

Workers in the Harvest

Missionary Training for Church Members



SNOWDEN MINISTRIES INTERNATIONAL

Atlanta, Georgia

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About the author:

Mark Snowden has introduced thousands of missionaries and church leaders to Bible Storying. He has trained rank and file church members to plant churches in their cities among people groups who are not like them. He has developed an oral Bible for a predominantly Muslim people group in Central Asia. Along with the late Avery T. Willis, Jr., he wrote *Truth That Sticks* (NavPress), a chapter in *Orality Breakouts* (Lausanne III), and a number of other publications. He is active in his church and the International Orality Network. Mark and Mary Leigh, his wife, have one daughter and one granddaughter. They live in Atlanta, Ga.

Introduction

Jesus gathered His disciples together and sent them on a mission. They were to go out two-by-two to help the people before telling them that Jesus was on His way. As Jesus looked out over those who were obediently following Him, He was moved to the point that He gave them a missionary command.

“The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field” (Luke 10:2 NIV).

Workers in the Harvest. That’s you. That’s me. And that’s people who have yet to be saved.

Later, Jesus had completed the work that the Father had given Him to do. His parting commands were recorded for us as a reminder today.

Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:18-20 NIV).

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth (Acts 1:8 NIV).

Workers in the Harvest. W.I.T.H. “With” is nice. We’re not alone. We are *sent out* with the Holy Spirit’s power.

Sent out. Who does the sending? Jesus said that He is the one that does the sending.

“As you sent me into the world, I have sent them into the world” (John 17:18 NIV).

Again Jesus said, “Peace is with you! As the Father has sent me, I am sending you” (John 20:21 NIV).

The book of Acts is full of missionary stories. Why? The author was a missionary. In Acts 16, Luke, the writer, joins a small band of missionaries and he wrote first-hand about their obedience to God’s call upon their lives.

During the night Paul had a vision of a man of Macedonia standing and begging him, “Come over to Macedonia and help us.” After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them (Acts 16: 9-10 NIV).

This manual, *Workers in the Harvest*, was written for those who have heard God’s call upon their lives.

Overview

Workers in the Harvest is a Bible-based training resource. It was written by those who train career missionaries. This version is written for church members to live out their call and gifting in missions. They, in turn, will not only work in the harvest fields, but they will be used of the Lord to call out other workers into the harvest fields.

The calling and goal of all missionaries is to make disciples. These followers of Jesus then want to be together in a church that constantly reproduces itself. Missionaries want to evangelize, start churches, help members mature, and train church leaders. Benevolent ministries are a means to the end of seeing all peoples have a saving relationship with Jesus.

This training requires sacrifice, but one that missionaries will find affirming. Church leaders will recognize that missionaries already exist in their midst. Their work should be recognized as a significant ministry in their church. The spiritual gifts that Paul listed in Romans 12, I Corinthians 12, and Ephesians 4 all include the missionary (apostolic) gift.¹

A biblical foundation for missionary work reveals God's plan for all peoples. We can know and do His will. Abraham was told that through him that "all peoples on earth will be blessed" (Gen. 12:3 NIV). The prophet Isaiah lamented that centuries later Israel had "not brought salvation to the earth" (Is. 26:18 NIV). Paul picked up on that idea when he told the Romans that Israel's zeal was "not based on knowledge" (Rom. 10:2 NIV). Our missionary knowledge must come from the Bible. God's Word provides the foundation for missionary roles and jobs.

At a glance, there are seven different jobs that missionaries do with their help of their pastor and other church leaders. Without the pastor's encouragement, the church will miss a blessing! Each of these jobs must constantly be evaluated by one criterion: *Can this be repeated by new believers?* New believers want to obey Jesus and believe that you will be obeying Jesus, too. Missionaries work hard to remove all barriers possible so that if God should so bless, then a church-planting movement will begin.

Job #1: Mobilizing a Church-based Missionary Team

In Acts 16, Paul, the missionary, put together a team that included Silas, a prophet; Timothy, an outstanding preacher/teacher; and Luke who was so evangelistic he wrote two books of the Bible to point people to faith in Christ. In Paul's letters to Timothy, Titus, and Philemon, church members can understand the character requirements of a missionary. These biblical missionary teams provide an outstanding model for your church.

Job #2: Addressing Lostness: Understanding People without Christ

In Matthew 15:21-28, Jesus was traveling outside of Israel when he met a woman who was not a Jew. Jesus pointed out that His mission was to the Hebrew people, but he did not ignore the woman and addressed her needs as an individual. God often puts people

¹ The word "apostolic" means "Sent ones." The Greek word is *miseo*, from which we derive the English word missionary. Bible students separate the 12 Apostles from this word, which Paul used to refer to delineate the missionary role from other church roles such as prophet, evangelist, and preacher-teacher in Ephesians 4:11.

in a missionary's path that need and deserve attention, but the overarching mission demands a focus on one people at a time.

Job #3: Developing the Master('s) Plan

Near the end of Jesus' earthly ministry, He met with the disciples in the Upper Room and gave them a new game plan. In Luke 22 and 24, Jesus reminded them that the first time He sent them out, they were to travel light. Jesus helped them plan for the future. The Master('s) Plan should include an endvision, prayer, evangelism, church planting, scripture, communications, and mobilization.

Job #4: Networking for Evangelism

In Matthew 10 and Luke 10, Jesus sent out His followers two-by-two. They were to look for a person of peace. In John 4, Jesus encountered a woman who introduced Jesus to her entire village. In Acts 10, Peter saw a Roman centurion's entire household come to faith in Christ. God is already at work among networks of people. Do you know whom? Do you know where?

Job #5: Starting Small Groups That Can Become Churches

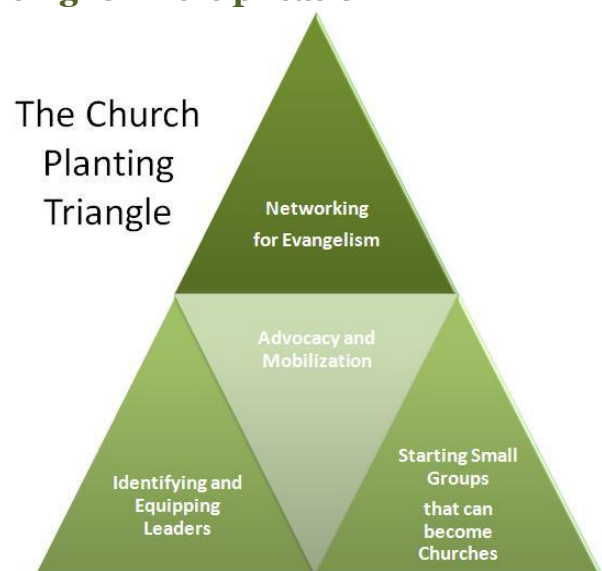
In Acts 14, Paul and Barnabas appointed church leaders (elders) in order to establish churches at the end of their first missionary journey. Throughout Acts, Paul interacted with a dynamic couple named Priscilla and Aquila. As was their habit, they started churches that met in their homes. Most lay people have no problem starting small groups and they can lead these people to begin new autonomous churches that multiply.

Job #6: Identifying and Equipping Leaders

Paul instructed Timothy and Titus how to identify and equip leaders in order to establish churches. In fact, Timothy and Titus were not to leave Ephesus and Crete (respectively) until leaders were in place. I & II Timothy and Titus offer good insights for missionaries today.

Job #7: Advocacy and Mobilization: Resourcing for Multiplication

In Acts 14:27, Paul and Barnabas returned to their sending church and told them how God had opened a door of faith among the people they encountered. In Acts 11, I Corinthians 16, II Corinthians 8-9, and Romans 15, Paul collected offerings for the Jerusalem church on two different occasions. Missionary work is not just about the front lines of lostness, but also being accountable and making sure that the work is best able to continue. Church member missionaries have a responsibility to become an advocate for their people group and resourcing them in the healthiest manner possible. At the heart of these seven jobs is the "Church Planting Triangle."



A Missionary Vision that Asks the Right Questions

What if every person in North America without faith in Christ had the opportunity to hear the good news of salvation by the year 2020?

What glory it would bring to the Lord to see 22.7 million people hear about Jesus on average per year! If only 10 percent accepted Christ, it could lead to 2.3 million baptisms every year. On average across North America, the average evangelical church has 183 members or regular attenders. What would it take to start thousands of small groups that could become churches? What would it take for you to be involved personally?

Missionary thinking results in asking ***the right questions***:

- How does a gospel presentation differ for an Arab from Michigan? An Anglo from the southeastern US? A Navajo from southwestern US? The Deaf in your community?
- Each year in the US and Canada, we grow by about 3.3 million people due to more births than deaths, immigration, and visitors. What does it take to have an annual baptism rate that surpasses our growth rate?
- What if annual baptism rates doubled or tripled in our churches each year until 2020? Did you know it would take on average 67 baptisms in our churches every year just to keep up with our population growth rate?
- Is there a way to do missionary work that does not make the new church financially dependent on anyone but the Lord and their own members?
- Is there a way to start new churches without crippling the sending church by constantly bleeding off its members?
- How can every person in every community have access to a New Testament church?

Coaching note:

This training uses AAA Learning. All three A's are vital to facilitating the learning experience.

- AIM – stated purpose of the learning sequence
- ACTION – suggested activities to advance the learning
- APPLICATION – discovery section where learners are prompted to think about and apply what they've learned

Job #1: Mobilizing a Church-based Missionary Team

AIM: A team of God-called missionaries sent from a church begins operating like a highly-focused Missions Committee that touches your church members and also impacts the people of their community. As Paul and Barnabas were set aside for missions purposes, your church's missionary team will mobilize some in your church for special missionary work. Others will be in more of a support role.

The missionary team consists of the "awakened" believers who lead the key elements of a church's people group missions initiative. The Team is ultimately led by a Champion, who usually also has a hand in identifying and recruiting the Team members.

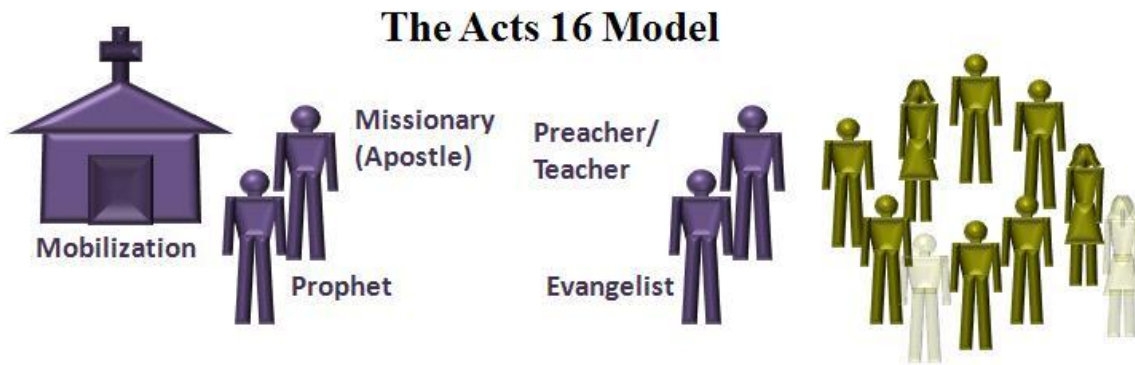
ACTION:

In Acts 16:1-10, Luke recorded how a mission team came together. Keep this in mind as you put a missionary team together.

Missionary: Paul was a model missionary for missionary teams that seek to plant churches. Paul had an urgency to keep working among people nobody else as working among. He also had strong leadership skills and although he could teach, preach, and evangelize, he recognized his strength was keeping a godly vision alive and working tirelessly from people to people to plant church after church. He was the ultimate champion for the lost. Who do you know in your church that lives with this sense of urgency to see the lost come to Christ? Those with the apostolic gift also make great researchers when finding the lost and understanding who they are is on the line.

Prophet: Silas was a prophet who was highly respected by the church in Jerusalem (Acts 15:32). In Acts 16, a prophet like Silas would have brought accountability to the team. When things heated up on their mission trip, the team sent Paul on ahead. No doubt, Silas' wisdom contributed to wise decision-making. Who do you highly respect in your church for their wisdom, insistence on adhering to biblical standards, and has an impeccable reputation? Those with prophecy as a spiritual gift make great prayer advocates for the work.

Pastor Bob talked to Russell over lunch one day. "Me, a missionary?" Russell asked. "Why hasn't anyone asked me that before? I'll talk to my wife and we'll pack for the Amazon next week." Pastor Bob appreciated Russell's enthusiasm, but said, "Well, Russell, what if you kept your job and your house and even kept your membership in our church and became a missionary to people in the community around our church?" "You mean right here? No malaria, no wild creatures or exotic food?" asked Russell. "That's right," replied Pastor Bob. "Just a lot of networks of lost people who need Jesus. They'll probably never come to our church, so we've got to reach out to them." Russell rubbed the stubble on his chin and said, "Think I could get Belinda and Casey to join me? They're really into soul-winning." Pastor Bob thought that forming a team would be a great idea.



The Resources are in the Harvest.

Then something supernatural happened! God added to their team two men who were *from* the harvest field. Timothy was from Lystra, one of the towns where Paul & Barnabas “harvested” on their first missionary journey. Luke was a believer from Troas. In Acts 16, Luke inserts himself into the text switching to “we” to refer to his participation on the missionary team.

Evangelist: Luke was articulate and literate. His evangelistic zeal showed through both books of the Bible that he wrote. His purpose was to evangelize people about faith in Christ. Who do you know that is a consistent witness and has a reputation as a soul-winner? Evangelists can also have the zeal to plan gathering events where the lost can encounter team members to develop relationships.

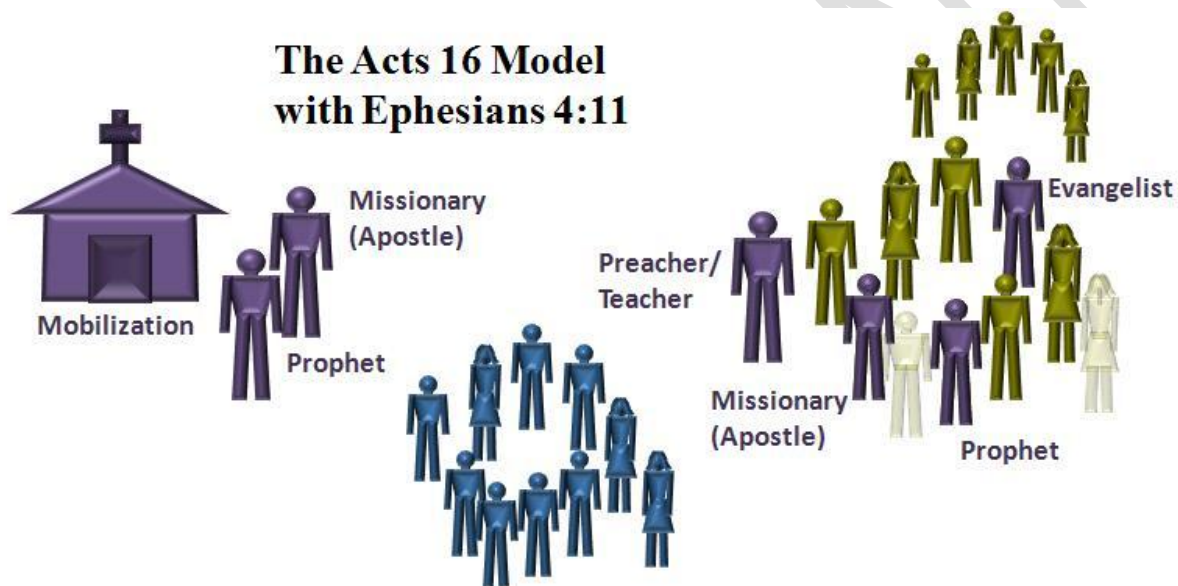
Preacher/Teacher: Timothy was an outstanding preacher/teacher that had a missionary heart. In the Greek, the word unites the two concepts. Even though Timothy was pastoring the church at Ephesus, he was a missionary and therefore did not stay long-term. He was raising up leaders to take his place so that he could move on. Paul insisted that Timothy stay and teach the church at Ephesus for a season of time. Note that in Acts 16 that Timothy was very young. He probably served as an apprentice to Paul, earning the title Paul’s son in the faith. In Paul’s letters to Timothy, Titus, and Philemon, church members can understand the character requirements of a missionary. Who is known in your church as good communicators of God’s Word and who lives it every day? Preacher/Teachers do a great job of keeping people informed and mentoring local leaders so that they can become long-term pastors of a new church plant. Others in the church must take on training and equipping leadership roles.

These day-to-day roles are led by a leader we’ll call a Team Lead. The Team Lead role is vital. Sometimes it’s the missionary, but often it can be people with other gifts. In a large church, there may be as many as a dozen people on the Team, each responsible for different elements. In a small church, there might be as few as two or three persons forming a team. In the case of a small team, each team member might be asked to take responsibility for more than one element of the initiative. Additional members of the team may come from the first converts among the network of people that will be approached with the gospel.

Extending an invitation to missionary service is an important step. A pastor should take the lead in forming the missionary team. And when recruiting these positions, keep in mind the men and women that can not only carry out these roles in your church, but also apply their gifts and calling to the “field” working among a network of people.

There are many roles on a team, just as there are many spiritual gifts active in a biblically-faithful church. Years later, Paul wrote to the church at Ephesus, where Timothy was working. Bible scholars believe the categories listed in Ephesians 4:11 (and listed above) was the actual leadership structure of the Ephesus church.

The Ephesians 4:11 (E411) list of leaders is a biblical place to start mapping an “endvision” or desired outcome for your church planting efforts. Champions and pastors may be needed to identify prospects, take the initiative to recruit participants, and build the team. A Team Lead may be the one to do this role in some churches. By all means, feel free to add to the “E411 Team” as it relates to sound missiology and the appropriate “fit” of those God calls to mobilize a group of believers through the local church. However, the Acts 16 Model with Eph. 4:11 make a solid place to start and multiply as Workers In The Harvest.



Every follower of Jesus Christ is not only commanded in the Great Commission to make disciples by baptizing and teaching (Matthew 28:18-20), but also empowered by the Holy Spirit to be a witness to the lost people groups in their own community, state, continent, and around the world (Acts 1:8). Praying for missionaries and giving to their cause is fine, but it is not an excuse for inactive disobedience. In other words, *every* believer is expected to pass along what they have been taught. In other words, the church members involved in church planting are not intended to become long-term members of the new churches that they plant. This would inhibit growth. In many cases where team members work cross-culturally, they would not have the language and cultural skills for making a long-term impact.

Teams should plan to meet monthly. In associations with more than one team, they should meet every six months for encouragement and to review each other's plans.

A word about missionary character

Character is often overlooked in missions training, but what comes out of our mouth (and actions) is the “overflow of the heart” (Matthew 12:34). Endurance as a follower of

Jesus proves our character (Romans 5:4). Character has been described as the outward exhibition of heart-felt convictions and may be triggered by being excited, experiencing something new, feeling accepted, expressing love, experiencing intense emotions, and the need to match or imitate what others are doing.

A spiritual mentor is important for missionaries. A mentor may be formal (a two-way relationship) or informal (observing or studying an authority figure). A missionary constantly has their character tested in the real world.

The character of a follower of Jesus provides the foundation upon which a missionary will build ten specific character traits. These are presented in alphabetical order and are all found in Paul's letters to Timothy, Titus, and Philemon.

1. **Compassion** – Paul cared deeply about the church at Ephesus where Timothy served and Crete where Titus served (I Tim. 1:5, Titus 3:14). He also expressed concern about Timothy's illnesses (I Tim. 5:23) and the future welfare of the slave, Onesimus (Philemon 17). *Definition:* caring for others ahead of yourself
2. **Courage** is required to confront the deceivers and the ungodly (I Tim. 1:1-11, Titus 1:5, 10-12). Part of courage is the confidence we have in Christ to share the gospel (II Tim 4:17ff). Boldness comes from Christ to instruct others, including godly men. (II Tim. 2:2; Philemon 8). *Definition:* standing up for what is right
3. **Faith** is referenced as an essential missionary character quality, capturing the essence of belief and trust in God's Word for salvation and Christian living. (I Tim. 1:2, 1:19, 2:7, Philemon 4) *Definition:* the ability to trust God in increasing ways
4. **Friendship** existed between Timothy, Titus, and Philemon as noted by Paul who called Timothy a "son in the faith," Titus a "son of mine," and Philemon as "friend and fellow-worker" (TEV). This relationship is why the letters were written in the first place and represent character traits in missions. Even though their missions were to different places and networks of people, they shared a common cause. (I Tim. 1:1, II Tim. 1:4-5) *Definition:* characteristics and qualities of a healthy relationship
5. **Honesty** fits hand-in-hand with integrity (Titus 2:7). Paul was upfront with Timothy (I Tim. 1:1-3) because he wanted a clear conscience (II Tim. 1:3). He plainly stated his purpose in writing Titus (Titus 1:5). The entire theme of Philemon is addressing a slave property ownership situation with Onesimus. Paul expressed his own wishes, but wanted to do the right thing and let Philemon know (Philemon 13-14). Honesty drives the willingness to repay a debt that could be owed, but shows Paul's zeal for honesty (Philemon 19). *Definition:* understanding the importance of telling the truth
6. **Loyalty** is not mentioned specifically, but captures the idea of faithful servants united by their common faith (I Tim. 1:12, Titus 1:4, and Philemon 16) and the need to contest false doctrine, while insisting they pass along pure doctrine (I Tim. 1:1-11; II Tim. 2:2, 15, 3:14; Titus 1:9, 2:1, 3:8). *Definition:* developing faithfulness to God's mission by doing our best
7. **Perseverance** describes the endurance (I Tim. 6:11, II Tim. 2:10, 12) and the need to share in suffering (II Tim. 1:8, 2:3, 3:10). *Definition:* enduring and suffering through difficulty

8. **Responsibility** sums up many of the duties that Paul pressed upon Timothy and Titus. They were to be conscientious in their teaching and about themselves (I Tim. 4:16), unprejudiced (I Tim. 5:21), careful not to appoint leaders too quickly (I Tim. 5:22), serving as model teachers (II Tim. 3:10), and do everything with dignity (Titus 2:7). *Definition:* fulfilling promises and finishing our assignments
9. **Self-Discipline** captures the idea of being diligent (I Tim. 2:15), equipped for every good work (II Tim. 3:17), into right living (righteous, godliness, and love—I Tim. 4:7, 6:11), useful to the Lord (II Tim. 2:21), and have integrity (Titus 2:7). Holy living cannot be ignored as a result (I Tim. 6:11; II Tim. 1:8ff; 2:22ff; 3). *Definition:* developing spiritual habits as the means to good character and spiritual growth
10. **Teamwork** tied Paul, Titus, and Timothy together with indigenous leaders. Paul's coaching relationship with Timothy, Titus, and Onesimus resulted in great teamwork. Paul's pastoral letters were responding to concerns expressed by Timothy and Titus. This two-way communication was vital in working together effectively for the cause of Christ. Paul did not want Timothy and Titus to do the work alone. First, Paul prayed for them. (II Tim. 1:3, Philemon 4). He planned to visit with each of them (I Tim. 2:14, Titus 3:12). He also expected the "team" to expand beyond them to include indigenous leaders that would lead the local work (I Tim. 3:1-13, 2:15, 4:7; II Tim. 2:2; Titus 1:5-9). *Definition:* demonstrating the value of working together

APPLICATION:

Commission and Release

The church at Antioch sent out their missionaries (Acts 13). The church became a sending base for missionary teams. A Commissioning Celebration recognizes God's activity among those the church is calling to participate on a mission team. Missionary work is a divine act and should be respected. That is why a Commissioning Celebration Service is recommended. God has visited a church when a missionary team is assembled. Those who are responding to God's call will trust in God's leading, empowering, and all the results.

Unlike other church planting efforts, those who are called out for missions will return – and often. They are not an "away team" or plan to become members of a new church, unless of course God should lead them for a special purpose. Missionaries keep moving, passing on their work to new believers, new pastors, and other church leaders who will ensure the continual health of the new church.

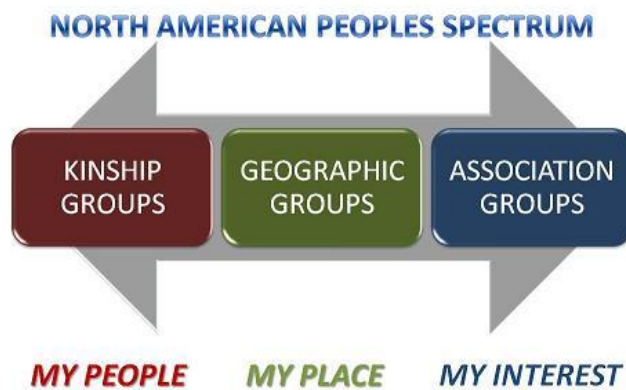
Coaching note:

So why not just have one big associational missions team? Teams usually focus on one network of people at a time. In most communities across North America, there are dozens of places and people among whom to start. One advantage of having an associational team for a limited time period is to train Team Leads who would return to their own churches to start a missionary team.

Job #2: Addressing Lostness: Understanding People without Christ

AIM: Paul tried to relate to the people in the different cities to which he went. He tried to find a common ground. In Antioch among Jews, Paul referred to their revered ancestor King David (Acts 13). In Athens, Paul began by referring to an idol to the unknown God (Acts 17). We'll call that a bridge. It's a way that he could enter into a new culture and explain the Gospel in that culture. Beliefs and attitudes among a certain people help them to relate to one another and to listen to the Gospel message with an open heart.

Several Web sites can give your church a good look at the U.S. and Canadian census data for your community right down to the zip codes and census tracts. (<http://factfinder.census.gov> for the U.S. and www12.statcan.ca for Canada) Information on the people who live there is available from www.peoplegroups.info, which is maintained by the North American Mission Board, SBC. But beyond the statistics, what are the people really like? How do they group themselves? What people live, work, and play in what networks?



Worldview

Worldview is the way individuals and groups view their setting within a family, community, society, or national configuration. A person's or group's worldview is the result of being a part of their people group. It affects the way that they live, think, act, and behave as they relate to each other and also the outsiders who approach them. Worldview is primarily imparted and continues to

Russell, Belinda, and Casey met together one Saturday morning in their church's parking lot. They had named themselves the GO Team and they were ready to get started. "Here's the mission field," said Russell as he swept his arms in a dramatic arc out beyond the parking lot. "I don't have a clue who's out there," said Casey. Belinda added with, "Well, Pastor Bob said that people have networks." "Here's a printout from our zip code that I made from the information on PeopleGroups.info," said Russell. He showed them two sheets of paper that listed the groups of foreigners living among them. He also showed a printout from the U.S. Census that explained categories such as languages spoken at home, income, and education levels. "I have a suggestion," said Russell. "Why don't we call every home in the phone book and see what they say?" "Well, that might work," said Casey, "but what if we just started walking and prayed as we went along looking for people that we could interview about their lives and people they knew." The group set out in prayer and looking to encounter people among whom God was already at work.

reside in the idiom of the person's heart language. Childhood educators and researchers have found that from 45-55%, or even 60%, of a person's identity or worldview is formed and functioning by the time a child becomes five or six-years-old. Worldview formation begins as the mother or anyone within view or hearing talks, sings, comments, shouts, or communicates with the child.

A worldview—once identified—is a cultural, linguistic, and behavioral map of both individuals and the circle of friends or networks to which they belong. Mission teams need to know what in the engaged people's worldview needs to be dealt with by presenting the gospel in ways that it will shine biblical, spiritual light on the aberrant worldview beliefs in a people's culture, and do so in tactful ways.

ACTION: Learn the worldview of at least one network of people without Christ. This can be done over time, while still engaging the people.

The following seven categories provide an excellent guide to beliefs among a priority people group or population segment. It also provides an outline from which church members can develop a "Worldview Document" for a specific people.

1. **LANGUAGE:** What is the status of language use within the people group? Identify the heart language—including dialects—of the people from birth to five years of age. From six years of age on, they may learn another language in school or in society, but keep in mind that languages that are learned later in life were not those that formed their basic worldview. The aim is to determine the language, the dialect, and even the proverbial idioms that served to impart their worldview.

2. **LEARNING PREFERENCE:** What is the status of communication and learning among them? Are they oral or literate communicators and learners?

3. **FAMILY STRUCTURE:** How are typical families organized? What is the typical function of family members at various ages? Observe the people and ask questions until you can draw an organizational kinship chart. Identify the typical roles of a husband, wife, parents, children, male children, female children, relatives, and other common household members, related or not.

4. **PERSONAL DEVELOPMENT:** What functional role do family, friends, neighbors, community, and society play in a person's development of appropriate behavior, beliefs, habits, and lifestyle as they age?

5. **PUNISHMENT & DISCIPLINE:** How do family, friends, neighbors, community, and society regulate, announce, identify, prosecute, or persecute personal or group offenders and offences? Determine common offenses and a hierarchy of their taboos—such as the "seven deadly sins."

6. **RELIGION:** What role do religion and religious people play in the upbringing and continued adult lifestyles of persons within the people group?

a. **HOW CHRISTIANITY IS VIEWED:** What is the traditional view (understanding, attitude, and activities) in this people group concerning Christians and Christianity? Understand what they think and believe.

b. **GOD’S WORD:** What is the status of Scripture among this people group? This has multiple levels or facets. What is the status given to the Bible by the average person? Do they have other important writings that they consider sacred and of higher value than the Christian Scriptures?

c. **THE COST OF DISCIPLESHIP:** What does a person, or family, or unrelated group of individuals, risk or gain in this people group if they embrace Christ and Christianity? Identify what happens when actual, known individuals embrace Christ and Christianity.

d. **GUILT & FORGIVENESS:** What are the eight to ten most offensive cultural indiscretions or offenses that a person or family could commit within this people group? Consequently, how does a person, or persons, who have committed these indiscretions, get forgiveness for having committed them?

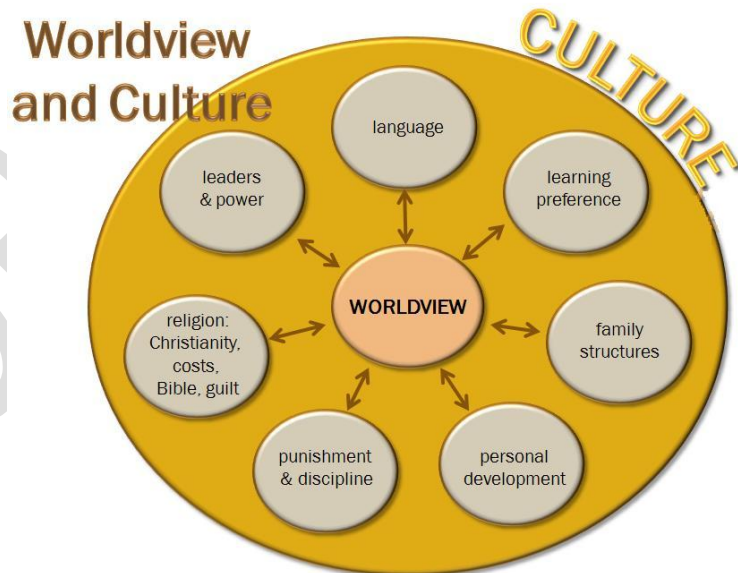
7. **LEADERS & POWER:** What is this culture’s view of leaders? Describe the qualities of what the people consider a good leader. What are the ways this people group recognizes good leaders? (“Good” must be a term as defined by *them* as they affirm and recognize a leader.) Describe the most respected and powerful persons within this people group. Identify highly influential positions or roles.

APPLICATION:

A Worldview Document is something that is updated at least annually. The information that is learned should be uploaded to www.peoplegroups.info to contribute to the body of knowledge that other missionary teams in other communities will need.

Missionaries use Worldview Documents in strategic ways. For instance, if you learn that the network of people have an oral learning preference, the information that you learn can be used to develop chronological Bible story sets to reinforce bridges and address barriers to the gospel or in other ways to make disciples.

Missionaries work at the worldview level to avoid “syncretism.” This happens when truths from God’s Word can be twisted from their original meaning. Sometimes missionaries can observe behaviors, such as church attendance and miss the deeper heart levels. For instance, this is easy to observe during elections when politicians attend church just to get votes. But there is a real joy when making disciples that abandon their old life with no other motive than to follow Jesus the rest of their lives.



Job #3: Developing the Master(’s) Plan

AIM: Near the end of Jesus’ earthly ministry, He met with the disciples in the Upper Room and gave them a new game plan. In Luke 22 and 24, Jesus reminded them that the first time He sent them out, they were to travel light. But Jesus was about to leave them and wanted them to be well-equipped the next time they set out on their missionary journeys.

A Master Plan is a well-organized collection of strategies and tactics that a missionary team compiles to help everyone know what is expected of them. The Team Lead has the primary responsibility to help the team to develop what more appropriately be called the *Master’s Plan*. The plan usually follows “MBO” – Management by Objectives. It has a Vision (or “endvision”), Objectives, Goals, and Action Plans. The action plans are always dated. The Team Lead’s job is to cultivate buy-in for the plan. Each team member must understand that it is the TL’s job to hold each team member’s work accountable before the sending church. Each item in the plan must be considered “required” to contribute the team’s success.

Missionaries need to weigh the advantages and drawbacks from having a Master Plan.

- **Negative:** Something in writing is useless unless it is implemented. It takes time to update and keep a Master Plan current. It might inhibit flexibility. The Team Lead might enforce it too strongly and offend people.

- **Positives:** Keeps the team on-track. Provides a sense of accomplishment. Everyone knows how their efforts contribute to overall success. It’s a trust-builder. It becomes a source of prayer needs and praises to the Lord. And these far outweigh the negatives. A plan is worth it!

A Team Lead should make sure that a written strategy captures every aspect of the team’s work. Seven categories usually encompass the work: *endvision, prayer, evangelism, church planting, communications, scripture, and mobilization*. It should be kept flexible, but make positive contributions to teamwork. It serves as a contract of sorts that can be changed, but which the team agrees are steps they need to take to join God in His incredible plan of salvation for all people, one network at a time.

ACTION: Develop a “Master’s Plan” that has seven supportive “pillars” for the missionary team’s work. Here is an outline to guide the team’s planning efforts. Be sure

The GO Team had settled on a people to work among and Russell couldn’t have been more excited. He called a meeting with Belinda and Casey. “We’re here today to get on the same page,” he said. “We’re going to start building a church building. And then I’ll become the pastor. I know they speak Arabic and I don’t, but I’ve been practicing with a guy at work that does. What do you think?” Belinda and Casey just looked at each other. There was a painful pregnant pause. Russell felt the air leaving the room, so he took a deep breath and said, “Or, we could try something else.” Belinda and Casey began breathing again. “Pastor Bob suggested we work on a plan together. What do you think?” Team GO had new energy and begin forming what they called the Master’s Plan for their mission to some Muslims who were Arabic-speakers.

to include dates when each action item needs to be completed. The whole team needs to contribute to the final plans that the Team Lead will monitor for progress or setbacks.

PILLAR #1: ENDEVISION

- What is God's vision for this network of people? State it!
- What are overarching objectives, goals, and action plans?
- Is it God-sized? If you can do it with the resources you have now, your vision is not big enough! Answer the WIGtake Question: What's It Going to Take?
- Are good, but extraneous projects and activities eliminated? (pet-projects)
- Is research in place to surface thought patterns, languages, and values within the worldview of the people or urban core?
- How far-reaching is the scope of the plan? If accomplished, is every person covered?

PILLAR #2: PRAYER

- Are there prayer support methods that are wide?
- Is there an intimate, inner core group of faithful prayer partners?
- How is prayer a part of the overall mission strategy?
- Are prayerwalks engaging the people group where they live?

PILLAR #3: EVANGELISM/INCARNATIONAL WITNESS

- Is there a broad range of evangelistic methods and approaches?
- Is the gospel being sown down widely? (II Cor. 9:6, I Tim. 2:4)
- Is there a significant and growing resource pool for laborers? (Rom. 10:14-17)
- Are there ways to equip those who are mobilized as laborers?
- Is there an *oikos*² focus on reaping households and existing social networks?
- Are there methods to gather unbelievers, connect, and win them in groups?
- Are human needs being met within the context of an incarnational witness?
- What Acts 1:8 partners and other evangelicals need to be involved?

PILLAR #4: CHURCH PLANTING

- Are there plans to form small groups that can become new churches that multiply?
- Are there items which are done by outsiders which could be done by people from the people group or population segment?
- Is a paradigm established which will limit reproduction (e.g., constructing buildings, purchasing land, producing tools, training clergy, requiring long training periods before believers are baptized or can participate, depending on outside subsidy, requiring ordination, limiting the function of laity, using untrained volunteers, depending on the missionary for ongoing leadership, etc.)?

² *Oikos* is the Greek word for household or estate. An immediate family is *oikia*, meaning parents and siblings but sometimes referring to the actual dwelling of the immediate family. In Abraham's *oikos* there were 318 men (Gen. 14:14). In Cornelius' *oikos* there could have been hundreds of servants, officers, and soldiers as well as his immediate family (Acts 10). *Oikos* evangelism was coined by Tom Wolf when he was pastor of The Church on Brady in Los Angeles.

- Does the plan detail how to use resources in the harvest? (empowering locals)
- How are believers to be discipled to address their worldview issues?
- How are disciples led to be biblical self-feeders and not depend upon curriculum?
- Is provision made for ongoing leadership training?
- Does the plan identify and equip local leaders from the start?
- Are there items which could be opportunities for mentoring and coaching?
- Is the church multiplication cycle apparent (model, assist, watch, and leave)?
- Is there an exit perspective, a plan to work the People Team and other outsiders out of their jobs as they hand them off to local church leaders?
- Is the plan as a whole focused and intentional?

PILLAR #5: COMMUNICATIONS

- Are there gaps and overlaps where one type of media is duplicated or perhaps left out from the evangelism, church planting, and leader training efforts?
- Are methods included that help seekers to identify themselves? (filtering)
- Are the media/Scripture/witness items tied to the formation of new churches?
- Are the media tied to one another? Does finishing one tool lead you a step closer to faith in Christ, walking as a disciple, or becoming a church leader?
- Are there feedback loops provided for the communication items? How do you know if something worked or not?
- Is the plan comprehensive in regard to worldview, geography, age, gender, socioeconomics, and education?
- Are arrangements made for evaluation of people, projects, and approaches?

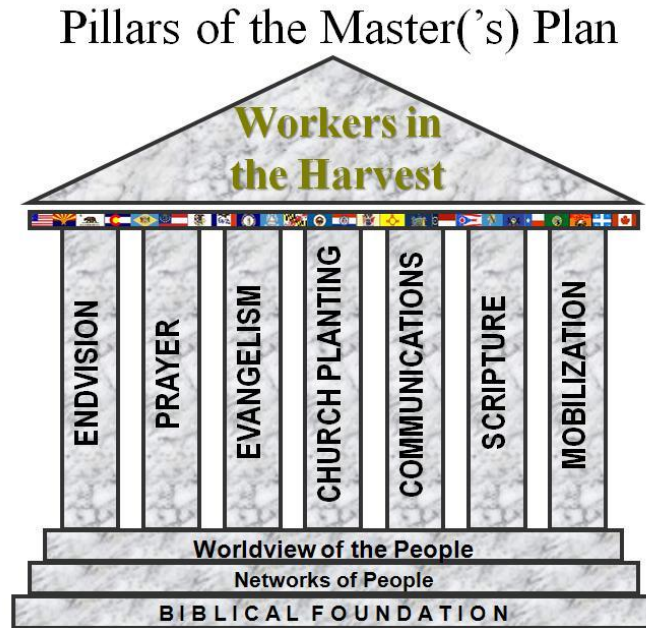
PILLAR #6: THE WORD (Scriptural authority)

- Does Scripture exist in the people's heart language in either written or oral form?
- Is the general population even aware that the Scripture is available?
- Is the Bible considered to be authoritative by believers and nonbelievers?
- Is God's Word accepted, and is it consistently producing disciples among those in the Christian community, along with significantly influencing lost people in favor of belief in Christ?
- Is Scripture reproducible when needed, and being reproduced (orally or in printed published form) as needed, within the given society?
- Is Scripture presently in common usage among those who profess to be Christians within this particular people group?
- Can Christians read available Scriptures with understanding?
- Can oral-preference learners recognize specific stories in their story set(s) that speak to specific issues?
- Can believers tell Bible stories accurately and dialogue about biblical truths in ways that bring out the meaning of the story?

PILLAR #7: MOBILIZATION

- Is there a focus on developing an Acts 1:8 vision for outreach/missions among new believers in the sending church(es)?

- What plans are in place so that every missionary team member multiplies his or her role and efforts through raising up those they may mentor and coach?
- Are church members challenged to be involved in Acts 1:8 missions through preparing, learning, giving, going, praying, sending, and multiplying?
- What are ways that the team awakens, moves, and grows other church members to the point that they join God in His mission among this or other peoples?
- What tools are to be developed that provide access points to team involvement?
- Are plans in place for church members to be challenged to missionary service among peoples at home and abroad?
- Are five to seven churches “deeply” engaged in assisting the mission team?
- Are there a dozen or more churches aware and involved on a “wider” level regarding this people group?



APPLICATION:

Strategies are never in concrete. They need to be reviewed periodically; at least every six months. An evaluation is conducted by believers that have reached a level of trust with each other. Missionary teams need to be given full authority to make changes. Results must be evaluated with three things in mind: *the good, the bad, and the ugly*. Plans need to be objectively scrutinized to see if they’re bearing fruit for the kingdom of God.

The Good: Celebrate all that you can within the plan. Expand these efforts as God leads.

The Bad: Teams must be willing to scrap or alter plans in order to begin with a fresh vision, especially if there is harm being done or there is “falling away” as believers step away from growing in Christ.

The Ugly: Maybe some element of the plan is just limping along. God’s Word never returns void (Isaiah 55:11), but sometimes there are better ways to do things “next time.” Transitioning from mediocre to best is the goal.

Coaching Note: The endvision does not likely rely upon existing resources. Anticipate “resources” coming from the harvest. This means pastors, teachers, church members, and even additional missionaries are not saved yet, but when they are, they will join in the Great Commission. They will provide financial resources to keep their own churches and missionary outreach efforts going. The endvision needs to permeate the Master (’s) Plan.

Job #4: Networking for Evangelism

AIM: God is at work and invites us to join Him in His work. This means that God is to be trusted to be at work even among people that are highly resistant to the work and message of missionaries. These people usually recommend the missionaries or their message to others, they have a reputation sometimes good sometime bad, and they recommend the missionaries and their message to others. From the Bible, we learn that Jesus wanted His disciples to look for these people. He looked for them, too.

In Matthew 10 and Luke 10, Jesus paired off His disciples and commanded them to enter a village and look for a person of peace. This person of peace person was to pave the way for the message to spread throughout the community. And Jesus also instructed the disciples to leave if they were rejected.

People live in networks that are like veins of pure gold that have yet to be mined. Miners know that not all veins are the same size, depth, or quality. The analogy of veins works among social networks, too. Networks of people can vary by ethnicity, geography, and associations, but these peoples all have unique worldviews that must be addressed to avoid syncretism and to make disciples as Jesus commanded.

Missionary teams have a responsibility to evangelize. When they understand a worldview of the people, they can “contextualize” what they say and how they present the gospel. For instance, if a person cannot read, it makes no sense to give them a tract.

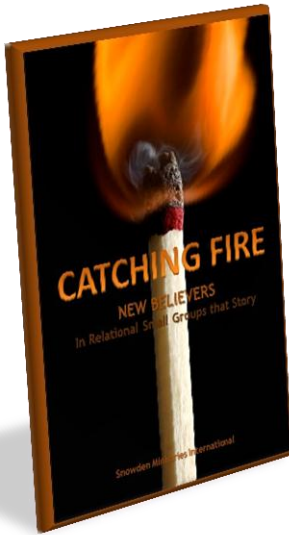
Missionary teams seek to network for evangelism among peoples who are in a “second culture” or grouping that is different from themselves. The idea is to evangelize so that people can be gathered and come into a trusted relationship with a People Teams member, who is an equipped believer.

ACTION:

Work as a team to develop a list of 50 evangelistic activities among one specific network of people.

Arrange a time with another believer who will become your missionary partner and begin making disciples. Schedule a time when you can meet with the individual and when both of you can invite five people from your network and his network (*oikos*) to meet with the two of you. Schedule four times when the evangelistic small group can

When the GO Team started planning for evangelism, Russell, the Team Lead, got really nostalgic. “Let’s just stand on the street corner and preach. I used to stand on a street corner for hours shouting the gospel into the wind.” Everyone on the team flinched. Casey actually ran from the room. “Okay, well, what would you rather do?” Russell asked with exasperation. Bravely, Belinda offered, “Well, what if we held a swap meet?” “Wouldn’t Billy Graham just love that idea,” snarled Russell. But Belinda rebutted with a thought that stunned the team. “Well, I’ve kinda already been going to this swap meet and I have met three ladies that knit. I’ve learned some Arabic words and they love trying out their English on me. We’ve talked about a lot of things and I think they’re open to talking about Jesus.” Casey came back into the room and cheerfully endorsed the idea.



meet. “*Catching Fire*” is a recommended resource. It is available from Snowden Ministries International (snowdenministries@gmail.com).

Go where the people live, work, and play. Sometimes this means joining in a cultural festival where you can interact. At other times, this means conducting your own “gathering” events so that people can mingle and begin understanding one another.

Each missionary team member should be ready to share their own personal testimony.

Stress that their own faith decision was grounded in what the Bible said that they needed to do. A salvation testimony should be crafted specifically so that it is clear how a person accepts Christ as their Savior. A sample script is not provided, but elements should include:

- how you repented of your sins
- how you committed to believe in Jesus above all else
- how you prayed to God about your decision to follow Him every day from that point forward

Develop a testimony, jotting down a few notes if absolutely necessary and then each person is to take turns sharing their three-part personal testimony to the others in their small group. In three minutes or less, it is impossible to share everything about yourself. You may need to hone your testimony to 90 seconds!

Stop.

At this point, there needs to be a change from the way that testimonies usually conclude. Most personal evangelism plans end with an invitation for the person to pray what has been called a “sinners prayer.” *Workers in the Harvest* suggests using your testimony to form a small group that can become a church, so the ending is different. This is a crossroads of sorts in your testimony. A typical question to ask is:

Are there others that you would like to invite to know more about Jesus?

If the answer is “no,” then continue with the gospel presentation and ask for a decision if the Holy Spirit prompts you to do so. When Phillip met the Ethiopian court official on the road to Gaza in Acts 8, the man had no other network of people nearby. Phillip led him to faith in Christ and then immediately baptized the man.

If the answer is “yes,” arrange a time when you and your missionary partner can meet with those in the seeker’s circle of influence that he invites to several gospel presentations.

Developing Cross-cultural Sensitivity

Missionaries work at developing cross-cultural communications sensitivity.

We often make the wrong assumptions about someone who is not like us. We think they would not speak English at all or possibly not very well. Missionaries often make the mistake of over-pronouncing English or speaking loudly. Most natives of North

America would assume that our education is superior to theirs and that the things we own should not be shared. We expect to be friendlier than them and that we'll have to make the first move. There's an assumption by Christians that meeting the need of someone who is not like us would not be easy. Because they may have mannerisms or cultural habits different than us, we can quickly point out differences and assume that "they" are wrong.

Developing cross-cultural sensitivity will require different approaches for different networks of people. Ask participants to give you examples for three general levels:

- Search for common ground – getting started, making mistakes and apologizing
- Take it to the next level – be intentional to understand jargon, relate carefully
- Heart-to-heart – sharing details of your personality and personal life

Godly missionaries seeking to confidently cross into the culture of someone not like us would need to take the initiative to make first contact. This might mean learning their language and learning how to pronounce names properly. Despite religious beliefs that may be very different, Christians can still show respect for their culture and life experiences. One way to do this is by desiring to understand their culture; their worldview. This is where character qualities of a missionary really shine, especially characteristics such as compassion and friendship. We must show we care. Be careful about making promises as these are often misunderstood. Be patient trying to develop long-term relationships.

A significant, but never fully adequate language assistance source is to identify a professional interpreter or a multilingual volunteer who can assist your team for specific periods of time. Your church or denominational missions leaders may be able to identify a believer that can interpret for you, but the good news is that many ethnolinguistic people groups know quality translators that they trust.

And often, body language can speak more loudly than what is spoken.

Cross-cultural communications competence is only achieved when non-verbal issues are understood such as body language, numerology, dress, and other cultural nuances that are never spoken verbally, but must be viewed or experienced.

Missionary team members strive to collaborate, share, and create a dynamic synergy empowered through the Holy Spirit. These like-minded believers come together for the purpose of being used of the Lord to do specific things within a people group. They must make every effort to understand the language—including slang, idioms, jokes, and other implications of what are not only spoken, but the level of literacy that is evident. The team also brings their own circle of friends and relations to benefit the group. By pooling resources, the missionary effort can benefit from the synergy of "doing together what you cannot do alone."

APPLICATION:

Different people need different approaches. The point is not to be discouraged, but keep moving from person to person, recognizing that they represent entire networks of people. The other thing to keep in mind is that some people may have different motives for learning about Jesus. Some are just curious, while others are being convicted of their sins and desire life transformation to begin. Your "job" is not just to convey information, but to help a lost person experience what it is like to be found in your new life in Christ.

- Witnessing and “soul-winning” are essential parts of missionary work.
- In missionary work, our testimony needs to relate to the persons with whom we are sharing our faith.
- When missionaries use God’s Word, they can have confidence that it is never used without bearing some sort of fruit for the Kingdom. What is learned from God’s Word is passed along.

Missionaries believe in the *authority of God’s Word*. Scripture provides the basis of all that we do. We may never learn enough to answer everyone’s questions. However, we can look to God’s Word. And because we rely on God’s Word, we can pass along to others the truths in Scripture. Missionaries want to use God’s Word because *what is caught is taught*. What is heard is entrusted to others who are faithful to keep passing the good news of salvation along to others.

Coaching Note:

It is important to keep making progress and not bog down or be derailed by busyness. In some cases, spiritual warfare may need to be addressed. TEAMS MUST “CHECK THEIR PRIDE AT THE DOOR.” Lost souls are at stake. Sometimes progress is made in great leaps, while at other times it requires assuming *responsibility*, being *honest* in your evaluation of your time investment and abilities, setting aside pet projects in order to improve *working together* as a team, and often it means overcoming resistance with godly *self-discipline*.

Job #5: Starting Small Groups That Can Become Churches

AIM: In Acts 14, Paul and Barnabas appointed church leaders (elders) in order to establish churches at the end of their first missionary journey. The missionaries saw people become followers of Jesus and gathered them into churches. These churches grew and grew. They also made sure that new churches were started. It was just a normal and natural way to grow.

In the Bible, starting new churches was spontaneous and never defined. The church has always been considered the body of Christ on this Earth. The believers gathered separate from their everyday lives for different reasons.

Outsiders – especially missionaries – can do certain things that can hinder progress or they can stimulate and nurture church multiplication. Workers in the Harvest must recognize that even those with the best of missionary intentions cannot sustain a church planting movement (CPM). However, God works *through*, and not despite of, Christians to stimulate and nurture church planting movements.

Churches can meet wherever they decide to meet. They may choose to build a church building, rent a storefront in a strip mall, or meet in members' homes. Throughout Acts, Paul interacted with a dynamic couple named Priscilla and Aquila. As was their habit, they started churches that met in their homes. Most lay people have no problem starting small groups and they can lead these people to begin new autonomous churches that multiply.

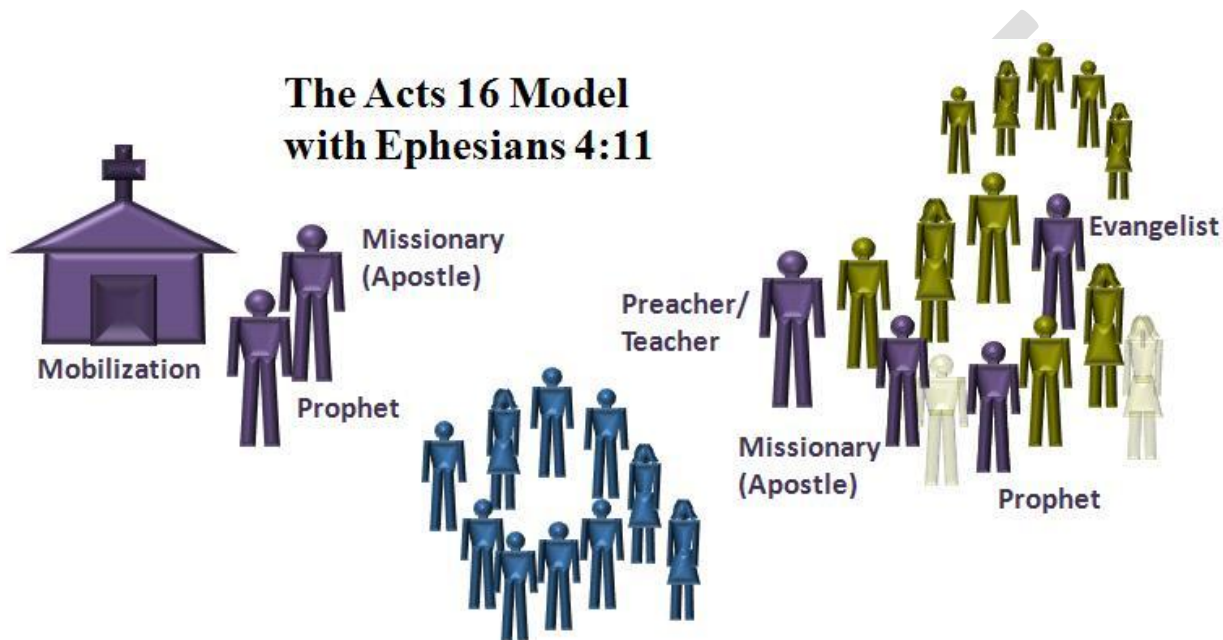
Instead of introducing only individuals to Christ one-by-one, it is possible to group them and win them. There's a saying that missionaries like, "It is easier to group them and win them than it is to win them and then group them."

When missionary teams are first approaching or "entering" a network of people, they usually do not know anyone on a personal basis. Persons of peace know people, are known by people, and know people need Jesus. They are the hub around which evangelistic and disciple-making small group Bible studies thrive and multiply. Missionaries typically conduct gathering events to start small groups that may become new churches.

The mission team had gotten a small group going that was learning what it meant to follow Jesus. Russell and Casey were amazed at how Belinda had asked the ladies at the swap meet if they and anyone else they knew would like to meet and discuss what the Bible said about Jesus. When they agreed to meet for several weeks, Russell and Casey's knees almost buckled. The three of them fasted and prayed about their presentations. "I have an idea," said Russell, "let's begin a discussion on Hell and why they're going there without Jesus." Belinda was beginning to understand a little more about Russell and a lot more about the Muslim ladies. "That Worldview Document that you got us to write points us in a different direction, don't you think?" asked Belinda. "Well, now that you mentioned it, I suppose there are several things we could do," said Russell. The GO Team practiced with each other the three presentations that would walk the Muslims through the Bible. On the fourth meeting, they would share their own testimonies.

Once the small group or new church has been started, it can grow through evangelism. Pairs of new church members can identify five people each. They can fast and pray over these people before inviting them to several evangelistic presentations. When they make decisions to follow Christ, they should be affirmed in their faith, baptized right away as Peter and the church at Jerusalem did in Acts 2.

Consider how the gospel begins to reproduce not only within an existing church through evangelism, but how missionary teams of church members begin new churches:³



Church Planting Movements

Before understanding a church planting movement, it is best to start with the idea of a church not as a building, but as the body of Christ. Some participants may be part of a founding pastor church model. Others have never thought through the characteristics of a church. Understanding the basics of a healthy church will contribute to their personal discipleship.

CHURCH PLANTING MOVEMENT:

A rapid multiplication of indigenous churches planting churches within a given people group or population segment.

“The 10 Universal Elements of a CPM”³ include:

1. Extraordinary prayer—source of power; daily intercession; spiritual warfare; fasting
2. Abundant evangelism—constant personal evangelism; mass media blitzes
3. Intentional planting of reproducing churches—requires pre-planning; in “DNA”
4. The authority of God’s Word—emphasized as discipling priority; available in heart language
5. Local leadership—missionaries avoid leadership or pastoring; model participatory discipling

³ David Garrison, *Church Planting Movements* (Midlothian, VA: WIGtake Resources) 2004, p. 172.

6. Lay leadership—bi-vocational pastors; reflect qualities of the believers; trained locally
7. House churches—meet anywhere; cell churches are linked in a network; cooperating
8. Churches planting churches—no external aids; godly and normal activity; visionary
9. Rapid reproduction—conveys urgency of coming to faith in Christ; churches unencumbered with nonessentials; laity fully empowered
10. Healthy churches—New Testament churches typically have these qualities:
 - Five governances: under Christ's authority, creating a covenant, call their own leaders, practice church discipline, and voluntarily cooperate with other New Testament churches.
 - Two ordinances are typically baptism by immersion and the Lord's Supper.
 - Six purposes are worship, fellowship, discipleship, ministry, evangelism, and missions.

ACTION:

Instead of looking where churches are located, look for where churches are missing. Helping small groups become churches is not about competition with existing churches, it is all about having networks of people become growing, maturing believers. This often means that they need to be educated separate from people who are not like them. Multiple networks of people in one church often are dominated by one group that has been there the longest or holds a numeric majority. It is not an issue of segregation or desegregation. It is not about assimilation or recovering one's roots. It is simply a matter of people that share the same values joining in to make their values become more quickly those things that God values. This means that churches may meet across the street from each other, but be comprised of totally different social networks.

Church planting begins by gathering people into small groups that can take on the characteristics of a church. A good guide for small groups that can become churches is the P.O.U.C.H. church model:

Participative discussion characterizes Bible teaching. It centers on application.
Obedience to Scripture by members and the group is the measure of success.
Unpaid volunteers of average education co-lead.
Cell groups or small independent churches of up to fifteen members are usual.
Houses or storefronts are typical meeting places.

“Church” needs to be a participative experience. The authority of Scripture is central to the Great Commission and producing disciples. It leads to fruitfulness. People of average education meet together with others like them. Note that in ministry people work best when working in pairs. Don't think in terms of a lone professional pastor or clergy with lots of educational degrees, but lay leaders. All Christians have spiritual gifts. Just because someone has a leadership gift such as pastoring or teaching does not mean they must minister vocationally. A small group is the best structure because it provides an intimate environment in which

everybody stays active; they can't hide and become inactive. Active members share their faith and minister.⁴

Small groups of new believers have several choices before they become a church:

1. Some groups disband. There can be a falling away or revealed deception by those who had at one time professed faith in Christ just to see what would happen, without a change of heart or repentance.
2. Merge with an existing church and assimilate into their membership as individuals or as a new small group under the umbrella of the church. This is usually how “cell churches” are formed.
3. Dissolve the membership to join different churches. This often happens when members of the small group have families or friends already in a church. Always encourage those who leave the small group to be involved in a Bible-centered church.
4. Agree to become an autonomous New Testament church. Most denominational groups can assist with legal matters, bank accounts, incorporating as a non-profit entity, and other registration issues.
5. Help each person learn the characteristics of a healthy, reproducing church, and why it is important to decide to become affiliated with and active in a denomination.

You know a church is multiplying when it has as many or more “grand-daughter” churches than it has “daughter churches.

– Bob Roberts

APPLICATION:

Wherever followers of Jesus have traveled, they have gathered believers together in a church. Missionary teams have the responsibility to help churches take on the characteristics of a church.

Think through the things that your church does and ask why they do them. For instance, in most churches the pastor or church staff baptizes believers, but there is no biblical mandate that prevents church members from baptizing new believers. Baptism is required prior to church membership and, like the Lord's Supper, should take place in the presence of witnesses as a testimony of their faith.

Churches should be started until Jesus returns for His followers. It must never stop or slow down. All church members must keep their eye on the lostness around them and address it in every way possible. Paul told the church at Corinth: *For we don't dare classify or compare ourselves with some who commend themselves. But in measuring themselves by themselves and comparing themselves to themselves, they lack understanding* (2 Corinthians 10:12 HCSB). Bob Roberts, pastor of Northwood Church in Keller, Tex., put it this way: “You know a church is multiplying when it has as many or more ‘granddaughter’ churches than it has ‘daughter’ churches.” (*Transformation*, 146)

⁴ Curtis Sergeant, “You Can Plant Churches,” unpublished training document, P.E.A.C.E. Plan Saddleback Church, 2005, p. 29

Job #6: Identifying and Equipping Leaders

AIM: Paul instructed Timothy and Titus how to identify and equip leaders in order to establish churches. In fact, Timothy and Titus were not to leave Ephesus and Crete (respectively) until leaders were in place. I & II Timothy and Titus offer good insights for missionaries today.

And what you have heard from me in the presence of many witnesses, commit to faithful men who will be able to teach others also (II Timothy 2:2 HCSB).

Workers in the Harvest are trained to become intentional *outsiders*. This implies that missionaries do not desire to become lifelong insiders. However, the insiders must still be discipled and take on all the roles of the church. *Workers in the Harvest* encourages missionary teams comprised of church members to use evangelistic efforts to gather the lost into small group Bible studies. These studies are conducted for evangelism. Then they affirm decisions of new believers who have accepted Christ. These small groups are the “incubators” to help these believers grow as followers of Jesus into reproducing Christians.

INDIGENOUS PRINCIPLE: The biblical principle which allows churches to emerge, grow, govern themselves, reproduce naturally, and experience worship in the context of their own cultural norms and resources.

The pastors and leaders for new churches should come from the people being reached. They should be identified, trained, and released to lead. It is more reproducible if the missionaries do not pastor churches. It is also helpful if new congregations never meet in an existing church building because it cannot reproduce fast enough that way. As churches are started, your team’s methods will be copied by everyone that follows your model of leadership. The indigenous leadership needs to be put into the game with adequate coaching and accountability for their ministries.

The missionaries move into a role of identifying, equipping, and supporting church leaders as both mentors and coaches.

COACH: Helps a mission partner understand and select the next steps he or she needs to take in order to execute successfully the church planting and/or do the evangelistic task they are assigned. The coach works from a knowledge base of experience in walking with God.

MENTOR: Nurtures a mission partner by dealing with personal issues such as character and spiritual walk development, relationships with family and others, and integrity to his or her tasks. A mentor works from a growing base of experience in walking with God.

Missionaries should understand that training starts much earlier than we imagine through informal interaction. Trainers influence others, but we are also being

influenced. Taken into the mentoring/coaching perspective, as we mentor others, we are mentored ourselves. Sometimes this is done incidentally and at other times intentionally.

While the mission team members may identify and equip leaders, it is the church that actually calls the pastor to be their spiritual leader. In every case, the Holy Spirit works among the church members to see that one prominent person arises as pastor (senior pastor). According to Scripture, the church existed prior to calling their own pastor. In fact, some Bible scholars believe that the role of a single pastor did not arise until about 150 A.D.

Missionaries need to keep the vision of a lost world before them. They must avoid becoming hyper-focused on their own people group. An Acts 1:8 vision must be grasped to call out believers from their priority people group or population segment to embrace *all* peoples here, there, and everywhere.

Moving into a role of Silent Partner with those you lead will be your next step in obedience to making disciples of a people group or population segment. Although up to this point, church members on a mission team have been informal in training all disciples to obey and be leaders in their own right, their role transition to become far more intentional. This new role will signal a transition from a missionary work so that the church leadership roles may increase to take the church to the next level.



ACTION: Identify and equip local leaders to take over the church work so that multiplication is modeled.

Raise up leaders from the harvest. Insist that churches call their own pastor, avoiding outsiders if at all possible. Missionary teams encourage indigenous leaders by not remaining, but ideally embracing an exit strategy akin to the acronym M.A.W.L.—Model, Assist, Watch, and Leave.

Keep in mind that the rate that your small groups start new groups that will multiply themselves will be pivotal to the success of your missionary effort. Each number represents lives and each group of believers represents a potential new church.

How many new churches could a church start in a year, if it started one new church and their daughter church kept it going at the same rate every six months? How long would it take them to have 100 new churches?

Reproducibility Math:

$\frac{1}{2}$: 1 (1st church planted takes about six months)

1: $1 + 1 = 2$

$1\frac{1}{2}$: $(1 + 1) + (1 + 1) = 4$ or $2 \times 2 = 4$

2: $4 \times 2 = 8$

$2\frac{1}{2}$: 16

3: 32

$3\frac{1}{2}$: 64

4: 128 [If there are 10 per church that means 1,280 believers.]

Hopefully, every church will start more than one church. What if they were able to double their reproduction rate? How many new churches could a church start in a year, if it started two new churches and their daughter churches kept it going at the same rate every six months? How long would it take them to have 100 new churches?

$\frac{1}{2}$: 1 (1st church planted takes about six months)

1: $1 + 2 = 3$

$1\frac{1}{2}$: $(1 + 2) + (1 + 2) + (1 + 2) = 9$ or $3 \times 3 = 9$

2: $9 \times 3 = 27$

$2\frac{1}{2}$: $27 \times 3 = 81$

3: $81 \times 3 = 243$

3.5 : $243 \times 3 = 729$

4: $729 \times 3 = 2,187$ [If there are 10 per church that means 21,870 believers.]

The point of all that math (!) is to say that leaders must train other church members become leaders, too. What kind of leaders are in a church? (*Pastor? Deacons? Teachers? Childcare workers? Youth leaders? Financial officers? Ushers?*) Leader training is a serious focus for missionaries. It affects the rate of multiplication.

Missionaries do not pastor, but they identify and equip pastors from the small group. Just as Paul and Barnabas appointed church leaders (elders), so will the missionaries starting the new churches.

Take a few minutes and think about the diversity of the twelve disciples that followed Jesus. Jesus constantly took Peter, James, and John aside. Jesus invested Himself in these men and it is no surprise that the group looked to them, especially Peter, for

The small group of Muslim Background Believers (MBBs) was taking off. There were 10 men and women that were meeting regularly with the GO Team. "Okay, I have an idea," said Russell. "I think we should stay with this new small group forever. I love leading this group. And these are really great people." Casey groaned and said, "I have a different idea. Wassim really shows all the qualities of pastoring this church. When he speaks, everyone listens. We've given him assignment after assignment and he's always coming through." Belinda added, "And he's a spiritual leader in his home. He has all the qualifications from I Timothy." "Okay, then," said Russell who was catching on. "Let's meet with Wasiim separately from the rest of the group. We'll begin to mentor him separately from the group so he can step up and begin leading." "We'll become his silent partners!" added Casey. The GO Team had turned a corner. They had begun a process that would allow them to eventually separate from the new church, but leave it with an indigenous pastor and equipped leaders in place.

leadership. John pastured the church in Ephesus. James was beheaded in Jerusalem. Of the Twelve, why was he chosen?

Meeting separately with those you see as the leader of a new church is important. Missionaries need to begin the process of stepping away from the group to begin new work. We call this becoming a Silent Partner.

Again, Ephesians 4:11 provides a good guide for leaders in a new church that want to make disciples that obediently follow Jesus:

Missionaries
Prophets
Evangelists
Preachers
Teachers

Think back to Job #1 on how your missionary team was formed in this manual. Acts 16 was used as a model for forming a missionary team that had different roles. When Paul wrote the church in Ephesus, he told them about the roles that some Bible scholars believed already existed in that church. Missionary teams carry the DNA of a new church.

Qualifications of pastors and deacons are listed in I Timothy 1:1-3, 3:1-13. Leadership of the new church needs to be handed over to them right away – within a short time of starting a new church that has elected its leaders from within its own church. Inviting strangers from outside the group to lead it should be discouraged. Sometimes leadership will need to be shared until a pastor emerges from the group.

Appointing small group leaders and training apprentices is something taught and understood in the Bible from Moses with Joshua to David with Solomon to Jesus and the Twelve to Paul and Titus and Timothy. Apprentices may help small group leaders lead Bible studies that form within the church.

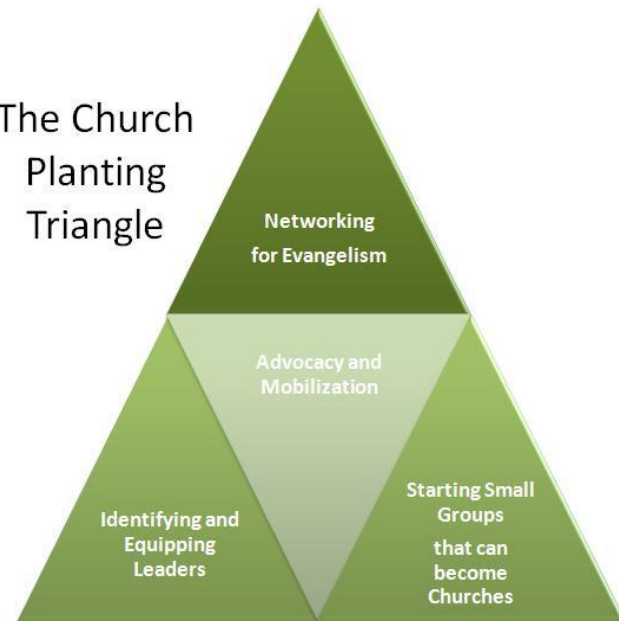
APPLICATION:

Missionary teams graciously take upon themselves the responsibility for working intentionally among the most lost people, staying true to biblical standards, evangelizing, then preaching and teaching with authority. However, missionary teams must keep moving. Their nature and purpose is to be in constant transition. Just as snow globes are not pretty until shaken, the missionary team keeps things stirred up. Only the remaining church is allowed to settle. The missionaries among that new church that its members will send out will keep their hearts stirred for the lost.

Coaching Note:

“If you wait until you need leaders to train leaders, then it is already too late.”—Curtis Sergeant, E3 Ministries

The Church Planting Triangle



Job #7: Advocacy and Mobilization: Resourcing for Multiplication

AIM: In Acts 14:27, Paul and Barnabas returned to their sending church and told them how God had opened a door of faith among the people they encountered. In Acts 11, I Cor. 16, II Cor. 8-9, and Rom. 15, Paul collected offerings for the Jerusalem church on two different occasions.

Missionary work is not just about the front lines of lostness, but also being accountable and making sure that the work is best able to continue. Church members who are missionaries have a responsibility to become an advocate for their network of people and resourcing them in the healthiest manner possible.

Missionaries are partners with sending churches and supporting churches. Healthy partnerships accelerate the work among a people. Missionaries are used of God to call out laborers into the harvest. Tools used by missionaries should focus on the activity of God and very little on the missionaries.

ACTION: Awaken believers so that they will spiritually mature and move to join God in His mission. In some instances, this means having an apprentice. In others, it means initiating activities that others will “own” and see to completion, such as Bible translation work or joining your missionary team.

Workers in the Harvest is designed to start churches without drawing any significant funding or creating a standing budget item in the sending church’s budget. However, missionaries still need to be supported in their work. Support may not be money, but “friend raising” means soliciting workers for prayer and special projects.

Accountability to the sending church is always important for the missionary team’s credibility and long-term viability. Reports need to be communicated to the pastor and others in the church. Reports are not opportunities to brag, but instead, praise God for His work among the lost. Again, Acts 14:27 is a great model for how to report so that the Lord is glorified. Part of the accountability means that the missionary team must be humbly willing to receive advice and correction when it is needed.

At some point early in their work, the GO Team approached Pastor Bob. “Pastor, we need prayer,” said Russell. “Sure, let’s bow our heads,” said the pastor ready to pray over the team. “Well, that’s nice,” blurted Casey, “but we had something a little different in mind.” Belinda said, “We would like to ask Bible study groups in the church to add us to their prayer lists. We’d also like to conduct a couple of prayer walks in specific housing projects where Arabic-speaking Muslims live.” “That’s a great idea!” said Pastor Bob. “And that reminds me. I’ve been meaning to ask how you are doing in your work.” Russell jumped in, “We’ve been making contacts with some ladies at a swap meet. However, we sense that this is a spiritual battle. We want the Lord to get the glory and we want to see our own church members praising the Lord, too.” Pastor Bob smiled and soon was helping the team to identify ways that they could report to the church and begin involving others in their missionary work.

As teams develop strategies that address lost peoples, their relationships must remain dynamic. A Networking Guide is intended to anticipate behaviors that missionary church planters must address when dealing with others beyond their own team. The Networking Guide is not meant to be comprehensive, but suggest categories of relationships in which to work. It should be communicated simply, but effectively.

There are five key areas reflected in the Networking Guide:

1. Initial access to the people through various gatekeepers.
2. Intercession through prayer and meeting needs.
3. Sowing the gospel down through evangelization and Scripture distribution.
4. Involving partner churches who will walk beside the team in planting churches.
5. Maintaining doctrinal integrity among believers and church leaders.

NETWORKING GUIDE

Teams relate to different people for different reasons.

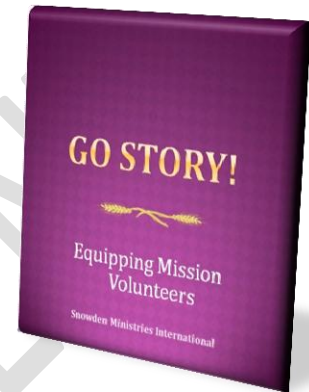


APPLICATION:

Several online services and resources exist that will assist in the team's efforts at advocacy and mobilization:

www.ethnicamerica.com: an evangelical Christian network that holds annual meetings, usually in April, around the US. This meeting has an exposition hall, which is a great place to see a variety of promotional materials from a number of cross-cultural ministries focused on peoples in the US.

"Go Story! Mission Team Training" is a 13-session volunteer missions training guide that uses Bible Storying. There is a five-session option. Each participant is to master five stories while learning the thirteen presented. Includes tips for passports, obtaining visas, learning Bible Storying—a complete kit! Tested by three churches with great results, including one church who sent students to a West Africa unreached people group. \$39.95 Snowden Ministries International (*snowdenministries@gmail.com*)



Churchwide Pre- and Post-Test: Churches that are recognized as People Teams churches are strongly encouraged to conduct a FREE churchwide survey called MAPchurch – The Missional Assessment Profile for Churches. This survey helps you evaluate the internal healthy changes made through People Teams participation. MAPchurch was developed by the North American Mission Board and International Mission Board to help churches assess their evangelistic and missions effectiveness in making disciples for Christ. Surveys, reporting, and measurements can be accessed and evaluated online at *www.MAPchurch.com*. No permission is needed – conduct it when you are ready!

Missions Speakers: Invite missionaries affiliated with your church or specific churchy members to come and speak to the church on Wednesdays or Sunday nights during the weeks leading up to the Workers in the Harvest training.

Last thoughts:

At the end of a church service, a woman once asked a man what he did for a living. He said, “I train missionaries to be as effective as possible.” She snorted, “Humph, I would think we’d send out missionaries with everything they would EVER need to know.”

We live in a culture that can change quickly. Workers in the Harvest must learn from the Holy Spirit. A new insight may be from the Bible or from how God has been acting among His people. Followers of Jesus must be life-long learners.

Missionaries train others to join them in the harvest until all have heard in this generation. Completing the Great Commission is the responsibility of all followers of Jesus who seek to be obedient. Yet, we cry, “Come again, Lord Jesus!”

Additional resources for Workers in the Harvest by writing

Snowden Ministries International
Contact: Mark Snowden (678) 524-5010
Email: snowdenministries@gmail.com

PROMOTE! Please help us pass the word! Here’s a short description of the workshop.

Workers in the Harvest is a Bible-based training resource written for church members to live out their call and gifting in missions. They, in turn, will not only work in the harvest fields in their own community, they will also be used of the Lord to call out other workers into the harvest. W.I.T.H. was designed for a one-day workshop with two components:

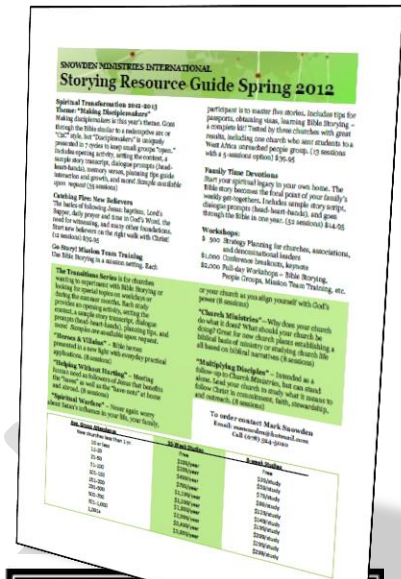
Morning: Evangelism, church planting, and training leaders

Afternoon: Bible Storying for making disciples in small groups that multiply. Request a Storying Resource Guide to see training available for relational small groups that story.

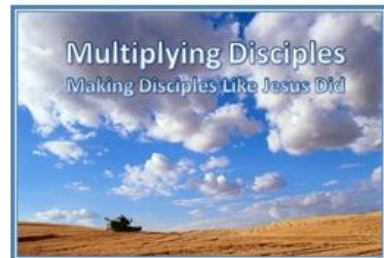
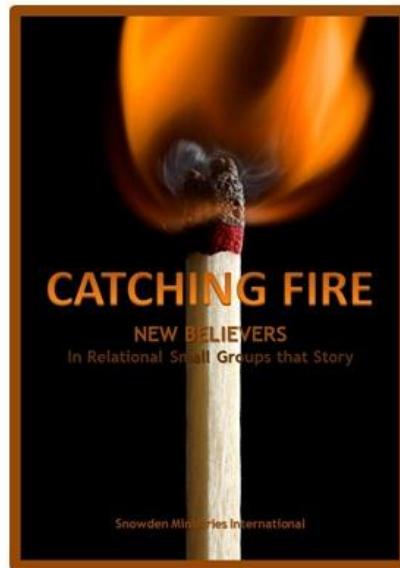
Workers in the Harvest is from Snowden Ministries International and is being developed with our partners who want to be on mission “W.I.T.H.” God!

Check out these resources from
Snowden Ministries International:

Ask for a free **Storying Resources Guide**
snowdenministries@gmail.com



Bible Storying Small Group Studies



35-WEEK BIBLE STUDY
"Making Disciplemakers"

Helping Without Hurting

Family Time Bible Storying

