entering the room begins to inquire and ask spiritual interest questions in their quest to identify the Person(s) of Peace.

Debriefing Time:

The work of Team #3 is critiqued by the large group.

Ask: “How do you think Team #3 did?”

If Team #3 was not able to do the following things, then their job was not completed:

- 1) Identify all persons of peace in the room.
- 2) Lead that person to faith in Christ.
- 3) Train him/her to lead his/her family to Christ and form a house church or outreach group.
- 4) Train him/her how to train others to do the same. (What does this require? A bold gospel witness and actively sharing your faith).

Missionary Journey Four - Team 4:

Say: “We will need two more volunteers to be disciples for our fourth missionary journey.”

1. Say: “Upon reentering the room they will pretend to be a missionary entering an area looking for a Person of Peace and will do exactly what they would do when entering an area searching for Persons of Peace.”

Send Team #4 out of the room.

- ☒ Instruct the all remaining participants in the room in how they are to react when the team comes back into the room. They are to *totally refrain* from giving *any* Person of Peace characteristics.
- 2. Team #4 upon re-entering the room begins to inquire and ask spiritual interest questions in their quest to identify the Person(s) of Peace. When they find no one responsive, they should wipe the dust off of their feet and exit the room on their own accord.

Debriefing Time:

Ask the following:

- 1) “Were all of the persons of peace identified?”
- 2) “Did the team respond appropriately?”
- 3) “Was it difficult to do this?”

Summary (5 minutes):

Ask: “What things in this session really impacted you? What will you do differently because of it?”

Say: “Remember the goal of finding PoPs is to have them win their “oikos,” start a house church, and train others to do the same so that a CPM will start.”

T4T Day 2

BPI 7-4

(3 hours)

Subject & Goal:

In this session participants and local believers will take part in a model T4T training group. They will see the “1/3, 1/3, 1/3 Principle” demonstrated. They will learn the T4T “Assurance of Salvation” lesson.

Materials Needed:

- Whiteboard and markers
- Copies of T4T Lesson 1 for each participant

Trainer’s Preparation (this should be done before the session):

Print “Lesson 1” from T4T for each participant.

Write on whiteboard:

Number of people in T4T training	Number of People Shared With	
	(shared 1 on 1)	(shared with a group)
Attempts to share your story (not successful)		
Shared your story		
Attempts to share Gospel Presentation (not successful)		
Shared Gospel Presentation		
Follow up appointments		
Gave out Tracts/Bibles		
Accepted Christ		

If you have a very large group you may want to make up note cards with the above chart and have the participants do accountability in small groups and then report back to the large group the numbers from their small group.

Check Entry Levels (5 minutes):

Welcome the non-BPI participants back.

Say: Today we are going to model a T4T training session. Each session is based on the 1/3-1/3-1/3 principle. One third of the time is spent in accountability, one third in learning new material, and one third in practicing the new material.

Main Session (3 hours):

Accountability (1 hour):

Begin with a time of worship. Then begin the accountability portion. If you have a smaller group, ask each individual the accountability questions and write the numbers on the chart you wrote on the whiteboard. (If you have a large group you may have to ask participants to raise their hands and tell you the numbers for each question. You could also break them into smaller groups and do the accountability in those groups and then have them report back to the large group to write the numbers on the chart.)

Ask the following questions:

1. “How many times did you share your story?”
2. “How many times did you try to share your story, but maybe weren’t able to?”
3. “How many times did you share the Gospel presentation?”
4. “How many follow up appointments did you make?”
5. “How many times did you give out tracts or Bibles?”
6. “How many people accepted Christ?”
7. “Did you share one-on-one or with a group of people?”

Write the numbers for each answer. Model the correct responses to anyone who did not share (or bring new believers to the group). Problem-solve and pray with individuals.

Say: “There were ____ of us. See how many people heard the Good News after just ____ days!”

Ask: “Accountability – does it work? YES! I had to be very intentional to make sure I shared with these people. I knew I would have to be accountable to the group.

“Do you see how powerful this can be if we weekly meet as a group and commit to try to share with five people?”

Remind the participants that this is the first 1/3 of the T4T session. Each T4T session has three parts: accountability, new material/lesson, and practicing the new lesson.

New Material (1 hour):

Say: “Now, let’s think about what we would do with these people who are hearing about Christ or have just come to Christ.”

Teach Lesson 1 from T4T as you would teach it in a T4T group.

Let participants know that this is the second 1/3 of the T4T session.

Re-teach New Material (1 hour):

Have participants break into pairs and practice re-teaching the lesson to each other. Each participant should re-teach the lesson. After they have taught the lesson in pairs have them get out their lists of lost people and circle the next five people with whom they will share their testimonies.

Say: “Anyone who is new (has believed as a result of a participant sharing with them) will also make a list of their lost “oikos” and do everything we did in lesson one.”

Summary (5 minutes):

Ask: “Where does T4T fit into the “Reproducible 5 Parts of a CPM Plan?”

Debrief of Day 7 (45 minutes)

After T4T participants have left, debrief the BPI group.

Ask: “What were some things you noticed in today’s T4T session?”

“Did you see anything that surprised you?”

“Did you see how powerful accountability is?” “

Say: “You have to make time when doing T4T so that when God gives you the opportunity to share you can do that – even if it means going and sharing with someone’s whole family.

“In our parables this week, the merchant found the kingdom by accident, the Good Samaritan found God without looking, the Ethiopian found Him because he was looking.

“As you go out sharing your story, you will meet some of these people. You will also meet some that we saw in our skits today. House churches start from small beginnings – one believer gathering others around himself until it reproduces into other family members and then starts other groups/churches.”

Homework:

Say: “Read ‘Priesthood of the Believer’ passages in pre-training packet.”

Ask: “Who are the elders / pastors?” “

Say: “You may need to meet with your HCs to make sure you have a plan for fulfilling the five purposes of a church before tomorrow. Also remember to decide how your church will spend the money you have collected this week.”

HC Bible Passage for Day 8:

Matthew 6:24-34

Overview of Day 8 (Opening)
(10 minutes)

Make any announcements for the day. Ask for prayer requests. Pray and begin the sessions.

Ask: “What is our purpose? (Hold up one finger.) What are our two tracks of authority? (Hold up two fingers)” Review quickly the “Handy Guide.”

Review SC Role

Start snapping your finger and ask what this means.

Ask: “Who read the ‘Priesthood of the Believer’ passages in pre-training packet?”

5 Parts – Leadership Multiplication

BPI 8-1

(1 hour)

Subject & Goal:

In this session participants will begin to understand how training believers in the first four parts of the CPM Plan and holding them accountable to train others will develop them into leaders and cause leadership multiplication as the plan is reproduced from generation to generation of believers.

Materials Needed:

- Whiteboard and markers
- Poster paper and markers

Trainer's Preparation (this should be done before the session):

Write the five parts of a CPM Plan across the whiteboard in header style.

Prepare four posters with one: Matthew Mark Luke John at top.

(And under): Ways that Jesus developed his disciples and raised up leaders Verse:

Check Entry Levels (10 minutes):

Say: “If you want to see a CPM happen for Christ, the key issue is **leadership multiplication**. So we want to really focus on raising up and multiplying spiritual leaders. Some people get stuck here because they look at the believers they have and do not think there is great potential there.”

Have participants list some great spiritual leaders from the Bible or from life examples. Ask: “How many of them were spiritual giants when they first came to Christ? How many of them have some rather sketchy backgrounds or unsavory pasts?”

Say: “Some of our best leaders come from people who used to persecute Christians or who lived unsavory lives – I mean all believers were once sinners.”

Main Session (45 minutes):

Review 5 Parts of CPM Plan using what is written on the whiteboard. Say: “We want to use the first four parts to develop our leaders.

What are some things that happen in entry?	<i>Interacting with lost, telling story</i>
What happens in the Gospel presentation?	<i>Telling Good News of Jesus</i>
What happens in Short-term discipleship?	<i>Assurance, how to have a quiet time, how to pray, how to share the Gospel, what is church – basics of the faith</i>
In Church formation, what is taught?	<i>5 purposes, participative Bible study</i>

“These things really overlap. Spiritual leaders are not the ones who know the most. They are the ones who as they learn what is right they do it.

“If you have a group of believers that you don’t think are leadership material, teach them your entry strategy and Gospel presentation. If they begin to share their story and tell lost people about Jesus, they will grow. As they see people come to Christ, then teach them how to disciple these new believers and how to make a Bible study group into a house church. Then they won’t be unsavory folks; they will have become leaders through obedience to what they learn. As they learn and teach others, they will be **developed** into leaders.”

Ask: “How did Jesus teach his disciples? Was it in classroom with chairs?” (It was on the job training.)

Get into four groups. Give poster of one of the Gospels and have them look for ways that Jesus developed his disciples and raised up leaders. Discuss for about 10 minutes and write down any key verses that illustrate this.

Bring everyone back together. Ask the groups to share some of the things they discovered about how Jesus developed leaders. Have a scribe come up and record what the groups share on poster paper.

Summary (5 minutes):

Say: “In order to develop leaders, we must teach them a little, allow them to obey it and encourage them to teach others. Through obedience, God can take anyone and use them to reach an entire people group or area. We only have to look at the early disciples to know this is true.”

Priesthood & Biblical Authority of Believers

BPI 8-2

(1 hour)

Subject & Goal:

In this session, participants will be challenged to evaluate what believers can and cannot do within the church and whether special offices are necessary to perform ordinances such as baptism and the Lord's Supper. Participants will consider ways to encourage believers to feel confident in their position in Christ and to act on the authority given by Him to carry out the functions and ordinances of the church.

Materials Needed:

- Prepared poster papers and markers
- Whiteboard and markers

Trainer's Preparation (this should be done before the session):

Draw these four sets of animals on poster paper:

Horse – Mule

Rabbit – Elephant

Lizard – Frog

Starfish – Octopus

Write the following references on four different half pieces of poster paper (one per piece) before the session begins: Exodus 19:6; 1 Peter 2:9-10; Revelation 1:5-6; Revelation 5:9-10

Check Entry Levels (10 minute):

Stand in front of the group without speaking. Begin snapping your fingers to remind participants that with each snap someone dies without Jesus (this was introduced in the Endvision session on day one).

Ask: "How are we going to make sure each person hears the Gospel before he/she steps into eternity?"

"CPMs are the fastest way to spread the Gospel. Who remembers the definition of CPM?"

"CPM is a Holy Spirit controlled process in which indigenous churches rapidly reproduce exponentially in a people group or city so that every person has an opportunity to respond to the Gospel and participate in a local church.

"Today we are focusing our attention on the leadership multiplication aspect of our CPM Plan. The way leaders multiply is directly tied to the types of churches we plant. Look at the whiteboard/poster paper. There are four sets of animals that will help us remember what types of churches we want – we must teach this to believers/leaders from the very beginning so it becomes part of the church's DNA.

"What are some differences between each pair?"

Horse – Mule

(Both are useful, but Mules can't reproduce – they are only good for their lifetime)

Rabbit – Elephant

(Elephants have one baby every two years and the baby must be several years old before it can reproduce. Rabbits have multiple babies every few months. Rabbits begin reproducing a few months after birth)

Lizard – Frog

(Frogs sit and wait for food to come to them and slurp it up. Lizards chase after it into cracks. We want to chase after the lost, not wait for them to come to us)

Starfish – Octopus

(Octopuses are amazing. If you cut off a leg it will grow back, but if you cut off the head it will die. Starfish have the same DNA all through it so if you slice it through its middle into a bunch of pieces, each piece will grow a new starfish)

Ask: “How does this relate to Church Planting?”

Say: “We want churches that are horses instead of mules: churches that can reproduce. Churches that are rabbits instead of elephants: churches that reproduce when they are young and have multiple births and can have offspring several times a year. Churches that are lizards instead of frogs: churches that go after the lost and don’t just sit waiting for the lost to come to them. Churches that are starfish instead of octopuses: churches that when cut up or dispersed (by persecution) have taught all their believers how to start new churches.”

Main Session (40 minutes):

Say: “In most religions there are people who are set aside to perform religious duties. As we think about reproducible house churches, it is important to think about these things in that context.”

Have a scribe come up and write on white board as the group calls out answers.

Ask: “What are things commonly done in a church by/for believers?” (Examples might include baptisms, marriages, Lord’s Supper, funerals, etc)

Say: “As we seek to start reproducible house churches, these are all things that affect the lives of believers. They will need to know who can baptize them or other new believers. What do we do if someone dies? Before they became believers, they had cultural answers for these. The churches we start need Biblical answers for these.” (Hold up two fingers as you say this in order to remind them of our two tracks of authority.)

After you have a thorough list, divide them into four small groups. Give each group one of the following Scripture references written on pieces of poster paper: Exodus 19:6; 1 Peter 2:9-10; Revelation 1:5-6; Revelation 5:9-10. Give them five minutes to find out who was being addressed in each verse and what they are being told. Have the groups report back (one minute each).

Ask: “What is the function of a priest? In other religions, who has the authority to perform the rituals of that religion? Priests have the authority to perform all of the rituals of the religion.

“How does this apply to us today? Who do these verses say are priests? All of us who are believers and disciples of Jesus Christ are priests.

“Who is our high priest?” Read Hebrews 2:17-18, 3:1, 4:14-15, 5:8-10, 10:21-22.

Have someone read Matt 20:25-28 and 1 Peter 2:9 in all languages present.

Ask: “What are some things in these passages that are different from leaders in other religions or even in churches with which we are familiar?

“What does “priesthood of the believer” mean? What is the theological doctrine?” Discuss “Priesthood of Believer” questions from the homework in the same four small groups.

- A priest is a servant of God and then a servant of people
- Jesus was our mediator between God and man. This helps us understand our role as priests.
- All believers are priests – we all hold this role.
- We have direct access to God.
- We are appointed by Jesus to be priests for God – He is our High Priest.

Ask: “What does “priesthood of the believer” mean practically? We really need to focus on the practical side for our CPM work. Be ready to have answer for the practical side of things because you will be asked (especially by established churches).”

- We need to be sure that we have Biblical authority!
- The Holy Spirit is in *all* believers
- *All* believers have been given spiritual gifts
- We should have a servant-leader attitude – Matt 20:25-28
- *Everybody* should tell the Good News
- Eph. 4:11-13 – The leaders’ task is to equip or train the believers *to do* the ministry. The *believers* do the work of BUILDING up Christ’s church.

Read Matthew 28:18-20 in all languages present.

Ask the following questions:

- “Who has authority in this passage? Jesus
- “Who did Jesus give his authority to? His Disciples
- “Who is a disciple? A believer – anyone who follows Jesus.
- “What authority was given to all believers? To go and make disciples, to baptize them in the name of the Father, Son, and Holy Spirit, and to teach them everything Jesus has commanded.”

Say: “Jesus has given authority to everyone to perform the functions in His church (example: baptism, Lord’s supper, etc.) (Some people will not agree with this!) Jesus gives authority in Matt. 28:18-20.”

Read 1 Peter 2:9 again in all languages present.

- In other religions, who has the authority to perform the rituals of that religion? Priests have the authority to perform all of the rituals of the religion.
- Who does God say are the priests of the Christian religion? All followers of Christ
- Who then can make new disciples? You can!
- Who can baptize them? You can!
- Who can teach others to obey everything Jesus has commanded? You can!
- Who here really believes that they have the authority to baptize others and to make disciples?
- Raise your hands if you think you have the authority.

Summary (10 minutes):

Say: “As we seek to facilitate CPMs so that every person in our people group will have a chance to hear and respond to the Gospel and participate in a reproducing house church, it is important that we plant churches that are true to Scripture. We must be careful not to add or take away from what each believer can and should do within the church. We must serve one another and empower them to do all God has given them the authority in Christ to do.

“In the Bible, we often see the placing on of hands as a way to bless and empower people. Right now, I want you to put your hands on the person next to you and say “By the authority of Jesus Christ, you have the authority to go and make disciples, to baptize them in the name of the Father, Son, and Holy Spirit, and to teach them to obey everything Jesus has commanded.” ***YOU HAVE THIS AUTHORITY!***

“Now that we have established that you and all believers have the authority to make disciples, it is time to go and make disciples. Don’t shame Jesus. Walk worthy of the Lord. Be obedient. God expects nothing less. God wants to transform this place and give everyone a chance to hear the Good News. If you don’t do it, who will? Jesus will be with you always to the very end of the age. We will also be with you to help train and encourage you.

“Take a couple of minutes to ask the Lord if there are any things in the church that He has given you the authority to do that you are not currently doing because of traditions, fears, or other reasons? Ask God if there are believers serving in your church or ministry that you have not released or empowered to be completely obedient to all that God would have them do? If God reveals anything to you, confess this to him and commit to change. I would challenge you to share this with another brother or sister so he/she can pray with you and hold you accountable to put into practice what God shows you.”

Accountability & Reporting
BPI 8-3
(45 minutes)

Subject & Goal:

In this session participants will begin to learn the importance of integrity in reporting and describing the ministries in which they are involved. They will be introduced to some helpful models to aid in accountability and accurate reporting as new churches are started, reproduce and multiply.

Materials Needed:

- Whiteboard and markers
- Poster paper and markers
- Posters of reporting forms and Acts passages
- Copies of *Tree of Life* reporting form (enough for each participant)

Trainer's Preparation (this should be done before the session):

Prepare examples of reporting form(s) on piece(s) of poster paper. For example:

S#	Trainer Name	Place of training	District	# of Organizations	Date				# attended	# who shared	# who heard	# who accepted	Believer groups	Baptisms	House churches
					T4T	Follow up #1	Follow up #2	Follow up #3							
1															
2															
3															
4															
5															
6															
7															
Totals															

Make copies of *Tree of Life* reporting form for each participant.

Write the following on a piece of poster paper:

Acts

1:15
2:41
2:47
4:4
5:14
6:1
6:7
9:31
16:5
21:20

Check Entry Levels (10 minutes):

Say: "We as evangelicals aren't very good at reporting. If there are 50 people in a meeting, we'll say there were 100. A Bible college sent its students out to preach. When they came back to report, the first student said, 'There were 100 people in my meeting.' The second student said, 'There were 200

in my meeting.’ The third one said, ‘There were 500 in my meeting.’ The next student said, ‘There were so many people in my meeting. They just kept coming one after another after another after another after another after another. They just came.’ Everyone was amazed. “How many people came? He answered, ‘Six people.’”

Read or story Acts 5:1-11. Say: “This is a somber and serious passage of Scripture. How does this relate to accountability and reporting?” (Ananias and Sapphira both *lied* about how much they had received for the sale of their land. They didn’t have to give the full amount, but they lied to make it seem like they had given all of it to the church. God judged them severely for this. That should make us pause before exaggerating our reports!)

Say: “We’ve got to remember our purpose (hold up one finger) – we do it all for *God’s* glory! The ministry is *God’s* ministry, not our own. It is for *His* glory.”

Main Session (30 minutes):

Ask: “Why is reporting and accountability necessary?”

Say: “Let’s say that you are training three or four groups a month and those people also begin to train others. In three years’ time you won’t have any idea about how many people are involved in the movement.

“Let’s look at the book of Acts and see what the early church did.” Hang the Acts poster and go through each verse. Write the result next to the reference (see below):

<u>Acts</u>	
1:15	120
2:41	3000
2:47	<i>Growth of the church – every day</i>
4:4	5000
5:14	<i>Multitude of men and women</i>
6:1	<i>Multiplying every day</i>
6:7	<i>Multiplying greatly</i>
9:31	<i>Churches are growing</i>
16:5	<i>Increasing every day</i>
21:20	<i>Thousands of Jews added to the church</i>

Say: “As we look at the book of Acts chronologically, we can see some common themes about how CPM took place. “Write these on the whiteboard as you explain them briefly (leave room at the top to write another line later):

Great power	2:1-4
Great grace	4:33
Great fear	5:5-17
Great persecution	8:1
Great joy	8:8
Great growth of the church	

Ask: “What happened when the persecution broke out and the believers were scattered?” (The church spread out across the region and continued to grow and multiply. Write “GREAT RESULTS” above the list. We can see these same things in our ministries: great power, grace, fear, persecution, joy, growth and RESULTS!)

Say: “Until we have records of the work, we won’t know how the work is going.”

Have them break into groups of six or seven people. Give them five minutes to read these passages (write the references on the whiteboard): Luke 10:17, Acts 14:23-27, and Acts 15:3-4.

Say: “Discuss what you observe about reporting and accountability in these passages.” Have the groups report by calling out answers for each passage. Write the answers on the whiteboard. (Sent out, reporting, joy, accountability)

Say: “So, when we do ministry it is important that we do reporting.

“Let’s look at an example of reporting. (Hang the poster with the T4T Group chart on the whiteboard.) This is an example that one organization in India uses. They have a BIG goal – to see 50,000 house churches planted by 2025! They are using T4T groups to move in this direction, and they set yearly goals to keep them on track. (Point to the section with “Date” written above the four columns.) They do four different training sessions. The first T4T session is two days. The first follow up session is one day. The second follow up is two days and includes leadership training and discipleship. The third follow up is one day. (Go through the chart and briefly explain each one. Give examples for *Number people attended – 18; Number of people shared (since last meeting) – 15; Number people who heard – 75; Number people accepted Christ – 20; How many believer groups – 2; How many people baptized – 5; How many house churches established – 1*) In this organization they say that a “believers’ group” can become a “house church” after four or five people are baptized.”

Hand out copies of the “Tree of Life” reporting form. Say: “This is another example of how accountability reporting is being done in South Asia.” If you have time, have them get into their house church groups and look at the form. Ask: “Is this something you could use?” Give them five to ten minutes to discuss. Then call the group back together.

Ask: “Do you have any questions?”

Summary (5 minutes):

Say: “Reporting can help you learn where your weaknesses are and where your strengths are. We can learn from the great things that are happening so we can apply the “best practices” they are using. For example, in one T4T training there were six people who attended and the number of people who heard was 300. The SC asked, “Did six people share with 50 each?” He found out, no, they had trained *others* to share, so there were generations. He adjusted the reporting to fit this and he learned how to better do “222” with his groups.

“You can always adjust your reporting as you learn. You can also learn best practices to improve what you are doing.”

Sticky Issues: How to not get tripped up by current obstacles
BPI 8-4
(45 minutes)

Subject & Goal:

In this session participants will identify some of the obstacles that they foresee as they begin to implement their 5 Part CPM Plans. They will identify possible solutions for overcoming these obstacles.

Materials Needed:

- Poster paper and markers

Trainer's Preparation (this should be done before the session):

Read through this lesson to be familiar with the grouping logistics and how you want to do that.

Check Entry Levels (10 minutes):

Divide participants into groups of three to six people. Pass out poster paper and markers. Give the groups five minutes to write down common problems or obstacles they are facing in their work or problems that they foresee as they try to implement a CPM plan.

Have each group share. Circle topics that come up in several groups.

Main Session (30 minutes):

Have participants get back into their small groups. Starting with the most common problems, have them discuss possible solutions to overcoming these obstacles. The facilitator may need to guide this by calling out a topic and then calling out a new topic after about five minutes.

Use the last 20 minutes to discuss solutions in the larger group.

Summary (5 minutes):

After needs and obstacles are address, allow time to pray for these needs and wisdom to overcome these obstacles.

Pauline Model (0 to 1 and Beyond)

BPI 8-5

(1 hour)

Subject & Goal:

In this session participants will examine one passage in Acts in which the Apostle Paul entered new areas. This session will help them see how quickly new work can go from no believers to a group to a church. They will also evaluate their own work to see what the next step is to advance their strategy.

Materials Needed:

- Whiteboard and markers

Trainer's Preparation (this should be done before the session):

Read through the lesson and the Acts passages so that you are familiar with them.

Ask one participant if you can use his CPM Plan to evaluate with the group. You'll need to look over his CPM plan in advance. You will model how to work through a CPM plan with this person for the group.

Check Entry Levels (10 minutes):

Say: "Yesterday we studied the Person of Peace. When is it important to look for people of peace?"

"Many pastors in India will say that their ministry is 'very good,' but they aren't starting new churches or baptizing people. What is 'very good?' Some people are busy doing nothing. How do we know we are making progress for the Kingdom?"

"What are the 5 parts of a CPM Plan? Write them on the board (leave enough space between each or write them as column headers so that information can be added during the reporting time). Emphasize again that each part must be reproducing."

Main Session (45 minutes):

Say: "Let's look at Paul's ministry and see the progress he made. What did that progress look like? Did he have the 5 Parts of a CPM Plan in his work, or was he just 'very busy?' Then we'll evaluate the ministry of one of the people here based on the 5 Parts of a CPM Plan.

"Get into groups of three or four people. Take 20 minutes to read Acts 14:1-23 and 16:1-5. Discuss Paul's pattern and see if you can identify each of the 5 Parts of a CPM plan."

When the groups come back together, ask a scribe to come up. Lead the discussion by asking them to identify Paul's 5 Part CPM Plan. Write the Scripture references.

<i>Reproducing Entry Strategy:</i>	14:1	shared in synagogues
	14:3	shared boldly and preformed signs and miracles
	14:10	healed a man
<i>Reproducing Gospel Presentation:</i>	14:1	spoke so that people could believe
	14:15-17	proclaimed God's plan
	14:21	preached the Gospel
<i>Reproducing Discipleship:</i>	14:3	Paul didn't just strengthen the believers with words but modeled behavior that was God-honoring,
	14:19-22	thus teaching by example
<i>Reproducing Church Formation:</i>	14:23	

Reproducing Leader Multiplication: all the Paul worked in teams so that people were
“they” constantly being trained
references
16:1-5 saw a faithful disciple and brought him along to
train and multiply leadership

Now lead the group discussion with the following questions:

1. “When Paul went into new areas, how did he get from 0 to 1?”
2. “After he had one or more believers, what did he do?”
3. “What did he do to help with church formation?”
4. “Do you have any idea how long this took? (according to SS’s power point: three-four months, we just want emphasize that it wasn’t many years)”

If you have time, walk through your volunteer’s CPM Plan and evaluate if he has the 5 Parts in it. Let the group help with this evaluation.

Summary (5 minutes):

Ask: “Based on the Pauline model, it is possible to go into new areas and quickly go from no believers to one believer to a group to a church that is capable of making disciples?”

“Where are you in your ministry? Are you at zero? What do you need to do?”

“Are you to the point of having one or more groups? How can you help move them towards church formation?”

“Do you have people like Timothy to come along side you so you can multiply yourself and leaders?”

“Is there anything you need to stop doing so you can see this happen?”

Stopping a CPM / Things to Stop Doing

BPI 8-6

(45 minutes)

Subject & Goal:

This session is actually two mini-sessions. In the first mini-session participants will learn to identify dangers to watch for as things start multiplying and as they are getting to and sustaining CPMs. In the second mini-session participants will be challenged to look at things in their ministries that they need to *stop* doing as they begin implementing their 5 Part CPM Plans.

Materials Needed:

- Poster paper and markers for groups
- Whiteboard and markers

Trainer's Preparation (this should be done before the session):

Write down the obstacles to CPM (this is in Bruce Carlton's *Acts 29* book, pg 243) on poster paper:

- Extra requirements for being recognized as a "church" are imposed on new believers.
- Becoming a Christian results in a believer's loss of valued cultural identity.
- New churches cannot overcome pre-existing Christian patterns.
- Trying to contain a church-planting movement within a single denomination stifles growth.
- Planting churches that cannot reproduce indigenously stunts growth.
- Money leading to subsidies creates dependency.
- Churches require leaders to have qualifications that go beyond those that the Bible requires for leaders.

Check Entry Levels (5 minutes):

Review the 10 universal elements of CPMs (see the MAWL lesson [BPI 5-6] if you do not know the hand motions).

Main Session (35 minutes):

Say: "All this week, we have been talking about how to get to CPM, but we don't want to do something that would stop it. Get into groups and take 10 minutes to and write all the obstacles that you can think of that would hinder a CPM."

Have groups report. Ask someone to be a scribe and make a list on the board of obstacles. Bring out chart of obstacles. Briefly go over these.

Say: "These are the things you listed – they are man-made things. If you see these man-made obstacles in your work, you can take them out."

"If your schedule is too full, you are too busy and you are not sharing, you can change that (transitional sentence).

"Now we want to get into groups of four to six people. Spend the rest of this session sharing things that you might be doing that would stop a CPM and how you can stop doing these things. Then think back to the session on high value activities. Are there good things that you are doing that might keep you from implementing your 5 Part CPM plan? What things do you need to stop doing so you can do the right things or the *best* things?"

"After each person in your group has shared, pray as a group. Ask God to help you stop doing the things that you know you need to stop."

Summary (5 minutes):

Say: “As we try to facilitate CPMs there are many things we can do, but remember this is a Holy Spirit controlled process. If we are doing the right things, from time to time we need to evaluate our work to see if there are things that we need to stop doing – either they are not the best things or they are things that would slow or stop a CPM.”

CPM Plan Workshop 3
BPI 8-7
(1hour)

Subject & Goal:

In this session participants will work on the leadership multiplication section of their 5 Part CPM Plans.

Materials Needed:

- Whiteboard or poster paper and markers
- Blank copies of CPM plans for those who need more

Trainer's Preparation (this should be done before the session begins):

Write on whiteboard or poster paper (the red will be the template they use and the black is your example):

Endvision:

	Leadership Multiplication								
	Train		Trainers						(T4T)
	Focus on "doers"								
3 Month Goals:	MAWL	and	train	9	disciples	to	become	trainers	
	Model meeting with new believers in XYZ churches								
6 Month Goals:	Teach new believers how to gather by modeling a discipleship lesson								

Prayer:

Inside –
Outside –

Resources / Partners:

Check Entry Levels (10 minutes):

Ask participants to take out a piece of paper. Have them make a list of existing believers in their areas. Have them circle every person who would be open to being trained in the first four parts of their CPM Plan.

Then have them make a list of new believers. Say: "You could train these new believers in the first four parts of your CPM Plan or you could help an existing leader take responsibility for training them by teaching him and allowing him to teach. You might even want to use MAWL to do this."

Main Session (45 minutes):

Use the remaining time to work on the leadership multiplication portion of your CPM Plan.

Summary (5 minutes):

Take the last five minutes to have them get into groups of four and pray for one another.

Debrief of Day 8
(15 minutes)

Have participants get into groups of four and discuss things they learned today or things that challenged them. Get back into larger group, ask if anyone wants to share something they learned or that challenged them.

Review SC Role

Start snapping your finger and ask what this means.

Homework:

Finish up 5 Part CPM Plans to share in IoI groups tomorrow.

HC Bible Passage for Day 9:

Matthew 6:9-13

Debrief House Worship

BPI 9-1

(1 hour)

Subject & Goal:

In this session participants will process through their house church practice as well as hold the overseers accountable for their leadership roles.

Materials Needed:

- none

Trainer's Preparation (some of this will need to be done before the training):

Read through the lesson plan and familiarize yourself with the debriefing questions.

Check Entry Levels (5 minutes):

Have the house church overseers stand. Ask them, "As leaders, did you feel a sense of responsibility for your house church?" We've just been modeling house church during this training, but you overseers have had a big responsibility for the group you oversaw this week. So now we want to hold you accountable to the group."

Main Session (50 minutes):

Have all the house churches' elders/pastors/overseers sit in chairs at the front of the room.

Say: "All of us are responsible to God. He will give us little lambs to take care of. He asks us to nurture them and take care of them and bring them up in the Lord. We've asked these leaders to come up here now to remind us *all* of the responsibilities we each have as leaders. God appoints leaders to serve His people."

Ask the following questions, allowing each person to answer before going to the next question:

1. "Did your house church meet daily for Bible study and worship? Did you study the assigned passages? Did you study using the participative Bible study method modeled?"
2. "What are some of the things your church did to fulfill the five purposes of church this week?"
3. "Did your house church take up offerings this week? How much was collected and how will it be used?"
4. "Did the other leaders in your house church fulfill their roles? Was it helpful to have deacons assigned to a specific purpose of the church (i.e. deacon of worship, evangelism, fellowship etc)?"

Thank them and have them sit down.

Ask the large group the following questions one at a time allowing everyone to answer before asking the next question:

1. "How many of you had never practiced house church before (this was your first time)? Was this difficult at first? How do you feel about it now?"
2. "How many of you have practiced house church before, but this is the first time you have actually organized, chosen leaders, and taken up offerings? Did that change your house church experience? How?"
3. "What was something you learned through practicing house church this week?"
4. "What is something that you will take back to your church?"
5. "What is something you will do differently as you start new churches?"

Summary (5 minutes):

Ask: “Do you feel like you can go home and put these principles into practice? Let’s do it!”

Close in prayer.

Iron on Iron
BPI 9-2
(3 ½ hours)

Subject & Goal:

In this session participants will share their 5 Part CPM Plans with their supervisor or one of the trainers and get feedback. They will also have the opportunity to do peer “Iron on Irons.”

Materials Needed:

- Poster paper and markers

Trainer’s Preparation (some of this will need to be done before the training):

Assign each participant to a trainer for the “CPM Plan Iron on Iron”.

Prepare a chart on poster paper with the trainers and participants schedule for CPM Plan IoI. For example:

	Time slot (10:15 – 11:30)	Time slot	Time slot	Time slot
Supervisor/Trainer #1	Jack SC	Sarah SC	John & Jane SC	Peer IoI
Supervisor/Trainer #2	Alan SC	Local SC	Local SC	Peer IoI
Supervisor/Trainer #3	Local SC team	-----→	-----→	-----→
Supervisor/Trainer #4	Local SC team	-----→	-----→	-----→
Supervisor/Trainer #5	Work on CPM Plan	Joe SC	Mary SC	Peer IoI

Write the “Iron on Iron” instructions on several pieces of poster paper to hang in various spots around the room. Have this translated and written on poster paper in other languages present.

Check Entry Levels (5 minutes):

Ask: “Who here has participated in an ‘Iron on Iron’ session before? What does ‘Iron on Iron’ mean?” Read Proverbs 27:17 – *“Iron sharpens iron, so a man sharpens the face of his friend.”*

Say: “‘Iron on Iron’ is an interactive learning process in which four or five Strategy Coordinators openly share their CPM plans and their successes and failures with the aim of giving and receiving constructive feedback for purposes of enhancing vision fulfillment.”

Point out the posters hanging around the room with the “Iron on Iron” instructions.

Main Session (3 ½ hours):

Make sure each participant knows when they are meeting with a trainer.

Remind them to meet with other participants in the other time slots and do “iron on iron” with them.

Summary (5 minutes):

Close in prayer.

Debrief BPI and Evaluation

BPI 9-3

(1 hour)

Subject & Goal:

In this session participants will be challenged to go out and WORK their CPM Plans! They will also have an opportunity to evaluate the BPI training.

Materials Needed:

- Certificate for each participant
- SC Man poster from earlier in the week

Trainer's Preparation (some of this will need to be done before the training):

Read through the lesson plan and familiarize yourself with the debriefing questions.

Prepare certificates for each participant – be sure to get the correct spelling of their names. Have the trainers sign the certificates.

Hang the SC Man poster on the whiteboard before the session.

Check Entry Levels (5 minutes):

Say: “Thank you for all the hard work you have put in over the past eight days. You have worked long hours and learned much.

“At this time we want to recognize you for the time you have put into this training and also the work that God is going to do in and through you. Point to the SC Man poster and say, Because this is you!”

Review SC Role briefly.

Ask: “Why do we do all these things?” Snap fingers and say, “because of those who are dying and need to know Jesus.”

Main Session (30 minutes):

Say: “Let me give you one final challenge from scripture. Read James 1:22-25 in all languages present.

“This morning we all did the same thing – we looked in the mirror after we woke up. We noticed what we needed to do to get ready for the day. Hopefully we have done those things!

“James is talking about the person who sees those things but never does anything about it.

“Right now *I’m* talking about the things we’ve heard here in BPI. Maybe you heard some things and you are still thinking about whether they are right or wrong. I’m not talking about those things. I’m talking about the things that have pierced your heart and now you are saying, “I’m going to go back and change my ministry.” If that is what is on your heart, *then go and do it*. Don’t cheat yourself out of the blessing by going back and not doing those things. *Go back and Do it! This is the one challenge I have for you. Go DO it.*

“Now, we want to acknowledge all of your hard work. We are so proud to give you your certificates for this BPI training.”

Call each participant to the front and present their certificates to them.

Thank each of the trainers for their work. Thank the translators.

Summary (5 minutes):

Say: “We want to keep hearing how God is blessing your ministry. If this BPI blessed you in your ministry then we feel like we share in that blessing.”

Have everyone stand and close in prayer.

Case Studies BPI

Case Study 1: V- People

Jan 2007

The SC arrived in country Feb 03. Work started in the D-District in Sept. 03 from where the work has expanded. This is not an outside case study, but the SC's observations and analysis.

A few V are wealthy land owners, but most are subsistence-level day workers. Some break rocks into gravel, some are seasonal farm helpers, fishermen, or have simple trades like tailor or repair men.

The Annual Report is as follows (HG = House Group. Most of these are not HC = House Church, as they do not regularly practice baptism and take the Lord's Supper. More on this later)

2003: 2 HG
2004: 24 HG (22 new)
2005: 40 HG (16 new)
2006: 80 HG (40 new)

Upon arrival, I knew I wanted to work with at least 2 national partners. Having learned T4T within the first month of arrival that gave me a simple plan to start with. By June 03 I found my 2 national partners, Kale & John. They have functioned as Catalytic T4T Trainers. They find new churches in the V areas who want to grow and will allow empowerment of each new House Group to become an independent House Church. Then they teach T4T and follow-up for at least 6 months.

In the beginning, I taught T4T in Kale's house church and two other areas (across the state border) where Kale had contacts. We have not followed up more than 5 visits with them. Then we moved into the D-District (9/03) where a high percentage of V live. The research Unreached Peoples of the country listed several mission organizations working with the V, but we could not confirm this. We did learn that no one was targeting people groups, but just districts. This is true throughout the state with indigenous mission organization.

In short we start new T4T (classic East Asia format) classes in areas with high V populations. We follow-up faithfully with the three-part meetings every two weeks for at least six months. We are presently still following-up one church for 2 years. The present plan is to launch their independence at the 6 month marker. Some have continued longer, not because of their unfaithfulness, but because of their growth into the next generation. You might say it is the Watch phase of MAWL. We are there to answer the questions and problems of the 1st generation of HG leaders, who assist the 2nd gen.

We made a "mistake" by going to one mainline denomination church where the pastor was very evangelistic and wanted to see growth. There are presently 9 HG from there, but they are not allowed to do their own baptisms or take the Lord's Supper. Although this will not lead us to a CPM, at least such a "mistake" has added to the kingdom.

We have since been more selective about the churches we work with.

In November 2003 we gathered 5 national CPers from five GCC organizations, i.e. 25 in all. We asked their top leadership to send us five CPers as an "experiment" who would return bi-weekly for at least three months. They all sent their representatives, but not those who committed to returning. The leader of one (largest indigenous mission org in country) said, "Our usual relationship

with foreigners is receiving prayer and financial support for our strategies, not the other way around.” Another (2nd largest) sent the wrong people; those veterans of the field now in upper management positions, sort of like our SAs. Statistically it was a big flop, but we put ourselves on the chart. One other organization was the only one to work with us. Since bearing fruit, we now work with two others, and are in talks again with another. The best pastor/CPers we work with today are independents, but this was not without many “war stories” along the way.

The introduction of the *5 Parts of a CPM Plan* have been instrumental in thinking through our strategy. Our *Entry strategy* is going to the lost we already know. So there is no cold turkey evangelism, which is Biblical, but difficult to continually motivate. Personal testimony was the main source of *Gospel Presentation* along with praying for the listener. Asking for a decision was left up to the presenter. The goal was to get them into a disciplining relationship through a HG to hear more testimonies and be prayed for. Prayer under laid all our plans.

During this time the basics of our faith were taught and discussed. Much experimentation has been used for this *Early Discipleship* stage to find effectiveness. We use M4M (Models for Ministry), and New Tribes picture flip charts.

Storying format was introduced with much enthusiasm and is still used today. Stories are formed around teaching points. Some prefer pictures others do not. But trainings are not limited to storying.

Inductive Bible study techniques are used mainly with the epistles, while storying is used more for narratives and parables. One key has been text specific questions for deeper understandings and applications.

Many would slowly throw their idols out as proof of their new faith. But not many were being baptized. Most came to the HG without having made a decision to follow Christ, and we just didn’t ask them enough.

To remedy this we introduced C2C (Creation to Christ) for all believers to know. Now it is part of our T4T training and used along with our testimony. Now the Early Discipleship is teaching from C2C in 6 detailed stages. Then asked to decide to follow the risen Savior and be baptized. The 7th week (stage) we tell of the Prodigal Son and ask again. The 8th week we tell NT baptism stories and ask again. After this we use M4M early discipleship themes for several more weeks.

At present almost every HG has a cassette player and the NT on tape. These are loaned out on a weekly basis. We buy them, you repair them; is the rule. Regrettably some are not being repaired. Everyone who attends a HG gets a Bible if they want.

Church Formation has continued to be in houses, sizing from 5-20.

Tithing has been unfortunately almost non-existent. “If we ask for money, they will think it all a sham.” We hope that as more decisions and baptisms are made, freedom to introduce tithing principles is also made.

For *Long-Term Discipleship* we teach through Acts and CPM themes, both of which are in M4M, but we use a storying format with Acts. TrT (Training for Rural Trainers) has been introduced in two districts (also storying format). Some BPI themes are introduced such as a variation of Handy Guide to Healthy Churches (not storying format).

Leadership Workshops are held every three months, Jan, April/May, Aug/Sept, Nov. Until now they have only been 1 day workshops, without children or distraction. We define a leader as someone who leads a HG. If they don’t, they are not invited. I have led them all with Kale, John and a few pastors assisting. I hope to reverse this with them leading it and me assisting. We had a District Team Leaders Conference Nov 06. They were pastors of most churches where we started T4T. Then they invited 2-3 of their most productive members, regardless if they were literate. It was

a beginning but overall a flop, with some being called away, and my expectations not so well defined.

We have also now separated the Leadership Workshop into two because of travel distance. None of them liked that either as the venues were smaller and dirtier than previously used for the full group. I believe they also like being part of something big and enjoy the interactive small groups from different areas. Networking is a good thing but becoming unaffordable as I pay transport.

The content has been mostly CPM multiplication themes. Another region said the main culprit of unsustainable CPM was lack of trained pastors. So I will be adding a pastoral track of leadership development parallel to the present leadership multiplication. The problem will be time, we need more time for training. I don't know how to do it with 50% moms with small children. Overnights are not culturally appropriate and expensive.

About a dozen bicycles have been given to the churches or HG leaders (depending on circumstances). Although almost all HG have been started from known unbelievers in their circle of influence, some of them are in the next village as aunties or co-workers live there. As most HGs are in the evening and 50% are women leaders, a bicycle is safer than walking in the pitch dark. Some of the churches loan them out nightly to HG leaders.

In Jan 06 we took our first short-term team. It was two teams of five, for ten days to do medical work. We took them out to our villages where we have HGs and they hosted us. I am sure they have reported hundreds of decision, but our main interest lies in how many are added to the HG network. We don't have a number but my guess would be at least 40 new people coming. Many more have come to HG members for prayer or to talk. It has been a huge benefit giving credibility to the hosting HG and their leader. They will be coming again Jan 07.

General Observations Contributing to Growth

1. Good relationships of trust between Kale and John with those they train.
2. Consistent follow-up has been key to holding them accountable and showing them we care.
3. Three parts to each follow-up meeting has proven effective in encouraging, equipping, empowering, and building confidence.
4. An attitude of continually learning and experimentation has kept us on the cutting edge, spiraling upwards, not downwards.
5. One pastor has started two new T4T, one not in his normal area of influence.
6. Working mainly with nationals is effective and efficient. Working with pastors who empower others to function as pastors is essential.
7. Except for the one mainline church, all do believers baptism by immersion as normal practice.
8. A good relationship with GCCs has kept us out of many hot coals.
9. Having the NT on tape has been a blessing.
10. Good training for the SCs and passing it on works.
11. Poverty seems to make them open; and multiplying themselves and HGs give them purpose.
12. Short-term medical team added numbers and gave credibility

General Observations – Challenges Threatening Growth

1. Very few baptisms; steps have been taken, but waiting for results

2. Most pastors take good care of their flock, but don't envision new T4Ts further out.
3. New creative ways must be found to do more leadership training for sustainable CPMs.
4. If 2nd generation HG leaders (all of whom are new believers) are not trained well and often, they won't be able to lead, multiple, or even sustain what they have started.
5. Poverty keeps them from tithing, and multiplying out any distance.

As the work has progressed not everything turns out as we expected or hoped for. But I can say I am comfortable with the process as it unfolds. Now keeping an eye on the goal, we press on to His higher calling of finishing the task and being Christ like.

Case Study 2: An Emerging Network

An Emerging Network

A common thread among leaders was their participation in the Government recognized church and dissatisfaction with its inability to reach the younger generation.

From April 28 - May 1, 2006 an on-site assessment of emerging CPM activity was undertaken in one of Asia's smaller cities¹. While a few of the house churches are in outlying districts, this work is primarily within the city's urban districts. Eighteen informants were interviewed, ranging in age from 23 to 52. Most were in their thirties. Only three had been believers for more than 5 years and half had been believers for three years or less. All but one was currently leading a house church group.

Overview of the Network Origin and Growth

This emerging CPM traces its origins to a house church started by a couple who came to faith in the mid 90s. While attending the local Government recognized church they started a meeting in their home to address deeper spiritual concerns that weren't being met. In 2001 a Trailblazer came to the city and began nurturing their spiritual growth and promoting evangelism, particularly among young adults. They started two more house groups but struggled to keep the three groups going. They baptized as many as 100-120 people a year during that time with the main group growing to 40-50 people. The size of the group drew the attention of police but due to their continued involvement with the Government recognized church they were able to avoid trouble. This experience reinforced a growing conviction that the church in Asia needed to be small group oriented².

The Strategy Coordinator arrived in the fall of 2003, was introduced to key leaders by the Trailblazer and immediately began casting vision for rapid multiplication of small groups. Six core leaders were identified and T4T training began³. At that point there was only one house church. By the end of the first quarter of 2004 there were five groups. During 2004 further T4T training was provided and by the end of 2004 there were nine house churches. During 2005 an assessment by an outside trainer helped them identify issues they were struggling with and the kinds of training they needed⁴. By the end of 2005 the number of groups had multiplied from 9 to 42, but providing sufficient training for so many new leaders was proving difficult.

Since January of 2006 they have brought in outside trainers three times to address their expanding training needs. They have gone through several transitions from using a pure T4T approach to experimenting with Models for Ministry. Recently they have returned to a T4T approach. They've experimented with different approaches for delivering "just in time" training to their group leaders. In the SC's words, "we feel like we've started over three times." At the time of this assessment the six core leaders were beginning to implement a modified leadership structure in response to training needs resulting from their rapid growth. After one bad experience with an outside trainer from another organization, the core leaders determined to accept training only from people approved by the strategy coordinator.

The Strategy Coordinator meets weekly with the six core leaders, focusing on a variety of issues including: bible study, problem solving, long-range strategy planning and training needs⁵. Each of the six core leaders is responsible for one stream or *thread* of groups⁶. He meets weekly with the six second-level group leaders (*shepherds*) under him to train, encourage and support⁷. Those leaders in turn meet weekly with the group leaders in their streams, passing along the training

they have received and shepherding these group leaders, many of whom are new believers. With this model, in addition to the house church he or she leads, each shepherd has one up-line meeting each week (with the person shepherding him or her) and one down-line meeting each week (with the one-six group leaders he or she is shepherding). Training provided to level-one leaders is passed down the line to level-two and so forth. A few of the groups have seen fourth generation reproduction, some of it coming in just the last few weeks.

The assessment team observed that the group leaders have a good grasp of the church planting component and are intentionally identifying, training and sending out leaders to start new groups. Evangelism is being done widely by all group members. Baptism by immersion is practiced with most people being baptized within a matter of weeks after coming to faith. They are clear that the Lord's Supper follows baptism and in the first-level groups—led by the six core leaders—they are observing the Lord's Supper. They are weaker in the area of discipleship. Core leadership recognizes this weakness and is struggling to address it. They are aware that some new believers are not being incorporated into house groups and are being lost to the movement.

General Observations – Factors Contributing to Growth

Vision is owned by leadership throughout the movement. A common thread among leaders was their participation in the Government recognized church and dissatisfaction with its inability to reach the younger generation. That fed their desire to see the whole city reached. Leaders at various levels articulated a vision for sharing the gospel with every person in their city within the next three years, breaking that task down into yearly, weekly and daily goals, and holding people within the groups accountable to the task.

They are utilizing a simple, reproducible model of evangelism as a key part of their CPM plan. Key leaders latched onto the 3-minute testimony and learned to effectively “draw the net.” They also are quick to invite new contacts—believers and non-believers—to participate in outreach activities where they evangelize and baptize. After baptism, new believers are quickly included in shared leadership of the weekly meetings.

Timing was a significant factor in several stages. Key people came together at a time when the founding group was started. The Trailblazer arrived at a time when this group was struggling to reach out and grow. The Strategy Coordinator arrived at a time when the group was primed for a larger vision of multiplication. Appropriate training was provided in the early stages of development. Additional assessment and training has been provided at critical junctures of their growth.

They are willing to quickly include new believers in leadership. A few of the informants measured their time as believers in months rather than years, yet not only were they leading groups, in some cases they were shepherding other group leaders under them. While this creates some stresses—notably related to lack of experience in dealing with crisis issues—they voiced a concept that maturity in Christ comes through living out your faith. While the movement is experiencing growth pains as new believers quickly move into leadership, there is excitement and passion among these new believers that continually energizes the movement.

General Observations – Challenges Threatening Continued Growth

Leadership training appears to be the biggest challenge. In some streams training is flowing down to the lowest level of leaders but in other streams training does not seem to be moving down the line as well. Leadership needs to assess the situation with each stream to insure that adequate training is provided to group leaders, particularly the newest leaders. The linear concept of training flowing down may be problematic. If targeted training is provided for different levels of leadership some of the needs might be met in a more timely way. Long term sustenance of this movement may depend on finding a way to develop local trainers who can continually address expanding leadership training needs.

Related to leadership training is an apparent weakness in self-feeding and reliance on scripture among the newer believers. Overdependence on leadership to solve problems creates stresses at multiple levels of the work. They are providing Life Application Study Bibles for leaders and are beginning to introduce the inductive bible study method but it is too early to tell if this will adequately address these concerns.

Relationship with the Government recognized church is an ongoing concern. Government recognized church leaders who initially opposed house church activity are now affirming participation in house groups and welcoming house church believers to take communion at the Government recognized church. While the more established groups are observing the Lord's Supper in their house groups, many of the new groups are taking the Lord's Supper at the Government recognized church. Dependence on the Government recognized church for this ordinance opens these new house churches to influences that could disrupt their vision of multiplication.

Transferable Concepts from this Assessment

You can find and activate dormant resources. The original group was a resource the SC catalyzed to get to where they are today.

A big vision can be simply understood. Whole city = 750,000 people = 250,000 people evangelized every year for three years = 5,000 people evangelized every week = every person sharing with x number of people every day.

A simple evangelistic model can be widely implemented. Changed lives + a simple 3-minute testimony + inviting a response = a large harvest. A simple plan.

God's timing is the key to an emerging movement. Things were in place so that core leadership could meet the SC, trust the SC and immediately embrace the SC's vision for multiplication.

Notes:

¹ Smaller city refers to a city with a residential population less than 1 million.

² One key leader of this group continues to serve as a high ranking official within the local Government recognized church.

³ The T4T training was provided by company personnel brought in from another part of the region.

⁴ The assessment interviews were conducting during a four-day Mid-level Training event.

⁵ Two of these six core leaders are viewed by the SC as local strategy coordinators.

⁶ The term most often heard in the interviews was "thread"

⁷ The six core leaders are all male but the network overall has slightly more female than male believers. The term "shepherd" was heard frequently and seems to include both pastoring and training. Six people is considered the maximum number that one person can adequately shepherd.

Study 3: Three Emerging Streams

The government and indigenous cults are threats to the church here, but self of Romans 6:6, is the greatest threat.

From March 28-April 1, 2006 an on-site assessment of emerging CPM activity was undertaken in an area of Asia with a strong, pre-1949 history of Presbyterian work. Three distinct streams of CP activity were explored: two in rural areas and one in an urban setting. The strategy coordinator initiated work in this area three years ago. Vision casting and T4T training has contributed to the emergence of church planting activity among each of these three networks.

Stream One – An Urban Network Starting a Few Churches

Twelve informants from an urban stream were interviewed. Only one had been a believer for less than 10 years. Most joined house church groups in the mid 1990s. The network leader, a man in his 50s, came to faith during college and moved to the area to do business before giving up his career to pursue full-time ministry. His efforts unified a group of independent meeting places into a network that today encompasses more than a hundred groups. T4T training by the SC contributed to the planting of 14 new churches in 2003, 17 in 2004 and 25 in 2005. The SC also has influenced the network to embrace baptism by immersion¹. This network is doing consistent evangelism and starting new groups as needed to accommodate new believers.

The assessment team observed that top leadership has a strong vision for evangelizing the city, but that vision has not filtered down to many of the co-workers. They are using T4T materials and view T4T as a helpful resource for training people to share the gospel. They agree that any new believer can share his or her faith, but disagree with the concept that anyone can lead a new group. In their leadership concept it takes about three years for leaders to mature. They have a shortage of leaders for the groups they are currently starting and it appears that leadership development may be a bottleneck to further growth.

Stream Two – A Rural Network of Churches Planting Churches

Four informants from a rural stream were interviewed. The network leader, a 61 year old farmer, came to faith 20 years ago through the influence of his wife. Four years ago this network was a single house church in a rural village². Three years ago the SC began T4T training with this rural house church. They added two new groups in 2003, three new groups in 2004, four new groups in 2005, and report seven new groups already planted through the first quarter of 2006. Currently they baptize either by sprinkling or immersion³ but they noted that a baptistery is being constructed in a village church and they anticipate using this facility to immerse.

The assessment team observed that this group is emphasizing shared leadership and is willing to let new believers lead. They are positive about T4T and intentional about evangelism and church planting. They did not articulate a large vision but they did convey an openness to learn and a dependence on the SC for training and encouragement. In addition to T4T training the SC is providing they are receiving training from at least two other outside sources.

Stream Three – A Rural Awakening

Stream three is an emerging rural network that traces its birth to events in the spring of 2003. Seven people were interviewed. Four of the seven had been believers for five years or less. The network leader is a 44 year old man who came to faith in 2001 in the State Church. He continued to be loosely involved in that church—though expressing clear dissatisfaction with his experience

there—until the spring of 2003 when State churches were ordered closed to check the spread of an acute respiratory virus. He joined the one house church in the area at about the same time that the SC began T4T training with this house group. By the end of 2003 they had started 3 new churches. They added 9 new churches during 2004 and another 9 new churches during 2005. Over one hundred people were baptized by the SC in the summer of 2004. The 21 current groups number around 250 believers. New believers are being baptized solely by immersion, but they continue to depend on outsiders to baptize.

The assessment team observed that this network is also receiving training from at least two other outside groups and that some of the teachings are incompatible with CPM concepts. The SC is candid in admitting that he cannot meet all of their training needs and encourages them to evaluate outside training in light of his CPM teaching. They are using T4T to train and their people are passing this T4T training along to others. Groups are consistently multiplying within six months to one year. Offerings are being used to fund training for group leaders and to fund outreach to new areas.

General Observations from the Three Streams – Factors Contributing to Growth

There is a clear sense of trust between the Strategy Coordinator and network leaders in all three streams that gives the SC significant influence with each network. The Presbyterian history of the State churches in this area promotes a conservative, reformed theology but baptism by sprinkling is the common pattern. The SC is intentionally moving these networks toward the biblical practice of baptism by immersion, but they are not all solidly there yet.

All three streams are doing abundant evangelism with a strong emphasis on personal evangelism. Multiple levels of leadership are in place to provide encouragement to emerging leaders. Flexibility to include newer believers in leadership may be a key to faster multiplication in the two rural streams than in the more established urban stream.

Teachability appears to be a key factor contributing to growth in all three streams. Informants expressed a hunger for training and a longing to know and serve God better. The SC came on the scene at a time when all three groups were looking for help and he immediately began training among all three streams. While their response to the T4T methodology and their understanding of CPM concepts varies significantly—even among individuals within a given stream—they are putting into practice the things they are learning.

Emphasis on prayer and openness to the supernatural are common to these three streams. Prayer was prominently mentioned in relation to leadership development. Informants from two of the streams specifically mentioned prayer meetings where they focused on praying for people's needs and seeking God's direction in making leadership decisions. Numerous stories of miracles, deliverances, healings and dramatic conversions were shared with the assessment team. Openness to and expectation of God's supernatural activity is normative experience for believers in these networks and appears to be a direct contributing factor to their numerical growth.

None of these streams has been seriously impacted by cult activity although one indigenous cult and Seventh Day Adventists were both mentioned as concerns. Where threats have arisen, prior training has proven sufficient to enable believers to respond appropriately and avoid significant disruption to their networks.

General Observations from the Three Streams – Challenges Threatening Growth

Stream one has a leadership model that discourages new believers from quickly moving into leadership. Stream two voiced a similar model but included at least one capable new believer in leadership at an early stage. The concept that it takes two to three years for new believers to mature before they are capable of leading a new group will definitely slow reproduction.

Some of the informants—all of whom are group leaders—clearly view T4T as an outreach method without articulating any concept of T4T as a reproducible model for training leaders. Yet these same people voiced concern that they need more leaders. Within stream one, several people voiced concern over what they described as excessive *pressure to share* in the T4T material. They are already doing evangelism and don't see the accountability aspect as helpful. The SC needs to continue to work with leaders in these streams to help them understand and implement a reproducible model for training leaders.

Dependence on outside leadership for the ordinances is a concern as it unnecessarily delays baptism and results in infrequent observance of the Lord's Supper. Initially the assessment team inferred that *spiritual authority* was the key issue behind the practice. The SC explained that dependence on outsiders is related more to security than to authority⁴. Explanations aside, dependence on outsiders to lead the ordinances is a point of concern as it inhibits development of healthy churches.

Multiple outside training sources may cloud the vision. When needs are great there is a temptation to accept training from any available sources. Assessing the suitability of training and guiding these streams to find suitable outside sources of training may be critical to sustaining multiplication.

Tradition stands in conflict with biblical practice in some areas. All three streams are moving toward immersion, but sprinkling was still noted by some as more convenient. They seem to agree that immersion is biblical, but reliance on a more convenient mode argues that they do not see baptismal mode as a vital issue.

Notes:

¹ Many of these believers were sprinkled as adults but have been re-baptized by immersion in the last three years.

² Many of the scattered villages have 1,000 or less people and most village residents share the concept that one church per village is enough.

³ Convenience was the reason noted for baptismal mode.

⁴ Local network leaders are hesitant to baptize because this would identify them as high level leaders in the eyes of local government officials. If they bring in someone from outside it appears that none of the local leaders are sufficiently important for local officials to bother with.

Case Study 4: CPM in the City and Among the Villages

Key individuals, having come to faith, make an immediate and dynamic impact on family, friends and business associates by sharing their faith widely and spawning streams of CPM.

From October 23-27, 2006 an on-site assessment of emerging CPM activity was undertaken among one of Asia's larger minority groups. Three distinct streams of CP activity were explored, encompassing churches in rural villages as well as among rural migrants to a major city. Engagement of this people group dates to 1987. The current strategy coordinator has directed the work since 1995. Significant multiplication of new churches emerged during 2002.

Overview of the Streams Assessed

In 2001 a 32 year old chef came to faith in Christ. The trainer who led her to faith modeled sharing her faith several times before the chef caught on and was able to share her own testimony. Once she began to share the chef became an extremely effective evangelist, leading numerous family members and co-workers to faith in Christ. Since that time hundreds of people have come to faith and at least six generations of house church groups have emerged. This stream reported 72 new groups during 2005 and, in spite of a significant refocus on village evangelism during 2006, have reported an additional 37 new groups. Group members are regularly going to villages to do evangelism. Sometimes they use indigenous dance to draw a crowd in order to share the gospel story (*fuyin gùshi*)¹. More often, however, village churches have emerged as the group facilitated medical clinics and led people to faith while they were waiting to see the doctors. About 70% of the believers in this stream are women. The assessment team interviewed 17 individuals from this stream, most of whom trace their faith directly to the influence of the chef. But the stream is not limited to her circles of influence. Two representatives of this stream are single ladies who came to the city looking for work. In both cases a team trainer helped them find employment as housekeepers. Together they are now leading one group in the city and five groups in nearby villages.

The second major stream traces to a 26 year old salesman who came to faith in Christ in October 2005. He first heard the gospel from a younger cousin who had been trained by the trainer mentioned above. This salesman went home and shared with his father and older brother and they both immediately believed. In the twelve months since the salesman came to faith he has personally started six groups. His brother started one group. His brother's girlfriend started one group. A business contact started three groups in a factory. One countryside group grew to 160 believers. The salesman is working to split that group into smaller groups. His stream is currently reporting 25 total groups—five generations—and around 300 believers. He estimates that 60% of the believers are men. All of these groups and believers emerged since October 2005 as he has systematically evangelized business contacts and family members. The assessment team interviewed four representatives from this stream.

A third, new and emerging stream is student-focused. This stream was represented in the interviews by four nineteen year old students, sophomores at an Educational College. One has been a believer for three years, another for one year, and two came to faith during the summer of 2006 through the witness of a Journeyman. These students have been studying T4T and continue to meet off-campus with the Journeyman while leading on campus meetings themselves.

Faith and Practice

The groups consistently described a worship pattern that included singing, dancing, praying and studying the Bible. Leadership tends to be shared and the learning style is participatory. In some cases a storying methodology is used as the primary teaching method. In most cases the groups are

working through materials the team designed, incorporating elements from Models for Ministry in a participatory Bible study format where group members dig out the meaning of the scripture passage. In post-assessment discussions with the team it was noted that most of the interviewees also keep a daily prayer and Bible study log and report to the training group on what the Lord has taught them through their study that week.

One interesting practice from their cultural heritage that has been widely incorporated into their worship and outreach is dancing. In some settings they utilize dancing to draw crowds, and then boldly share the gospel story. Another prominent emphasis is prayer. These believers are praying for and ministering to each other, praying specifically for the lost and seeking God's direction through prayer to determine where and how to minister to individuals and villages.

The groups are practicing the ordinances of baptism—clearly by immersion—and the Lord's Supper. They evidence a strong ethos of evangelism as the responsibility of every believer. Evangelism tends to follow lines of relationship and while effectiveness varies from person to person, several unusually effective evangelists were noted. They receive offerings in their groups and utilize those offerings in ministry and evangelistic endeavors: paying travel expenses for teams to go out to villages, purchasing gifts of fruit to take when visiting village homes, and paying for DVD players and VCD/DVD materials to leave in villages to support ongoing evangelism and discipleship.

General Observations – Factors Contributing to Growth

Much of the team's focus revolves around storying. To facilitate village work they developed a storying set similar to TRT but adapted to the educational needs of their minority. Within the city they use either T4T or storying, whichever is best suited to the educational level of the people. Mentoring and modeling is viewed by the team as an important element in their storying approach and a key factor contributing to growth. The significance of weekly training supported by occasional mid-level training also cannot be overstated.

Another factor contributing to growth is the emergence of key individuals as super-spreaders². The first two streams emerged primarily around two individuals—single young adults—who are using their business and family contacts to rapidly and consistently share the gospel and catalyze new groups. The chef has deeply impacted her home village as well as her friends within the city. Most of the key leaders within her stream came to faith through her and several of them have emerged as effective evangelists and church planters. The salesman has a similar influence in his stream, having catalyzed remarkable growth to five generations of new groups in one year's time. He is now delegating much of the work to others, sending them out to train and baptize.

General Observations – Challenges Threatening Growth

Within villages the minority identity remains strong, but in the city there is little distinction between ethnic minorities and the majority people group. Relationship between the two groups is healthy and one has to be cautious in promoting a minority-centric strategy. Lots of the majority people are coming to faith and many of these individuals are instrumental in pursuing the village-focused minority strategy. While the team continues to work with people who are responsive within the city, they have redirected evangelistic efforts toward rural minority villages where the work is more challenging and the response slower. The net effect of this strategic focus has been a short-term slowdown in growth rates during 2006.

Community Transformation Training is providing skills for local believers to conduct medical clinics in villages as a means of evangelism. The team has seen remarkable results from medical clinics, but some of the villages where they are doing evangelism have come under scrutiny by government officials as part of a widespread investigation of NGO work in their region. While

this has contributed to a short-term slowdown in the work the experience has enabled group members to see more clearly how CTT can provide helpful cover for their evangelistic efforts.

Transferable Concepts

Consistency in materials and training. Keeping the materials and training simple and consistent has kept the model reproducible.

Frequent “bite size” doses of training. Providing more frequent training in digestible doses is facilitating growth.

Clearly articulated vision. UPG evangelism in villages doesn’t happen by accident. Continually articulating a vision for intentional outreach to villages is paying dividends.

Oikos evangelism. Most of the evangelism seems to be following family lines, then classmates, co-workers, village relations, etc.

Boldness in evangelism. This was clearly evidenced in the lives of team members as well as the testimonies of key local leaders. One interviewee noted: “Fear is contagious, but so is boldness.”

Keeping groups small. Groups of 4-5 can more easily meet together multiple times a week, sometimes on very short notice.

Participatory Bible study format. Everyone is using this easily reproducible method and effectively training new believers to employ it.

Notes:

¹ In the context of this assessment *fúyìn gùshi* is similar but not identical to the eight-part Creation to Christ story found in “Sharing Jesus – Lesson 4” of the *Training Rural Trainers* material. The gospel story used by this stream contains five parts: Creation, the Fall, Sacrifice, Jesus’ Life, and the Crucifixion. A major difference with the SJ4 C2C is the fact that the *fúyìn gùshi* is written out in a tract format.

² Super-spreaders are relationally well-connected people who, having come to faith, make an immediate and dynamic impact on family, friends and business associates by sharing their faith widely and spawning new streams of CPM.

Case Study 5: M-People Work

The M-People work started with missionary Dave around the time frame of 1999 – 2000. Dave apparently did many things but the one and only thing that seemed to get some break through was his work with AK (National SC Partner) and a team of church planters under AK. AK found an M-People background believer who was out going and good with people; his name is P. (M-People National Church Planter). They learned CBS (Chronological Bible Storying) as a method of evangelization of M-People living in the village. They developed a creative access platform of selling tea powder, pickle, coconut oil and other local products. They buy in bulk at the big wholesaler in P-city and sell in small little packets to the villages.

This was good for evangelism, and that was all they were told/taught to do with CBS. But they had no idea of how to plant churches, so the work stopped at the story-group level and never progressed. Furthermore, the CBS stories were memorized along with the questions. And methods of developing stories and asking questions was never taught to the story groups, so this also helped to stifle things. This did not lead to self-feeding groups. And one more observation is that no one had the big picture of what an M-People church look like would? No one had an endvision, no goal to work for.

In 2003, I was placed under Robert, and Robert mentioned that he had trained AK in a couple of trainings and remembered him. Robert advised me to contact AK. I contacted AK and he gave me Dave's email address and I emailed Dave. Dave gave his permission for AK to work with me; apparently AK was still receiving money from Dave, even though Dave was off the field. This is a problem that worked in my favor later when Dave quit sending money. AK had to depend on local support instead of foreign, which strengthened him and his work.

AK told me that he did not know how to turn a story group into a church and he also didn't know when to allow members to start planting new churches. P. had some 42 story groups but was stuck there and they did not develop into churches. P. would not develop local leaders either; he followed the traditional Indian pattern. Another issue was Dave's security mindedness was so high that AK and P were afraid to tell the M-People's that they actually went with the purpose of evangelizing the M-People.

In the spring of 2003 I went through Acts 29 training with AK, Robert and Paul taught. Robert opened up our eyes to church planting and this was a major paradigm shift for both AK and me. AK needed time to cut ties with Dave and his money and old patterns. As for me I went and started teaching everyone I could and especially every one that was claiming to reach the M-People.

This lead me to the Campus folks in P-city, they were connected with Baptist Church in Dallas. Baptist Church had a North Indian on staff named M who had an Indian wife from P-city. This is how Baptist Church got the M-People focus. I have trained many pastors who claimed to be reaching M-People through this Baptist Church connection but after training them, I could not find any M-People groups or believers and Campus would not show me their groups. But in 2004 they told me that we had almost 300 M-People believers in P-city from our efforts and trainings with these P-city Pastors through Campus. I reported this on the ASR but dropped them because I never saw the groups up close; I never trained any M-People from these groups and never saw new M-People leaders from these supposed Campus groups.

P. on the other hand finally started trying to raise up local leaders in each of his story groups. The problem was most of the groups would not give up P. as their leader and we lost a lot of these story groups. I had reported some of these groups as churches in 2004 & 2005 on the ASR but most of these story groups were reported as outreach groups and we lost them in 2006. So AK moved P. to P-city from his old area, which was a major move to a new location.

P. supported the fears that I had about Campus; we never found any of the Campus groups or M-People believers. But P. started implementing Acts 29 principles heavily in 2006, raising up local leaders and empowering them, which helped save some of the old groups but most importantly he and his church planting partners started making new groups and they started bringing new young men to training for the leaders. So they all moved to new locations and started new work and left the old problems behind, but not cutting ties with the groups permanently. So we have seen now in the last year: new local leaders emerging, the ideas of multiplication, endvision, church functions, discipleship, leadership training, intentional church planting, and more in the minds of the local leaders at the beginning when they become believers. This has been drilled in with many repeated trainings and teachings.

Also I developed a method of simply attaching hermeneutics to Bible Storying and adding the combination of accountability to apply the Biblical truths in our lives as well as sharing the stories with others. This has turned the groups into more self studying groups moving them to churches faster.

So in short, now they know how to church plant, they have an endvision and a couple of tools to help them become self-studying groups faster; plus out reach is built in to this. Members are sharing more and groups are starting faster with fewer problems.

So Now P. and his guys had about 280 M-People believers at the end of 2006 and new story groups that are functioning as churches faster than before. So in the last few years this turn around has been great. I don't see a CPM but they are reproducing and the reproduction is getting faster. My general rule is training leadership, establishing discipleship chains of leadership through which training moves down to the membership of each group. This is like the backbone of the body. Everything I do is centered on training leaders with in my focus group; slowly things have turned around and keep on improving.

Case Study 6: Multiple Streams in a Responsive City

They have 'shaken hands' with a lot of streams, 'embraced' a more limited number of streams, and are 'deeply influencing' a few.

From May 8 -12, 2006 an on-site assessment of emerging CPM activity was undertaken in one of Asia's major urban centers. Company personnel have been working in this city for over a decade. The assessment touched briefly on a variety of streams of activity, both within the urban center as well as in suburban township areas around the city. Streams include work that is strictly registered, strictly house church, as well as blended work¹. Most of the streams trace their origins to registered church work which tends to heavily influence all house church activity in the area.

Overview of the Streams Assessed

A total of 32 informants representing 16 streams of Church Planting activity were interviewed in 23 interview sessions. Informants from the registered church included a pastor, an elder, a former leader with seminary training and several lay leaders. Other informants included independent cell church leaders and house church leaders along with two local SCs representing national house church networks. The current Strategy Coordinator, who assumed the role in 2005, is encouraging his team to continually pursue new streams of work. He has emerging relationships with a couple of the streams, but most of the streams relate directly to one of two team units who are doing extensive training².

One training unit has been on the field since 2000 and works with a significant number of registered streams. The other unit joined the team in 2004 and is focused primarily on house church streams. These trainers are doing T4T and mid-level training as well as mentoring key leaders in various streams. Several informants noted that this is a time of unusual responsiveness in the city. One group reported leading 4,000 people to faith during a two year period from 2003-2004, yet they currently have only 150 people in worship each week. Another group reported leading over 1,000 people to faith last year, but only 110 were baptized and perhaps a dozen were incorporated into new groups. These two examples are representative of much of what the assessment team heard. Many people are coming to faith, but significant numbers of new believers are not being incorporated into churches, registered or unregistered.

Among the sixteen streams assessed, five are clearly not baptistic in faith and practice. Baptismal mode is the key issue. Four of these five are closely linked with registered churches—historically Presbyterian—and practice baptism by sprinkling. The fifth is a house church stream started by people who left registered churches but who are depending on representatives from registered churches to assist with baptism in hopes of gaining registration. Some of these streams acknowledge that baptism by immersion is scriptural and a few of their key leaders have been immersed, but they do not consistently immerse. These five streams are all using a cell-group approach with no intention of the small groups becoming churches. Another three streams—encountered in single interviews—could not be definitively assessed regarding faith and practice.

The remaining eight streams were determined to be baptistic in faith and practice. All but one of these eight streams are house church streams which have either made a clean break from registered churches or originated apart from registered church influence. One remains loosely affiliated with a registered church. Two are related to national house church networks. Three are local networks whose break with the registered church occurred nine or more years ago. Four of these streams are clearly being influenced by team trainers through mentoring and training. Three streams have limited involvement with the team; one has no direct involvement.

The assessment team observed that training is being pursued widely with a variety of streams in geographic locations within and outside the city and that trainers are deeply respected and appreciated by local leaders. But three general concerns emerged: (1) significant numbers of new believers are not being incorporated into groups, (2) a majority of the streams are starting cell groups rather than churches, and (3) even among streams that are apparently baptistic in faith and practice, lack of clarity regarding the extent to which the team's influence is catalyzing new work raises concern. It remains unclear how various streams are being evaluated in light of the overall strategy, how thoroughly 'baptistic practices' are being assessed within the individual streams and how carefully the definition of 'church' is being applied in determining what should be included in the team's annual report.

General Observations – Factors Contributing to Growth

An unusual responsiveness to the gospel is evident in the city and most of these streams are doing effective evangelism. Several streams are using creative methods, but most of the evangelism is a result of one-on-one encounters with family, friends, and even strangers. One informant shared of intentionally going to an area known for widespread cult activity to do evangelism.

People are coming out of registered churches due to frustration at not getting what they need. Yet it is obvious that many of these people are getting sufficient training within those churches so that with minimal encouragement and vision casting they are able to quickly transition to house church work.

Growing streams have visionary leadership and willingness—rooted in their passion for the lost—to try new approaches. The team is continually cultivating relationships with people with a heart for impacting the lostness of their city.

Team trainers are effectively building relationships and encouraging individuals. As other assessments have shown, depth of relationship is a key to influencing people to adopt new concepts and methodologies.

General Observations – Challenges Threatening Continued Growth

The registered church is an effective gatekeeper. The history and strength of the registered church in the city is both a contributing factor to the unusual openness to the gospel and a major barrier to rapid reproduction of house churches. A fear, legitimate or otherwise, seems to exist among house church streams that offending registered leadership (i.e. performing their own baptisms and/or the Lord's Supper) may bring repercussions. Registered leaders intentionally brand some house church leaders as cultic—even where their theology is orthodox—simply to check unregistered activity.

Faith and practice issues are dominated by the registered church. Groups that are attempting to plant house churches while maintaining relationship with registered leaders are particularly subject to influence. Some of these streams acknowledge that baptism should be by immersion and that small groups should be able to do the Lord's Supper, but in practice they defer to the traditional way of doing things. Work should probably continue with some of these groups, but the general effectiveness of working among registered or blended streams should be evaluated to determine how best to enable these groups to break free of extra-biblical traditions.

Many new believers are not being assimilated into churches. Assimilating new believers into new or existing groups is a significant challenge for several of these streams. Groups are aware of the problem and are addressing it in different ways, but no one seems to have an answer. One house church group noted that they have decided not to continue doing evangelism due to their inability to conserve the fruit.

Cell-group thinking permeates both registered and house church work. While the cell-group model may offer an effective structure for training new leaders, it slows the reproduction rate of new groups and inhibits groups from becoming church. Lots of streams talked about a vision to become the largest church in the city, but most of the streams are plateauing at a similar level of 15 to 25 groups. Many of the leaders are questioning whether new believers can be quickly taught to lead new groups and are hesitant to move toward a model that allows small groups to function as church.

Groups are growing reliant on programmatic materials. Several streams noted a similar progression in training materials. They start with T4T, then move to Purpose Driven Life and now are using Experiencing God. The most common question asked is, “What next?” It appears that these kinds of programs are creating a dependency on materials rather than cultivating a dependency on the Bible. The assessment team heard no reference to the Bible as the primary source of authority or to new believers learning to self-feed on scripture.

Numerous outside groups are working in the area with the result that conflicting materials and methodologies are being introduced, some of which undermine CPM methodology. The practice of paying local co-workers—common among some of these outside groups—was a key factor in shutting down one promising house church stream.

Transferable Concepts from this Assessment

Relationship is a key to effective training. When you love your people and cultivate deep relationships, effectiveness is multiplied. Ministry and influence grow out of trust built between trainers and local leaders.

People leaving the registered church are open to new paradigms. Many of the people leaving registered churches are highly motivated, often out of reaction to what they didn’t like or what they didn’t get. By virtue of leaving the registered church they have demonstrated openness to working outside the box, but they usually come with baggage.

Explanations from first page of this case study:

¹ Blended work refers to streams where believers worship in registered churches on Sunday and participate in house groups during the week.

² The SC indicated that the streams represented in the assessment encompass most of their current work.

Case Study 7: K State – Church Planting in a Responsive State

January, 2007

Background:

The state, K-State is located in southern area and has a current population of 53 million people. This population is said to be 1.91% Christian. There are about 300 people groups in the state. A large portion of the population has had no access to the Gospel or is totally unevangelized. Southern Baptists began medical ministry in the state in the late 1960's since this was the least evangelized state in south. The Hospital is 34 years old and has been a strong force in evangelism and church planting. National pastors and church planters have started churches in many parts of the state. Especially in the early 1980's there was very rapid church growth. Strategies have included personal evangelism, chronological Bible storying, use of the Jesus film and other locally produced films, tract distribution, and correspondence course advertised in newspapers and other media. Though a number of churches have started daughter churches, the element of multiplication and rapid growth has been missing.

Present Strategies:

In December, 2003, all of the church planters and the national serving as director of church development in K-State were introduced to the T4T methodology and received a full day of intensive training. These church planters then began using T4T along with other things in their ministries in 2004. Five national leaders received much more intensive training in T4T in the fall of 2004. These five were identified as Master Trainers and they began taken the training across K-Sate in March 2005. In late 2005, the church planters were organized into teams and were assigned geographic areas of the state. Now there are 14 men who are equipped as trainers. From January, 2006, these teams have been going to every district of the state. Through local coordinators an intensive two day T4T training is organized for pastors and lay leaders of any denomination in the area. A month later the team revisits to see what happened and gives additional training. On the third visit, further reports are given and they are trained in all of the discipleship materials. Finally there is a fourth visit to assess further results. This happens over a 3 month period. In 2007 they will revisit these places to track continuing response and multiplication and do further training. Meanwhile all of these trainers are continuing their personal ministries throughout the state, using T4T methodology.

Generally it has been observed that after the training sessions, 20-50% of those trained will tell their stories. In many places the positive response to these witness encounters has been as high as 75%. There are actually two streams involved: the personal ministry of each trainer and what is happening; and the results of training other GCC leaders and groups and churches. The data presented here is a total of these two.

House churches started:

2003	17
2004	20
2005	224
2006 (eleven months)	620

In 2006 after 10 months there were over 14,000 professions of faith reported and approximately 1100 baptized.

Factors Contributing to Growth:

There are several factors that are contributing to the growth that is occurring. The endvision that was first stated in 1999 (a church or worship fellowship within walkable distance of every person in K-State by 2025) is simple and clear and has been repeatedly put before workers, churches, and other GCC groups. Making this vision a reality requires a methodology that produces multiplication of believers and churches. Therefore it has been relatively easy to introduce this methodology.

There always has been and still is a very strong emphasis on evangelism both in the hospital and throughout the state. This is coupled with a responsiveness especially among Hindus that seems to have increased.

National leaders are men with a great burden for the lost and a great vision. They have been open and eager for all training and help that would make them more effective in their witness and ministry. They have understood already the importance of training believers and lay leaders and have been sharing all of their training that they have received through LEAD seminars and other conferences.

There is a growing network of Baptist churches, believers, and other GCC groups across the state committed to taking the Gospel to those not yet reached. Thus the potential for further growth is great.

Ongoing prayer for K-State and its peoples is another very positive factor. The prayer support is extensive and involved. There are miracles occurring in response to prayer and this encourages others in their faith.

The house church model is allowing faster multiplication and attracts less persecution.

Factors Hindering Growth:

Baptism is a key issue. Immediate baptism is uncommon. This is in part due to tradition but also relates to a hesitancy for lay leaders to baptize people. Hindus are only familiar with the priest performing special functions in the temple. Therefore these new converts and new leaders are slow to accept this role of the lay leader. There is also concern that the conversion be proved genuine prior to baptism. Persecution is yet another barrier to immediate baptism.

A major problem is the discipling of new believers and development of leaders. The numbers to be discipled are huge and though the generation to generation model is there, it is proving difficult for this to happen. Also there is no real way at present to track leadership development or the multiplication.

In the same way there are major doctrinal issues to be dealt with. This arises both from their Hindu background and from the denominational differences that exist. Though the Scriptures are available in the K-State language, many of these groups are non-literate. There are groups which will offer monetary or other enticements to conversion or to an affiliation that is doctrinally incorrect according to Scripture.

The traditional church in the country is another problem. Much of the existing church today has lost its vision for evangelism and church planting. Many pastors want to see growth in their own congregations and reject house churches or multiplication. Often leaders think that buildings are essential and even new converts have the idea that the church is the building.

Still another challenge is the size of the state and the size of the population group being targeted. We are working with multiple people groups and responsiveness seems to be crossing these people group lines. But that perhaps could limit growth. Also the accountability must be strengthened at all levels.

Transferable concepts:

The methodology fits the Biblical pattern and command and does work in the Indian context. Though there was some question about its applicability in this region in the beginning, it is evident that it is working among Hindu peoples and even some Muslims.

It is a methodology suitable to all people including non-literates. Both educated persons and those without education are able to use this method successfully. More and more of the training should be in story form.

Miracles, signs, wonders, and dramatic answers to prayer are keys to further evangelism. This has been very evident everywhere including in the hospital.

As the story of Jesus is told and people are clearly confronted with the Gospel, they will understand and respond. We perhaps have not been telling the story in a way that they could understand.

Book Review: Good to Great. Jim Collins. Harper Collins Publishers, Inc. 2001

By Neill M

As believers in Christ, we must always look first to God's Word and His Holy Spirit for guidance. God can then lead us to have effective lives and practices for doing our mission work! But many of us appreciate when someone comes up with good information or guidance that may help us take positive steps in areas where we are not experts. One useful book that has helped many people these past few years is Good to Great by Jim Collins. Though a secular book about business... Jim Collins and others quickly recognized that this path to progress will apply to almost any goal. What Collins outlined is practical and does not promote any "fads" or short cuts to help persons accomplish a vision. Christian author Thom Rainer adapted many of Jim Collins' research methods in his book, Breakthrough Churches, (Zondervan, 2005), and found his steps apply to the field of church growth.

Here is a simplified summary (easier English) of Jim Collins' suggested "framework" for making progress (and how Christian leaders can put this into action).

1. Get **"Level 5 Leaders"** These are leaders who have a strange combination of being *humble* – yet able to stay focused on achieving a great goal. (Who better than Christians who want God's best as they lead others? If you are given *leadership, then govern diligently*.)
2. Get **"The Right People on Your Team"** Will you need help in accomplishing your vision? Find the right people who can help you and partner with them. (*Be devoted to one another ... honor one another above yourselves*.)
3. Get **"Team Members in the Right Roles"** Have your team members doing the right things. (Your team members should work within their gifting and passions. They may *not all have the same function* – help them see how they can make a difference and use their *gifts* in the roles your team needs.)
4. **"Face the Brutal Facts"** Once you have a team, work together to ask questions truthfully about your "current reality." Think about "us and our plans" *with sober judgment*; "What is it Going to Take" (WIGTake) to succeed in your goal(s). (How can we succeed unless we know what the barriers to mission success are? So be truthful to ask the right questions that will help you think about those factors. Be sure to find and study any "Best Practices" so that you *may transform and renew your minds* in the task(s) in which you want to succeed.)
5. **"Make your Plan"** Once you have the above four, work together to make a plan you all think will work. (Debate – be honest... decide what you should do to accomplish the Lord's will for your lives and make a plan that you are excited to implement.)
6. **"Work Your Plan – Hard – and Long"** Once you have a plan... put it into action. *Never lack in zeal, but keep your spiritual fervor as you serve the Lord*. Do the hard work necessary to see if your plan will work. It may take some time and things may start slowly but if you keep working hard you can gain momentum and see ever greater results. (Stay right before God and if He has given you a plan, be faithful to do your part in implementing it even through difficulties you may face.)
7. **"Best in the World Principle"** Keep focusing in on your goal and try to become an expert at the key parts of accomplishing your vision. (Be the very best at what God has for you in *God's good, pleasing and perfect will* for you and your partners.)
8. **"Councils"** As you face difficult situations where your plan is not working – *don't be conceited* – call on the right people who can "troubleshoot" with you and find answers to get over your barriers. (God's Word has a lot to offer here as you consider God's ways of accomplishing His purposes).
9. **"Accelerate"** As you see first successes (we pray you will) then work hard to get better at what you do – and train/help others do the same. (Don't pursue everything that may help, but carefully implement new ideas you and your team believe will help you go on to greater fruit for the Lord.)

Final Exercise: Compare the above principles and framework with God's Word in Romans 12:1-16

SAR Compass Points

Compass \Com"pass\, n. [navigational instrument for finding directions; the eight points to the compass are N, NE, E, SE, S, SW, W, NW] In changing times, our eight *SAR Compass Points* have a way of reorienting, reassuring, and even realigning us lest we stray from the purposes that help shape and define our direction.



Compass Point No. 1 – “Our Vision” *is that the glory of God would cover South Asia as the waters cover the sea!* We magnify God’s glory by living Christ-like lives and by multiplying new life in Jesus Christ.



Compass Point No. 2 – “Our Mission” *is to join God’s mission of multiplying new life in Christ by stimulating and nurturing Church Planting Movements among every people group and mega-city in South Asia.* We pursue CPMs because they are the most efficient means for multiplying God’s glory.



Compass Point No. 3 – “Our Clients” – *The Lost.* Our clients are the unreached peoples, mega-cities and population segments of South Asia. We long for and live for the day when they will all praise and glorify Jesus Christ as their Savior and Lord.



Compass Point No. 4 – “Our Role” – *God’s Agents.* We are the means by which God achieves His vision and are honored to be His agents, to be used by Him to reach a lost world. God uses many agents to multiple His glory, and we align ourselves with those who seek to achieve His vision.



Compass Point No. 5 – “Our Structure” – *WIGTake: What’s It Gonna Take!* Structure is a means to an end. Our end is tied to our vision and mission. The South Asia Region is committed to a dynamic *WIGTake* structure.



Compass Point No. 6 – “Our Key Result Areas” – *1. Effective engagement of new UPGs and Mega-Cities. 2. Progress towards CPMs. 3. Maturation of partners to join us in the pursuit of our vision.* These are what the region will track for measuring effectiveness in achieving our vision.



Compass Point No. 7 – “Our Ethos” – *1. Passion for God and His vision. 2. Love for the lost. 3. Mutual accountability and respect for one another. 4. Commitment to learn, grow, and enjoy the privilege of being on mission with God.* Our ethos should reflect our mission, vision, and other values.



Compass Point No. 8 – “Our Growth” – *in Seven Dimensions 1) Disciple of Jesus Christ 2) Servant Leader 3) Team Player 4) Cross-Cultural Witness 5) CPM Facilitator 6) Mobilizer of the Body of Christ 7) Family Member.* To be effective, we must continually grow and mature.

Best Practice Institute (SC Training): Preparation Assignments

Instructions: Please print these pages and use them to take notes as you work through the materials. Bring these with you to the sessions. The notes you take will help us discuss items during sessions, dig deeper, learn and apply more to our lives and work.

Preparation Assignments (Complete #1-6 before arriving at BPI Training):

1. Priesthood of the Believer Study (I. below)
2. Read the book of Acts from a Church Formation Viewpoint (II. below)
3. Baptism Study (III. below)
4. Lords Supper Study (IV. below)
5. Read “Five Parts of a CPM Plan” (V. below)
6. See the training schedule (other attachment) and be ready to attend all sessions unless given approval to miss.
7. Read the seven “Case Studies” (VI. below)
8. Read the one-page summary of *Good to Great* (Jim Collins) (VII. Below)
9. ***Read these books** (Before, during or immediately after SC Training):
 - a. Church Planting Movements: How God is Redeeming a Lost World, by David Garrison. WIGTake Resources, Midlothian, Virginia. 2004. www.churchplantingmovements.com (360 pages)
 - b. Overview: Acts 29: Practical Training in Facilitating Church Planting Movements among the Neglected Harvest Fields. R. Bruce Carlton. Radical Obedience Publishing. 2003. (258 pages)
 - c. Camel Training Manual. Kevin Greeson. WIGTake Resources, Midlothian, Virginia. 2006/7. (210 pages)
10. ***Overview** Evangelism and Discipleship curriculum packages
(Look over to understand content and how the materials are designed for training):
 - a. Models For Ministry: From New Believers to Reproducing Churches. Several authors (without attribution). Various printings from 1998 in several countries. Available from Neill Mims for South Asia in soft or hard copy in English, Hindi, Bengali. Printed in India by Agape Publications, Ludhiana. 2005.
 - b. One or two curriculum sets of “T4T”:
 1. “Training for Trainers” (T4T). “John Chen”
 2. “Training for Rural Trainers” (TRT). Smith, James.
 3. “Training for Timothys” (T4T) Patterson
 4. “Tree of Life T4T”, Tupper

* Materials in #9 & #10 can be received from Neill Mims or Brad Beaman or at arrival of training.

Study Assignments:

I. Priesthood of the believer study assignment

The goal of this assignment is to “help us and others realize our identity in Christ” (Carlton p. 87). We want to empower lay believers to do ministry in their churches.

A. Old Testament passages to understand the importance of the Ark of the Covenant – its design and contents, how Aaron and his descendants were chosen as “priests”, and why they made sacrifices.

- Exodus 25:10-22
 - What was the Ark of the Covenant to represent? (From this and other passages?)
- Hebrews 9:1-5a The Testimony or Law (Exodus 20), the manna, (Exodus 16), and Aaron’s rod that budded (Numbers 17) were all placed inside the Ark of the Covenant.
 - What was the significance of these items and why do you think they were put in the ark?
- Leviticus 16:11-16

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

B. Passages that reference the new “Covenant” and priesthood in Christ:

- John 6:32-33 & John 6:48-51
 - Who is the living bread?
- 2 Corinthians 3:2-3
 - In the new covenant where are God’s laws written?
- Numbers 17:5
 - What was the significance of Aaron’s rod budding?
- Romans 6:11, Ephesians 2:1-6
 - How is a Christian now alive but once was dead?
- Ephesians 2:13; 1 John 1:7
 - Why do we no longer sprinkle blood in a Temple?
- Ephesians 1:13-14
 - The ark was sealed in gold, we are sealed with the Holy Spirit. What is the significance of the “seal”?

Therefore, we can see the relationship between the Ark of the Covenant in the Old Testament and the believer in Jesus Christ under the new covenant. What is said about one believer is true also for the body of believers called the church. The church is a group of people who have been granted eternal life, the sign being the “Bread of Life” that abides in the hearts and lives of the believers. The law is written on their hearts. They were once dead in sin, but now are made alive in Christ. Their hearts are sprinkled with the blood that Jesus shed on the cross. The blood of Jesus not only indicates forgiveness of sin, but also restores the believer to the proper relationship with God. The believers are sealed with the Holy Spirit, the guarantee of their inheritance as the children of God. Angels minister to the believers. (p. 93 Carlton)

C. Consider these other Bible verses and questions:

- Matthew 27:51; Mark 15:38; Luke 23:45
 - Referenced in 3 out of 4 Gospel accounts: Why was the curtain torn?
- 1 Corinthians 1:19-31
 - Who can be a priest?
- Hebrews (all) but especially 12:5-8 (Sons!)
- 2 Corinthians 3:4-8; 12; 17-18 To who is Paul writing?
- 1 Peter 2:9
 - To whom is Peter talking?
- Revelation 1:6
 - To whom is John talking?

Consider this:

From the 1994 SBC Report of the Presidential Theological Study Committee:

Every Christian has direct access to God through Jesus Christ, our great High Priest, the sole mediator between God and human beings. However, the priesthood of all believers is exercised within a committed community of fellow believers - priests who share a like precious faith. The priesthood of all believers should not be reduced to modern individualism, not used as a cover for theological relativism. It is a spiritual standing which leads to ministry, service, and a coherent witness in the world for which Christ died.

II. Read Acts from a Church formation viewpoint

Read the book of Acts and make notes regarding church formation in these areas:

- Where do you see church formation in Acts?
- What challenges do you see in Acts to Church formation?
- How long did church formation take?
- What role did outside leaders (e.g. Paul) take on?
- What roles did outside leaders not take on?

III. Baptism Study

Read verses:

- Matthew 3:13-17
- Acts 8:26-40
- Romans 6:3-5
- Acts 2:37-41
- Acts 16:11-15, 25-34
- I Cor 1:13-17

Answer these questions:

- What patterns do you find in NT regarding Baptism?
- What is the significance of baptism based on NT passages?
- What will you say to those who don't see baptism as important?
- What will you say to those who see baptism as necessary for salvation?

IV. Lords Supper

Read verses:

- Exodus 12:1-13
- Matt 26:17-30
- I Cor 11:17-18, 23-26
- Eph 4:4-6
- I Cor 10:17

Answer these questions:

- What is the importance for new believers in the following aspects of the Lords Supper?
 - Lord's Supper as a memorial – Past (I Cor 11:26)
 - As communion – present, unity (I Cor 10:17)
 - As hope Future I Cor 11:26
- Why do you think that believers in South Asia have some theological problems regarding the Lord's Supper?

V. Read and come with ideas and questions about these “Five Parts of a CPM”:

The Five Parts of a CPM Plan

Every Church Planting Movement Plan needs to have these five **reproducing** elements. These elements should be as simple to understand as possible to see possible larger and “sustained” CPMs. OVER all of this has to be the guidance and blessing of the Holy Spirit and clear Biblical foundation and practice (as can be found in participative or “Teach Them to Obey” Bible study patterns) and woven “organically” into the weekly practices of churches and believers.

1. **Reproducing Entry strategy** (How do you start talking to people about Jesus?)
2. **Reproducing Gospel presentation** (How will the Gospel be presented so people can accept Christ or be interested to learn more about Him?)
3. **Discipleship** (in two parts):
 - a. **Reproducing Beginning/early discipleship** (6-18 lessons, or 2-3 series of 4-8 lessons)
 - b. **Reproducing Long Term Discipleship** (1-3 years of Bible study and church life to “Put off worldly values and activities and “Put on” God's values, wisdom, and disciplines.)
4. **Reproducing Church Formation** (teaching and helping groups become a Church)
5. **Reproducing Leadership Multiplication** (How do you teach others to do #1-5 and have a Biblically solid foundation

(Feedback/ideas to
nmims@saedge.org)

Further Explanation:

The above provides a practical and balanced method for helping you as the SC look and see if you have training materials and an integrated strategy to lead to healthy believers and multiplying churches. To do this you can sit with your SC Player Coach or another SC, discuss your plan and materials, and write out the appropriate items you are using

beside these five items. This will help you see if you have something planned. It may become obvious several parts are “missing” or that you are not actually “implementing” your good ideas in one area (not yet producing or reproducing). You can also look at and think through how reproducible, understandable, and useful to nationals, your materials are going to be. An SC does not have to have all five parts figured out before he begins implementing #1 – 3, but it is helpful to have some idea of where you are headed in all areas.

If you do not have training materials AND a method to “roll out” these five areas TO and or WITH locals, then your master plans are only “Plans to get a plan” but are rarely be able to see significant or sustained CPM(s). Let’s seek God’s guidance for a whole CPM plan and then find ways to find persons of peace, or believers to implement your plan. We encourage you to take on a role of training and equipping – for you to train and challenge nationals and not wait for someone else to implement your plans. In South Asia we have intentionally pushed the SC role back into much more of a hands-on training role with nationals. If the you will do training and witnessing, then it is much more likely for members of your team to roll out training and equipping to nationals as well. “Nothing happens without training, challenging, and accountability”.

Do be ready to adjust and adapt your plans to God’s plans as you proceed with any of these “Five Parts”!

David G is now teaching a “**Handy Guide to a Healthy Church**” which gives some practical concepts on ecclesiology/structure of house churches.

Examples of these "Five Parts" within several "Best Practices" and some other “fruitful practices”:

A. In “*Training for Trainers*” (T4T):

Parts #1 & #2 (from above) are combined together in “telling your story and telling His Story”, or having “Evangelcube” or other interesting Entry and Gospel sharing “door openers”.

In classic T4T your story is followed by lesson 1 – Entry and Gospel Presentation.

Parts#3, 4, 5 are contained with materials in “*Models for Ministry*” (M4M) which many T4T practitioners are using for follow up after T4T. In YK’s work in the original T4T he follows up weekly with T4T groups at the “top of the CPM chains” and has three hour sessions where he and his trainers have one hour for what he calls “Pastoral counseling and leadership training” (#5) where the leaders share issues and difficulties and counsel each other. In the first hour they also hold each other accountable to how #1, 2, 3 are continuing. YK might add some info in the first hour, but the nationals are also training each other how to deal with the issues they face. In the second hour they roll out a new lesson (#4), and in hour three everyone practices the new lesson they will then train others who will train others.

B. In “Training Rural Trainers”:

Add this in!

B. In “*The Camel Method*”

Kevin G has unveiled a carefully considered, practiced strategy for only #1 (Entry) above using the “Koranic Bridge” method. He has been intentional in his book to also have material for #2 and #3 above once “persons of peace” are found using the basic Camel Method.

D. In “Tree of Life”:

Add this in!

C. In “*Pioneer Evangelism*” (PE)

Wade A teaches the “Private Ministry of Jesus. He formed a Team, Trained his team and sent them out. PE is how to train your team in a practical way to win the lost and start new churches using Bible studies and Storying lessons”. (Quote/summary by Wade A)

D. Cell churches:

Almost every large cell church has a clear plan they teach their members as to how to do #1, 2, 3 and part of #4. But in the case of cell churches this may or may not be the true key to their success -- but it does help disciple many people and provide quite good leadership development for small groups. (Thanks for Don Dent for sharing the thought that cell churches are often limited to grow only as large as the ability and charisma of the central leader.)

E. CCC and Navigators had “movements” of growth in the 1960’s through 80’s because they had a clear audience and rolled out material that everyone would use. Their #3 often became complicated or an end in itself so at times in the Nav and CCC cases the big emphasis settled on #2 #3 & #4. They did #4 and #5 well for many years and had clear leadership multiplication -- but they may have bogged down due to reaching a “near saturation point” once

they were on so many campuses and because they did not have a plan on how to have multiple groups on one campus. Although they may have had multiple Bible studies on campus these were not churches. Since CCC did not have "churches" then when their students graduated they did not necessarily have a church that welcomed them or that they liked so they "bled out" and lost (like many of our BSU/BCMs) most of the students they reached and disciplined over the college years because they did not have part #4 (Church Formation). (These weren't CPMs because the disciples were encouraged to find a Bible-believing church and join it, not start a house church.)

Let's make sure in new student efforts we start student small churches that can continue to roll out #1-5.

Notes and Additional Concepts:

**** ****The key thing and common practice in **T4T, Camel, PE, Cell churches**, is that persons who are saved and disciplined in their processes then TURN AROUND and practice the SAME THINGS, with family & friends to win and disciple them. (Thanks to Kevin G who makes this statement in "The Camel Method".) This common "best practice" to all three of these methods should be paid close attention since there is nothing more simple and reproducible than some of these modeling and obedience based practices.

******Within the five areas there can be built into the training and practice the CPM principles that have been observed across many CPMs: "The 10 Universal & 10 Common elements of CPMs and the 7 Deadly Sins" (See David G's material and book and booklet, "**Church Planting Movements**") "T4T" is good at just "rolling out" a CPM plan with many of these principles just "built in". "M4M" is good at teaching most of these principles through Bible studies. "Acts 29" by Bruce C. is great (or other SC trainings can be) at building the "Why" have a CPM paradigm and replace some faulty practices with helpful and practical CPM tools such as the "Teach them to Obey" Bible study method, Master Planning, and helping build up the concept of the "Priesthood of the Believer" to help nationals become "Confident and Competent" (see 2 Corinthians 3:4-8) in their witness and CP work.

******East Asia Region has helped us understand a number of these issues and especially #5 and how it takes emphasis on leadership training to see "Sustained CPMs". Also they are helping emphasize "High Value Activities" to emphasize how rolling out training and materials to nationals is of greater significance than many "Low Value" activities SCs often spend their time which will not lead to CPM activity.

VI. Case Studies

Read the seven case studies in the appendix/attached materials.

****Remember:** Case Studies are to understand PART of someone else's work, what God is doing, and to think about what we might learn to apply in our own work. We should evaluate and learn from the good and the bad, and not see everything presented as a "model" way of doing things. No material here gives someone "permission" to go and do likewise unless it is based on solid Biblical and mission principles.

VII. Good to Great summary

Read the one-page summary in the appendix/attached materials.

Next Steps:

Ideas? Questions? Challenges? Additions? Write Neill Mims at: nmims@saedge.org

BPI Preparation for Convener or Hosts:

Before the BPI Training:

Pray for wisdom as you invite participants and trainers, find a facility and plan the logistics of this training. Ask God to accomplish his purposes and provide the finances for those who will participate.

Three Months Prior to BPI Training (or appropriate time for your culture):

1. Choose who to invite:
 - SCs completing language study (nine months to one year on the field) should be invited.
 - National partners of SCs.
2. Email invitation letters. Include the following (see sample letter at end of Convener's Guide):
 - A brief introduction of the training
 - Training dates
 - Guidelines for inviting national partners
 - RSVP date
3. Schedule Trainers:
 - Evaluate BPI Training Schedule and make necessary adjustments for specific training
 - Invite trainers (national and westerners) who are familiar with the training (it is best to invite those who live near the location of the training). Give an RSVP date.
 - Decide on whether translators are needed and begin to arrange this. If training materials such as the pre-training syllabus are not in local languages, you may consider having this translated to email to national participants. Please also send a digital copy to Neill Mims.
4. Locate and secure appropriate facilities for training and lodging.
 - Find out the allocated budget for training, number of participants and trainers who will attend. Make sure you have the correct dates for arrivals and departures.
 - Take into consideration size of training room, acoustics, security, and weather concerns. Are lunches and tea included in the price?
 - For lodging, try to find something near the training facility. Is it possible for westerners and nationals to stay in the facility? Are meals available or restaurants located nearby?

Two months before the training:

1. Assign trainers for specific sessions based on aptitude, experience or desire of trainer to lead a module.
 - Email the Lesson Plans to trainers for the session they will lead.
 - Email each trainer the Overview of Modules and Trainer's Schedule.

One month before the training:

1. Send out confirmation letter to attendees including:

- The “Preparation Syllabus” in English and local languages when possible
 - Pre-training preparation
 - BPI schedule without teacher assignments (this may change)
 - Location of training, lodging and travel information (any logistics or contact info)
2. Email trainers with the following:
 - The BPI schedule and the lesson plans for their modules. If a trainer wishes to use an alternative lesson plan to reach the same stated goals, please have him write up the lesson on a module template and return it to the convener two weeks prior to the training.
 - Location of training, lodging and travel information.
 - Remind trainers if their lessons have photocopies, they need to make sure the convener has this and instructions for the number of copies two weeks prior to the training.
 3. Meet with any nationals to prepare them to be training their sessions.

Two weeks before the training:

1. Begin printing and copying materials needed for the training
2. Make sure you have the following supplies for the training:
 - White board
 - White board markers in multiple colors
 - Butcher / poster paper in white or colored (at least 100 pieces if not more)
 - Permanent markers
 - Notebooks for participants
 - Pencils and pens
 - Masking tape
 - Handouts
 - Blank disks for making copies of the BPI material taught as well as any additional resources

Day before training:

1. Take trainers to facility, make sure everything is set up, drop of materials, hang up posters (see end of Convener’s Guide) and spend time praying for the training.
2. Have extra help available in case of unforeseen travel or logistical problems.

First Day:

1. Guidelines to introduce to those in training:
 - Turn cell phones on to vibrate. Please step outside the room to talk on the phone
 - Tell where bathrooms are
 - Tell how breaks and lunches will work
 - Work out housing arrangements, meals and questions if there is any confusion (this is particularly important when nationals and westerners are not staying together).

****Trainers meet every morning and/or evening to pray for training and trainees and their mission efforts.**