

Introduction

1) Overview

The Multiplying Church Initiative is a comprehensive church starting strategy intended to fan a Gospel brush fire across the plains of Iowa and surrounding regions

- a) by engaging equipped and motivated disciple makers to initiate and develop *Discipling* OutPosts in under-reached towns and/or people groups with view to the formation of simple multiplying indigenous churches
- b) by providing an Indigenous Leadership *Equipping* system to train laymen with basic shepherding skills for the multiplying congregations
- c) by *networking* emerging congregations together around Catalyst Churches and for global kingdom objectives.

2) Working Definitions

- a) The Discipling OutPost can be understood by seeing its component parts. *Post*: As such it is a *small group* of friends, neighbors, co-workers, and/or relatives, etc., joined together as disciples of Jesus in a Bible-centered community to discover what the implications of His kingdom are upon their lives. *Out*: It is an *out* post reflecting the missionary initiative to set up a base of operation in a new geography and among new faces, i.e., a new location or people group. *Discipling*: It will employ *disciple making* principles to move participants in an orderly fashion through four stages of development: the emerging disciple, the maturing disciple, the reproducing disciple, and the networking disciple.
- b) The Indigenous Leadership Equipping system is an informal training track to which emerging leadership from the Discipling OutPost are introduced. Its purpose is to develop and release laotic (everyday people without distinction) leaders with skills inherent to the Multiplying Church Initiative thus expanding the leadership pool and enabling the continuous multiplication of new Discipling OutPosts and churches.
- c) In technical terms, a “*catalyst*” describes a substance that increases the speed of a chemical reaction without itself being consumed by the reaction. In this strategy, a local church is the Catalyst. Two important characteristics of a catalyst transfer into the application of the term in the Multiplying Church Initiative strategy.
 - i) *A catalyst speeds up the reaction.* A catalytic church will by virtue of its meaningful participation in the Multiplying Church Initiative accelerate the rate of gospel expansion resulting in new church starts in a given locale or people group.
 - ii) *Without itself being consumed.* The catalytic church will find itself (viz. the twelve basket fulls left over after feeding the five thousand) remarkably as strong or stronger by being catalytic than by not being catalytic.
- d) The Discipling OutPost is the seed bed for an emerging indigenous church. It will have a distinctively “local” look and feel. It is a church suited for its environment because it grows up from its own environment. No external forms (buildings, programs, even preachers) are prescribed. It develops in its own time, in its own way, with its own people, and according to its own resources. Church may be in a living room, a meeting room at the library, a community center; it may be 10 people gathered in a circle of folding chairs or sitting on the floor of family room; it may do Bible discovery primarily by group inductive methods; it may use music from a boom box to sing by or it may have no accompaniment. It may also follow traditional forms and expressions. It is of the people, for the people, and by the people thus allowing it to be what it needs to be --- an Iowa church, in an Iowa town, for Iowa people.

3) Back to the Future

- a) Some focus:
 - i) The New Testament describes the expansion of the church in terms of rapid increase.
 - (1) Acts 2:47 “And the Lord added to their number daily those who were being saved.” NIV
 - (2) Acts 5:14 “more and more men and women believed in the Lord and were added to their number.” NIV
 - (3) Acts 9:31 Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord.” NIV
 - (4) Acts 19:20 “In this way the word of the Lord spread widely and grew in power.” NIV

- ii) Roland Allen in Missionary Methods: St Paul's or Ours (1912) wrote: "In little more than ten years St Paul established the church in four provinces of the Empire, Galatia, Macedonia, Achaia, and Asia. Before AD 47 there were no churches in these provinces; in AD 57 St Paul could speak as if his work there was done, and could plan extensive tours into the far west without anxiety lest the churches which he had founded might perish in his absence for want of his guidance and support."
- iii) A bit more up to date: "This church" (named in the article) "started three years ago and they have given birth to twelve other churches. They have sent out missionaries, church planters who have moved to Portland, San Francisco, Salt Lake City, Paris France and are on their way to San Diego. They have sent people on short-term missions trips to ten different nations in 2002 along. The church in Milton's house has fifteen to twenty people in it." Milton, as described by the Dawn Report, December 2002, formerly owned a crack house in Southern California and is now starting in church in East Los Angeles.
- b) It is not a step into the unexplored future which holds our future; it is a return to a past experience that holds the promise.
- c) The movie, "Back to the Future" illustrates the nature of the Multiplying Church Initiative. We must get "back to the future." The following provides a rationale for Multiplying Church Initiative.
 - i) Practical rationale:
 - (1) The need for change
 - (a) Imagine a 100 year old stone edifice with 10 parking spaces towering above homes and businesses along main street and you have something of an image of church for many Central Iowa residents.
 - (b) Religion is not lacking; in fact, it abounds. Most every town is dotted with at least one of a variety of Lutheran, Catholic, or Methodist congregations. American Baptist and General Association of Regular Baptists also join the religious community. Southern Baptists are less frequent (8 churches in the 15 county North Central area and 9 churches in the 17 county South Central area). There are other religious groups beside but typically in very small numbers across the area.
 - (c) While there is not a lack of congregational presence in most of the small towns, anecdotal evidence indicates that there is a lack of evangelical witness. A native Iowan might live a lifetime in one of the communities and never hear a clear gospel presentation. Indeed, some who have been linked to church their whole lives, don't know Christ as their personal Savior and Lord. Relationship with God is not part of their vocabulary. Religion is!
 - (d) Consequently, the younger generation is checking out! They have had enough of religion. What is often left in the wake are dying congregations with nothing much of "good news" to share and a mostly disconnected generation of younger adults with nothing much to hear.
 - (e) Statistical evidence is compelling! According to Research of the Glenmary Associates the number of existing congregations leaves 52.5% and 32.5% of the populations in South Central and North Central Iowa respectively claiming no religious affiliation whatsoever --- 235,335 people in South and North Central Iowa admitting no religious affiliation. Three counties, Worth, Winnebago, and Monroe, have fewer than 7 evangelical adherents per 100 people in the population.
 - (f) Meanwhile, the 8 Southern Baptist affiliated churches in the 15 counties of North Central Iowa and the 12 churches in the 17 counties of South Central Iowa (95 churches in Iowa) have maintained a fairly flat line for years in terms of number of churches. Very little is or has been happening with existing patterns and practices to even modestly impact the number of new congregations in the state.
 - (g) Repeating things the same way and expecting different results according to Mr. Einstein is insanity.
 - (2) Every Day Issues
 - (a) Iowa is constantly battling the issue of **leadership** for its churches. A number of factors play into that including its northern location, extreme weather, low pastor salaries, limited economic strength, and general ignorance of the Southern Baptist

world to the mission field in their breadbasket. Regardless of the cause, however, pastoral leadership remains a “moving” target in Iowa leaving churches with a continuous up and down cycle of transitional leadership. In addition, leadership tends to be from distant places, in many cases, Southern states where the culture of church, especially traditional church life, is radically different from day to day practices on the new work arenas of Iowa. Consequently non-Iowan pastors transplanted into the state may spend several years frustrated with their inability to get things to be “like it was back home” and finally give up and go “back home” in defeat, starting the leadership crises all over again. Conclusion: we need desperately to develop Iowans --- who know the cold, and the culture, and the people---for work in Iowa.

- (b) Money! If you have it, everything is lovely. But in Iowa, there seems never to be enough! **Funding** for traditional professional church planters “support” is continually strained. One reason is the general limitation on funding for the work. Funding limitations cannot measure up to the potential for new work around Iowa, or elsewhere for that matter. Furthermore, Iowa budgetary matters are exacerbated by the fact that many Iowa churches are small; thus, the in-state dollar resources are minimal, as well, reducing even further the potential for funds. In addition, mission pastors often live in a high-pressure world of phased-down income (over several years of starting a new congregation) affecting their family, their attitude, their hopes, and earning power. Not uncommonly, the end of the phase-down signals the end of the mission pastor’s stay if for no other reason than he can’t afford to stay any longer (especially if the church has not grown to a level of self-support). The mission pastor knows, after all, that he could be paid a lot more elsewhere than the two nickels that he can rub together on mission supported funding. Question: should kingdom expansion be so tied to the dollar that it is tripped up by financial limitations? It certainly does not appear that the work of the New Testament was hindered in that way. Churches were planted freely far and wide. Clearly the absence of large budgets never caused a restriction of the missionary dream. Conclusion: We need to free ourselves from dependency on external funding and implement a self –supporting model of church starting.
 - (c) Our “**church planting**” language is confusing. “Church planting” connotes an image which is at best inadequate, viz., what most people envision when they think of church, i.e., “steeple and choir and pews and committees.” Following that image to its logical conclusion, church planting then is dropping all of those items and many more like them onto a plot of ground with view to it becoming “church.” Quite literally, “planting” church. To the average church member in Iowa, it is simple enough to conclude in light of the image, “our congregation is certainly not ready for church planting; we couldn’t do all of that even if we wanted to.” Of course, the emphasis is wrong. We don’t plant churches --- at least not like most people envision and talk about church. What we plant is gospel seed in the hearts of individuals who are given an opportunity in a disciple making relationship to develop and mature into full blown saints. Conclusion: the focus on planting churches would involve more churches and achieve increased results if it were expressed in more do-able terms.
 - d) The Great Commission: What greater clarity do we need than the marching orders Jesus gave to his disciples. Go make disciples Matthew 28:19-20
- 4) Disclaimers
- a) Not perfected. This strategy’s development is still in process; still learning; both the model and the presentation of the model will have rough edges.
 - b) Not the writer’s intent to make any body mad; opinions strongly felt but not widely communicated may have a sharper edge than necessary; This writer is on a journey just like you and just trying to get somewhere that looks like effective kingdom work
 - c) Not exclusive of other methods of starting or doing church though the writer will talk specifically about this strategy and make comparisons to others.

- d) Not simply how-to training; it is important to understand the principles of the strategy and connect the dots in the way most appropriate for a given ministry setting
- e) Not a kit or a program; you will have to think, innovate, respond to the uniqueness of your situation; you will need to depend on the Spirit of God to guide you.

Chapter 1

The Operating System: Disciple Making

The Multiplying Church Initiative is grounded in the strategy of Jesus to invest one's life in a relatively small group of people to whom the disciple maker can transfer life values with reasonable certainty and know that, in so doing, he has made a partner in ministry.

Five keys to disciple making have grounded this strategy. They may be found in Paul's instruction to Timothy in 2 Timothy 2:2, "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others." NIV

- 1) Key # 1: Disciple Making is Personal
 - a) The unnamed subject of this verse is the disciple of Paul named Timothy. Timothy is the "you" of the verse, i.e., Timothy, "the things which you have heard from me." The young man whom Paul called his "'true child in the faith," and "my beloved son" was the intended recipient for this strategic initiative.
 - b) In fact, the strategy of the New Testament that dares to envision total world impact is a people strategy. It is all about people like Timothy, Titus, Priscilla and Aquilla, and the Bill's, and Bob's, and Sally's of our own day and YOU!
 - c) The implementation of the strategy occurs not on an institutional platform but in an individual person.
 - d) If you are pointing you're finger at the church, take better aim. It is to Bill and Bob and Sally to whom this strategy belongs. To presume that the church of Bill and Bob and Sally will ever do anything to impact the world without the involvement of Bill and Bob and Sally is a ridiculous oversight.
 - e) This strategy is for you. The finger pointed accurately aims right at one's own chest
- 2) Key #2: Disciple Making is Biblical
 - a) A lengthy phrase at the beginning of the verse conveys that the message Timothy had received from Paul was itself crucial to his strategy: "the things which you have heard from me in the presence of many witnesses" is precisely what the strategy is all about.
 - b) What exactly then was the nature of "the things" which he had heard? The book of Acts tells us that Timothy lived in Lystra when Paul first showed up there on his missionary journey. Having already been run out of Iconium, where many believed in the Lord who "confirmed the message of his grace," Paul then made his way to they city of Lystra, the hometown of a young man named Timothy; there he "continued" what he had done earlier: preaching "the good news" (Acts 14:7).
 - c) It is not circumstantial that upon Paul's later return trip to the city, in chapter 16, that "a disciple named Timothy lived there." What Paul had presented in Lystra was the content which in part had turned a young man into a disciple, set in motion his experience of faith and launched the disciple making ministry of Timothy addressed in this letter from Paul.
 - d) Whatever else "the things" might have been besides simple gospel, we can be safe in applying the word biblical to describe it. Disciple making is fundamentally a Bible strategy. It is all about the book--- less about what people say or surmise about it. It is making the Word of God central to the lives of disciples.
 - e) "For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." NIV Heb 4:12-13 "The ordinances of the LORD are sure and altogether righteous. They are more precious than gold, than much pure gold; they are sweeter than honey." NIV Ps 19:9-10 "Your word is a lamp to my feet and a light for my path." NIV Psalm 119:105
 - f) Disciple making stands on the simple discovery of the Bible
- 3) Key #3: Disciple Making is Effectual
 - a) This format for dispensing the information follows a specific criterion summed up in one word in the text: "entrusting." The essence of "entrusting" is summed up in a couple of word pictures

- i) You put the first graders lunch money in a zipped pocket in the backpack; it is correct change. It is always in the same place. It is always accompanied with a reminder as the first grader goes out the door.
 - ii) You put a baby in the arms of a slightly older brother or sister who is carefully arranged in the corner of the couch. An elbow rests perfectly on a pillow to support the baby's head. Quiet but assertive language precedes the handoff. A question follows: "you got him?"
 - b) Entrusting establishes accountability and responsibility. It is a careful and deliberate method to insure success.
 - c) It is much needed: too many typical Bible hearing venues are completely "come what may." The best sermons in the world are often completely ignored. Teaching which "hits the spot" is considered to be for somebody else's spot. Communication goes in one ear and out the other; thus, the insured handoff, namely "entrusting," goes un-delivered.
 - d) But not in the total world impact strategy of the New Testament. "Entrusting" establishes the context in which the teacher can be assured the learner "gets it."
- 4) Key #4: Disciple Making is Relational
- a) Paul also focused on relationship: Paul to Timothy, Timothy to faithful men, and faithful men to others also.
 - b) Relational methodology stands in sharp contrast to mass methodology, viz. the preacher behind the pulpit with 400 sermon auditors in the pews. Relational disciple making is intentionally focused on a few, e.g., Jesus with one man and a few others walking down the road, sometimes in a boat, sometimes over a meal, sometimes in a crisis.
 - c) Relationships elevate people. Relationships instill quality. Relationships provide accountability and promote sincerity. Relationships offer individualized attention. Relationships provide natural patterns for ministry. Relationships are genuine and not manufactured. Relationships are the New Testament answer to the programming pattern of the modern church.
 - d) Disciple making is all about people, first, second, ... and last. It is not about checking off boxes and completing curriculum plans, it is building people.
 - e) In the total world impact strategy of the New Testament, there is always a Timothy for a Paul to shape and faithful men for a Timothy and others also for each of the faithful men because it is highly and intentionally relational.
- 5) Key #5: Disciple Making is Generational
- a) The disciple making strategy also involves a goal. New Testament strategists like Paul could point beyond the maturing of the saint to the reproduction of the saint. For example, he could see beyond himself, to Timothy, to faithful men, and to others also. He could see four generations deep.
 - b) Disciple making is vision enriched and fortified. Disciple makers dare to dream big --- not just to the end of the block but to the ends of the earth.
 - c) He works for and prays for a time that those he discipled will disciple others who will disciple others until the impact of his simple investment in a life is yielding transformed lives well beyond his ability to ever know, control, and even stop.
 - d) Disciple makers know that they are not the end product that some have made themselves out to be. Instead, they are the means by which the next generation can come to know about life in Christ for the glory of God. Their holiness (set apartness) is for a purpose. They realize that they are on mission with God. His purpose, "that whosoever believes in Him should not perish but have everlasting life," becomes their purpose.
 - e) Diligent, intense, patient, and genuine effort results. No limp rag effort will ever achieve a global vision. It is not time to quit! There is much still to be done.

Go, make disciples! The natural outgrowth of making disciples in new people groups and new locations is that those same disciples will congregate and be church.

Chapter 2

Discipling OutPost (DOP)

- 1) Defining the DOP
 - a) The term: Discipling OutPost
 - i) A small group disciple making strategy
 - ii) A strategy term not an implementation term
 - iii) The seed for a new congregation
 - iv) The home base for relationship development and fellowship formation
 - v) The model/pattern for multiplication into the next generation
 - vi) The language of church starts which lends viability to rapid and multiple indigenous church starts as opposed to “church planting.” Planting in the NT is seed of gospel not churches.
What we need is to clarify our objective to plant gospel seed in DOPs that might result in new churches
 - b) The task: “Discipling”
 - i) Provides a context for an emerging disciple to see the reality of Christ in the living testimony of the DOP leadership
 - ii) Shares the gospel and draws the net as God gives opportunity
 - iii) Establishes a believer with tools and skills to develop his own spiritual maturity and ministry
 - iv) Models a multiplying ministry and anticipates a future generation DOP
 - v) Transfers leadership to maturing disciples
 - vi) Congregates disciples into a new indigenous church
 - vii) Sets the Christian disciple in everyday, normal, experience for applying the truths of scripture
 - c) The setting: “OutPost”
 - i) “Out” indicates that this discipling process will be removed either geographically and/or culturally from existing conditions. It is “out there.” For a small group sitting in the living room of a home, it could mean “out of these four walls.” For a visionary group ready to boldly go where “no man has gone before,” it could represent a destination into a new geographic region. For a group with a segue into a different ethnic context, it could mean “moving in” or “moving over” so as to initiate the discipling of a group of Hispanics or Chinese, etc. Simply put, outpost represents being out of one setting but it also means getting into another.
 - ii) “Post” could be home, business, restaurant; public meeting room or private; it is probably not a church building. A church building will connote more than is intended to be communicated to a potential disciple. While there may be no “word association” problems for the average church goer, there may well be such problems for the average non-church goer who might respond to an informal setting such as a home.
 - (1) Post locates the Discipling group in a specific location known and accessible to the participants. The Post can move around as it is necessary or beneficial to the participants.
 - (2) It needs to be something, however, that the participants themselves provide. That means that the participants must be demonstrate “ownership” with the characteristics of the Post. It is their Post, i.e., they make the arrangements. To the degree that the Post is provided for them, the reproducibility of the model is diminished.
 - (3) The Post identified in the first generation will become the de facto model for the next generation of DOP.
 - d) The components
 - i) Testing Environment --- a “neutral zone” in which the disciple can safely evaluate the authenticity of the gospel in the changed lives of the leaders to see whether or not it is something that he desires to have a part of his life; in which the disciple can observe the climate of kingdom conditions through a caring environment fostered by the disciple maker and practiced as well by the others in the group; the disciples should not feel intimidated or pressured in any way by the setting, the circumstances, or the people involved. He should understand that participation does not suggest or require commitment that he is unable to offer.

- ii) Personal Touch --- a caring, relational experience. Therefore, attention is given to the needs and challenges of specific individuals within the group. It is not about the presentation of materials or the checking off of boxes. Rather, the disciple maker is responsible to understand and know the participants within the DOP and address the process specifically to them. A disciple in this environment should be able to expect to be known, understood, appreciated, and cared for while learning how to be a disciple.
- iii) Incubator conditions: the disciple can try out the experience of following Jesus without fear of reprisal and with the encouragement and approval of the DOP community; the disciple will find accountability systems to help in his development as a disciple --- an environment made to nourish health and bring to success; away from crushing blows of the negative impact founding the day to day world. An opportunity to succeed and flourish.
- e) The name: Friendlier terms than Discipling OutPosts may be important when it comes to implementation with non-believers. Not many of your neighbors would be inclined to join in a Discipling OutPost; to do so will quite possibly result in a name a blank look. (Discipling OutPost is really a strategy term for practitioners). "Group" is a good word that be modified with a variety of words, like the ones below, or add your own. Caution: words like "Bible study group" connote many things to people and say more and less than you intend.
 - i) One option is to gradually introduce the concept by talking first and primarily about a "discipling group." That reduces the formality and impersonal language suggested by Discipling OutPost. In time, the appropriateness of OutPost becomes relevant for the reproducing disciple giving attention to how he can repeat the model. Share it at that time.
 - ii) A second option is to call the DOP by another name when enlisting participants (unsaved and unchurched), e.g., Discovery Group. And then begin shifting the language by describing the Discovery group (especially after conversion) to Discipling OutPost with the participants to begin to understand the strategy.

DOP serves the purpose of defining the role of the group in the strategy for the disciple maker whereas Discovery Group defines the role of the group for the non-believing participant. Be wary that the Discipling OutPost does not lose its strategic importance to make disciples and become simply another Bible study. That is the danger of changing the names. It is possible to have a Discovery Group for which the purpose is to serve as a Discipling OutPost. Just don't let the objective become lost either for the disciple maker or for the disciples.

2) Starting the DOP

a) Authority

- i) Some common questions: "Can I do this thing which might result in the start of a new congregation?" "Do I need permission?" "Should I be sent out"
- ii) Jesus said, "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..." Matt 28:18-19 NIV
- iii) You have all the authorization you need from the one in whom all authority resides: He mandated his followers to "make disciples."

b) Activity

The Great Commission describes disciple making occurring "as you go." Going moves the Disciple Maker in and out among people. Intentionality and sensitivity position the disciple maker to recognize potential disciples and Open DOORS. Open DOORS. In order to maximize the disciple's resources and to better position the Discipling OutPost to emerge as a new church, it is important to cluster disciples, i.e., to form groups of disciples meeting in one location at one time.

i) Oikos relationships:

- (1) The disciple maker lives and moves in a rather predictable circle of family, co-workers, neighbors, acquaintances, relatives, etc. This group represents his oikos and, perhaps, the most immediately receptive people to his influence.
- (2) The concentric circles of disciples within an existing DOP will connect the DOP participants with networks of potential disciples for the formation of a next generation DOP.
- (3) The more removed from the 1st catalytic event, the less likely it will be that contrived activities will be necessary. More names and faces will provide increased contacts with names and faces yet to be reached in the succeeding generations

ii) Catalytic events:

- (1) A second option fishing pool for disciples is a catalytic event. Because there may not be existing relationships to launch a 1st generation group, the disciple maker may initiate special events to that will gather a crowd and provide an opportunity for some probing for an Open DOOR. Open DOORs
 - (a) The large group enables the DOP leader to have face to face contact with people new to him; in a fun and non-threatening environment, the disciple maker can identify the few in the crowd that might be open to a Discipling OutPost. Filtering a large group will yield the one or two that are ready to participate in the DOP and perhaps function as the DOOR to gather additional participants for the formation of the DOP. Getting to know the people --- hang out, help with events, greet parents and visit with them --- talk about what you have in common: kids, hobbies, parts of the country, jobs, etc., share testimony of your fellowship of Christ ask if they would be interested in finding out what that means.
- (2) Examples
 - (a) Mission groups doing Backyard Bible Clubs, servant evangelism, sports evangelism, and ministry events to create face to face contacts and exposure. The activities must provide an opportunity to have some meaningful conversation with adults; it must provide for inquiry for Open DOORs.
 - (b) 4 week Jesus Video review using passages from the Gospel of Luke and the Inductive questions: Watch the video, Luke 7:36-50, 15:11-24: 18:35-19:10; also incorporate reading 1 chapter a day from Luke with key verses noted.
- c) Receptivity --- see Open DOORs
- d) Facility
 - i) The team should identify the date and the location in conjunction with the ministry events. Identify several homes if possible; determine the location for the original meeting in a home of a person of peace/influence, i.e., a person with whom there is a positive reputation and influence with locals and peers. This person could be the key to several attendees simply because the initial meeting is at his house;
 - ii) Not preacher's house --- too religious and definitely not a church building ---too impersonal
 - iii) Some relationship will be necessary to bridge the mote around the castle. Not many strangers will walk into another strangers house even with an invitation
 - iv) Home selection will influence who will and who won't come. Be aware that some will exclude themselves from participation at a particular home for reasons that may not always be obvious. So be careful where you locate the OutPost.
 - v) The DOP site should be able to comfortably accommodate the 8-15 people that might be involved.
- 3) Forming the DOP
 - a) Invitation
 - i) Describe the small group in terms of relationship, discovery, and relevance (RDR) and give personal examples.
 - ii) Describe how long it will last 1 1/2 to 2 hours.
 - iii) Describe the meeting agenda as including Bible Discovery, neighboring, and possible snack (or even meal, time will need to be extended).
 - b) Personal --- no mass anything; relational from top to bottom, beginning to end.
 - c) Encourage the DOOR to gather as many as 10 people (friends, neighbors, family). If the DOOR can't gather 10, try again the next week.
 - d) Target group:
 - i) Unchurched and unsaved: group evangelism
 - (1) More effective use of time
 - (2) Sets the conversion in the context of others making it easier for the convert to share faith with others
 - ii) To fill the DOP up with inactive Christians will bring tragic failure. The Christians will take over the group; they will attempt to conform the group to prior experiences and the result will be that the DOP will not be allowed to clearly shape the minds of the participants; non-christians and unchurched people will be adversely influenced by tradition rather than the

Word. DO NOT invite the disgruntled Baptists, etc. to the meeting so you can have a large group. They will not be happy and neither will the group

- 4) Conducting the DOP
 - a) 90 minute plan
 - i) 15 sharing and visiting (45 minutes on 2 hour clock can include food)
 - ii) 60 minutes discipling
 - (1) 15 minutes review and follow up from previous week (accounting/fellowshipping/encouraging)
 - (2) 45 new Bible Study
 - iii) 15 prayer and singing
 - b) 120 minute plan
 - i) 45 sharing and visiting and eating
 - ii) 60 minutes discipling
 - (1) 15 minutes review and follow up from previous week (accounting/fellowshipping/encouraging)
 - (2) 45 new Bible Study
 - iii) 15 prayer and singing
- 5) Transferring the DOP:
 - a) Avoid creating dependency on the leader at all cost either at the point of facility, teaching, music, praying, decisions, expenses. To the degree that the disciple maker does it all or some part of it all the time, the group will become dependent upon the disciple maker for that item or those items. Every effort must be made to avoid the disciple maker getting in that spot. i.e., the disciple maker must intentionally and systematically raise up his replacement in all areas. The group must sense that the group does not belong to an outside disciple maker but belongs to the group itself.
 - b) Transferring leadership is essential to the indigenous church model. We can't say that we have finished the task until this transfer is complete. The role of the Disciple Maker is to fashion his own replacement(s).
 - c) Leadership development of the farmer, the student, the everyday-on-the-job person with a 40 hour work week is vital. Do not underestimate the potential of the laos. This is a people process. We could call it laotic. The goal is to engage and release the "assembled crowd of people" upon which God has comprehensively and purposefully placed his calling.
 - d) Each person in the group must know how to continue the disciple making process utilizing the tools provided; in addition, a careful eye must be given to the identification and selection of a few individuals to be developed with additional training to serve as the shepherd of the emerging group and even the starter of the next Discipling OutPost..
 - e) Method of transfer
 - i) **Model** the desired behavior with a good example (reproducible patterns: how to swing a baseball bat)
 - ii) **Assist** the desired behavior with affirmation and biblical guidance (directed participation: you are dropping your shoulder during hitting drills)
 - iii) **Watch** the desired behavior with a distance set between you and the disciple (real time feedback: game conditions and follow up after an at-bat)
 - iv) **Leave** the disciple to continue the work with your example continuing in another location (kid moves to next level of play with your information imbedded)
- 6) Transitioning the DOP
 - a) Watch for signs of congregationalizing
 - i) Conversion and baptism are set in motion by the first two stages; purpose becomes clear in the third stage; fellowship, partnership, and congregationalizing in the networking stage.
 - ii) In the study of the church, the group will likely begin to assert for themselves that "we must be a church." What walks like a duck, and talks like a duck, must be a duck."
 - b) Spot emerging leaders
 - i) Emerging leaders will participate in a Lay Indigenous Leadership Equipping LILE module that provides a second tier of training for the discipling skills they have attained by way of the Triggers. It falls to the disciple maker to be especially attentive to discover who those emerging leaders are. Indicators include:
 - (1) relates well to the group

- (2) does the assignments enthusiastically and completely
- (3) passionate about the process.
- ii) Be careful to not scare the emerging leader away with talk about “Pastor.” That will likely go over like a lead balloon. The “Pastor” word connotes more than some are willing to accept for themselves. Rather talk about continuing the model that they have already observed and practiced themselves. Focus on function (task) not position, i.e., describe this person in terms of a verb: action orientation.
- c) Release (leave) and blessing
 - i) The model of church that continues will be one in which simplicity is a key. In its earliest form it will likely be a simple continuation of the DOP. E.g., no preaching as such but Bible Discovery through the DOP models, perhaps using previously unused Triggers for subject matter.
 - ii) The new congregation should hear that this does not make them second class in any way; they should not feel the need to “catch up” to the other churches around them
 - iii) The DOP leader must be careful to avoid pushing off on them his own expectations for church. Rather, Bible discovery will lead the group to pursue realistic expectations in their own time, in their own way, according to their own people, and with their own resources.
 - iv) The DOP leader must be willing to trust God and His Word to shape the new congregation as he hands off the leadership to the next generation.
- d) Shadowing
 - i) Disciple Making creates a permanent bond between the disciple and the discipler. Paul called Timothy his “genuine son” in the faith. The relationship initiated and done well will provide a lifetime opportunity for input by the disciple maker with the disciple and another lifetime of openness by the disciple to the disciple maker.
 - ii) Though the disciple maker leaves, he will never be completely off the screen unless he removes himself from the screen.
 - iii) By hanging around in the shadows, the disciple maker will preserve occasion for continuing teaching, correcting, and assisting. When things arise that the emerging leader hasn’t or can’t handle, the disciple maker is ready to assist.
 - iv) Paul assisted from the shadows by continuing contact and writing letters like the pastoral epistles.

Chapter 3

An Open DOOR

1) Pray for an Open DOOR

“And pray for us, too, that God may open a door for our message,
so that we may proclaim the mystery of Christ, for which I am in chains.”
Colossians 4:3 NIV

2) Look for an Open DOOR to a new location (neighborhood, community, town, region) or to a new people group for a Discipling OutPost. An Open DOOR is a relational entry point into the lives of others in whom God is at work accomplishing his purpose in the world. It is a measure by which a disciple maker can know where to apply his resources in the multiplicative process of disciple making for the impact of a community or people group and then the world!

“A great door for effective work has opened to me...” 1 Corinthians 16:9 NIV

“Found that the Lord had opened a door for me.” 2 Corinthians 2:12 NIV

“I have placed before you an open door that no one can shut.” Revelation 3:8

a) What to Look for

- i) **Divine Initiative:** Cornelius had a vision; Jailer had earthquake, Lk 10 indicates a person thrown down (NIV, “send out”...by Lord of harvest) forcefully to join the harvest in answer to prayer
- ii) **Oikos Links:** Cornelius, Jailer, Lydia, and Person of Peace accounts all relate connectiveness to the oikos (household, or enlarged family --- a circle of influence)
- iii) **Open Heart:** Cornelius gathered his whole family to listen to what Peter had to say from God; Lydia was listening because God “opened her heart”; Jailer asked, “what must I do?” and the Luke 10 man of peace (Mt 10 calls him or her the “worthy person” or the “deserving” one) is expected to “welcome and listen” (Mt 10:14) to the words of the messenger
- iv) **Responsibility Accepted:** the instruction to the apostles beginning in Luke 10:1 was set in the context of a worker shortage. They were to pray for more workers and their going was, in fact, to find some who would work. The greeting of “peace” in the Luke 10 passage underscores the issue.
 - (1) A typical greeting (namely shalom, akin to our “how are you,” in which a passerby might ask the acquaintance, how is your uncle, your brother, your wife, your daughter, your son, etc, etc. was an exaggerated show without really caring about any of the people inquired about) along the way was fluff/not sincere/hollow/empty and was offered in the sense of wishing well without providing for it.
 - (2) Jesus said to make little, even avoid, such meaningless distractions enroute to the urgent matter he sent them to do. But, when an apostle encountered a genuine person of “peace/shalom” i.e., wholeness, (i.e., they were offered shalom/wholeness as demonstrated by an invitation into another’s home) that was to be a sit down place.
 - (3) Such a demonstration would imply real hospitality and care of the kind that could be built upon. E.g.,
 - (a) Lydia insisted that Paul come to her house
 - (b) The jailer washed the wounds of Paul and Silas and fed them a meal at his house. In other words, they accepted responsibility and performed the tasks which provide for hospitality and care (wholeness/shalom).

b) Where to Look

The DOOR will not always just swing open in a community or a family group. In the text of Matthew 10, the text makes it plain that there not always be an open door found in the places that you look.. Nevertheless, you are to “search” (11, NIV) in “whatever town the village you enter.”

- i) The best place to find a receptive and influential person is within the disciple maker’s *existing oikos relationships*. (Oikos is a Greek word for household) Every disciple maker has a sphere of influence including family, friends, coworkers, acquaintances, and strangers. Within that circle are people that he already knows and spends time around. Naturally existing relationships provide the preferred context for starting another Discipling OutPost. (Oscar Thomson’s Concentric Circles of Concern)
- ii) But if the disciple maker can’t find existing relationships through which to find a receptive and influential person for the start of a Discipling OutPost, he can also consider *catalytic events*. (**Catalytic Events**) A catalytic event is the initiative of the disciple maker to gather a large group of people for a non-threatening, often ministry oriented, sometimes just plain fun event. During such events, the disciple maker moves through the crowd to identify the receptive and influential persons in the larger group. Some will have “ears to hear;” some will not. Those that show interest are asked to consider participation in a small group that will seek to discover what the Bible teaches about following Jesus

Some Examples in Acts

Text	DOOR	Divine Initiative	Oikos Links	Open Heart	Responsibility Accepted
Acts 10	Cornelius	“Vision”	“large crowd had gathered”; “relatives and close friends”	“All here to listen”	“Called his friends and family together;” “Sent messengers to Peter; “
Acts 16	Lydia	“place of prayer”	“members of her household”	“opened her heart”	“invited us to her house”
Acts 16	Philippian Jailer	“Earthquake”	“he and his whole family”	“What must I do to be saved?”	“washed their wounds;” “brought them into his house;” “set a meal before them; “

Parallel ideas and references:

- Matthew 25:35 Blessed ... for I was a stranger and you invited me in
- Hebrews 13:2 Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it.
- Galatians 4:13 It was because of illness that I first preached the gospel to you. Even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Himself.
- Luke 2:7 and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn. NIV
- Luke 10:38 As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. NIV
- Rom 16:23 Gaius, whose hospitality I and the whole church here enjoy, sends you his greetings. NIV
- Romans 1:10 I pray that now at last by God’s will the way may be opened for me to come to you. (NIV: translation is pretty free here)
- Romans 1:13 I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you.
- Acts 16:7-10 When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to. 8 So they passed by Mysia and went down to Troas. 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.

- 1 Peter 4:9 Offer hospitality to one another without grumbling. NIV

c) How to Look

Initiate and expand spiritual conversation in multiples of settings and methods. Sow much seed with view to finding a receptive heart that demonstrates the characteristics of an Open DOOR as described above. Below are some startup conversations for both catalytic and oikos setting. To name even the few below is dangerous. It is not intended to create a box into which you or the one with whom you share must be stuffed. Experiment. Find out what works for you at work, among friends, with strangers, at the convenience store, etc. Then sow seed abundantly.

i. Conversation one:

1. What are the biggest problems people face in the area?
2. How do most residents feel about these problems?
3. What do you think would help solve these problems?
4. Would you think there might be any ways in which God could make a difference? How?
5. Would you be personally interested in exploring what God has to say? Explain that a small group of neighbors could be organized to look at what the Bible has to say to these kinds of issues.
6. Would you be interested? If yes, would you be interested in opening your home so that some of your family or neighbors might explore with you?

ii. Conversation two:

1. Do you have a Bible?
2. How often do you read it? Or would you like to have one?
3. Would you like to discover with a small group of neighbors what it says?
4. Would you be willing to have some of your family or neighbors join you in your home to join you?

iii. Conversation three:

1. Share your testimony
2. Are you (actively) following Jesus?
3. Would you be interested in finding out what that means?
4. Can you join with a small neighborhood group to learn about following Jesus?
5. Would you be willing to have the group meet in your home?

iv. Conversation four:

1. I came across an interesting book, e.g., The Epic by John Eldridge (not heavy and very readable)
2. I am curious to see what you think about what it says
3. Can we get together and talk about it?
4. Do know some others that might be interested, too?

3) Enter the Open DOOR

Nurture a good hearted relationship by listening and caring; be credible, available, and reliable

“adorn the doctrine of God our Savior in every respect.” Titus 2:10 NAS

“When you enter a house, first say, 'Peace to this house.' If a man of peace is there, your peace will rest on him; if not, it will return to you. Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house.

When you enter a town and are welcomed, eat what is set before you.

Heal the sick who are there and tell them, 'The kingdom of God is near you.' “

Luke 10:5-10 NIV

4) Invite and assist the one who is the open DOOR to gather as many as 10 lost of his lost friends and family members friends to an exploratory get together. Note: a fatal mistake is to deemphasize relationship and resort to the familiar patterns of mass publicity (e.g., mailings). Don't do it. It won't

work. The DOOR and the Disciple Maker must personally talk to each person about the Discipling OutPost.

- a) Let the friends get acquainted with the Disciple Maker
 - b) Avoid judgementalism and entrapment
 - c) Enjoy some refreshments
 - d) Remember you are working on the good will and favor of the open DOOR
 - e) Remember names.
 - f) Share briefly with the group a proposal for a few weeks of “discovering together what the Bible says.”
 - i) Describe the gathering in terms of relationship, discovery, and relevance
 - ii) Describe how long it will last and the term (weeks) of the initial Bible study
 - g) Give them an “out” and a “welcome.”
 - h) Set up the meeting time.
- 5) The DOOR becomes a kind of entry point for the participants in the Discipling OutPost by involving additional non-believers in the OutPost, especially by hosting the OutPost in his own home. The DOOR is essentially the sponsor. No longer is the Discipling OutPost the project of an outsider but it is the project of the insider. (Two observations: 1) Fill the group with non believers. This surfaces the importance of an unbelieving but seeking DOOR. He will have lost people in his circle. To build the group with Christians with traditions, especially dis-gruntled Christians, will likely prove ineffective. Go after the lost! 2) Don't do the OutPost at church! Locate the OutPost in a “safe” environment from the perspective of the participants --- comfortable and available. A home is great!
- 6) In addition to providing introductions for group formation, the DOOR will bridge over potential trouble spots, alert the Discipling OutPost leader to indigenous hazards, and provide a receptive atmosphere for the Discipling OutPost to gather.

Chapter 4

Triggers for Disciple Making

The Triggers for Disciple Making are a collection of ordered Bible Studies designed as a simple tool to trigger a disciple making experience in one of four stages of development --- the emerging disciple, the maturing disciple, the reproducing disciple, and the networking disciple --- resulting in new disciple makers, new Discipling OutPosts, and new churches in your own Jerusalem, Judea, Samaria, and the uttermost parts of the world. As such they are designed as a piece of the Multiplying Church Initiative strategy.

1) Design Elements

- a) Integration of tasks: Jesus taught by his disciples by modeling behavior. For example, they observed his praying and learned from a model. In the Triggers, large blocks of time are not necessarily given to developing certain disciplines such as how to study the Bible; instead, the disciple learns to study the Bible by being integrated in Bible Study and observing the example of the Disciple Maker as well as gradually beginning to lead the Bible Study himself (On-the-Job-Training). The integration of tasks into the discipling process enables the process to move rapidly.
- b) Disciple sensitive: rather than being curriculum driven, there are multiple choices appropriate to the individual disciple's development. The Disciple Maker should evaluate the individual disciples in a particular group to determine which Topic is appropriate for attention at any particular session. In other words, the Triggers provide for personalized response to unique needs in a group.
- c) Rapid: A new believer in India planted 42 churches in a single year. No one told him he was too spiritually immature to do so. The point is simple: discipling should encourage and facilitate the rapid deployment of contagious believers; the process doesn't need to take nearly as long as we have made it take.
 - i) The material is intentionally foundational; it is not comprehensive; nor can it be and be true to its multiplying objective.
 - ii) The longer the process becomes, the more informational it will become as opposed to applicational. Rapidity calls for on-the-fly discipling.
 - iii) No more than 26 weeks are spent in the process after reaching the Maturing Disciple Stage.
- d) Biblically driven: the disciple maker must keep himself out of the spotlight and direct the spotlight to the text of the Bible.
 - i) The model is to let the Bible speak for itself; in a sense to let it become the Teacher.
 - ii) The disciples must come to understand and appreciate that authority resides in the Word and not in the leader. If he ever thinks anything other than that, he will likely conclude that he "can't do it. Too much expertise is required." Therefore, reproducibility goes right out the window.
- e) Life application/ immediate obedience not information: Jesus instructed his band of disciple makers to "teach them to obey." The obedience portion of that instruction is the function of the Practical Response.
 - i) The Practical Response is a recommended assignment to act upon the message discovered in the Trigger texts. It is not the only possible action, e.g., each Discipling OutPost group can draw their own conclusions or reach individual conclusions to act upon. In order for the disciples to learn to develop their own applications and follow them through to obedience it is important that the group be occasionally offered the opportunity to reach their own Practical Response to act upon as a group. Even here there is flexibility; there may be no group Practical Response at all on a given week. The Practical Response can also be individualized.
 - ii) The disciple who applies the knowledge this week, in fact, sets in motion the possibility for reproduction to begin sooner than later. First, life application brings observable life change but then quickly moves to life transfer activities such as witness and discipling.
 - iii) If the disciple does not do the assignment, do not move forward to the next Trigger. To do so is to "teach to not obey" and initiates the easy hear-ism that gathers information and never acts upon it. That can not become the culture of the Discipling OutPost or you are sunk. Such a culture will never produce a reproducing disciple. So, if the disciple does not do the assignment:

- (1) Review the verses from the Trigger in question.
 - (2) Ask, "what do you think that this teaches us to do?" Let the authority of the Word speak (not you).
 - (3) Clarify the assignment.
 - (4) Role play it.
 - (5) Assign it again without adding another Trigger.
 - (6) Peer pressure can help at this point; use it judiciously. This is the beginning point of encouragement and support systems for good work. Provide a checkoff point before the week is complete to help the "guilty" disciple catch up on the assignment. If he doesn't the whole group stays on the same assignment. If the actions are never taken, consider whether the "disciple" should continue with the group.
- f) Availability: The Bible is the primary resource; the Triggers are intended to be a low cost substitute for curriculum that can be expensive, inaccessible, and complicated. As the Disciple Maker hands the Triggers off to the disciple, it should be 3 hole punched and ready to go in a simple notebook that will accompany the disciple to each session. They are intended to be copied and handed off for purposes of disciple making.
- g) Ordered Development: The disciple systematically develops in a logical and progressive fashion from a to b to c to d and so on all the way to z as opposed to a disjointed and hit and miss approach that might go b to j to q to c, etc. While not every disciple will start at the same place or need the same triggers, it is the objective for the disciple maker to move every disciple toward the same general conclusion --- a point at which they are able to mature on their own, reproduce the Christ in them in others, and network in a fellowship of believers. The Triggers are intended to not be random or hit and miss but rather systematic and intentional. The Disciple Maker has a general design for each week and yet there remains flexibility with the specifics.
- 2) The goal of the Triggers for Disciple Making is not to teach everything (with a comprehensive result) that the Disciple Maker knows or that he believes would be nice for the disciples in his OutPosts to know; rather, the goal is to equip disciples with the basic skills and spiritual realities (foundational) to continue making discoveries as they go on to make new disciples.
- 3) Essential Trigger Tips
- a) The Disciple Maker should know the disciples in the Discipling OutPost --- where they are in the journey --- what needs, weaknesses, deficiencies, challenges, etc. the disciple maker faces. A good learning/sharing context between the discipler and the disciple are essential to facilitate this point.
 - b) The Disciple Maker should identify the available Triggers the one Trigger that is appropriate to address the stage of development the disciple is facing on any given week in the process. Naturally, this will change from week to week; you can expect to observe a general/ broader range of needs to be addressed with the OutPost. It makes sense to work within that general area (called here a Set) before moving on to another Set of studies.
 - c) The Disciple Maker should get familiar with all the various Stages and Sets and Topics comprising the Triggers:
 - i) Emerging Disciple Stage: (about becoming a disciple) The seed germinating in the heart and breaking through the soil. Emerging Disciple Sets are:
 - (1) The Jesus Experiment: Assembled for scientifically minded but biblically illiterate Chinese students on a state University campus and offering the experiment, "if you seek Me, then you will find Me." It includes a variety of studies with an apologetic tone suitable especially for Post Moderns and others with no Bible background or faith experience.
 - (2) Characteristics of an Emerging Disciple: Assembled to help a potential disciple understand what attitudes Jesus expected of a disciple so that the disciple can measure his attitude as an emerging disciple by them.
 - (3) The God of the Bible: Assembled to give an overview of the nature of God to the biblically uninformed.
 - (4) Simple Gospel: Assembled to provide a substantial context for the disciple to understand the Good News; this set presents a different aspect of the Gospel message over the span of four Triggers; it establishes a platform for the disciple to come to faith in Christ; in

addition, its inclusion in this material, conveys that evangelism is a part of the larger process of making disciples.

- (5) Stories of the Bible: Assembled to provide a chronological overview of major historical events and thematic topics that communicate the story of God from creation to today.
 - (6) Jesus, Up Close and Personal: Assembled to give a more detailed look at the person and work of the man, Jesus. Unique to this set is the lack of multiple focus texts. This set allows the disciple to look intently at one story of Jesus at a time.
 - (7) God's Purpose in the World: Assembled to give the emerging disciple a first look at what in the world God is up to and how it involves mankind.
- ii) Maturing Disciple Stage: (about growing a disciple) The seedling increasing in dimension and strength. Maturing Disciple Sets are:
- (1) Seven Commands of Jesus: Assembled to introduce the maturing disciple to a life of obedience by listing seven foundational kingdom instructions that Jesus gave his own followers to obey.
 - (2) The Newness of Life: Assembled to provide a new believer a solid grip on what is new about his life in Christ. The new Christian should come out away from this set with clarity about his Christian experience that sets him on a certain and glad course of new life in Christ..
 - (3) Characteristics of a Maturing Disciple: Assembled to help a new disciple understand how he can live and think in order to move himself along as a disciple. These characteristics address the fatigue and increasing excuses that disciples encounter along their journey
 - (4) Kingdom Truths: Assembled to lock in to the mind of a growing disciple certain key Bible doctrines about God, Man, Church, and Salvation.
- iii) Reproducing Disciple Stage: (about multiplying a disciple) The mature plant yielding fruit after its own kind. Reproducing Disciple Sets are:
- (1) Characteristics of a Reproducing Disciple: Assembled to help a reproducing disciple understand what attitudes will enable him to increase his effectiveness in making other disciples.
 - (2) Witness: Assembled to assure a disciple that he has what it takes (including authority, testimony, and ability) to be a witness for Christ.
 - (3) Disciple Making Principles: Assembled to equip a reproducing disciple with foundational concepts to understand what disciple making is and with guidelines for how to go about it.
 - (4) All People, All Places: Assembled to expand the vision of the reproducing disciple to include the total global impact Jesus had in mind, e.g., Jerusalem, Judea, Samaria, and the uttermost parts of the earth.
 - (5) Gospel Themes: Assembled to diversify the approaches a reproducing disciple might take in sharing the Gospel with a non-believer. The themes communicate the Gospel message from varying biblical perspectives offering different vantage points from which its contents can be understood and received.
- iv) Networking Disciple Stage: (about congregationalizing a disciple with others) The harvest linking together in fellowship and ministry. Networking Disciple Sets are:
- (1) Characteristics of the Networking Disciple: Assembled to help a networking disciple understand what attitudes and conditions will enable him to enhance his experience in fellowship with other disciples.
 - (2) Church: Assembled to overview church in the New Testament in such a way as to cause the Discipling OutPost to recognize its likenesses to the New Testament church and to even further identify with it.
 - (3) One Another: Assembled to give the Discipling OutPost guidance in the very practical matters of personal relationships with one another. Not only will this section problem solve, it will also help to problem prevent the church wrecking threats of poor interpersonal relationships.
 - (4) Some Benefit From You: Assembled to demonstrate to a group of disciples who may not know what it is to be "on their own, without others," that there are definite advantages of

- being in fellowship with other disciples. This is intended to further encourage the disciples in the Discipling OutPost to remain together as a church.
- d) The Disciple Maker should review the Topics that comprise each of the Sets; they address specific needs that a disciple will encounter; in addition, the Topics will engage the disciple in specific new behaviors. A profile of the Topic can be gleaned by reading the Observation and Practical Response for each Trigger Topic (see the Triggers).
 - i) While there are more than 120 Topics listed among the Triggers, it is not expected or even desired that all or even most of them will be used. Selection of appropriate Topics is very important. Which ones are and which ones aren't used is determined by the Disciple Maker for disciples in a given Discipling OutPost.
 - ii) The Topics represents a catalogue of disciple making studies from which the Disciple Maker will select the appropriate Trigger.
 - (1) Selectivity allows the Disciple Maker to personalize the process. (From beginning to end the Disciple Maker should communicate that the process is about the people not the material. The people are primary and the material is secondary. The Disciple Maker is building people not teaching curriculum or running a program).
 - (2) Selectivity of topics also allows the Disciple Maker to provide for rapid deployment of a new disciple maker without creating the impression that there is an endless supply of information to learn before a disciple can become a new Disciple Maker.
 - (3) Timing consequently becomes important. The goal is to develop a disciple in approximately 26 weeks from the beginning of the maturing stage to the end of the networking stage. This is no magic number; it could be more or less, but probably very little more or less. The goal is turn the entire process around with a new multiplier in rapid fashion. It should be observed that the timing clock does not tick in the emerging disciple stage. People enter that stage with varying levels of interest, experience, Bible knowledge, and hunger. Some might be ready to receive Christ; some might not have a clue who Jesus is. Consequently, the timing factor is a non-issue in the emerging disciple stage. It will take as much or as little time as necessary. The Disciple Maker can't hurry someone to faith.
 - e) The Disciple Maker should Meet with the disciples in the Discipling OutPost at least once a week and move through the Discipling OutPost agenda. It is possible that alterations can be made in the schedule. Don't panic. Remember people before form. Adjust the schedule as necessary; stick as closely to the weekly pattern as possible.
 - f) It is likely that the Disciple Maker will share a new Trigger each week. It is possible that more than one Trigger can be used if the Disciples in an OutPost seem responsive to more rapid progress. This can occur by handing out two or more Triggers in one setting each week or it can occur by handing out 1 Trigger at OutPosts that meet more than once a week.
 - g) The Disciple Maker should see the Trigger handout as a tool that the disciple will use to eventually lead a new group of disciples. This practice and message are very important for building in the reproducing gene. These gentle words to disciples in the Maturing Stage and beyond can bring affirmation as you hand off the Trigger: "hang on to this because the time will come very soon when you will be using it to lead a group of disciples just like this."
 - i) The disciple must understand your objective to make disciple making disciples and your confidence in him to fulfill your objective.
 - ii) He must also recognize your preparedness to assist him in achieving the objective of being a Disciple Maker.
 - h) Use stepping stones: Certain ones of the Triggers are pivotal in the development of the disciple because they include a Practical Response that yields a discipline or practice important to the further development of the process. Like stepping stones across a creek, these particular Triggers are important to incorporate in the shaping of the disciple.
 - i) Agreement to work: Jesus Experiment
 - ii) Read Bible: Jesus Experiment
 - iii) Trusting Jesus: Simple Gospel
 - iv) Baptism: Seven Commands
 - v) Prayer: Seven Commands
 - vi) Read more Bible: New Doctrine

- vii) Testimony: Testimony
- viii) Disciple Making
- i) Do not give the entire Trigger material to the Disciples in the group at any one time. The Triggers are best metered out so as to not overwhelm the participants:
 - i) The typical pattern will be to give out one Trigger per week
 - ii) After completion of a Stage (e.g., Emerging Stage) and in affirmation of progress of the disciples in the OutPost, it may be appropriate to provide the disciples with copies of the Triggers that have not been completed as a part of the regular Discipling OutPost meetings, e.g., so that the emerging disciple makers can begin to share Triggers with their own potential disciples. E.g., when moving on to Maturing Disciple, give out the Triggers in Emerging Disciple that were not completed as a group so that the group has all of the Emerging Disciple Triggers.
 - iii) The web site also contains the entire catalogue of Triggers; any disciple anywhere should be able to secure the Triggers that he will need to develop the next generation of disciple makers.
- j) Utilizing other elements on the Trigger page
 - i) Practical Response --- You don't have to use the Practical Response listed with each Trigger but it is there to remind you to always send the disciple away with something else to do.
 - ii) Memory Verse
 - (1) Expect excuses
 - (2) The Disciple Maker must also memorize
 - (3) Create fun games to ease the stress and drill on certain verses
 - (4) Suggest helps
 - (a) Double use of time
 - (b) Familiar place
 - (c) Memory cards
 - (d) Brag on successes; watch the stack of verses increase. Celebrate milestones: e.g., 25, 50 verses.
 - (e) Review previous verses each week at home and in the OutPost as time allows
 - (5) Additional texts are provided with many of the Focus Texts. The additional texts are provided for the disciple to study away from the group in addition to the Focus Texts; they also supplement the awareness of the Disciple Maker with other relevant passages to the Topic.
- 4) Mastering the questions
 - a) Importance: The inductive questions are fundamental to the success of the Discipling OutPost experience. Do not outsmart the process by teaching the text rather than asking the questions.
 - i) They provide the training for a disciple to learn to do his own Bible Study.
 - ii) They place authority in the Word of God and not in a teacher. The Word speaks with authority as it is discovered through the use of the inductive questions.
 - iii) They affirm the stated objective of the Disciple Maker that everyone in the Discipling OutPost can facilitate a new Discipling OutPost. No one has to be a Bible scholar to share what they have previously learned themselves. Rather than creating dependency upon a "Teacher" for his "superior" wisdom and knowledge and rather than creating the false impression that no one but the highly or professionally trained is qualified to lead a Discipling OutPost, the inductive questions lead to self discovery of Bible truths; in addition, the inductive questions open doors for new leadership to emerge quickly for the next generation of disciples. Viz., no one has to go off to seminary to lead a Discipling OutPost. Instead, he needs only to be able to ask the questions which lead to the true meaning of the text.
 - b) The questions:
 - i) Background Questions
 - (1) To whom was the text written?
 - (2) What was the occasion of the text?
 - (3) What was God communicating? What did the text mean to the original audience? What does it mean now?
 - (4) How does the text relate to the verses around it?
 - (5) Are there other scripture passages shedding light on this passage?
 - ii) Observation Questions

- (1) Who
 - (2) What
 - (3) Where
 - (4) When
 - (5) How
 - (6) Why
- iii) Application Questions: “All scripture is God-breathed and is useful...” (2 Timothy 3:16) for:
- 1) Teaching: what we should know,
 - 2) Rebuking: what we should avoid doing or stop doing,
 - 3) Correcting: what we should do differently, and
 - 4) Training: what we should begin or continue to do
- iv) Participative Questions
- (1) What do I like about this passage?
 - (2) What do I dislike about this passage?
 - (3) What do I not understand?
 - (4) What do I learn (the text says) about God?
 - (5) What do I learn (the text says) about mankind? (myself and others)?
 - (6) What is one thing I will meditate on or memorize?
 - (7) What is one thing I will apply to my life?
- v) *FAITH* Questions
- (1) Is there a *favor* to seek?
 - (2) Is there an *action* to take?
 - (3) Is there an *idol* to forsake?
 - (4) Is there a *truth* to learn?
 - (5) Is there a *hope* to claim?
- vi) Accountability Questions
- (1) Agree on *when* they will obey
 - (2) Discover together *when* it will be difficult to obey
 - (3) Discuss *where* they will be when they obey
 - (4) Identify to *whom* will they teach what they have learned
 - (5) Discuss to *whom* they will report progress
 - (6) *How* did you do ? Review progress the next week
- c) Hints for asking Effective Questions
- i) About the text, ask questions which have an answer in the text. Avoid asking questions about the text which promote speculation. (e.g., what you think he meant when he said...) The key is to let the disciple make the simple discoveries which are available to be made from the text so that the truth of the text is unambiguous and clear.
 - ii) Guide listeners to particular places in the text for the answers (e.g., the beginning of verse 4) to your questions.
 - iii) Do not answer your own questions. Wait on them and/or assist them to find the answer themselves.
 - iv) Ask questions which lead the disciple to restate the words of the text (e.g., say “God so loved what”); Ask questions which emphasize a point. (!)
 - v) It may not be necessary to review every part of every selected verse. Neither is it necessary to review every verse. Identify in advance of the meeting the key parts of verses which need to be considered to accomplish the discipling objective and/or which will be most easily grasped by the disciple. Ask questions to help them see the answers for that discipling objective.
 - (1) As you learn this process, write who, what, where, etc. over words in your Bible as a reminder to you when you lead the study. This will enhance your Bible study skills also.
 - (2) Commend the disciple when they begin to mimic your questions with their own. Answer their questions with another question which directs them back to the text. Be careful that you don’t allow the disciple to create dependency upon you as the “answer man” and they learn to regard the text as the authority.
 - (3) Remember that your questions are teaching them an inductive Bible study method which they can use in their own studies and which will be the model for future disciple making groups.

- (4) Intersperse one kind of question with another kind where it is appropriate. It is appropriate to raise application questions during the course of the study. It is not necessary to wait until the end to ask the application questions.
- (5) Not all questions need to be asked each time. A good measure for effective questions is: does this question help me to understand the text. There are certain logical questions which naturally cross the mind as you read a passage, (e.g., if the text read “Unless I wash you, you have no part in me,” it is essential to know who the pronouns refer to.
- (6) Some answers may seem obvious to the long time Bible reader. You will find they are not always obvious to the new disciple. One of the benefits of the use of inductive questions is that it slows the eye down to see more certainly the words on the page. Rather than moving by words and phrases with little more than a glance, the questions will concentrate attention on important elements of the text which enlighten and enrich the understanding of the disciple.
- (7) Watch the eyes of the disciples. You should be able to tell when they “get it.” At that point, move on to the next verse. Remember, that you are not asking questions to exercise your vocal chords. You are guiding the disciple to see for themselves the truths of the Word. When they see it, move on. If they don’t, ask another question.
- (8) Restating a previously asked question adds emphasis and is a valuable way to communicate the importance of particular words and concepts.

Chapter 5

Starting Churches Starting Churches

- 1) Multiplying disciple makers multiply churches. Starting churches starting churches can not be simply hoped into existence. Multiplicative church starts must be intentionally built into the DNA of the people who are the church. Unsubstantiated soap-boxing for church starts will fall far short of real multiplying results. At best such church start approaches, with skilled and motivated pastoral leadership, may yield some additional starts. But that is a far cry from the Spirit initiated and empowered starting of churches starting more and more churches.
- 2) Keys to reproducibility
 - a) Inductivity: the ability to draw conclusions from particular facts, i.e., to think on your own two feet. Avoiding a sense of dependency on others.
 - i) The platform to create inductive thinkers is the use of inductive questions. If a Disciple Maker chooses to teach or interpret the text for disciples in a group, thus eliminating the need for the disciple to think for himself, he will set a precedent against inductivity.
 - ii) Inductive questions establish the skill for personal growth which sets people free to act independently and spontaneously.
 - iii) Using questions to find out what the text says, affirms the Bible as the authority for decision making. Should there be a difference of opinion, the model affirms scripture as the authority to settle the question. Ask, "what does the Bible say?" Let the Bible speak for itself.
 - iv) Avoid establishing a false standard (too high) for the leader. He doesn't have to be an "expert." If an "expert" standard is established in a group, it will greatly diminish the reproduction of the people within the group who feel they are not "experts."
 - b) Simplicity: having one or a few parts; freedom from complexity; absence of elegance, luxury; plainness.
 - i) The more difficult the method and the higher the leader skill and the more complicated the outcome, the less likely it is that reproduction will occur.
 - (1) You may be prone to look at the Triggers and say that is too simple; there is so much more that they could get from the study if I would just inject what I know.
 - (2) Don't do it. If you do, you will be raising the standard of success to a level that is quite likely to be unachievable by the laos (people in general).
 - ii) Those of us with long church traditions will have to restrain ourselves from complicating the simple patterns of emerging disciples. The Lord's Supper served on a cookie sheet and cups you find at the bathroom sink may seem nearly sacrilege to the Christian with a tradition of fine silver service and neat little cups. But remember: Simplicity for reproducibility --- don't overcomplicate the process with buildings, programs, organization, skill/expertise, or personalities
 - iii) Enjoy the ride of simplicity with a smile. Relax!!! Let the people themselves begin to make the decisions which will develop the structure of the group as they have a clear grasp of their mission in the world.
 - c) Flexibility: the ability to bend without breaking; easily influenced; adjustable to change;
 - i) Forced conformity will shut down reproduction. Because every situation will vary (education, income, background, space, etc), the practices of each situation will vary.
 - ii) One shoe doesn't fit all. Each situation and each set of people must be evaluated and responded to in a unique way. No one should think that he can figure out exactly what is needed in every case by one unbending approach.
 - iii) Even the Triggers you will use will vary from group to group.
 - iv) Emerging leaders who conclude that the way he saw it is the way it must always be will be stifled and refuse to venture into the next situation which he already knows will be considerably different.
 - d) Spontaneity: acting according to internal causes; without constraint; resulting from impulse
 - i) One disciple makes another disciple out of the initiative of his own heart.
 - ii) No hierarchical oversight or approval is necessary to move effectively to reach a population with new disciples congregating in new churches. Spontaneity moves purely according to the

obedience of indigenous people to the Spirit of God in their lives. Churches start without back breaking expectations or requirements or regulations.

- iii) Unless a group senses that it is okay and even desirable to start another group, they will not move in that direction. Thus, it falls to the Disciple Maker to develop a culture for spontaneity. He must send the signal that it is good to follow the leading of God's Spirit.
- iv) Movements exceed control. They take on a life of their own. If we desire reproducibility, we must shed the external constraints regarding "my church turf and your church turf" and simply rejoice in the expansion of the kingdom wherever God sparks it to occur in the hearts of his people.
- e) Clarity: having a clear quality; free from clouds; certain; free from obstruction
 - i) Only to the degree that reproduction is plainly presented as the intended outcome of the discipling process will it occur.
 - (1) The disciple maker must know what he is reproducing and demonstrate it clearly to the disciple.
 - (a) That target must be demonstrated by the disciple maker's own lifestyle. Everything the disciple maker does must model the desired outcome of the discipling process lest the disciples become unsure of the intended result. Everything means everything: his life will be scanned from every angle including these:
 - (i) How he treats his wife and children
 - (ii) How he handles stress, difficulty, and opposition
 - (iii) How he exemplifies making disciples in his own life
 - (iv) How he relates to people that are different
 - (v) How he examines world events
 - (vi) How he handles his finances
 - (b) To say one thing and do another creates confusion as to the goal, i.e., "what is the intended outcome --- what he says or what he does?"
 - (2) The disciple must be able to tell exactly where he is being directed to go so that he can know when he has arrived at the destination; he must be able beyond question to identify the intended outcome in the models of disciple making before him; he must have a clearly defined target that is frequently and plainly communicated.
 - ii) The outcome of the discipling process will be set according to the modeled behavior presented by the lifestyle and habits of the disciple maker
 - (1) The DOP provides a context for relationships which give evidence of the life transformation of the participants.
 - (2) Information only will not provide the up close authentication of the Christian experience being sought by the searching heart.
 - iii) The disciple must understand that he is ready to reproduce.
- f) Rapidity: quality or state of moving or occurring with speed, swiftness, or quickness.
 - i) The Disciple Maker must have a clearly defined destination for your disciples and then do a little geometry. The shortest distance between two points is a straight line. Don't meander around.
 - ii) The longer it takes, the more likely the following will occur:
 - (1) The easier it is to become comfortable with non reproduction.
 - (2) Increased dependency on external leadership occurs with each passing day.
 - (3) Absence of urgency snatches initiative from emerging disciple makers
 - iii) The goal is not to teach everything you know. The 26 week plan is for rapid reproduction; but even that could send the wrong signal.
 - iv) In fact, the disciple may be only a few short steps ahead of his own disciple. The disciple need not and should not wait until completion of the 26 week process to begin the reproductive cycle (waddling ducks in a row are following the lead of the duck only one step ahead of him)
 - v) Practical Responses are built into the Triggers to facilitate varying levels of reproductive activities to occur along the way of the 26 week period.
- g) Accountability: obligation or willingness to accept responsibility
 - i) Working in isolation fosters independence that often reduces a sense of responsibility to be obedient to the Word.

- ii) By developing a spirit of affirming accountability, the Disciple Makers are better able to keep their disciples on track.
- iii) Accountability keeps disciples on task and forges a partnership that far exceeds anything that might be achieved with simple accountability.
- iv) Accountability segues to colaboring. Healthy partnerships improve the likelihood of successful reproduction.
- h) Indigeneity: the quality of having originated in and being produced, growing, living, or occurring naturally in a particular region or environment; native
 - i) An indigenous congregation will develop in its own time, in its own way, with its own people, according to its own resources.
 - ii) Conformity to someone else's image or model is not expected. Freedom is allowed for uniqueness.
 - iii) Fretting over the individuality of each Discipling OutPost impedes progress.
- 3) Multiplication of churches
 - a) Christ's Kingdom model not My Kingdom model; multiple vs magnificent
 - b) Saturation --- like crushed ice in tea rather ice cube;
- 4) The Story of elephants and rabbit reproduction
 - a) A contrast in reproductive patterns
 - i) A cottontail rabbit weighs up to 6 pounds; carries its young for 26-30 days; bears 4-5 kits at a time with new litters as often as 4 times per year; begins to mate as early as 6 months
 - ii) An African elephant is the largest land animal weighing up to 12,000 pounds; carries its young for 22 months; bears 1 calf at a time weighing 255-300 pounds; begins to mate at age 12.
 - b) Important questions
 - i) How many elephants can be funded?
 - ii) What if the elephant dies before maturity?
 - iii) Can we reach the small towns, the low-income, the poorly educated with mega models of planting?
 - iv) Will the birth rate of elephants surpass the death rate of American churches.
 - c) Multiplicative reproduction is the answer!

5) **Strategy Essentials**

- 6) It is simple structure so it can be reproduced
- 7) It develops its own leaders (which are in short supply in Iowa) from local people and with specialized training
- 8) It is relational so it expands through its participants rather than through costly and non-reproducible events and programs
- 9) It is systematic and orderly in such a way as to provide for the rapid development of new disciple makers
- 10) It is intentional; it insures that the multiplying gene is in the DNA of each new disciple and church

Chapter 6

Catalyst Church

1) Introduction

a) Concepts

- i) Multiplying Church Initiative: The Multiplying Church Initiative is a comprehensive church starting strategy fanning a Gospel brush fire across the plains of Iowa and surrounding regions:
 - (1) by engaging equipped and motivated disciple makers to initiate and develop *Discipling OutPosts* in under-reached towns and/or people groups with view to the formation of simple multiplying indigenous churches
 - (2) by providing an Indigenous Leadership *Equipping* system to train laymen with basic shepherding skills for a simple multiplying congregation,
 - (3) by *networking* emerging simple congregations for kingdom purposes. Extensive documentation and conferencing are available as resources for the MCI-C.
- ii) Catalyst: A simple definition of a catalyst describes it as a substance that increases the speed of a chemical reaction without itself being consumed by the reaction. In this strategy, a local church is the Catalyst. Two important characteristics transfer into the application of the term in the Multiplying Church Initiative strategy.
 - (1) *A catalyst speeds up the reaction.* A catalytic church will by virtue of its meaningful participation in the Multiplying Church Initiative accelerate the rate of gospel expansion resulting in new church starts in a given locale or people group.
 - (2) *Without itself being consumed.* The catalytic church will find itself (viz. the twelve basket fulls left over after feeding the five thousand) remarkably as strong or stronger by being catalytic than by not being catalytic.
 - (a) Reasons abound:
 - (i) It is healthy for the church to be kingdom minded
 - (ii) Vision inspires faith and commitment!
 - (iii) Leadership development provides local skills
 - (iv) Testimonies of God at work fuels passion.
 - (v) Answered prayer for MCI-C activities
 - (vi) Laymen called and released to new ministries
 - (b) The common conclusion of existing churches --- “we can’t start a church (much less churches) because it will cost too much, drain our leadership too much, etc.” --- has unnecessarily limited the forward progress of the Gospel into under-reached communities and people groups. Churches don’t need to have bankrolls of money to be a MCI-C. Neither do they have to fear that their leadership base will be depleted in the MCI-C. The catalyst is not consumed in the Multiplying Church Initiative.
 - (i) Building costs: \$0 (emerging groups meet in homes and other “free” facilities unless the emerging group chooses to pay for its facility)
 - (ii) Salary costs: \$0 (workers are volunteers or self-funded or otherwise employed; the Multiplying Church Initiative can function without the MCI-C putting money into salaries)
 - (iii) People costs: 0 (Church members never have to miss a Sunday; start-up activities can occur on days other than Sunday; meanwhile, on Sunday, they can bring back to the Sunday congregation the joy of doing kingdom work and awakening a similar heart in others).
 - (iv) Ministry expenses: There are some costs associated with doing ministry in new locations and people groups. The good news is that those costs are typically minimal and shared. For example ---
 1. Mission teams are available to provide initial ministries; they will come at their own expense and with resources to provide the ministry project.
 2. Curriculum is centered on the Bible. A disciple making tool called Triggers for Disciple Making is a reproducible resource available for photo copy.

3. It is possible that travel and other ministry related expense associated with a Mission Service Corps worker can be shared with the association and the Baptist Convention of Iowa.
- b) Evidence: John 6 --- A meager resource of a “boy” with 5 “small” loaves and 2 “small.” The question: “how far will they go among so many?” Jesus answered with the Feeding of the 5000. To top it off there were 12 baskets left over after all had eaten. Jesus said, “Give and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.” Luke 6:38
 - c) Vision: The Multiplying Church Initiative-Catalyst strategy enables us to see the day when
 - i) Churches believe they can impact its community, region, and world by extending the Gospel into new locations and people groups.
 - ii) New congregations spontaneously are started out of the initiative of God at work in existing congregations.
 - iii) Multiplying and pastoral leadership is raised up from among indigenous personnel.
 - iv) All communities and people groups in Iowa are served by a multiplying expression of the body of Christ. Saturation!
 - v) Missional networks of cooperating simple churches are formed and function for local and global kingdom advance.
- 2) Characteristics of the Catalyst Church
 - a) Kingdom minded --- eager to see Christ impact people in the region and the world beyond its own walls
 - b) Trusts God to be able to use non-professional leadership in a dramatic way
 - c) Steadiness and resolve in pursuit of a goal
 - d) Willing to adjust its practices enough to accommodate the Multiplying Church Initiative-Catalyst strategy
 - e) Functional Assets
 - i) Experienced pastoral leadership
 - ii) Established record/history
 - iii) Permanent facility
 - iv) Existing programs/structure
 - v) SBC roots
 - 3) Roles of the Catalyst Church
 - a) Define and accept a focal ministry area or people group
 - i) Get on your heart what God has on his
 - ii) Set an approximate range/circle of influence, e.g., 12 mile circle or a people group such as migratory Hispanics in a county
 - iii) Study and understand the patterns (e.g., economic, religious, cultural, educational, social) and needs (drugs, parenting, food/clothes, language, etc) of the area and group
 - iv) Distinguish ministry models suitable to the ministry area or people group
 - v) Draft and adopt a compelling vision statement of multiplicative kingdom impact resulting in Gospel saturation within the focal area or people group.
 - b) Deploy a missionary band

The missionary band will function as Multiplying Disciple Makers (MDM) in new locations and people groups. They will start Discipling OutPosts in which disciples can emerge, mature, reproduce, and network and potentially result in simple expressions of church.

 - i) Praying: it is the “Lord of the harvest” to whom we make appeal; not trusting instincts and resourcefulness but faithfully and humbly trusting God for the laborers in his field. Engage the church in consistent and bold praying for laborers within and beyond the walls of the church.
 - ii) Enlisting: the church will serve as a “voice” for God to communicate His appeal for laborers for the field.
 - (1) The church will have an important role of connecting vision, strategy, and people by voicing the vision clearly and boldly where its influence reaches both locally and nationally. An expanded vision will likely expand the “voice” in new ways and in new circles.
 - (2) The missionary band will be enlisted from multiple sources:

- (a) Externally: Non-local personnel may be enlisted from at least two sources: Mission Service Corps (MSC) workers or US/C2ers. *MSC workers are committed Christians processed by the North American Mission Board and with the recommendation of a local church. They work either full or part-time. They live and work on the mission field for a minimum of four months; financial support is derived from contributors to their MSC work or self-funding. *US/C2ers are college graduates who serve two years under appointment with the [North American Mission Board \(NAMB\)](#), SBC, and participating state conventions in US territories and Canada. The US/C2 strategy is designed to focus full-time efforts on the lost and unchurched with view to direct ministry of evangelism and church starting. Additional funding information is in the appendix.
 - (i) Define the missionary characteristics essential and/or beneficial to impact the focal ministry area or people group
 - (ii) Prepare a written job description of the Multiplying Church Initiative Missionary for a given locale or people group. (Examples available)
 - (iii) Formalize a request for the Multiplying Church Initiative Missionary by submitting a request to the North American Mission Board using appropriate forms
 - (iv) Prepare vision casting presentations to communicate what you believe God would have done by implementing the Multiplying Church Initiative strategy in the designated range/circle of influence
 - (v) Provide preview trip to visit the field, get acquainted with church leadership, understand the role, and see potential living conditions.
 - (vi) Provide strategy orientation
 - 1. Insure that the catalytic missionary understands and accepts the principles of the Multiplying Church Initiative
 - 2. Direct the emerging catalytic missionary into Multiplying Church training conferences and events as possible.
 - 3. Reinforce the concepts of the Multiplying Church Initiative within the local church
 - (vii) Enter a work agreement where the MSC/US C-2er person knows:
 - 1. Direct lines of supervision
 - 2. Financial channels and support network for income and expenses
 - 3. Minimum length of stay
 - 4. The strategy being implemented
 - (viii) Assist in getting the MSC/US C2-er on the field to live (moving, job if necessary, housing, open DOOR events)
- (b) Internally: Indigenous (local) personnel offer a certain advantage generally over non-local personnel for cultural, relational, financial reasons. Indigenous (local) personnel can also be Mission Service Corps, if desired. Indigenous personnel may be enlisted from at least two internal sources.
 - (i) From within the Church: Indigenous Multiplying Disciple Makers (MDM) in new locations and people groups will keep their jobs while remaining connected to their local church.
 - 1. Create an in-church culture for enlisting and engaging MDMs.
 - 2. “Appoint” with honor MDMs going out to new locations and people groups to start Discipling OutPosts
 - 3. Celebrate the missionary ventures of the church as Catalyst
 - (ii) From within the Focal Ministry Area or People Group: Indigenous MDMs will be raised up from the emerging new groups to initiate the second and third generation starts of Discipling OutPosts.
- iii) Encouraging: the church will provide encouragement to the missionary band both external and internal
 - (1) Attend to the ministry and personal needs of the missionary band.
 - (2) Reduce the sense of isolation that might be felt by the missionary band.

- (3) Acknowledge the work of the missionary band (praying, training, releasing, and reporting)
- (4) Create an in church culture that says the church is supportive of the work of multiplicative churches
- c) Equip Emerging (indigenous) Leadership
 - i) The Catalyst sees itself in part as a training center for emerging leaders to function as shepherds of emerging/multiplying congregation within its accepted ministry area or people group. (An emerging leader arises from the Discipling OutPost and is not to be confused with local or emerging church missionary band; the emerging leader is the one to whom the ministry of shepherding is transferred by the missionary)
 - ii) The Catalyst recognizes the resource it has in its experienced pastor to resource emerging shepherds to function in their unique capacity within a simple multiplying congregation.
 - iii) The Catalyst will operate an Indigenous Leadership Equipping system whereby emerging leaders can, in addition to the 40 hour a week job they already have, develop the skills, discipline, etc needed to continue to function in the simple church. This is not intended to be seminary or even look like seminary; instead, it is intended to be an up close and personal “just in time” “on the job training” relationship whereby the Iowa hog farmer, for example, conscripted by God to shepherd the new simple congregation, can understand and implement his role.
 - iv) The Catalyst will provide equipping consistent with the concepts and methodology of the Multiplying Church Initiative. Curriculum content for Indigenous Leadership Equipping is available from the Association; additional curriculum developed and shared with others Indigenous Leadership Equipping processes will further expand the work of the kingdom.
- d) Host Emerging Network
 - i) It is natural that the Catalyst will have a special affinity with the emerging congregations within its focal area and people groups, first, through the missionary band’s personal initiative, involvement, and influence and, second, through the Catalyst’s interaction and support. In this sense, each emerging congregation has a mini-network by way of its catalytic church.
 - ii) In addition, the Catalyst will serve, by virtue of its initiative and resources, as a kind of focal area/people group hub for each of the emerging congregations to be connected. Thus, the Catalyst provides a way for an emerging congregation to be linked to other emerging congregations in a larger community of faith. In this sense, emerging congregations within a focal area are networked with each other and with the Catalyst.
 - iii) Also, emerging congregations are positioned to learn about the larger network of churches by way of the Catalyst’s involvement in Association and Baptist Convention of Iowa and Southern Baptist causes.
 - iv) The goal of this linking is not to diminish the autonomy of the emerging congregations but to minimize the sense of isolation and independence experienced by a small emerging group. The following could result from the network experience:
 - (1) Fellowship --- to know somebody else cares, to compare stories, to be encouraged, etc.
 - (2) Accountability --- to work in harmony with others, to not be isolated, etc.
 - (3) Doctrinal integrity --- to surface doctrinal issues/questions, to correct error, etc.
 - (4) Partnership --- to experience the larger work of God and find a place, etc.
 - (5) SBC Cooperation --- to discover the CP, to link with local and global causes, etc.
 - v) The network is conveyed through relationships, gatherings, events set in motion by the Catalyst and its missionary band. It moves forward on the momentum of the advantages seen in the network by the emerging congregations.
- e) Operate Resource Center
 - i) Provide information services (constitution, Incorporation issues)
 - ii) Provide legal umbrella (bank, 501 c3, etc)
 - iii) Do problem solving
 - iv) Involve Mission Support Teams
 - (1) Request
 - (2) Support
 - (3) Coordinate

- 4) Resources of the Catalyst Church
 - a) The MCI-C will function in relationships which enhance its work; it will not be necessary or desirable that the Catalyst proceeds in solo fashion. Other organizations will work in a cooperative fashion to advance the Multiplying Church Initiative alongside the Catalyst
 - b) Resourceful relationships for the SBC Catalyst Church include:
 - i) The Association:
 - (1) Training
 - (a) Multiplying Church Initiative strategy
 - (b) Triggers for Disciple Making
 - (c) Disciple Making Conferences
 - (d) Indigenous Leadership Equipping Modules
 - (e) Ongoing Simple Church training
 - (2) Consultation with the Missionary Strategist related to the applications of the strategy
 - (3) Liaison with the Association, North American Mission Board, Baptist Convention of Iowa, and the Tennessee Baptist Convention
 - (4) An eye to gather and glean documentation printed or on the web from like minded practitioners around the country and world.
 - (5) Climate for success
 - (6) Fellowship network of emerging simple church leaders
 - (7) Assistance for enlistment of the missionary band and of volunteer mission teams
 - (8) Some operational expenses for the missionary band
 - ii) The Baptist Convention of Iowa
 - (1) Climate for success
 - (2) Some operational expenses for the missionary band
 - iii) The North American Mission Board
 - (1) Enlistment support for the Missionary Band
 - (a) Mission Service Corps
 - (b) US- C2
 - (2) Enlistment support for volunteer Mission Teams
 - iv) The Tennessee Baptist Convention
 - (1) Enlistment support for volunteer Mission Teams
 - (2) Long term partnerships
 - v) The harvest represents a resource to the Catalyst
 - (1) Stories of faith, witness, conversion, and transformation will trickle back to the Catalyst from the emerging congregation
 - (2) The example of the missionary band will inspire the Catalyst
 - (3) Training will carry-over from the emerging leaders and Multiplying Disciple Makers to other members in the Catalyst.
 - (4) Vision will be expanded again and again as the Catalyst sees what God is doing beyond the walls.
- 5) Conclusion
 - a) A new direction is needed!
 - i) In one 15 county region in Iowa, there has been a net increase of 0 churches in 25 years.
 - ii) The traditional model of funded professional starts resulting in 5 star program churches has not only failed in its multiplication but, even more alarmingly in its inception and maintenance.
 - iii) Meanwhile, additional mainline churches are closing in the very communities under our noses that are already under-evangelized or lacking any evidence of a Great Commission church
 - b) The Multiplying Church Initiative is a strategy whose time has come!
 - i) It provides a simple, reproducible format for church starts
 - ii) It engages the indigenous personnel within our churches in a boldly relevant mission
 - iii) It requires no extra money
 - iv) It maximizes the seminary training of pastors by equipping new shepherds for the task
 - v) It lifts the sights of the church to impact a people, a region, a nation, and a world.
 - c) Existing churches and their leadership play a strategic role

- i) Nothing excites the genuine disciple in the pew more than the thought that his life could count for Christ in a dramatic way. Generally, he welcomes excitedly the prospect of the Multiplying Church Initiative and wonders how he could advance it. A commitment to be a Multiplying Church Initiative-Catalyst would open the way not only for that disciple to play a significant role in kingdom impact but for the whole church to intentionally and dramatically advance the kingdom in a given focal area or people group.
- ii) The opportunity of the experienced pastor to provide indigenous leadership equipping in a network of emerging shepherds in a multiplying church raises the potential impact of the pastor not only geographically but also numerically.
- d) The Catalyst can find its identity as an equipping and sending agent for the start and multiplication of simple churches in a given focal locale without depleting itself.
 - i) Defining a focal locale
 - ii) Raising up a missionary band of internal and non-indigenous workers
 - iii) Equipping emerging leaders as shepherds
 - iv) Networking emerging leaders and congregations
 - v) Operating a resource center
- e) You have the opportunity to turn the ship not only in Iowa with the start of numerous new multiplying congregations; you also can be the answer to the question: “where is it happening in America?” Iowa multipliers can be the answer! You hold the key!