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1. Introduction

1.1. Statement of the problem

My interest in this question has arisen out of my work as a missionary, mission director and missionary trainer since 1997. A primary strategy we utilize to reach entire cities or people groups with the gospel is the Church Planting Movement (CPM) strategy. A Church Planting Movement is a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment (Garrison 2004:2). A simpler way to describe it is indigenous disciples and churches multiplying rapidly. Most CPM experts would define multiplication of churches as requiring a doubling within 12-18 months to qualify as a CPM (Fudge 2004). David Watson, one of the early pioneers of modern CPMs and one of the leading authorities on CPMs states it this way:

A Church Planting Movement is an indigenously led Gospel Planting and obedience-based discipleship process that has resulted in a minimum of 100 new locally initiated and led churches, three generations deep, within two years. There is trained leadership in each church.... (Watson 2009b)

In CPMs the critical factor is that new local believers, empowered by the Holy Spirit, are starting new churches that repeat the process until the whole people group is saturated with the gospel. The goal is for disciples and churches to multiply generation by generation. CPMs are in essence a fulfillment - some 70 years later - of Roland Allen's initial call for the spontaneous expansion of the church in which "the very first groups of converts must be so fully equipped with all spiritual authority that they could multiply themselves without any *necessary* reference to us [missionaries] One or two little groups of Christians organized as Churches, with their Bishops and priests, could spread all over an empire." (Allen 1927: 1)¹

The first modern-day CPMs began in the mid-1990s:

¹ Kenneth Grubb (Allen 1962) in the 1962 edition of Allen's *Missionary Methods: St Paul's or Ours?* reminds us that Allen predicted that his views would not be accepted widely for at least 50 years. The mission force in the 1960s, facing increasing paternalistic missiological factors was finally taking Allen's views seriously but it can be argued that it still took another 20-30 years (1990s) before the practical outworking of Allen's seminal ideas became more widely implemented through church planting movements.

- In India primarily in the various works of Victor Choudhrie in Madhya Pradesh, and a Southern Baptist International Mission Board (IMB) worker David Watson and his national colleague Victor John in the Bhojpuri people
- In southern China through the work of the IMB's Curtis Sergeant
- In Cambodia through the IMB's Bruce Carlton (Garrison 2000:1).

Other CPMs began to follow in their wake. While some of these movements have been sustained, most notably the Bhojpuri work, many early CPMs experienced a short lifespan as the number of new churches outstripped the number of new indigenous leaders to guide them. When leadership overload developed, these CPMs plateaued or stopped (Fudge 2004).

Around 2001 a new missiological process for cooperating with the Holy Spirit to initiate CPMs developed in East Asia. Overwhelmed by the immensity of the task of reaching a large urban area, Ying and Grace Kai with the Southern Baptist International Mission Board made radical shifts to their traditional church planting method (Smith W 2004b). This process, known as Training for Trainers (T4T), immediately bore a new kind of CPM fruit – greater rapidity of evangelization, more effective discipleship for spiritual transformation, greater depth of generations of churches and on-going leadership development that more often led to *sustained* CPMs. **T4T is an all-inclusive process of training believers over the course of 12-18 months to witness to the lost and train new believers to form reproducing discipleship communities generation by generation.** Most of these discipleship communities become churches, though some become cell groups of larger churches. As T4T has been *rightly adapted* to other cultural contexts outside of East Asia, it has borne similar types of fruit. The T4T footprint has taken firm root on every continent and in every major worldview.

1.2. The research question

This study will evaluate the suitability of T4T as a long-term CPM process. It will examine the breadth and results achieved by T4T ministries already.

- What are the primary biblical and cultural principles that enable T4T practitioners to move toward sustained CPMs?

- How does T4T enable CPMs to multiply many generations deeper than previous CPM methodologies?
- How does T4T solve the issues of long-term discipleship in an explosive multiplication of disciples and churches?
- How does T4T address the inherent weakness of CPMs: leadership overload?
- What role does T4T play in the long-term health of CPMs?
- How can T4T be adapted to various cultural contexts without losing the essential biblical DNA that helps it to succeed?
- What are the deficiencies in this approach that need to be addressed?

1.3. The working hypothesis

Processes are being discovered and methodologies developed in T4T that are enabling missionaries, church planters, pastors and lay people to return to timeless biblical principles of how to cooperate with the Spirit of God to see kingdom movements spread rapidly throughout social groups and societies. In the missiological world, T4T is one of the most effective and culturally adaptable processes for implementing a holistic and sustained process for multiplying disciples that mature rapidly in their faith, indigenous churches that can stand autonomously and leaders that can multiply endlessly to keep pace with the movement. This is true not because of the innovative nature of T4T, but because it has been effective at enabling disciples to return to consistent and culturally appropriate applications of biblical truths.

T4T is a proven process for developing *sustained* movements. The all-inclusive nature of the T4T process is a key to its success. It is all-inclusive because it incorporates the following aspects in seamless process: bridges to find the lost that the Holy Spirit is convicting, reproducing evangelism, reproducing short and long-term discipleship, reproducing groups and churches, and reproducing leadership development. Only an all-inclusive process can lead to sustained CPMs. Processes that omit one or more of these elements tend to produce sputtering, short-lived and unbalanced movements. The holistic nature of the T4T process has produced a spiritual health to these movements that transcends typical concerns raised in methods that primarily stress numerical growth of converts and churches (Dever and Stassen 2004).

1.4. Thesis statement

T4T can enable and sustain (by the Spirit's power) healthy church planting movements because built into the methodology is a discipleship process that develops believers in their personal and communal growth and equips them to repeat the process with other individuals they reach. The very format of the T4T process provides a context for developing disciples inwardly and training disciples to minister outwardly. The T4T process continues over the course of months and years to systematically move believers through the essential stages of sustained church planting movements:

- **Bridges into gospel conversations** with the lost to find those God is preparing (knowing whom to talk to and how to start)
- **Reproducible evangelism methods** that are effective in the local context and can be learned by any new believer
- **Reproducible discipleship** that addresses both **short-term and long-term** spiritual growth in a manner appropriate to the local worldview and able to be passed on by a new believer
- **Reproducible church models** appropriate to the local context and able to be led and passed on by new believers
- **Leadership development and multiplication patterns** that develop leaders rapidly in the context of ministry and enable the number of leaders to keep pace with the number of new churches

T4T moves each new generation of disciples (trainers) and churches through this process because it casts vision for and gives loving accountability for disciples to truly become trainers of others. It is training for trainers who will train trainers who will train trainers. T4T is perhaps the most proven and practical current missiological practice for sustaining church planting movements.

1.5. Research questions to be answered

The primary question to be answered is: **What are the essential processes in T4T that enable it to develop multiple generations of churches with long-term sustainability?**

- What are the primary biblical and cultural principles that enable T4T practitioners to move toward sustained CPMs?
- Which parts of the T4T process cannot be neglected if one expects trainers to multiply?
- How does T4T systematically move people through the CPM cycle of finding God-prepared people, reproducing evangelism, reproducing discipleship, reproducing churches and reproducing leaders?
- How can T4T be adapted to various cultural contexts without losing the essential biblical DNA that helps it to succeed?
- How does T4T enable CPMs to multiply many generations deeper than other (or previous) CPM methodologies?
- What are the issues one must heed in order to assure long-term health in the movement?

1.6. Underlying assumptions and theological paradigm and scope of this study

The assumption made in this paper is that a church and/or missions effort *postured* to cooperate with what the Spirit of God wants to do is very likely to result in a church planting movement. I would agree with Newbigin's affirmation of the same assumption in Roland Allen's writing that we must focus on the conditions for numerical and spiritual growth, not focus simply on the numerical growth itself:

Allen is not primarily concerned about numerical growth; he is concerned about the conditions under which spontaneously growing churches come to be born and develop . . . I am bound to conclude, therefore, that Roland Allen is right in saying that a missionary's work is done when there has been called into being in any place a living church furnished with the means (Scripture, sacraments, and a ministry linking it with the universal church) by which it may learn and grow in obedience to Christ. (Newbigin 1995: 131, 140)

While the missionary cannot initiate this – it is a movement of the Spirit – he or she can intentionally participate and cooperate with the Spirit in such a way that invites a phenomenon of spiritual and numerical growth not normally seen in ministry situations. The assumption here is that the Spirit desires this type of ministry, but that too often missionary en-

deavors do not cooperate with the Spirit for explosive growth for a variety of reasons. T4T is helping disciples to cooperate with the Spirit.

My findings are filtered through my evangelical theological perspective. I approach the Scripture as the inerrant and eternal authority for all of life. I trust that Scripture provides the answers needed for any missionary's ministry. I believe that the Holy Spirit is active and working in the same manner that He has since the days of Christ. At the same time, I welcome input and questions that other theological perspectives may bring to my assumptions. I recognize that my understanding of the ways of God and my interpretation of Scripture are subjective, and thus open to evaluation and critical feedback. My own view of Scripture, the assumptions I make based on that view, and critical questions other scholars may raise about them, will be addressed in greater detail in the writing of my thesis.

Views of a more ecumenical nature are accounted for in this paper. In my relating to colleagues of both evangelical and ecumenical persuasions, I find that we often want similar results but find different paths to get there. That being said, the ecumenical perspective reminds us that *obedience to the commands of Christ*, not simply conversion of religion, is paramount in developing healthy churches and movements. A false dichotomy exists between pitting numerical growth over against transformational growth. I disagree with the approach Newbigin takes in separating these two in the New Testament texts (Newbigin 1995: 125) but believe that this false dichotomy has emerged due to evangelical colleagues and ecumenical colleagues moving to the extremes of their practiced theology.

As Bosch clearly sums up, the mission of the church is summed up in the whole counsel of obeying the mission of God and all of His commands in the Scriptures (Bosch 1991: 519). Yet at the same time, he acknowledges that various schools of theological perspective will define mission in an assortment of ways because "ultimately, mission remains undefinable." (Bosch 1991: 9). Yet these theologies of mission are not necessarily mutually exclusive (Bosch 1991: 8) especially if we recognize the scope of our definitions and acknowledge the inherent strengths and weaknesses of these.

In light of this, my evangelical perspective will tend to define mission primarily as endeavors to fulfill the Great Commission of bringing the gospel message, making disciples and planting churches in an unreached ethno-linguistic people group or other population segment such as a city. In short, bringing the gospel and church where it is not. This does not ignore societal transformation or personal transformation. Rather it *assumes* that they will be a by-product of effective implementation by helping disciples obey all of the commands of Christ (Matt. 28:18-20). As George Peters points out, the twin mandates God gave humanity

(in Genesis: bettering the whole realm of human culture) and the church (in the New Testament: involving the whole realm of the gospel majoring on spiritual liberation and restoration of man) must not be confused. The second mandate “carried forward by evangelization, discipleship training, church-planting, church care, and benevolent ministries” is the primary meaning of the church mission (Peters 1972: 166-167). When done well, it will result in redeemed human beings who by the power of the Spirit and the encouragement of the church will be agents of transformation in the first mandate. A leading CPM practitioner in South Asia recently made the following declaration: “Our ministry has started thousands of localized, strategic community transformation centers.” These centers are called churches, and they are combatting issues such as alcoholism, domestic abuse, illiteracy, unemployment, and sex trafficking, while caring for orphans and widows (Shank 2012b).

Another way to view this is as Keith Ferdinando draws four narrowing concentric circles of definitions of *mission* in his interaction with Bosch’s writing. From broad to narrow, these definitions can be summarized as:

1. The *Missio Dei* – “everything God wills to do in the world, whether through the church or outside it”
2. The Cultural Mandate – “everything that Jesus sends his people into the world to do”
3. Social Action – “alleviation of human suffering and the elimination of injustice, exploitation, and deprivation” plus proclamation and making of disciples
4. Making Disciples of All Nations – “making of disciples as the essential, exclusive content of mission” (Ferdinando 2008)

Each of these definitions has validity in the overall scope of the Scripture. However, to distinguish what is unique to the New Testament mission, I will refer to mission in the fourth sense.

While there are elements of truth in broadening the idea of mission to anything that God is involved in (*Missio Dei* – which could include racial reconciliation, political change, orphanage work, etc.), I will use the term *mission* in a much narrower sense of the word. With Schnabel, I will define mission with the ideas of *intentionality* and *geographical movement*: intentionally going to places where the gospel or church do not exist to make disciples and establish His church (Schnabel 2008: 22-23). This will tie it in much closer to a parallel with the New Testament Great Commission (Matt. 28:18-20; Acts 1:8). For the sake of this

study, therefore, social ministries, though cross-cultural, will not fall within this narrower definition. I will refer to that as cross-cultural *ministry* rather than *mission* (not to denigrate the importance of ministry but to distinguish it from mission). In addition, evangelistic work done in a home context with a thoroughly established church will not be included in the definition of mission. Tying in the New Testament concept of the Great Commission to the definition of mission, Schnabel notes three realities:

1. Missionaries communicate the message of Jesus to those who have not heard (conversion)
2. Missionaries communicate a new way of life (the commands of Scripture) that will impact and partially replace social norms and behavioral patterns (transformation).
3. Missionaries integrate these new believers into new communities of faith (churches) (Schnabel 2008: 28).

T4T seeks to accomplish these three realities in developing not only numerical growth of disciples and churches but also qualitative growth in terms of personal life transformation and societal impact (church health, benevolent ministries to the local community, etc.). Qualitative transformation is a critical aspect of CPMs.

One must be careful to distinguish CPM approaches from the school of Church Growth Movement that was started by Donald McGavran (e.g. *Understanding Church Growth*, 1970) and popularized by C. Peter Wagner (e.g. *Your Church Can Grow*, 1976 and *Strategies for Church Growth*, 1987) and has endured much critique (some of it quite appropriate). It did help many pastors and missionaries restore a better focus on evangelism (Corwin 2012: 9). However, church growth can put undue pressure on the missionary or pastor to do whatever it takes to churn out numbers regardless of quality (Dever and Stassen 2004: 1). Emphasis only on statistical number growth can jeopardize the concept of *koinonia* (Kritzing, Meiring and Saayman 1994).

The CPM approach differs radically from Church Growth Movement (CGM) philosophy, especially in regards to focusing much more on qualitative results. Developing the elements of discipleship, church health and unity are key goals in CPMs. Garrison points out three main distinctives of CPM methodologies:

1. Whereas CGM associates bigger churches with better, CPMs believe that smaller is better. Intimate house churches offer a reproducible format to em-

power local disciples to permeate a society better and offer a better venue for life transformation.

2. CGM focuses on “harvest fields” to maximize the results, whereas CPMs focus on all people groups, especially those that are most unreached (which may be very harvestable in fact).
3. CGM advocates sending *more* missionaries into these harvest fields as harvesters, whereas CPMs advocate intense work by the missionary in the beginning to raise up new disciples inside the mission field. Then the new believers are equipped to finish the task of reaching that group while the missionary’s role moves into the background (less and less of a primary role). (Garrison 2004: 24-25)

1.7. The scope of this study

The scope of this study is necessarily limited in order to study in-depth the T4T process as it relates to sustaining healthy church planting movements. As a result, this study will begin at a much further starting point assuming the more limited scope of mission (previous section). No attempt will be made to argue for the validity of church planting or church planting movements. This is assumed in the definition of mission being used. Rather a critique will be made of T4T (positive and negative) to help missionaries, church planters and pastors evaluate its strengths and weakness in implementing healthy, sustained, reproducible, culturally-appropriate evangelism, discipleship, church planting and leadership development. Health will be defined by adherence to the commands and expectations of Scripture for personal life and community.

To keep the scope of this study narrowed toward that goal, this study will not start at step one: arguing for a mandate of evangelism and church planting. Evangelism and the planting of new churches are assumed in the theological perspective of the previous section. The question for this study is how to accomplish those in the healthiest manner and one that can be sustained by indigenous believers generation by generation without dependence on the outside missionary.

Geographically, the primary lessons from this study will emerge from their application in pioneer areas of Asia, primarily East Asia (especially China) and Southeast Asia in which I have worked for the International Mission Board and, to a limited extent,

South Asia (India and Nepal). While T4T is being adapted and bearing fruit worldwide, this will be the primary area of focus.

1.8. Additional definitions of terms

Church and church planting – Based on our theological assumptions, church planting will refer to the whole process of evangelism, discipling, training, and organizing a group of believers to stand on their own, independent of the outside agents who brought them into being (see for example Livingstone 1993: 73). It necessarily implies the three “selves” that Rufus Anderson and Henry Venn advocated: self-governing, self-supporting, and self-propagating (Handy 2012: 4). Emphasis is placed on the local expression of a church which is a community of baptized believers with the identity as the body of Christ and the traits that churches in the New Testament had (e.g. fellowship, worship, prayer, Word of God, sacraments/ordinances, witness, leadership, etc.) (Peters 1972: 202; Shank 2008; Garrison 2005; Smith with Kai 2011: 252).

A clear definition of church will be the subject of a later chapter but a very simple definition is built upon only the most basic biblical requirements: a group of people who have turned from their sins to trust in Jesus Christ and are baptized as a sign of their faith. They recognize themselves as a church and covenant to meet regularly for worship, study of God’s Word, fellowship, giving, prayer, witness, and the Lord’s Supper. In the study of CPMs, churches are often small (10-50 individuals) meeting in a home.

Church planting movement (CPM) – a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment (Garrison 2004: 21). A simpler way to describe it is: local indigenous disciples and churches multiplying rapidly. Most CPM experts would define multiplication of churches as requiring a doubling within 12-18 months to qualify as a CPM (Fudge 2004). However, when CPMs become quite large, such as in the original T4T movement of over 150,000 churches or the large Bhojpuri CPM in India of 80,000 churches, the rules of doubling cease to be valid. Instead, CPM practitioners look to the leading edge of evangelism to ensure that the doubling phenomenon remains a critical part of the DNA of new churches.

In the early days of CPMs David Garrison observed common characteristics of the CPM cases he studied (Garrison 2005: 172, 221-222). While this study is over ten years old, the characteristics give a good representation of what a CPM is like.

In *every* movement:

1. Extraordinary prayer
2. Abundant evangelism
3. Intentional planting of reproducing churches
4. Obedience to the authority of God's Word
5. Local leadership
6. Lay leadership
7. House churches (or cells)
8. Churches planting new churches
9. Rapid reproduction
10. Healthy churches

In *most* movements:

1. A climate of uncertainty in society
2. Insulation from outsiders
3. A high cost of following Christ
4. Bold fearless faith
5. Family-based conversion patterns
6. Rapid incorporation of new believers
7. Worship in the heart language
8. Divine signs and wonders
9. On-the-job leadership training
10. Missionaries suffered

Sustained CPM – a CPM that continues on beyond two or three years, and beyond 200 churches. This type of CPM demonstrates consistent exponential growth measured in years and generally *saturates* a population segment or people group (Fudge 2004) resulting in hundreds of churches. Such movements have stood the test of time with visionary, indigenous leadership guiding the movement with little/no need for outsiders (Smith, SR 2012a).

Stream of CPM – an observed phenomenon that a sustained CPM has, typically involving several streams of multiplication in different geographical or relational sectors that tend to evolve semi- or completely independently of each other. One stream may continue growing while another may stall. By nature, sustained CPMs are rarely homogenous or uni-

form due to the explosive nature of the growth and the unpredictable paths it takes along lines of relationship. For instance, the original T4T CPM in East Asia recorded over 1.7 million baptisms in a ten-year span of time with *hundreds* of separate CPM streams multiplying many generations (often at least ten generations). The generational rate averaged three months in the original T4T CPM (Holste 2004: 30); that is, churches on average birthed new house churches every three months.

First, second, third or fourth generation church: This concept defines at which stage a new church fits within a CPM. Typically, a church started by a non-indigenous person or a pre-existing Christian the missionary trained is defined as first generation. When individuals from that church start a new church, the second church is described as second generation. CPMs begin to emerge when members of second generation churches start third generation churches, and the progression moves into the fourth generation and beyond. Most CPMs are difficult to track after the fourth generation, and thus consistent fourth generation and beyond churches in multiple streams are markers that good church planting has moved to the status of a church planting *movement*.

House church – can have one of two meanings, determined by the context. The first is a church, as defined above, meeting in a home or other location not used exclusively for church meetings. These are sometimes referred to as underground churches in oppressive societies. The second refers to churches of an established house church *network*.

House church network – In oppressive countries that oppose Christianity or its expansion, churches meet clandestinely in homes, and form a loose affiliation based on theology, practice, geography and/or a founder. This association is not as strongly organized as a convention or union of churches. However, even in non-oppressive societies house church networks are developing in similar ways, though sometimes they gather in larger celebration services.

State Church – In this context, churches officially registered and controlled by the government of a nation, usually restricted in their actions and teaching.

Exponential growth – a phenomenon especially observed in church planting movements. Conversion growth (individuals) and church multiplication take place exponentially –

one becomes two, two become four, four become eight, etc., rather than one-by-one conversion or church planting. CPMs do not follow neat mathematical projections but more often see multiplication rather than addition growth. Exponential growth can be drawn in CPM trees such as below where the organic, explosive, yet connected nature is self-evident.



People group – an ethno-linguistic population segment linked by common cultural and language affinity. Generally a people group demonstrates a larger cultural homogeneity that raises no insurmountable cultural barriers within it so that the gospel, when introduced within the people group, can spread throughout the people group without marked change in cultural or linguistic presentation (Winter and Koch 1999: 514).

Unreached people group and pioneer missions – Missionary endeavors of bringing the gospel, making disciples and planting churches in an unreached ethno-linguistic people group or other population segment such as a city. The 1982 Lausanne Strategy Working Group defined a people group as “unreached” if “there is no indigenous community of believing Christians able to evangelize this people group” (Winter and Koch 1999: 514). Such unreached segments in areas of pioneer missions usually number less than 1-2% evangelical Christian as a part of the total population.

NEXT Conference – a one week conference of fifteen or fewer experienced missionary team leaders that seeks to explore the dynamics of CPMs in a forum format. The conference combines seminar presentations with round-table discussions to bring immediate application and follow-up to these experienced missionaries for the target groups they represent (Smith SR 2007b).

Reproducing – A key to enabling disciples and churches to multiply generation by generations is that the methodologies are *reproducible*; they can be implemented by an average new believer or new church. However, a distinction is made between *reproducible* and *reproducing*. The former is theoretical; the latter is proven and being implemented. CPM practitioners evaluate the effectiveness of reproducible models by whether or not they are reproducing in actuality. They are reproducible only as they demonstrate a proven track record.

Strategy Coordinator (SC) or Team Strategy Leader (TSL) – A missionary role in which the missionary takes responsibility to develop and implement a strategy to effectively evangelize an entire unreached city or people group. The role emphasizes catalyzing all the resources needed to be brought to bear to reach the people group, including, but not limited to, the missionary team's personal evangelism, discipleship and church planting.

T4T Movement – A church planting movement that primarily employs Training for Trainers, in one of its adaptations, as its methodology. Adapted T4T methodologies along with their CPMs take many names:

- In East Asian illiterate villages – *Training Rural Trainers* (James and Smith 2009)
- In Indonesia among Muslim-background believers – *Greater Works (or The Big One)* (Shipman and Stevens 2010)
- In South Asia among Hindu-background believers – *The Tree of Life* (Tupper 2009b).

Training for Trainers (T4T) - T4T is an all-inclusive process of training believers over the course of 12-18 months to witness to the lost and train new believers to form reproducing discipleship communities generation by generation. It is all-inclusive because it incorporates the following aspects in seamless process: mobilizing existing believers, bridges to find the lost whom the Spirit is convicting, reproducing evangelism, reproducing short and long-term

discipleship, reproducing churches and reproducing leadership development. Only an all-inclusive process can lead to *sustained* CPMs.

Because of the non-conventional nature of church planting movements, in the course of this study many commonly-used terms will take on new meanings: terms like *leader*, *church*, *worship service*, *discipleship*, *training*, *maturity*, etc. These will be defined in their context.

1.9. Value of the study

The value of the study is significant in the area of both cross-cultural missions and same-culture evangelism and church planting. The major effect of T4T has been felt in pioneer missions situations but these ideas are already spreading to more traditional missions settings and even to evangelistic work in traditionally church cultures. A wider dissemination of this study holds potential to significantly affect the evangelistic expansion in all three arenas: 1) pioneer missions, 2) traditional mission settings and 3) church cultures. A serious attempt at evangelizing a target population (whether a city, people group or neighborhood) often encounters barriers that give rise to a slower rate of growth than desired, or a rate of evangelistic growth that often cannot keep pace with natural population growth. CPMs break that mold and often saturate large segments of the target population at rates far surpassing the natural population growth and influencing the population segment disproportionately. CPMs have been birthed in pioneer missions areas by necessity: traditional missionary work has been unable to operate, so a greater reliance on evangelism, discipleship and church planting by indigenous disciples has been required. This has enabled missionaries to rediscover timeless biblical principles that may have been forgotten or neglected due to church tradition from the sending culture. As precedents for CPMs have begun in these arenas, expectations of what God can do are high and often fulfilled in other pioneer situations.

In addition, T4T has begun to show significant progress in two other arenas: traditional mission cultures and church cultures. What began by necessity in the pioneer mission arena holds promise for breakthroughs in these two arenas. T4T conferences in the USA over the course of 2011 to 2014 involving hundreds of pastors and denominational leaders has demonstrated the hunger in the North American Church for the application of biblical principles that can be learned from T4T. It has resulted in significant generational

growth of disciples and new churches in multiple states and cities (Sundell 2012-2013). One pastor excitedly reported the results of their T4T implementation in 2012:

In 2012:

- *80 decisions for Christ*
- *50 baptisms*
- *200 trained in T4T*
- *Several second generation believers*
- *One third generation believer*
- *One new church start*
- *Several new church starts in the planning stages*
- *30+ evangelistic Bible studies with non-believers* (Stump 2013)

With the plateau in evangelistic growth in North American churches, T4T principles may help awaken churches to renewed and culturally-relevant outreach efforts.

1.9.1. Personal

A study of the effects of T4T in various cultures around the world will enhance my own personal ministry in unreached fields of Asia, as well as in the training of missions and church leaders around the world. I recently wrote a book on T4T that is being used in many contexts but a more thorough examination of the effects of T4T through primary research will shape my implementation of T4T training in the future.

1.9.2. Missions

While the ethos and methodology of CPMs are beginning to affect missionary endeavors in some areas, it is still a fairly new concept to most missionaries. Application of the principles and methodologies uncovered from this study can begin transforming missionary praxis in a variety of cultural and geographical environments. CPM principles are being espoused in a growing number of contexts, but *practical methods* to implement these are often lacking. T4T, rightly understood and adapted, offers one proven model for applying CPM principles. Most missionaries do not automatically make a clear connection from theoretical to practical without clear models. (See the literature review of Bruce Carlton's *Acts 29* in section 1.12.2.)

1.9.2.1. *International Mission Board*

As a Southern Baptist International Mission Board missionary, leader and trainer, I recognize the value of this study is of immense importance to our organization. A growing number of our missionary teams around the world are utilizing some form of the T4T process. Training for Trainers has become a standard “best practice” for us that is being taught to all new missionaries at field personnel orientation. That presents several challenges. First, many teams utilize the tool without recognizing the deep processes that should be incorporated into it. Using it as a tool without fully incorporating the spiritual processes behind it results in mere mechanics that rarely transforms lives and faith communities. This study is an attempt to help IMB missionaries identify the key processes they must not neglect in order to develop multiplying disciples and churches.

Second, a key question among IMB missionaries has to do with the long-term sustainability and lasting results of church planting movements. A recent dialogue with representatives of six major Southern Baptist seminaries (Lawless 2012) reveals that this is not an issue with missionaries alone but with the theological arena that prepares Southern Baptist missionaries and pastors. This study attempts to offer answers regarding which issues must be addressed to produce healthy disciples and churches that stand the test of time. Without knowledge of such issues, missionaries pursuing CPMs all too often get several dozen, perhaps a hundred or two hundred house churches started, but soon see the movement plateau, and perhaps implode (Fudge 2004). T4T offers hope for changing that scenario, but only if missionaries are keenly aware of the factors necessary for long-term stability. For example, many missionaries that I have interacted with are only vaguely aware of the in-depth leadership development or long-term discipleship that take place in T4T, but are only aware of the short term evangelism and short-term discipleship components.

Finally, many missionaries use T4T straight out the box as developed in East Asia for a mainly literate East Asian mindset without adapting the content and processes for local cultural contexts. Without such contextualization the process is doomed from the start. A number of missionaries unaware of this issue then discard T4T as a method that does not work outside of East Asia when in fact it has been remarkably successful around the world – *when properly contextualized*. This study attempts to alert missionaries to the key components that must be contextualized for effective T4T implementation, and also which processes are non-negotiables to be maintained for true multiplication.

1.9.2.2. Other mission organizations

I frequently consult and train field leaders and missionaries with other organizations that are trying to move in the direction of church planting movements. The default methodology for them to start with is Training for Trainers. This study is of immense importance in setting a stage for them in how to start and then continue on that path. These organizations sometimes do not have the advantages and disadvantages of past experience with T4T. This study can provide a framework for orienting them to the most important aspects of the T4T process.

In addition, many organizations (as well as churches) are using the T4T book (Smith with Kai 2011) as a training manual for their missionaries and church members. Such a book meant for mass audiences is helpful in providing a starting point. However, deeper research citations and justifications are omitted from the book for the sake of readability, as well as the worldwide survey of T4T practitioners. This study will help supplement that for those who want a deeper foundation.

1.9.3. Church

A simple, reproducible model of discipleship, church and leadership is developing throughout the world in CPMs. This approach to kingdom implementation appears to be much closer to the fluid nature of early church beginnings than most churches in traditional Christian settings today (no particular model, however, will be pointed to in this study as *the* New Testament model or *normative* model). The CPM ethos is frequently resisted by many in the traditional church. However, many church leaders in traditional Christian settings can benefit from the model portrayed if they are willing to re-think their paradigms as challenged by CPMs, especially paradigms of church models. This is already happening and bearing fruit in such contexts. When that is the case, and if they are able to overcome traditional church expectations in their environments, they may be able to experience a level of spiritual and numerical growth in their work that exceeds previous expectations.

1.9.4. Academia

CPMs have been slow in gaining acceptance in the academic world. Much of this is due to misinformation or lack of information. Some of it is based on legitimate concerns and deficiencies in CPMs. While the T4T book (Smith with Kai 2011) addresses missiological practitioners, the dissertation version of this research is an attempt to bridge the gap between the academic world and the field practitioner world. A recent academic forum between

Southern Baptist seminary professors, T4T practitioners and myself provided healthy dialogue for establishing the credibility of T4T as a viable missiological method (Lawless 2012).

1.9.5. Society

Any time a fervent evangelistic movement saturates a broad spectrum of a society, like salt and light, it begins to effect moral change in the society. Cultures affected by CPMs have demonstrated such changes. Shank in South Asia argues that CPM has been the primary transformative agent in his context in regards to multiple social issues: unemployment, sex trafficking, alcoholism, literacy, community development, care of orphans, etc. (Parks, Shank and Smith 2013). Societies around the world can feel the beneficial effects of Christian love perhaps more rapidly and lastingly when CPMs usher larger-than-expected segments of the population into life-transforming devotion to Christ.

1.10. Development of the research method and sources used

Published material on CPMs, apart from four or five sources, is virtually non-existent. Instead, most of what is being learned about CPMs around the world is happening in the form of unpublished case studies, seminars, conferences, email dialogues, practicums and personal consultations. The pace of development in practical CPM understanding and models is staggering. Considering that the first documented modern CPM began in the mid-1990s and that CPMs did not become prevalent until the early 2000s, each year provides huge leaps in missiological understanding of church planting movements. CPM methodology is growing in its acceptance from a few practitioners to many organizations and church denominations. At the center of this rapidly growing milieu are a few thousand active CPM practitioners, perhaps fewer than hundred sustained CPMs, a handful of CPM trainers and knowledge-brokers and even fewer chroniclers of CPM methodology (of which I am one). Mainstream Christian publishers and mission journals have yet to significantly venture into the CPM arena (IVP has just entered it: Addison 2012).

One issue compounding the difficulty of gathering sources for reference is that successful CPM practitioners rarely have time to write down what they are learning. Lessons are gleaned from face-to-face conversations, emails and phone calls.



1.10.1. Qualitative research approach

By necessity the approach this study will take is a qualitative research route. Though there is an observed phenomenon of the effectiveness of training for trainers that could be studied using quantitative analysis to a limited extent (especially through statistical reports of the International Mission Board), this paper will emphasize a qualitative approach. In this case, “a social phenomenon is explored in order to find empirical patterns that can function as the beginning of a theory” (Boeije 2009:5) – namely that T4T provides an effective approach to developing sustained church planting movements.

The means of this research will rely primarily upon a narrative descriptive survey. The initial T4T church planting movement will serve as an in-depth case study but will be compared with other T4T-initiated CPM case studies, supplemented by surveys of these and other practitioners.

In general, the research sample should accurately represent the research subject and must be studied intensively. During data analysis, the textual accounts of interviews or observations are searched for common themes and regularities. The findings consist of descriptions of the field using the various relevant, theoretical concepts necessary to interpret the participants’ view of their social world and their behaviour (Boeije 2009:5).

I will rely primarily on an assortment of **primary sources of field research**: interviews, unpublished case studies, surveys, T4T curricula from many countries, emails, and a multitude of unpublished documents from various CPM practitioners (PowerPoint presentations, manuals, training materials, etc.). To document the extent of T4T effectiveness I have employed three main devices:

1. *T4T Surveys* – A comprehensive survey was given to dozens of T4T implementers. Approximately thirty-six surveys were returned and form a benchmark to evaluate T4T implementation across cultures.
2. *Annual Reports* – Annual statistical reports from various organizations have been consulted as a secondary benchmark for results in conversions, baptisms and new churches.
3. *Case Studies* – Several dozen case studies that I have consulted contain an assortment of results that can be cross-referenced to the above two devices. These case studies do not carry the same format or categories across the teams involved because each employed a different approach to writing the case study. However, enough information can be gleaned so as to compare similar data in many cases.

- a. *CPM Assessments* – within these case studies are a few more formal assessments by outside assessors of a few CPMs. These assessments tend to be more comprehensive in scope, though the formats even of these vary from assessment to assessment. These assessments appear in two forms: 1) executive summaries for broader consumption and 2) internal comprehensive reports not intended for dissemination. Both have been consulted in this study.

The research sample should prove large enough to gain a sense of the consistent patterns that enable the T4T process to develop sustained CPMs as well as identify and be on the alert for inherent weaknesses or problems.

1.10.1.1. T4T Survey

In 2012 a survey was sent to dozens of T4T practitioners around the world. Many surveys were completed. Thirty-six proved to provide a strong enough sample to draw significant conclusions. This survey was qualitative in orientation but drew enough quantitative information to provide relative weight to the narrative portions of the instrument. For example, missionaries demonstrating much greater quantitative results for a longer period of time necessarily provided a weightier, broader learning experience.

The conclusions from these surveys will be examined and inserted in multiple places in this study and serve as a reference point to enhance the case study narratives. What follows is the actual questionnaire.

----- **QUESTIONNAIRE** -----

For the sake of this questionnaire, “T4T” will refer to any process that emphasizes training believers to obey Jesus, to witness and disciple/train others to repeat the process – no matter what name you call it.

Your name:

Your role:

Your country and area of responsibility/target group:

How long have you been using a T4T process?

What do you call your T4T training?

Where did you receive your T4T training?

How many T4T groups do you and your team personally lead?

*What **numerical results** have you seen as you have implemented T4T (converts, baptisms, groups, churches, generations)?*

*How many **generations** (beyond you and any pre-existing believers you’ve trained) have you seen?*

- *Believers:*
- *Groups:*

*What other **intangible results** have you seen as you have implemented T4T (e.g. spiritual maturity, leadership development, churches planted, joy, etc.)*

*What **ADAPTATIONS** have you made to T4T to help it be effective and appropriate in your context?*

*What **CHALLENGES** face you currently in implementing T4T?*

Please indicate **if (YES/NO)** your T4T training includes a lesson/session on each of the following areas, and if so, **WHAT** you use in that area:

- **Bridging** into gospel conversations (e.g. testimony):
- Effective **gospel** presentation (e.g. Creation to Christ):
- A way to **draw the net** to challenge people to believe:
- **Short term discipleship** lessons:
 - **How many?**
- A lesson on **baptism** (and how soon you get to it):
- A lesson(s) on **church formation** (and when it comes in the process):
- A lesson on **perseverance** in the face of persecution:
- A lesson to launch **long-term inductive discipleship**:

What do your groups study for **long-term discipleship development** after their initial discipleship (e.g. chronological stories, Mark, etc)?

How do you address the **leadership training** of mid-level or top-level leaders?

Do you consistently use the **three-thirds process** in your training session?

On a **scale of 1-5** (1 is rarely, 5 of almost always), which of these **7 elements** do you include in your training sessions:

- Pastoral/personal care: ____
- Worship/praise: ____
- Loving Accountability: ____
- Vision-casting: ____
- New lesson or Bible study: ____
- Practice: ____
- Set goals with prayer: ____

Is there anything else that would be helpful to share with me?

----- **END OF QUESTIONNAIRE** -----

1.10.2. Additional observations on the research method

Due to the sensitive political environment of many of the limited access nations in which these CPMs occur (intolerance of missionary and evangelistic endeavors), sources quoted will sometimes remain unnamed to protect their identities, although I keep full references in my personal file. A system has been developed to identify sources consistently throughout the study without revealing their personal identities. In particular, the thirty-six surveys are cited anonymously in order of magnitude of baptismal results (T4T Survey #1 having the greatest and T4T Survey #36 having the least). In the same regard, the identity of the population segments will remain undisclosed to protect the national believers involved. Due to the nature of intense persecution in these countries, this non-disclosure is essential. Non-disclosure, however, will not hinder the accuracy of the study of each situation.

A number of **secondary published sources** are referenced in the bibliography though they are far outnumbered by the primary and (primarily) unpublished sources consulted. These published sources serve mainly in the role of providing historical context, defining terms and approaches, evaluating the health of missiological approaches and providing a framework for diagnosis of CPMs in the missiological milieu. These sources provide a healthy perspective on the progress of missiological thinking through history as well as evaluating how to implement biblical mandates in missions.

While I am not a completely objective observer of the T4T methodology, my hope is that by compiling various notes, reports and presentations developed by T4T practitioners other than myself, and through examining them in the light of the wider published missiological world, I can maintain enough critical distance to draw objective conclusions. Having said that, a major source used throughout this paper is the book that I published in 2011: *T4T: A Discipleship Re-revolution* by Steve Smith with Ying Kai (2011: WIGTake Resources). Many times doctoral dissertations are turned into published books. In this instance, my initial research first was published in book format. For the sake of this dissertation, additional primary research was collected from practitioners and integrated into the original book research. In addition, the T4T method has been subjected to rigorous evaluation beyond the CPM world. These aspects were not included in the original book. Similarities to the book are intentional yet the extent of this dissertation will be much broader and more deeply cited than the original book. The first was written for the world of practitioners, the latter for the academic community and those who wish to understand the process more carefully.

1.11. Ethical Considerations

Several issues related to ethics in the process of research and writing a thesis have to be considered. In the first place, the researcher may not impinge on the rights of the persons interviewed, nor on the rights of the community as a whole. In other words, one has to adhere to general principles and practices of human rights, the right to dignity, confidentiality, etc. These generally accepted ethical principles must be applied to my research. The main purpose of ethics in research, as it is in the practice of medicine, is first of all, do no harm.

1.11.1. Informed consent

A fundamental ethical principle of social research is that of willing participation. It is therefore necessary that the purpose of the research should be made very clear to any participants, so that they do not participate based on a misunderstanding. This requires that I explain the purpose of my research in both written and verbal form as and when it is required. I will also have to be completely honest in my conviction that the interviewees indeed understand what I want to do.

1.11.2. Permission to do the study

Permission will have to be obtained from the local governance structures (where necessary), as well as from the local and, if necessary, national church authorities, specifically in my case – the International Mission Board. The Research and Ethics Committee of the College of Theology at UNISA will also have to approve my research design.

1.11.3. Confidentiality

I affirm that I will adhere to general precepts of confidentiality in academic research. This implies that personal and private information may not be more widely published without the express permission of the informant(s). Furthermore, I undertake to treat the contents of interviews in an anonymous and confidential fashion so that no personal connections can be made to any information. The names of persons interviewed will therefore not be made available.

1.11.4. Benefits for the researched community

The researcher should attempt to make sure that any possible benefits which may flow from the research be channeled to the community. I am a Southern Baptist missionary, and I

undertake this research in order to enhance the work of missionaries in my own organization and others with whom I interact. I do this with the purpose that together we may bring the Gospel to every tongue, tribe, people and nation in our generation. This means that I will seek to share the benefits of the research with those I have surveyed.

1.12. Literature Review

Published books about T4T are non-existent other than the book I co-authored with Ying Kai who developed the T4T approach (Smith with Kai 2011). In the broader category of church planting movements, a handful of recent works have been written beginning with David Garrison's work: *Church Planting Movements: How God Is Redeeming a Lost World* (2003) and R. Bruce Carlton's *Acts 29: Practical Training in Facilitating Church-Planting Movements Among the Neglected Harvest Fields* (2003). Garrison's work was the seminal work that emanated from a previous booklet on the subject and popularized the concept of church planting movements. A more recent work by Steve Addison (Addison 2012) has sought to link CPMs to their biblical precedents.

CPM is a recently re-discovered phenomenon in the missiological world (less than twenty years) that has only in the last few years gained widespread exposure. It has been the realm of practitioners rather than authors or academicians; thus published literature is relatively scarce compared to other fields.

1.12.1. Church Planting Movements: How God Is Redeeming a Lost World. David Garrison. (2003. Midlothian, VA: WIGTake Resources)

This study is an empirical study with the intent to *describe* what is happening in church planting movements rather than *prescribe* the steps forward for the missionary. Garrison's study is a groundbreaking one which surveys the early CPMs that began around 1995 up to about 2002. As such, the study is dated by CPM research standards. At the time of his survey, the number of modern-day CPMs numbered in the tens (most likely less than twenty). In contrast, at a recent forum of CPM trainers from around the world, over eighty CPMs were documented, subject to the criteria of at least third generation churches being present among them (Barger 2010). The trainers' forum acknowledged that this number is *low* due to the limited knowledge of the group.

As a consequence, Garrison's study is somewhat dated and limited by its smaller sample size compared to what can be surveyed today. Even so his observations re-

main remarkably accurate in describing the phenomenon of church planting movements. The power of his book is in changing paradigms both for missionaries and pastors. His observations have provided an arena to assist such practitioners in evaluating extra-biblical requirements they inherit and perpetuate which may be blocking a move of God's Spirit among the laity.

Garrison provides brief case studies of CPMs on multiple continents. Then he focuses his attention on twenty observations he and a team of surveyors made of the CPMs they studied. In their surveys of this emerging phenomenon, they asked two questions:

1. What characteristics seem to be evident in *every* CPM?
2. What characteristics appear in *most* but not necessarily in all?

As a result, the book is a descriptive book that was never intended to provide a roadmap for practitioners in *how* to develop CPMs. This is a common misunderstanding of readers with this original CPM reference point. While Garrison points to a path forward, he does not script one. That being said, if practitioners intentionally create the climate described in the book, their work is more likely to result in a CPM.

As a summary, the essential points that Garrison makes are as follows:

Characteristics seen in *every* movement:

1. *Extraordinary prayer* – prayer for God to move in power
2. *Abundant evangelism* – share the gospel broadly with many individuals
3. *Intentional planting of reproducing churches* – planting the types of churches that can be reproduced by indigenous believers
4. *Obedience to the authority of God's Word* – the emphasis being on *obedience-based* discipleship rather than transfer of knowledge alone
5. *Local leadership* – churches are led by indigenous nationals, not by foreigners
6. *Lay leadership* – churches are led by unpaid leaders so that they can reproduce endlessly
7. *House churches (or cells)* – churches meet in facilities already built, usually homes, so that they can reproduce endlessly. Hence they are usually small.

8. *Churches planting new churches* – one goal of new churches is to start new churches intentionally
9. *Rapid reproduction* – disciples and churches multiply often, at least every 12-18 months, but often much more rapidly
10. *Healthy churches* – churches, though small, contain within themselves the essential characteristics of New Testament churches

Characteristics seen in *most* movements but not all (Garrison in personal conversations with me admits that they could have been in all, but that the team after compiling observations did not think to ask about some of these issues):

1. *A climate of uncertainty in society* – many original CPMs developed in nations that were undergoing societal upheaval or catastrophe, or in high-persecution environments
2. *Insulation from outsiders* – new believers and churches were relatively insulated from traditional churches and thus could grow with new paradigms before contacting detractors
3. *A high cost of following Christ* – a clear decision for Christ was required due to anti-Christian environment
4. *Bold fearless faith* – believers demonstrated a willingness to suffer for their faith and to make Christ known
5. *Family-based conversion patterns* – in many CPMs whole families and relational networks were evangelized and made decisions for Christ together in a decision-making manner appropriate to their context
6. *Rapid incorporation of new believers* – new believers immediately were enrolled in new churches and discipleship processes, as well as being expected to pass on what they learned with others
7. *Worship in the heart language* – local worship styles were in the local dialect
8. *Divine signs and wonders* – God was demonstrating himself in miraculous ways often in the evangelism phase of reaching a new community

9. *On-the-job leadership training* – emerging leaders were not forced to leave their church contexts to do residential study in another location. Rather they were normally trained in context by more experienced leaders so that they could remain in ministry.
10. *Missionaries suffered* – in most CPMs observed, the missionaries paid a price physically and emotionally before and during the CPM

Since the publication of this book, some of the latter ten characteristics could arguably be posited to be true in all CPMs – namely bold fearless faith (#4), divine signs and wonders (#8) and on-the-job leadership training (#9). Others have since been proven, as Garrison proposed, to be only occasionally true, namely a climate of uncertainty (#1) and insulation from outsiders (#2). Working with the data he had at his disposal at the time, Garrison's assessment is very accurate.

Such a framework (the ten by ten characteristics) offers the missionary a helpful template to evaluate current practices to see if any are *restrictive* in nature in regards to CPM. Garrison's book offers helpful preventative measures for the practitioner. It is helpful in changing paradigms, especially of traditional missionaries and national leaders. The number of case studies and anecdotes Garrison uses help substantiate and illustrate the characteristics.

One weakness of the book is the scope. The book is primarily descriptive, not prescriptive. Until recently very few books offered a practical path forward for getting to CPM. Garrison references T4T in the book but gives it a cursory examination as it was only becoming well known about the time he went to print. In fact, Garrison was a primary mover in making the T4T book a reality in 2012, recognizing that a more prescriptive work was needed for CPM. Books, manuals and trainings that give practical helps to missionaries pursuing CPMs are the natural next step to Garrison's book. Garrison has set the stage; but practical instruction is needed.

A second weakness of the book is the limited biblical exposition. Though case studies are helpful in illustrating points, many evangelical missionaries and pastors reading it feel a strong need to see the biblical rationale for such an approach. While Garrison nods at the biblical precedent, he does not give a very strong biblical rationale.

All in all, *Church Planting Movements* is a seminal work in the study of CPMs. Garrison could arguably be called the most vocal proponent of CPMs and this work will stand as a groundbreaking resource for years to come.

1.12.2. Acts 29: Practical Training in Facilitating Church-Planting Movements Among the Neglected Harvest Fields. R. Bruce Carlton (2003. India: Radical Obedience Publishing)

Whereas Garrison's work is written to a broad audience to provide an overall framework for understanding church planting movements, Carlton's work is narrow and prescriptive in scope. Carlton and Garrison emerged in their thinking in the same milieu of the 1990s International Mission Board's quest to develop CPMs in limited access nations. While Garrison served as a Strategy Coordinator for a period, his main contribution was in describing a paradigm for CPMs and becoming its chief spokesman.

Carlton, on the other hand, continued on as a Strategy Coordinator in Cambodia and then as a trainer of national believers in South Asia. His focus was practical, prescriptive and local in contrast to Garrison's contribution. While these two books appeared in 2003 they could not be more different. Carlton's reads as a CPM manual, which was its original intent. The *Acts 29* training emerged in an attempt to rapidly develop national believers, and to a limited extent expatriate missionaries, to more quickly engage unreached population segments through church planting movement strategies.

Carlton's approach was to train hundreds of nationals in the hope that many would at least plant one or two churches but that a handful would rise up to initiate movements of multiplying churches. In *Acts 29* Carlton provides a model for training national believers to pursue CPMs. In follow-up to the training manual referenced here, Carlton cites numerous examples in South Asia of national believers starting movements in the range of 175 to 800 churches, with approximately 100 new unreached people groups and 14 cities engaged by national Strategy Coordinators by 2004, some working in partnership with IMB Strategy Coordinators (Carlton 2004).

Clearly *Acts 29* moves farther than Garrison's book by providing a road map for practitioners toward CPM. He does this primarily by using *Acts 29* to break down traditional paradigms, to create buy-in for CPM, to develop mentoring relationships with missionaries and then to provide practical next steps toward evangelism, discipleship and church planting.

Perhaps the most critical key in this is Carlton's emphasis on the priesthood of the believer and the emphasis on the practitioners to gain an end-vision of hundreds of multiplying churches, not simply one new church plant.

Therein lies the strength of the book and program. Carlton spent the bulk of his missionary tenure in Cambodia, a country where the educated were largely forced out of

the country or exterminated in the Killing Fields, and in India with its harsh caste system. In both societies, the challenge is to create confidence in local believers that they have worth before God, are empowered by Him for ministry and can pursue a great dream. Carlton, therefore, emphasizes this conviction with many chapters in his manual.

A significant portion of the book is dedicated to end-visioning, the process of developing a picture of the end and then reverse engineering to find a path that will get the practitioner there. For example, if 500 churches need to be planted, Carlton works with the national believer to determine what sort of reproducible churches will be needed and what sort of characteristics and vision they will need to multiply toward that vision.

That is the strength of *Acts 29*: tearing down traditional paradigms and building new ones. The book/program inspires many. A good percentage of those boldly move down that path. A fewer number succeed (Carlton 2004).

Carlton builds this end-vision step-by-step, precept upon precept. Each short chapter is designed to be an independent Bible study or vision-building exercise that adds to the ones prior. Participants step-by-step build a CPM plan as they progress through the book and the 9-10 day training. Trainees take prayer-walks through their areas to gain God's vision for it. They create maps upon which to plan the multiplication of churches.

In the process, Carlton's emphasis on the priesthood of the believer is a critical component of enabling participants to move toward the end-vision. Without a strong confidence that they are 1) authorized by God and 2) empowered by God to fulfill the vision and 3) enabled to combat spiritual forces that will assault them, their tendency can be never to start down the path. This empowerment is essential if new disciples will fulfill the conditions of 2 Timothy 2:2:

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

This commission from Paul is the central tenet of *Acts 29* (Carlton 2003: 11).

If, however, the church planter allows common people from the local group to assume leadership within their own group, he will increase the chances that such a church will be able to reproduce again and again The church planter needs to be careful not to impose requirements for church leaders that are not found in the Bible." (Carlton 2003: 202)

The CPM plan that Carlton provides helps national church planters to envision embarking on this path. He includes ideas for developing platforms for legitimately entering new communities as an outsider. He teaches them how to look for people with whom to share the gospel. He encourages them to start churches that are simple and reproducible. Through-

out the book, Carlton combines an inductive approach for learning with a heavy emphasis on the Scripture to allow participants to arrive at the lessons in a manner consistent with adult learning styles.

All in all, *Acts 29* is a highly empowering manual to equip local believers to plant churches that can reproduce. However, as a dated work in regards to the development of CPM praxis, the book demonstrates some weaknesses that in many places have since been shored up in other CPM methodologies, and especially T4T. Carlton's work emerged concurrently with Ying Kai's T4T movement, but he chose not to include it in *Acts 29*.

The first weakness in the book is that by its very nature the most productive national church planting movement initiators will be the intuitive ones. The book does not include a sufficiently clear path forward for non-intuitive practitioners to develop concrete day-to-day plans. In some areas, *Acts 29* provides clear action steps. For example, the practitioner is encouraged to develop a Bible story set for discipleship. That part is practical enough for most church planters. What is *not* practical is how to implement this in a week-by-week process in a local discipleship group or house church. In contrast, the strength that simultaneously emerged in T4T was a highly scripted weekly process to develop disciples and trainers: what to actually do during a discipleship meeting. While they emerged in different milieus (South Asia for *Acts 29* and East Asia for T4T), it appears that a much higher percentage of trainees in T4T were able to bear multi-generational fruit than in the *Acts 29* contexts. Carlton's work is monumental to the development of the praxis of CPM ministries; it just did not go far enough in practicality.

A second weakness of the book is that the CPM path forward is still not focused enough. Carlton encourages church planters to dream big through developing a "hundred options" for sharing the gospel (Carlton 2003:181). The goal is to help the training group think "outside the box" in terms of what God might use to spread the gospel in the target area. Carlton continues in the tradition of early CPM training by Bill Smith and Curtis Sergeant which emphasized the hundred options as a brainstorming exercise in order to find a way forward in CPMs. Bill Smith, arguably the most-widely connected trainer and spiritual father of CPM, described a key shift in CPM training around 2004 once enough case studies had emerged in this manner:

Earlier CPM training: **Innovation** - When the role of Strategy Coordinator was being developed, it was important to try lots of new things to find out what would work. Innovation was encouraged for its own sake in order to discover what might work.

Currently: **Productivity** - Although we are still discovering some innovative ideas and methods, we now have a number of principles and practices that have been proven to work. The emphasis is now on productivity in implementing methods that work.

Earlier CPM training: **Try everything and see what works** - Being busy doing lots of things, whether necessarily effective or not, was encouraged and rewarded.

Currently: **Focus on what has been shown to work** - Busyness, per se, is no longer recognized as valid. Focus on what has been proven to be effective. Emphasize the critical path to the end vision. (Smith W 2004d)

Carlton was caught in the group of CPM trainers that largely stayed in the “earlier” world of CPM praxis. By the time he left the field shortly after the publishing of *Acts 29* CPM understanding had move on in clear, focused paths that were proven over and over. Essential in this was creating a template (see earlier weakness) with practical steps and processes for the national believer to follow. Carlton’s work was strong in principles, but at times weak in practical, focused plans for the day-by-day work of ministry. The trainee often had *too many* options before him and not a clearly delineated path.

A third inherent weakness is that *Act 29* is strong in the early stages of end-visioning and planning, but weak in the subsequent areas of discipleship, church formation and particularly leadership development. Carlton, to his credit, recognizes these essential elements in sustained church planting movements. However, the time spent on these latter areas is small in comparison with the necessary deconstruction of traditional paradigms. One assumes that Carlton and his team of colleagues developed these latter areas more as they began to mentor national church planters in the months that followed a training event. The challenge is that one simply reading the book would have a difficult time finding practical and extensive help for following through in these areas.

For example, in the chapter on developing a blue print for new churches, he focuses on principles but shies away from concrete models. “Employ participative teaching and worship styles” is a principle (Carlton 2003: 210). What does not follow is how to do this. That takes us back to an original concern that the book requires readers to *intuitively* know how to develop such a participative approach.

Bill Smith again rightly demonstrated the shift in CPM training that led to much greater results post-*Act:29*:

Earlier CPM Training: **Emphasis on principles & theory** - An assumption that with principles and theory, the Strategy Coordinator would be able to “connect the dots” to plan and implement an appropriate strategy.

Currently: **Emphasis on hands-on learning & practical skills needed to see CPMs** - As proven, effective tools were found, we moved to helping SCs to “connect the dots” and actually be able to do what is needed to see CPMs. (Smith W 2004d)

A final weakness in the book is due to one more shift in CPM thinking that came with the development of T4T, namely *people* planting churches rather than *churches* planting churches. The shift is subtle but significant. Carlton continues in Garrison’s tradition by advocating that CPMs are characterized by “churches planting churches” stating that in his own case in Cambodia “churches – not professional church planters – were planting the majority of the new churches” (Carlton 2003: 231). This approach is an improvement in the CPM direction over previous church planting paradigms. Encouraging and empowering churches to start new churches without the assistance of a professional church planter has resulted in many new generations of churches.

However, again, the weakness is that Carlton’s work is set at an early point in the chronology of CPM development, and the concept has since been refined much further with force-multiplying effect. Bill Fudge, former regional leader of East Asia for IMB and ultimately Ying Kai’s supervisor in the T4T movement, observed that the power of the T4T CPM is “people planting churches” not simply churches planting churches (Fudge 2004). The latter implies that the church makes a coordinated and consolidated effort to plant a new church. It becomes a major endeavor with major time investment by the whole body. It may require permission of church leadership, but at the very least their support.

Contrast that with the T4T approach in which *every believer* is empowered and equipped to lead people to faith and start new churches while attending his own church. In Carlton’s model, one church plants one church. In the T4T model, one church may start *multiple* churches simultaneously because the various members are at work winning the lost and starting new groups and churches with them. Every *believer* is trained to be a trainer, not just every *church*. *Acts 29* and other similar early CPM approaches marked a shift and resulted in church multiplication. T4T took that a step further resulting in an exponential increase in the number of churches multiplying per every original church.

Overall, Carlton’s work is a testament to his pioneering efforts in development of church planting movement understanding. He will long be appreciated for his contributions to the worldwide movement. Current CPM praxis stands upon the shoulders of pioneers like Carlton. *Acts 29* continues to be an appropriate vision-casting and paradigm-shifting work for missionaries and national leaders. Those who utilize it, however, should be prepared to take the next steps in practical, focused CPM training to enable a wide swath of listeners walk

forward toward CPM. Carlton probably never meant for the *Acts 29* manual to be read as a stand-alone book; rather he fleshed out the principles in a practical training context.

1.12.3. What Jesus Started: Joining the Movement Changing the World. Steve Addison. (2012. Downers Grove: IVP Books).

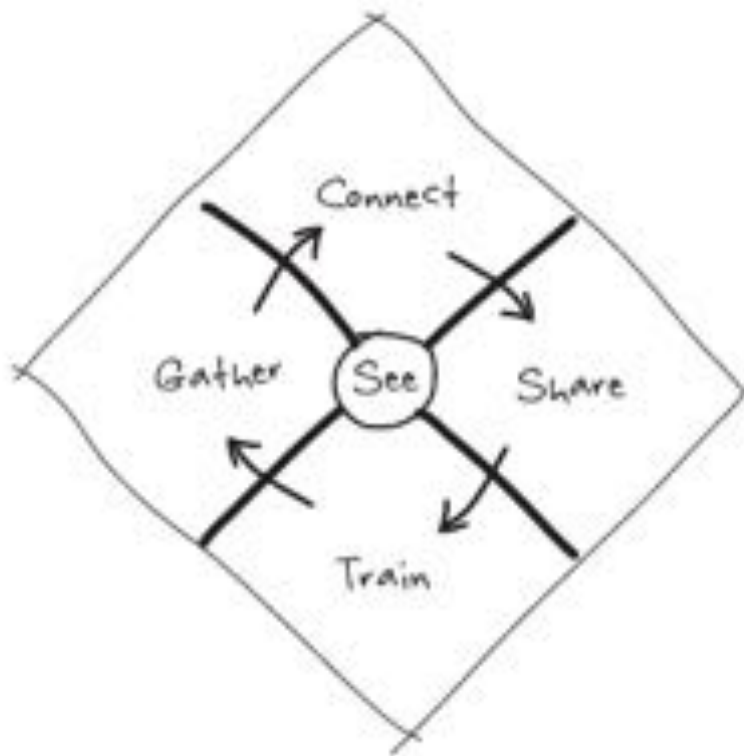
Steve Addison's new book owes a lot to the T4T movement around the world. As a field practitioner and trainer, he offers a more updated CPM paradigm than Carlton reflected by the growth in worldwide CPM understanding. Addison entered the CPM arena later than Garrison and Carlton and has been an avid student and proponent of CPMs in Australia with a growing influence reaching around the world. His first book, *Movements that Change the World*, chronicled historical movements similar to church planting movements. His second book *What Jesus Started* is an attempt to move from description to prescription for CPMs.

Fortunately Addison is not just a theoretician; he works to spark CPMs in his own context. He leads an organization called MOVE that is "devoted to training and deploying workers who multiply communities of Jesus' disciples everywhere" (Addison 2012). His call is to spark church planting movements, everywhere (Addison 2013). Like Carlton there is no substitute for field experience when seeking to prescribe a path for CPM practitioners. Perhaps a weakness of Addison's book is that he still lacks personal involvement in an on-going church planting movement, though he is making rapid progress in that direction. However, like Garrison he is an avid student of CPMs and draws on the lessons of practitioners around the world. The list of those mentors and colleagues sounds familiar: Bill Smith, David Garrison, Steve Smith (this author), Grant McAllister, Jeff Sundell, David Watson, Nathan Shank, Dave Lawton and Tim Scheuer (Addison 2012: 13). Six of those nine currently are or have been long-time International Mission Board missionaries involved in the development or spread of T4T. As such, Addison's work bears a strong resemblance to what is taught in T4T.

However Addison does a good job of taking a fresh path that is based on the frameworks of these men but not limited to it. Much of what is found in this book can be found in previous unpublished work of these men. Yet Addison re-packages and adapts it, especially tying it back to the biblical precedent of Jesus and the disciples in the book of Acts. In this regard, Addison's work is strongly reminiscent of Robert Coleman's seminal work on the discipleship method of Jesus: *The Master Plan of Evangelism* (1978). Addison's work is not necessarily original in the development of CPM ideas; he mainly shares what he

has learned from other practitioners. But the advantage is that he, like Garrison, has actually published these observations for a larger audience.

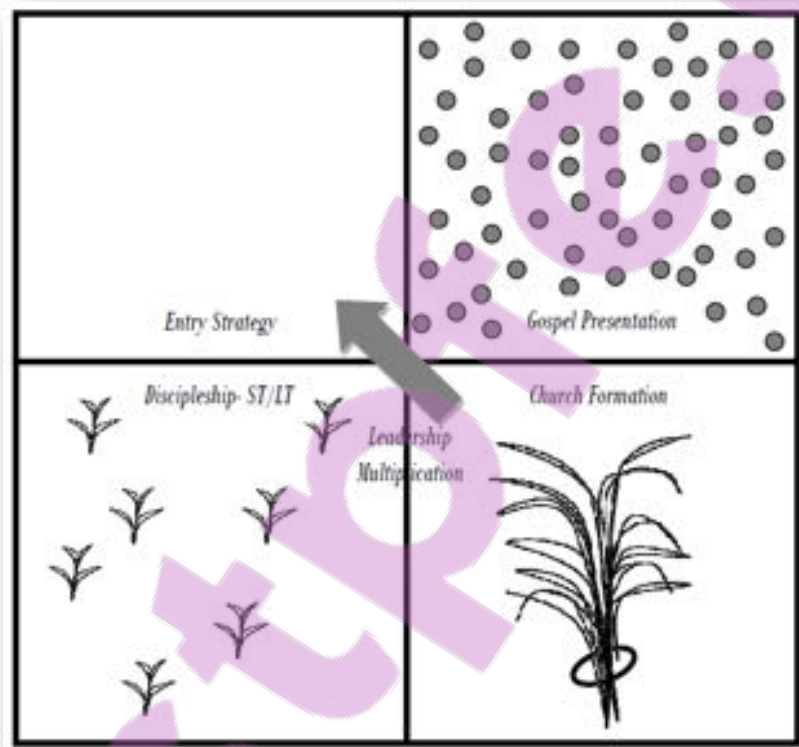
The heart of the book is a six-step schematic which Addison provides as an essential path for church planting movements. He lifts this path from the gospels and the book of Acts, and then prescribes that same path for disciples of today. The six-step path or six activities are interconnected as follows (Addison 2012: 17):



1. *See the end.* The vision of fulfilling the Great Commission drove Jesus and the early Acts disciples, and should drive us today till the return of Christ. This is similar to the end-vision described by Carlton and most modern CPM proponents.
2. *Connect with people.* To move toward that end, disciples of Jesus must find the lost that God has prepared and find ways to begin discussions with them.
3. *Share the gospel.* Once the lost are engaged, the gospel of Jesus must be shared clearly and invitations extended for them to become followers of Jesus.
4. *Train disciples.* The new disciples are won to faith and trained in basic discipleship which includes the command to make disciples of others so that the generational chain never ends.

5. *Gather communities*. Churches are formed among these disciples complete with the basic ethos, practices and ordinances of the New Testament church, including the responsibility to send out workers into new unreached regions.
6. *Multiply workers*. New apostolic workers raised up from the harvest are sent into new harvest fields. (Represented by the “X” in the drawing above.)

Students of CPM will find these six elements very familiar. They are a focus of this study as the critical components needed for long-term sustainability of CPMs. In slightly different format, they are seen in the work of Jeff Sundell and Nathan Shank in South Asia (previously credited by Addison) in their four fields framework for CPMs (Shank 2008):



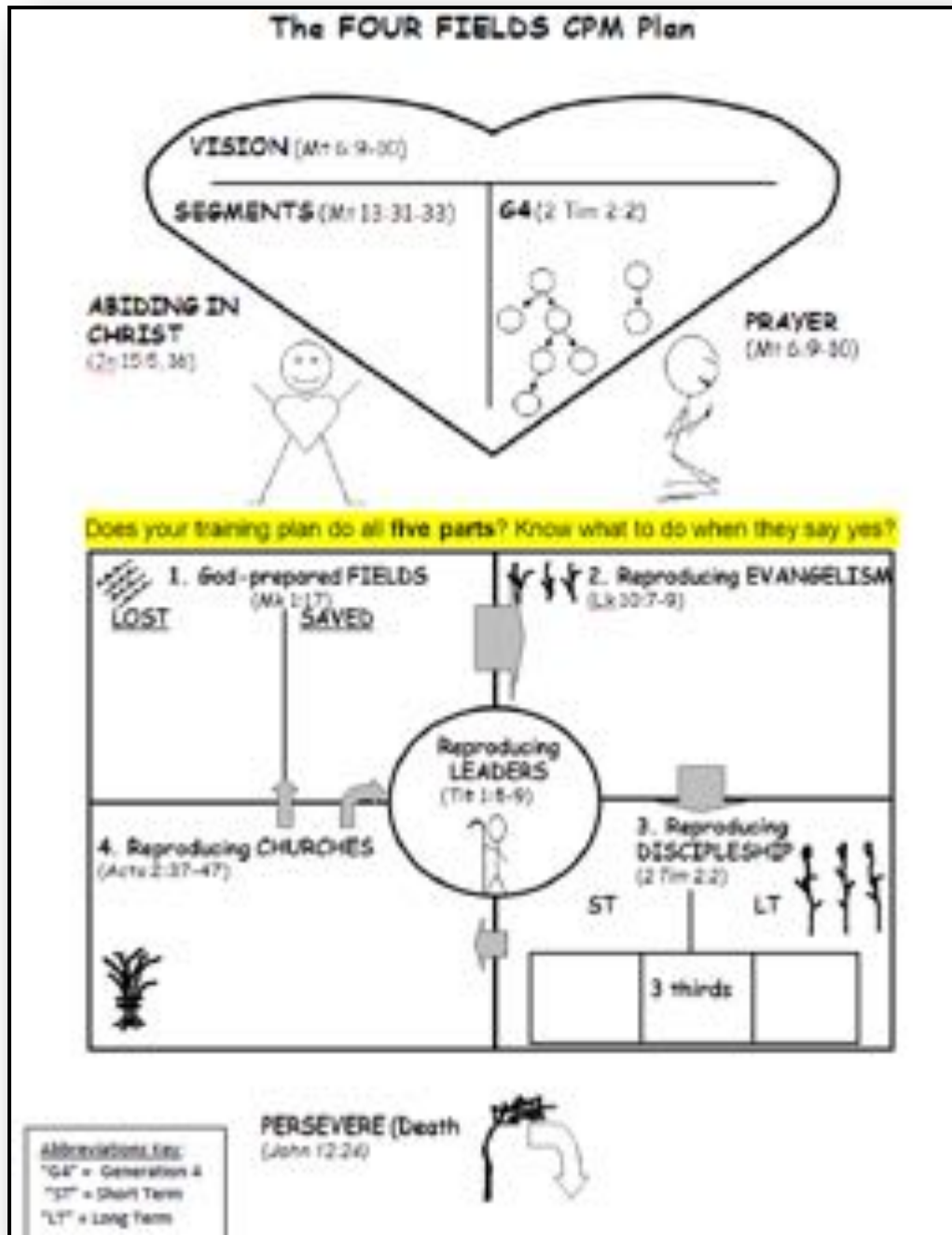
1. *Entry Strategy* – How to find the lost and bridge into gospel conversations
2. *Gospel Presentation* – How to share the gospel in culturally relevant reproducible ways
3. *Church Formation* – How to gather new believers into worshiping communities

4. *Discipleship (Short Term and Long Term)* – How to develop the spiritual maturity of believers both short term and long term
5. *Leadership Multiplication*- How to develop leaders that can keep pace with the number of new churches.

The very same elements that Addison demonstrates can be seen in the original work by Shank and Sundell (end-vision is not explicit in the four fields drawing but is represented in their teaching, and the four fields are the path to get to the end-vision). Addison builds upon the good foundation laid by these two men with extensive experiences in multiple CPMs.

A further and more explicit development of the four fields rose out of Shank and Sundell's framework. The Heart and Four Fields CPM Framework (Plan) was developed in Southeast Asia by Neill Mims and Stephen Smith (author). The plan was to incorporate some common elements in CPMs that were not explicitly stated in the Shank-Sundell framework (Mims and Smith 2009). This framework added elements of the end-vision (see Carlton above), personal spiritual life, prayer and willingness to suffer ("death") to see the vision fulfilled. These elements were most likely implied in the Shank-Sundell model but Mims and Smith felt the need to state it explicitly. In addition, the end-vision itself (God's heart) was broken down into manageable starting places -- identifying key population segments in which CPMs must start and emphasizing the importance of each of these CPM streams multiplying at least to the fourth generation (G4).

Another added element was the emphasis on finding people God has prepared ("God-prepared fields") whether they are believers that God will use as harvesters or non-believers that He will redeem. This is implied in part by Shank and Sundell in the "Entry Field" but puts the emphasis on how to look for the people the Holy Spirit is convicting not on how to enter or start sharing the gospel.



Addison's six elements of movements, then, correspond well to the Shank-Sundell and Mims-Smith frameworks.

1. *See the end.* This is implied in Shank-Sundell and explicit in the Mims-Smith model of God's heart "Vision" component including the segmenting and generational multiplication (G4).

2. *Connect with people.* This is explicit in Shank-Sundell (Field 1: Entry Strategy) and Mims-Smith (Field 1: God-prepared fields – lost and saved).
3. *Share the gospel.* This is explicit in Shank-Sundell (Field 2: Gospel Presentation) and Mims-Smith (Field 2: Reproducing Evangelism)
4. *Train disciples.* This is explicit in Shank-Sundell (Field 3: Discipleship – short and long term) and Mims-Smith (Field 3: Reproducing discipleship – short and long term with the three-thirds discipleship process)
5. *Gather communities.* This is explicit in Shank-Sundell (Field 4: Church Formation) and Mims-Smith (Field 4: Reproducing Churches)
6. *Multiply workers.* This is explicit in Shank-Sundell (Leadership Multiplication) and Mims-Smith (Reproducing Leaders)

Given that these two frameworks were shared with Addison at a March 2010 world-wide CPM trainers event (Barger 2010) and on-going dialogue established with him, it is natural that Addison would consolidate and re-package similar ideas in his book. Addison has done a good job of acknowledging historical antecedents and drawing these universal CPM principles from the practice of Jesus and the early disciples. As such, Addison is taking up a role similar to David Garrison in popularizing the concepts of CPM for the worldwide community.

CPM practitioners have long held that the principles of today's CPMs are derived from Scripture and an attempt to live in the tradition of the Gospels and Acts. Addison spends the bulk of his book (the first three of four parts) to examining how these principles arose in the life and practice of Jesus, the early disciples and the Pauline teams.

Interspersed within the book are several short case studies, really testimonies, of God using similar principles in the lives of several modern CPM practitioners. He features Jeff Sundell (mentioned earlier) a popular T4T proponent in the USA now (Addison 2012: 55-59) and Ying Kai (the originator of the T4T process) including an adaptation from Smith with Kai's book on T4T (Addison 2012: 106-109).

However, Addison does a good job of not limiting his short case studies to T4T-initiated CPMs. He cites a large CPM in Uganda that was catalyzed by Victory Family Centre in Singapore and led by Julius Ebwongu of the Uganda Assemblies of God. This CPM does not use a pure T4T approach though it has been heavily influenced through the training of a

father of CPM, Bill Smith, and Ray Belfield, the missions pastor of Victory Family Centre (Addison 2012: 161). Bill Smith was Ying Kai's (T4T originator) supervisor during the early years of his work and wrote the executive overview of an internal IMB CPM assessment of that work (Smith W 2004b). Belfield has in the last few years adopted the T4T principles and is an avid advocate of T4T in his training (Belfield 2011-2012). Though this Ugandan movement did not start as a pure T4T movement, it has been enhanced through principles of T4T.

Addison takes the collected lessons of the book and attempts to move to application of them in Part Four. This is perhaps the weakest part of *What Jesus Started* though Addison does a good job of asking solid application questions of the reader. The weakness, however, lies in the lack of a clearly delineated model. What Addison gives will get implementers further down the road toward CPM but may not give them a model strong enough to press through the inevitable roadblocks. Addison's model is largely derived from Sundell's Discovery Bible Study materials (Sundell 2011a) and Smith-Kai's model of the three thirds of T4T (Smith with Kai 2011: 141). The combination of approaches can be healthy if the reader understands how the two complement rather than detract from each other.

Addison's application lacks a sufficiently clear emphasis on developing new generations of disciples and churches, especially to the third and fourth generation. The accountability questions that he asks in the discipleship process only help to start a *second* generation at best. For example he encourages the trainer to ask in his small group:

- *Did you share your story and/or Jesus' story?*
- *Did you find a person of peace?* (Addison 2012: 229)

Such questions are excellent for helping believers to launch a second generation (though "yes/no" questions could better be restated to encourage fuller answers), but they do not help them see past their new disciples to train them to reach others that will in turn reach others. Contrast that with the questions asked in T4T over several weeks to enable trainers to push through the roadblocks toward third and fourth generation.

- *WITNESS: Whom are you witnessing to? Who has believed?*
- *STARTER: When are you training them in the same process?*
- *TRAINER: How are these new believers doing witnessing to and winning others?*
- *TRAINER OF TRAINERS: When are they training their groups?*

- *TRAINER OF TRAINERS WHO TRAINS TRAINERS: How are the trainers, that you are training, doing in training their new groups?* (Smith with Kai 2011: 146)

The last question is where the trainer of trainers must move if he expects to develop multiple generations of believers, disciples and groups. Addison's lack of third and fourth generation questions may arise from the fact that he has extensive personal experience in church planting, but not yet in developing multiple generations of churches (though he is personally headed that direction).

Addison's application on forming churches equally lacks a clear model such as is incorporated in many effective CPMs. Models such as that developed by Shank, Sundell and Smith (Church Health Mapping) give clear models for moving groups from Bible study to church and show when a group lacks elements essential to church (Smith SR 2012b).

Similarly Addison's work does not give a clear model for the *content* of discipling others. He gives some ideas but the reader will need to give significant attention to develop discipleship studies that are both biblical and simple enough to reproduce generation by generation. As this is a challenge many CPM practitioners face (making it simple enough), Addison's work would be strengthened with some examples of discipleship curricula used in CPMs (e.g. actual lesson plans).

As a result, Addison's book is an excellent foundational biblical study to help create paradigms for CPMs. It gives enough of a starting point to help readers move beyond the theoretical to the practical. For on-going coaching in developing multiple generations of healthy churches, readers will be well-served in getting face-to-face training from a competent CPM trainer or read other works to give concrete models for later stages of growth. *What Jesus Started* needs to be seen in the context where it will best serve: shattering extra-biblical paradigms and creating biblical paradigms of CPM for a primarily international readership. In that regard Addison has done the CPM community a service by updating CPM ideas in the published world.

1.13. Organization of the Study

Chapter 1: Proposal - An introduction to the scope of the paper, definitions, value of the study, organization, method and sources. The assumption in the remainder of the paper will be that of presenting and evaluating the model of Training for Trainers.

Chapter 2: Case studies providing a context for the scope of T4T church planting movements

The study will begin with an evaluation of the results of T4T in various contexts of the world. This chapter will include the following major topics:

- *Historical analysis of the original T4T movement with 1.7 million converts* - An in-depth case study of the original T4T church planting movement will be presented to give context for T4T adaptations and implementation in other cultures of the world. The timeline and scope of this movement will be examined.
- *Analyses of other T4T movements around the world* - Primary research via practitioner surveys and CPM case studies will be examined to evaluate the effectiveness of T4T beyond the original context of its implementation. T4T has become a “best practice” in mission praxis. In order to become a best practice, a CPM model must demonstrate an ability to be effective in *multiple and diverse* contexts when adapted appropriately. This demonstrates effectiveness of the model itself as opposed to the evangelistic responsiveness of the context of origin or the charisma of the original developer of the best practice. Included in this analysis will be the impact of T4T in developing leaders to overcome the previous pitfall of CPMs: leadership overload.

Chapter 3: The process of T4T discipleship

This section will detail how T4T is leading to sustained movements that multiply disciples, churches and leaders. This section will detail the process discipleship in T4T from beginning to end. This chapter will include the following major topics:

- *How it begins* – an explanation of the beginning processes of T4T implementation
- *Building a movement through the 20%* - how CPMs begin through trainers who become trainers of others
- *The three-thirds process* – the fundamental discipleship process that equips trainers to train others
- *The bold parts* – the key parts of the discipleship process that must not be lost if multiplication is desired
- *Starting new generations, not just multiplying groups* – the key differences between T4T movements and cell church growth

- *Mentoring a movement* – the keys to long-term leadership development in T4T movements

Chapter 4: The scope of CPM principles implemented through T4T and methods for adapting it in culturally appropriate manners

A comprehensive analysis will be made of the entire process of a church planting movement from lostness to sustained leadership development and how T4T supplies models for each stage. By understanding how it does this, practitioners can understand how to adapt it appropriately in various contexts. This chapter will include the following topics:

- *The basic CPM plan and T4T* - The critical elements for a CPM ministry plan will be presented based on the model of the Heart and Four Fields paradigm. An introduction will demonstrate how T4T helps accomplish them. The basic areas will be outlined in the following areas:
- *Vision-casting to the saved* – how T4T mobilizes existing Christians to serve God’s purposes and how it can be adapted for any context
- *Gospel bridges* – how T4T enables believers to identify lost people open to hearing the gospel and how it can be adapted for any context
- *Reproducing evangelism* – how T4T enables evangelism that reproduces generation by generation, and how it can be adapted for any context
- *Reproducing discipleship* – how T4T moves from evangelism to short-term and long-term discipleship that reproduces generation by generation, and how it can be adapted for any context
- *Getting to baptism* – the critical role that immediate baptism plays in the CPM process, how T4T implements this, and how it can be adapted for any context
- *Reproducing churches* – how T4T moves from discipleship to the planting of Christ-communities that reproduce generation by generation, and how it can be adapted for any context. Within this, various models of church will be presented and an evaluation of how to apply T4T methodologies to each model.

- *Reproducing leaders* – how T4T moves from church planting to leadership development that reproduces generation by generation, and how it can be adapted for any context

Chapter 5: An evaluation of T4T as a process for developing healthy, sustained church planting movements

This chapter will take the framework from Chapter 4 and evaluate the success of Training for Trainers in developing healthy, sustained church planting movements. It will do this through evaluating T4T based upon 1) case studies and survey results, and 2) faithful implementation of biblical principles.

This chapter will provide conclusions from my research about the effectiveness of T4T in accomplishing the target of healthy, sustained CPMs.

Chapter 6: Recommendations for long-term sustainability of CPMs that utilize the T4T process

Based on the analysis of this study, recommendations will be given for any practitioner desiring to see a church planting movement start through the T4T process as well as ways T4T can benefit ministries in a variety of contexts.

- *A T4T package* – what is adaptable and what is not – how to implement T4T in culturally-appropriate ways without violating the biblical principles it employs
- *T4T as a process to achieve sustainability* – how T4T helps to maintain momentum of movements and what it is doing to establish enduring disciples and churches
- *Comparison of T4T with the Discovery Bible Study model* – understanding how T4T compares with the other major CPM methodology and suggestions for co-integration
- *Death– persevering to see a CPM* – the vital necessity of perseverance in the face of persecution and difficulty for T4T movements to emerge
- *Final recommendations* for avoiding pitfalls and maintaining a healthy, sustained missiological movement

2. Case studies providing a context for the scope of T4T church planting movements

In order to fully evaluate the T4T (Training for Trainers) movement, this chapter will first set the tone by recounting the narrative and scope of the original movement. Subsequently other T4T-based church planting movements will be examined. This will give a context for examination of the underlying principles of T4T and an evaluation of its strengths and weaknesses in later chapters.

2.1. Historical analysis of the original T4T movement with 1.7 million converts

The year 2001 marked an historic advance in the paradigms and models for pursuing sustained church planting movements (CPMs). Prior to 2001 a number of CPMs had emerged, primarily in Asia, but only a few demonstrated long-term sustainability. The chief nemesis of sustainability had been the ability to multiply enough new leaders (pastors and elders) to keep pace with the number of new churches (Fudge 2004). A CPM launched in East Asia (country and location will remain unnamed for security reasons) changed much of that. The movement is the Training for Trainers (T4T) movement led by Ying and Grace Kai, Taiwanese Americans.

2.1.1. Launch of a movement

An amazing story of kingdom advance through the power of the Holy Spirit began to unfold in a densely populated corner of Asia. (Ying Kai's story will be related in full, in his own words, in section 2.1.2.) Ying and Grace Kai were laboring in an urban sprawl of crowded factories packed with 10,000 to 100,000 workers, a contrasting mix of highly educated college graduates and barely literate villagers who had migrated into the factories. Their urban area swelled with over 20 million people, the majority of them recent immigrants from other parts of the country looking for work in the numerous factories (Kai 2010).

Within months of arriving in context, Ying began to see results unheard of in CPM circles. God was orchestrating an incredibly explosive movement in the Kai's part of the country.

For decades trainers of the Southern Baptist International Mission Board (IMB) have trained missionaries and church leaders how to cooperate with God to experience church-

planting movements – the Spirit-empowered rapid multiplication of disciples and churches generation by generation. At the end of the training each participant develops a CPM Plan. Their plans begin with God’s vision for a movement that will permeate an entire people group or city, but major on the practical ministry steps they will need to take to move toward that lofty vision.

Over the years, the trainers have seen missionaries and church leaders make great progress and breakthroughs in the ministry to which God has called them. Yet in all the years of training, they had yet to see a missionary or church leader reach the lofty vision and goals set out in his CPM plan though many had made great progress (Smith SR 2004f). The purpose of the vision is that it is so God-sized that it guides the missionary and his partners for many years to come. That end-vision drives them to attempt things in faith that otherwise they would never have attempted.

Three months into his CPM plan, Ying and Grace Kai had reached the end-vision in their plan. The Kais’ CPM plan called for a goal of 200 churches. As the months flew by, the hundreds became thousands of new churches² most of them meeting in homes, restaurants, parks and factories. Tens of thousands of people were coming to faith and passing this faith on to others in, what felt like to many observers, an Acts-like explosion of discipleship.

The movement grew every day. The Kais kept meticulous records as the emerging leaders in the various networks of the CPM reported to them each month (Holste 2004: 7). These numbers were logged in faithfully and then recorded in the most conservative manner (discounting for possible discrepancies) (Courson 2011). In 2004 an independent assessment team visited various groups of believers and leaders to better understand the nature of this rapidly multiplying CPM. They not only affirmed the accuracy of the movement, but realized that the numbers being reported to the Kais by the local leaders were just the *leading edge* of the movement (Holste 2004: 5). The numbers did not portray the full extent of God’s kingdom growth there. In any movement of such magnitude, it becomes virtually impossible to track all of the multiplying generations of believers and churches.

Yet in one random sampling, the assessment team met representatives of eighteen generations of believers over the course of the four to five year time-span (Smith SR 2007b: 71). That meant that the first generation was responsible for leading the second generation to faith and discipling them down to an eighteenth generation believer whom they met sharing

² In this thesis, I will frequently refer to churches. I will define this more later, but these are Acts 2 type churches that display the basic covenant and characteristics of that Acts 2 community whether they meet in homes or in dedicated buildings. Usually I am implying house churches or sometimes church-like small groups of a larger worshipping community.

his testimony. As they listened to this eighteenth generation believer, they were struck by the similarity of his evangelism and discipleship pattern to the pattern taught in the first generation.

The Kais' ministry has emerged as what is probably the fastest-growing church-planting movement in recent history. Below are annual totals reflecting the compilations of monthly reports from leaders in the movement. The numbers below conservatively track the leading edge of this movement of God (Courson 2011; Smith SR 2011b). These numbers are actually a reduced estimate from Ying Kai's original statistical reports. They have been reduced by 40% to reflect any possible double-counting and churches that would not reflect Baptist or evangelical polity (since these were reports made to the Southern Baptist International Mission Board).

T4T Movement Results by Year		Baptisms	New Churches
	1	53,430	3,535
	2	104,542	9,320
	3	90,648	9,307 ³
	4	121,859	12,548
	5	153,625	15,193
	6	204,055	18,194
	7	210,951	19,921
	8	313,598	28,602
	9	313,598	24,005
	3 quarters year 10	206,204	18,368
	TOTAL	1,738,143	158,993

Today the movement might best be described as a sort of *super* church-planting movement. It has become so large that it is impossible to track all that is going on. But it is evident that an entire Asian province is being saturated with the kingdom of God and the ripples of its effect are now touching the rest of the country and people groups in other countries and continents.

³ A major country-wide epidemic decimated the movement this year, killing several major movement leaders.

As believers in the movement faithfully followed Jesus obediently as disciples, passing on the gospel and discipleship to others they evangelized, a discipleship revolution of sorts emerged. Ying Kai called it *Training for Trainers (T4T)* because he expected every disciple not only to obey the Scripture personally but also to train others to follow the same pattern. This discipleship revolution appears very similar to patterns observed in the book of Acts. It harkens back to Jesus' prophecy that His disciples would do greater works than He did.

Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and **greater works** than these he will do; because I go to the Father. (John 14:12, NASB, emphasis added)

Out of love for Jesus, the early apostles sparked the original discipleship revolution with the expectation that new believers, filled with the Spirit, would follow Jesus wholeheartedly and fish for souls (Mark 1:17). They ignited a discipleship revolution that moved beyond the old covenant to spread the King's reign throughout the Roman Empire and beyond. It was indeed a greater work – a greater extent of the kingdom.

The CPM that has emerged in the Kais' ministry has challenged common discipleship and church planting expectations of today. It echoes back to the original discipleship revolution in which all believers – leaders and lay people – served as ministers of grace. As a return to the original revolution, it could be called a *RE*-revolution.

2.1.2. The Ying Kai story – a narrative account⁴

As the story of the development of the T4T movement cannot be analyzed apart from the part played by Ying and Grace Kai, it is essential that we start our analysis by recounting the story in their own words as taken from audio transcripts of Ying Kai's testimony and teaching (Kai 2010). The narrative is of critical importance in understanding the spirit and beginnings of this movement. For the sake of academic faithfulness, I have only altered Ying Kai's words when needed for clarity.

2.1.2.1. *Beginnings*

My name is Ying Kai. My family was from China, but I grew up in Taiwan. My father was a pastor for 28 years, and he started 28 chapels (new church plants) in those 28 years. I learned a lot from him. I thought that his work was a very good model.

⁴ Section 2.2 is in the first person, narrated verbatim by Ying Kai (Kai 2010).

Like my father, I became a servant of God and attended seminary in Taiwan. In 1978 I moved to the US. At that time in my town in Texas, there were no Chinese churches, so I started a new Chinese church and began to pastor it. In the first year our congregation went from 0 to 100 people, very quickly. In the second year there were over 200, and I was so happy. In the third year I said to my congregation, "Every year, we have 365 days, so you have that many opportunities. This year, I would like for each of you to lead one person to join our church. By the end of this year, our church will double in size. From 0 to 200 is very easy, but from 200 onwards is very hard. That year, 25-30 people joined our church. But we lost another 20 people. Some moved, some changed jobs, some just didn't like this pastor! So I was very sad that our church did not grow.

2.1.2.2. Serving overseas

At the end of 1994, I became a missionary to Hong Kong. The first year I spent learning Cantonese. I was born in Taiwan, so my mother tongue is Mandarin, but Cantonese is so different. Though I studied Cantonese and used it in my ministry, my Cantonese was not very good.

At that time in Hong Kong, the mission told all the missionaries that we needed to plant one new church at least every five years. In 1996, I started the first church plant. In the second year, I started a second church plant. In 1998, I started a third church plant. Every year I started one new church. I kept good records all during these years and discovered that every year my wife Grace and I could lead 40-60 people to the Lord and start a new church. I felt like this was pretty good. The mission said, "In five years, start one new church plant," but we were starting a new one every year.

In 1999 we took a yearlong furlough. When we came back, everything had already changed in our mission organization. We had a new regional leader. He came to Hong Kong and said, "Hong Kong has 147 Baptist churches, and they're already sending missionaries to other countries. Hong Kong doesn't need you anymore. In other places in Asia there are much greater needs."

He mentioned to us one nation⁵ that was very opposed to mission work. But at that time, I didn't want to work there for many reasons.

⁵ For security reasons, the name of this country will not be used. The movement there has undergone great persecution and identifying this place in print could invite increased persecution.

2.1.2.3. A new burden

So I stayed in Hong Kong. But in 2000, when we came back from the States, the first Sunday we were back, I went to my church. A member of the church asked us to consider going to this same country to share the gospel. He was a businessman who owned a factory there.

I responded, "No, I don't want to."

He said, "Why not?"

I said, "I worry about the oppressive government there."

He said, "Today things are different. If you'd like, I'd love to take you and Grace to visit. You can try. If you listen, maybe God will talk to you."

After getting our visas, this businessman took us to the city where his factory was located. As we rode the train, we passed many factories. The man told us about every factory we passed. He would say, "This factory has 3,000 workers. I know the owner. He hopes that someone will come to share the gospel, but we cannot find anyone who will come." As we passed another, he would say, "That factory has 10,000 workers." The biggest factory we passed has 70,000 people. When we saw all of the lost people of these factories, God opened our eyes and our minds. I realized, "These people need the gospel." So we went back to Hong Kong and prayed. After two weeks, we talked to our regional leader and said, "We've been considering transferring to work in that country." He said, "Okay, good. We've been waiting for this a very long time."

Overwhelming desperation at the multitudes of lost

At that time, I didn't know anything about this country, so people told me, "In one particular area, there are a lot of factories. The factory workers come from many different places across the country. In that area, there are several fast-growing cities all clustered near-by each other." So we asked to be the Strategy Coordinator (SC) for those three cities. A Strategy Coordinator is a person who oversees a CPM (church-planting movement) strategy to reach a people group or city. At that time, there were only 5.8 million local people in those cities, plus 15 million immigrant factory workers from other parts of the country – a total of 20 million people.

At the beginning of our ministry, we attended a four-week CPM training. In the training room, there was a sign on the wall with this question: "How many of my people will hear the gospel today?"

In our previous ministries Grace and I could lead 40-60 people to become Christians every year. Now, there were 20 million. How were we going to share with everyone? I did not know what to do for my CPM plan. At that time, it was very difficult for us, and our English was very limited, so we were very nervous. We didn't know what to do, so every night we prayed, and prayed, and prayed. At night, when everyone else went back to the hotel, we stayed to work, pray, and think. We would usually leave at around midnight. We looked at that sign ("How many of my people will hear the gospel today?") and prayed a lot asking God how we could help the people in our area to hear the gospel.

2.1.2.4. A new paradigm

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and **teaching them to obey everything** I have commanded you. And surely I am with you always, to the very end of the age. (Matt. 28:19-20, NIV, emphasis added)

Then we read Jesus' **Great Commission** in the Bible, and saw that Jesus had already given a battle plan for us. We didn't need another strategy. Jesus had already given the strategy. What was it?

1) Go, not come

Jesus said, "Go!" Something stirred in my heart. Before, when I pastored the church, we said to people, "Welcome, our door is open." We prayed for people to come. But Jesus said, "Go!"

It is very difficult to invite people to come. People don't know what your church is; they don't know you. They don't know anything. It's very difficult to get people to come. But Jesus said, "Go!" I was wrong. Instead of inviting people to come, I needed to go out and find them, to touch them, to talk to them. I think the first key word is **GO**, not come.

2) Everybody, not just some

What does Jesus say next? He says to go to all nations. That means everybody. But before, we always chose people. We would think, "This person is very ugly. Don't give anything to him. But this other person is very nice." We tend to choose who we think will respond to the gospel.

Jesus said, "Don't just choose some. Go to everybody." Jesus gave the example: one farmer went outside to sow the seeds. He is a farmer; he knows which soil is good and which

is bad. But this farmer is very strange. He throws the seeds everywhere. Some of the soil is very shallow, some of the soil is very hard and some of the soil is choked with weeds. However, some of the land is good, and God multiplies the fruit 30, 60, and 100 times. Sowing the seed is our responsibility. Only the Holy Spirit can make the seeds grow. So don't miss any chance. Don't miss anybody. Even right now, the soil may not be good. But one day, God can change the soil; we never know. We can't miss any chance. The second word is **EVERYBODY**, not just some.

3) Make trainers, not just church members

Third, what did Jesus invite His followers to become? Disciples. Not simply church members. A disciple must learn everything that his teacher teaches to him. Then he needs to follow and to teach other people. My previous way of doing things was different. As a pastor, I had hoped for my congregation to double in size, but that's not what Jesus commanded. If you have many church members, you know that you only see some of your church members once a year. A lot of church members will try to find you if they are having a difficult time, but the rest of the year, you have little direct contact with them.

But this wasn't what Jesus had in mind. He wants every person to become His disciple. So go, share the gospel with everybody, and lead them to become disciples. Essentially Jesus said, "What I teach you, you need to teach them, and let them obey." Jesus teaches us to obey, then to teach the disciples to obey also. They must obey all the commands, including the Great Commission. Then Jesus said, "I will be with you until the end of the world." This is a promise. If we want God's promise, then first we need to obey Jesus' Great Commission. A disciple should be a trainer of others. So the third key word is **TRAINER**, not just a church member.

This stirred something in my heart, so in my CPM plan, I wrote, "I hope I can train every Christian or new believer to become a trainer." Even though my wife and I could only lead 40-60 people to faith every year, we could train the people that we led to faith, then they could lead 40-60 people to faith every year, too. Even if only half of them succeeded, it would still be a lot of conversions. So in my three-year CPM plan, I put as my main goal: "We want to see 200 churches start and 18,000 people come to faith."

2.1.2.5. The first T4T group – week one

On November 1, 2000, I went back to my assigned area, but I didn't know anyone there. But a Christian from a neighboring country introduced me to the pastor of a govern-

ment-registered church in one of the cities in my area who was looking for a pastor to help train his congregation. So I visited the church, and the pastor said, "What do you want to teach us?"

At that time, I could not say church-planting movement because it carried a very negative political idea. So I said, "I'll teach you a fast way to share the gospel."

He said, "Oh, good!"

But as I thought about my CPM plan, I asked, "What is the population of your city?" He told me that the population was 618,000. Then I said, "How many districts?"

He said, "22 districts, and every district has 100 or 200 villages. Small villages have 30-40 families. Large villages have over 100 families."

Then I asked them, "Where can you share the gospel?"

"Oh, we obey the Great Commission, so we can share the gospel anywhere."

I said, "Okay, how do you share the gospel?"

He replied, "The church has many meeting points, and every member can have family Bible study groups in their homes."

I said, "Really?"

He exclaimed, "Yes! Why not? We can learn the Bible at home."

I said, "Good." When I heard that, I was very happy. I said, "We need to make a goal, an end-vision. In three years, I hope that every village will have a family Bible study [i.e. over 3,000 family Bible studies]." He and the other staff members looked at me as if to say, "That's impossible." After a lot of arguing and discussing, I said, "If you want to try it, I will show you a fast way to share the gospel."

But on that day, we were not able to resolve anything, and finally the pastor said, "Okay, you should go back home. I will let people register for your training. If enough people want to learn from you, I will call you so you can come."

I went home, not expecting much. But after two days, he called me. He said, "Right now, almost 30 people want to join your training class. Can you come this weekend?"

I said, "Yes, sure, we want to." So, that Friday night, Grace and I went over there. That was the middle of November. When we arrived, there was one person waiting outside the church. He said, "It's not in this church building. We will go to another church building, in the rural countryside. We will ride a motorcycle for one hour." So Grace and I took one motorcycle with him. Three people on one motorcycle for one hour. It was very tight!

The 60-member church was very small, only half the size of the mother church. When we arrived there, around 6 p.m., there was only one person waiting outside the church, who

said, "Not everyone has come back from the field. We need to wait for them. Some of them are riding bikes, some of them are riding motorcycles, and some of them are walking. Maybe it will take 1½ hours, so we need to wait for them."

Reasons Christians do not evangelize

Grace and I waited and prayed together until 8 p.m. Finally, 30 people came. They were very excited. They were all farmers. Many of them hadn't even had dinner, but we hadn't had dinner, either. Thirty people had come, so I started to share with them. I told them, "Today, not all Christians can share the gospel. Why? There are **three reasons**. The first reason is '**why**'?" I began to explain why these existing believers should share the gospel. I cast vision to them using Jesus' **Great Commission** (see above). I told them, "Jesus commanded us to share the gospel." Everybody agreed with me. God was convicting their hearts about being witnesses.

The second reason is that we don't know **whom** to share with. There are many people, in our homes and outside, but we don't know whom we can start to share with." Therefore I gave everybody a piece of paper and said, "Close your eyes and think of people around you -- your family, your neighbors, your relatives, your friends -- every person you know who is not a Christian. Write down their names." I gave them about 15 minutes to write down the names. Most people had 20, 30, 40 names. One person had over 80 names. So, everyone made a name list of family, friends, neighbors and co-workers that didn't know Jesus or weren't walking with God.

Then I told them, "Look at your name list and pray. God wants you to share with everyone and you need to know how to start. After praying, choose five people that you want to immediately share the gospel with. Put them in the first group. Choose another five people for the second group. Then choose another five for the third group. Now you have a target group. You can pray for them, and ask the Holy Spirit to prepare them and give them a hungry heart so that when you share the gospel, they will listen and accept Jesus Christ."

The third problem is that we don't know **how** to share. I told them, "You may not know how to share, but it's very easy. It starts with your own story." I gave everyone another piece of paper, and I gave them my example. I said, "Your story is very easy. There are only three parts. The first part is what your life was like before Christ. Before you were a Christian, what was your life like? Were you very nervous or angry? You can write down what your life was like before Christ. The second part is how you became a Christian. The third part is what has happened in your life since you became a Christian. Do you have a joyful life

or peaceful life? Write only one page; don't make it too long. If it's too long, people won't have the patience to listen. And be sure to tell your story in an interesting manner."

I gave them fifteen minutes to write it down. After they were finished, I said, "Everybody stand up and look at your testimony. Don't listen to other people. Read it out loud five times." Everybody can write, but not everybody can talk smoothly when they are talking to other people. So I told them, "Speak loud; it is very important. If you say your story out loud five times you'll have it memorized, so that you don't have to take your paper with you. You want to have it memorized, not just written down. If you just read it, it cannot move people's hearts."

Then the 30 people stood and read their testimonies out loud five times. After this, I said, "Now, split up into groups of two, and tell it to each other. When you listen, you have a responsibility to tell your partner which parts you don't understand. If there is a part that he can make more interesting, help him revise it. Talk to each other."

When we finished it, they were very excited. By that time it was already 10 p.m. I told them, "Your testimony can move people's hearts. When people hear your testimony, some will say, 'Oh, that's good. I want what you have.' Still, they may not understand the truth; they may not understand salvation. You must immediately teach them what the gospel is. Only this will give them real assurance of salvation." I said to them, "I have six lessons that are very easy. After you share your testimony, you need to immediately teach them lesson one. Lesson one is the gospel."

Since it was already 10 p.m., I asked them, "Do you want to continue, or come back tomorrow morning."

They said, "No, we want to continue! We are very excited. Out here, we never have any outsiders come to teach us." So we pressed on.

I gave everybody lesson one. It was only two pages. The first part is to teach a lost person, very clearly, how to gain eternal life through Jesus. That's very important. If you only give your testimony, that's just a story. They need to hear the gospel so that they can make a decision.

So I taught them the first part of the lesson very slowly and said, "Write down every sentence that I teach you. Even if I teach you examples, write down every sentence. Write down everything, and then I want you to teach it to other people this week." I tried to teach them using a very simple method.

After I taught them, I asked them to practice teaching each other the lesson. After they practiced, I made sure that they could all teach it to other people. Then I gave everyone five

copies of lesson one. I said, "This week, when you go back home, find the five people from group one on your name list. You can approach them at home, in the field, under a tree, in a restaurant, anywhere. Just share your testimony with them. After you share your testimony, immediately give them a copy of lesson one [the gospel] and teach it to them." Then I said to them, "One thing is very important. When you want to share your testimony, don't ask people for permission. Just start telling your story." Why? I explained my experience to them.

Do not ask, just tell

During my time in America and Hong Kong, I worked in a hospital as a chaplain for over 20 years. Every time I visited the patients, they lay on their beds. When I would visit each patient I would say, "How are you today? Are you feeling better?" I would say, "I am the hospital chaplain. I want to introduce the gospel to you." Or I would ask, "Do you know Jesus?" I was very gentle.

Most of the people that I visited were very nice. But when I mentioned the gospel or Jesus, they would say, "No, I am very tired" or "No, I don't want to listen" and then I could not continue. Once outside I would stop and update my records. Out of every 15 beds, only one or two persons would listen to my testimony. The other ones just did not want to listen. I did not have a chance. If they did not listen, how would they have a chance to accept the gospel?

One time I went back to visit Taiwan. Normally, when I was there I would buy a bowl of soy milk with a Chinese doughnut for breakfast. They would always ask me "Do you want an egg in it?" But the egg was 10 Taiwan dollars, so I did not want it. I was very careful with my money.

One time, I went to a different restaurant. As I placed my order, the owner, who was very busy, asked me, "One egg or two?!"

I said, "Just one."

When I brought my bowl of soy milk to the table, Grace asked, "Why did you get an egg today?"

I said, "Oh! Today he did not ask me 'yes' or 'no' but just 'one' or 'two.' "So I said 'one!'"

So I watched this man, and he always asked people "one or two eggs?" Nobody told him 'no!' He was very smart! Suddenly God opened my mind and I thought, "Yes, I am sharing the gospel and it is a good thing. Why do I need to ask their permission? I need to just give it to them."

Jesus taught about a shepherd who had 100 sheep and lost one. He left the 99 to look for the lost one. The lost one belonged to him, right? So when he found the lost sheep, what did he say? "Little sheep, do you want to go home? May I introduce myself? I am the shepherd." No! He thought, "It is my sheep. I will take him back home!" Afterward, he was very happy. There was a celebration.

But when we share the gospel, we stand outside the door and ask, "Do you want to hear?" or "May I introduce you to the gospel?" If they do not answer, then the door is closed. No! Just bring them in! God created them, but they are lost. When you talk to a person, just tell them your story. Tell them: "Hey you do not know me, but I used to be a very bad person." Everybody loves to hear a bad person's story!

So when I went back to the hospital, I would tell the patients, "Oh, you don't know what I was like before. I used to fight with my wife every day." Very few people said, "Oh, no, I don't want to hear it." They loved to hear it. They loved hearing gossip and bad stories.

I told them about when Jesus changed my life and about the kind of life I had now. Then I immediately gave them the first lesson about how to have assurance of salvation through believing in Jesus. Hardly anybody turned me down. I began to keep track in my records that for every 15 patients, eight or nine of them listened to my complete testimony and lesson one. So more people became Christians!

I told the 30 farmers, "Don't ask people. Just give your story. Then give them lesson one. It gives people a chance to hear about Jesus' love. That's very important."

When we finished I told them, "Next week, I will come back, and you will report to me and to one another what happened."

2.1.2.6. The first T4T group – week two

The next week, at the end of November, Grace and I came back to the church. Thank God! All 30 people came back. In the beginning of the meeting, we sang, and prayed together. Then I had them share testimonies (reports for accountability). I asked them, "How many of you shared the gospel last week?" Only eleven people said "yes". Percentage-wise, that was not bad. But, honestly, I was a bit sad, because for me it was a new teaching, a new experience. I thought that everyone would obey Jesus' Great Commission. They loved to receive my teaching, everyone was very excited, but only eleven people shared the gospel. The other nineteen didn't share anything. That was one of my first CPM lessons: not everyone will pass the training on.

Next I asked how many people they had shared their testimony with, and how many had believed in Jesus afterwards. One person said that he had shared with three, and one became a believer. Someone else had shared with five, and none of them became believers.

One old farmer shared with a lot of people. I can't remember how many, but eleven people had become Christians that week through his witness! He gave his testimony. He said, "I became a Christian over 20 years ago, but nobody taught me how to share the gospel. But after last week's training, I was very excited. So in my village, I knocked on every door. I shared with everybody, and eleven people became Christians." That was very encouraging to everybody.

From him, I discovered a truth: the Holy Spirit chooses the person, not us. If I chose, I wouldn't have chosen him – I might not have trained him. He was old and not very handsome. His language was very hard to understand. But God chose him. That was another CPM lesson for me: we must train everyone.

Later on in the movement, this same man gave another testimony. Every morning, he got up at 5 a.m. and read the Bible. He had a devotion time for 2 hours. From 7 a.m. to 5 p.m., he worked in his field. At 5 p.m. he would go home, take a shower, and cook to take care of his very old mother. From 7 p.m. to midnight, he would lead four different groups in his town on different nights of the week. Later, in 2001, in that one year alone, he started over 110 small groups, and he became the official church minister of this registered church. I was very happy. Eventually, he became one of my big trainers. So, God chooses the person. We never know. Don't choose. Let God choose.

During the first third of this second training session, after having them give reports in the accountability time, I cast vision to them one more time. I took a few minutes to share with them a vision-casting vignette called "Heavenly Father's Heart." I told them, "If you know the Heavenly Father's heart, you will have more confidence to share the gospel."

Then, in the second third of our meeting, I taught them lesson two on prayer. After I taught them lesson two, I asked them to practice in the final third of our meeting and to teach each other. Then I gave them homework. I said, "If, last week, you led three people to become Christians, go back to teach them lesson two. I am also giving five copies of lesson one for each new believer. You can give them these copies to help them win other people. Ask them to write down their testimony and their name list, and ask them to immediately find five other people to share the gospel with."

In the beginning, that was my way. But later, I changed it and just let them make their own copies – as many as they needed so there would be no time lag in them training the new

believers in lesson one. Later, as I learned more, I just told my trainers, "When you share the gospel by teaching them lesson one, immediately give the new believers several copies of lesson one to teach other people. Don't wait. The same day that they believe it is very easy for them to learn how to share with others. Take many copies of lesson one so that you will be ready to witness and then train them to witness. Don't be restrained because you lack materials."

After practicing lesson two, the 30 farmers set goals for people they would witness to and/or train. Then I prayed for them and sent them out.

2.1.2.7. Aftermath: a pattern is set

We started the first group of 30 people, in November 2000, and after three months, they were leading 27 small groups, and over 200 people had come to believe in Jesus! This moved my heart.

I thought to myself, "Before, every year, Grace and I led 40-60 people to Jesus. But right now, after three months, through those 30 people we have already led 200 people to faith. 200 new believers!" I thanked God.

In total, in the year 2001, that group of 30 people alone catalyzed the beginning of 906 small groups. They took the gospel to 17 different towns. There were a total of over 10,000 new believers. That was just one initial T4T group. It moved my heart. So I thought, "If you have the Holy Spirit with you, you can see miracles."

This group served as a model for how to begin the training for trainers process. Each day Grace and I would return to our area looking for two types of people: lost and saved. If they were lost, Grace and I witnessed to them. If they were saved, we offered to train them (including the people we had just led to faith).

In the beginning, with my early T4T groups, I would go back every week. For farmers it was okay, but I found that for people who were busy year-round, it might not be okay. Farmers are especially busy two times during the year. For 3-4 months out of the year, they have less to do. It's very easy for them to go out to share the gospel. But later, in the cities and factories, people did not have enough time to finish their witnessing assignment in just one week. They were too busy. So I began a pattern of coming back every two weeks.

That also gave me more time to train more groups. As time went by I trained more and more groups. Every day Grace and I trained three or four; one day we trained seven groups. But in one week, seven days, if I am training five groups in one day, I can only train

20 or 30 groups. But if I train them in two-week intervals, I can double the number of groups I train.

Later I found that God had prepared many persons of peace in different towns and villages. As time went by, we heard a lot of remarkable testimonies. In that year, there was a lady who was 67 years old when she became a Christian. In that year, she led over 46 families to become Christians -- families, not individual people!

In another town, there was a man who was 26 years old. In two months, he led over 20 families to become Christians.

In another district, there was a lady working in a factory. Someone shared the gospel with her, and she received Jesus. On the second day, we went back, but we could not find her. After three weeks, she came back. Grace asked her, "Where have you been?"

She said, "The night someone shared with me, I cried the whole night because I had received Jesus. I thought, 'Who can share the gospel with my family?'" So the next day, she borrowed money, bought a ticket, and flew back to a city in another area of the country that is seen as less receptive. In three weeks, she led 26 people to Christ.

There was a young medical doctor who became a Christian, and her husband was against her. One day, she put a *Jesus Film* on the table. That day, the husband watched the movie, and it moved his heart. She led her husband to Christ. Also, in three months, her whole family, over 20 people, became Christians.

In another city, there was a factory with over 2,000 workers. There was a Christian in the factory. I trained him, and in one week, he started 19 groups. I did not think he could do that good of a job. But God is much greater than us. It's not what we're doing, because the Holy Spirit can work. I thank God.

There are many of those testimonies. I found that Jesus has already put many persons of peace everywhere. But if we hadn't shared the gospel with everyone, we would have lost them, because we would never have chosen them. You never know who God's chosen person is.

Each day I wake up and have an extended time on my knees in prayer. Then I enter my area to witness to the lost and train the saved. I use this T4T method, and God has already opened my heart. I am still learning, but I want to share with you what I have learned. I am so thrilled!

[End of narrative]

Narrative note:

The full narrative has been presented here to give the sense of the demeanor, vision and spirit of Ying and Grace Kai and the believers within this movement. I have discovered in my years of training that catching the spirit of things is more important even than knowing the mechanics of church planting movement strategies.

For years, CPM expert Bill Smith served as Ying Kai's ministry supervisor. As T4T results were compounding, he made a several day trip co-training with Ying Kai to try to understand the keys to the success of the ministry. His bottom-line conclusion is as follows. It illustrates the role that the narrative plays in conveying the spirit essential CPM practitioners:

My final concluding thought concerns the issue of a holy life giving power to the ministry. Yes, [Ying Kai] provides simple tools and he does insist that people teach his lessons just the way he teaches them and he does tell his local converts not to use any other books than what he gives them. However, my bottom line summation is that it is not the tools that are the key. It is the modeling, holy life, intense focus on heaven, hell, judgment, and the need for salvation which are some of the keys to his effectiveness. All this is to say that those who "catch his spirit" and model it in front of new believers are more likely to see the same type of results than those who came, copied the lessons, and plan to go back and just repeat the methodology. (Smith W 2004f)

2.1.3. Beyond the first group

When Ying and Grace Kai began their work, they just did two things other than pray: witness to the lost and train the saved. As the weeks went by, they began to fill up their personal calendar with training appointments beyond this first group. On average, these training appointments took two hours. With no children at home, the Kais had a lot of discretionary time. They figured out that they could train one group in the morning (e.g. housewives), another group in the afternoon (e.g. students) and 1-2 groups in the evening (e.g. factory workers, farmers or professionals). They worked six days a week, sometimes seven.

These groups ranged in size from two (Ying Kai and one new believer) to several hundred (a whole church). But usually they were small – no more than 20 people.

As they won people to the Lord or recruited existing Christians, the Kais were personally training 20-40 groups a week (Kai 2014). If the average size of the groups was ten, then they were training 200-400 believers every week. Out of this number of disciples being trained, 40 to 80 trainers began to emerge through each week's training groups. These "trainers" were people who would go on to repeat the process – start their own training groups with new believers and train them to witness and start new training groups.

But the Kais did not stop witnessing or casting vision to new groups of believers when their personal calendar filled up. Eventually the demand was such that there were too many groups to fit into one week. So, they told their original groups that they would only meet every two weeks. On the off week, they encouraged every trainer to start his own group(s). On the off weeks, the Kais now had an open weekly calendar to add new groups. In this way, they were able to double the number of groups they trained.

As time passed they added more groups than this, so Ying would train some and Grace would train others at the same time. Within a year they were averaging 60-80 groups that they were training in a two-week period of time (Kai 2014). Through training hundreds of people in a reproducible process, they found the people the Spirit of God had prepared to initiate a church planting movement.

2.1.4. Eleven years of sustained growth

The T4T CPM is one of the best-documented CPMs in the world with a solid eleven-year track record at the time of this writing (The Kais transitioned out of the work around 2012 and stopped receiving regular reports as the movement was completely indigenously led) (Kai 2014). A number of factors have helped us insure the integrity of the reports given about this movement.

Monthly reports: Since the beginning of the movement the Kais have received numerous monthly reports from various national leaders of the movement. Most of the leaders do not know each other, so they cannot collude together. Nor do they get paid by the Kais, so there is no incentive to falsify numbers. Their numbers fluctuate like a movement should, not steadily increasing but rather showing rises and drops – very realistically. They have over ten years of detailed reports from every stream leader. These form the first layer of statistical reporting.

Research adjustment of numbers: The numbers quoted in all official reports and in this thesis have actually been discounted by 40% by official statistical researchers of the Global Research Department of the Southern Baptist International Mission Board (IMB) to account for various factors such as possible over-reporting, possible double-counting and for professions of faith and groups/churches that IMB feels may not be evangelical in orientation.

Site inspections: Because of the sensitive nature of the country for evangelistic work, most foreigners are unable to visit the various disciples and churches for fear of endangering these indigenous believers. However, Ying and Grace Kai, as Asians, have visited hundreds of the contexts in which the movement is growing as have many Asian pastors from outside

the country. In all of these weekly and monthly encounters it would quickly become apparent to them if something major were amiss.

Independent CPM Assessment: In 2004-2005 an independent CPM assessment was conducted by the IMB Global Research Department – trained social researchers⁶. They went on-site to interview a cross-section of leaders and believers in the movement. They produced a short, public account of the assessment (Smith W 2004b) as well as other lengthy confidential analyses (e.g. Holste 2004; Courson 2007; Courson 2011). The assessment team found that, not only were the Kais' claims correct, but in fact they were underestimating the true magnitude of the growth.

In fact, the reports gathered on the T4T CPM are just a part of the story. In many streams, like the one with eighteen generations, the Kais have phased out of regular contact. These streams stand on their own and no longer submit monthly reports. There is much more happening than is reported each month.

2.1.4.1. Continued momentum

When a CPM assessment team did an in-depth analysis of this movement after four years, the results astounded many researchers. They were impressed that the numbers reported on baptisms and new churches were substantiated by hundreds of meticulous monthly reports gathered over the years. One mark that encouraged observers was that the CPM showed signs of long-term sustainability. This was marked by 1) the continued increase in momentum of evangelism, discipleship and church planting (Holste 2004: 26), 2), the multiplication of leaders to keep pace with the growth in churches (Holste 2004: 27-28) and 3) the extent of the movement to permeate the geography and socio-economic strata (Holste 2004: 33-38). Further tracking of this movement indicates that the momentum continued to grow and the geographical spread continued not only throughout the entire province where the T4T movement began but provided indigenous missionaries who reached into most of the other provinces of the country (Courson 2011).

⁶ The Global Research Department (GRD), begun by IMB's Dr. Clark Scanlon and Anglican researcher Dr. David Barrett, is based in Richmond, Virginia (USA) as a department of the Southern Baptist International Mission Board. The assessment team was led by Dr. Jim Haney, a researcher who leads this department and compiled by Dr. J. Scott Holste and Dr. Jim Courson, trained statistical analysts. GRD leads a coalition of research groups from evangelical missions organizations that track church planting movements as well as compile a global database of world evangelization, including profiles and statistics of unreached people groups. This team is connected organizationally to the Kais but not connected directly in supervision or geography. As such, they were able to maintain an appropriate research distance from the subject.

2.1.4.1.1. Continued momentum in numerical growth

At the time of the 2004 assessment, the number of baptisms was documented at 483,235 and the number of new churches at 44,096. Recall that these numbers have been discounted by 40% from totals by IMB's research department for a number of reasons. What this means is that the numbers are conservative and the actual extent of the movement is greater than reported.

Compare these numbers with projections as of September 2010⁷ (Courson 2011). At this time the number of baptisms in the movement from its inception was 1,738,143. The total number of new churches since the inception of the movement was 158,993.

Original T4T CPM – Baptisms and churches since inception			
Year	2000	2004 assessment	September 2010
Total baptisms since inception	0	483,235	1,738,143
Total new churches since inception	0	44,096	158,993

As will be noted from the table at the beginning of this chapter, the numbers given do not satisfy the definition in chapter one for a CPM that the movement doubles the number of believers and churches every 12-18 months. Yet the T4T movement is perhaps the most fully expressed sustained CPM in the world apart from the Bhojpuri movement in India (Smith SR 2009b). Yet why do we not see the doubling every 12-18 months?

Two issues are at play here:

1) A reporting problem: With the size of this movement, only the leading edge of the CPM was reported on a regular basis. The Kais remained with a particular stream of the movement for a few years before completely phasing out and ensuring that indigenous leadership guides that section of thousands of believers. In fact, by 2007 the Kais had phased out of seven major CPM streams that probably alone would have accounted for several hundred thousand believers. Reports from these areas were no longer included in monthly statistical reporting. In addition, the Kais phased out of all streams by around 2012. If every stream

⁷ Due to the lag in reporting and recent changes in leadership, the last substantial report collected and in my sources dates from September 2010. In 2011 and 2012 Ying Kai began phasing out of direct involvement with the movement and stopped receiving the majority of monthly reports.

continued to report, it is very likely that the movement would be doubling every 12-18 months in the statistical reports.

2) Generational growth: The requirement for doubling of believers and churches for CPMs was added as a definition for *emerging* CPMs. As the term *church planting movement* has become more popular in mission circles, the need to tighten up the definition has emerged. A number of missionaries were reporting good church planting efforts as *movements*. By definition, a movement describes a condition in which the Spirit of God has put the end-vision on the hearts of indigenous believers and they are moving toward it explosively under the guidance of the Spirit, not primarily through the prompting of missionaries. To distinguish good church planting (even saturation church planting) from a church planting *movement* the doubling rule was added. *However, the most critical marker of a CPM is consistent 4th generation and beyond of new churches within a relatively short time frame.* The T4T movement could possibly be doubling every 18 months but we are unable to track the statistics of the entire movement. But the definitive mark of multi-generational growth is apparent throughout the movement.

2.1.4.1.2. Continued momentum in the multiplication of leaders

A key to the sustainability of this movement is the emphasis on developing leaders. In fact this movement could be called a *leadership multiplication movement* as much as a *church planting movement* (Fudge 2004). This is because *all* believers are trained to be potential leaders. Rather than restrict first level leadership training to a handful of key leaders, all Christians are trained. The result is that many leaders emerge to lead new groups. The *status* of leader is minimized: any believer can and is expected to lead; this is *normal*. In fact, the term “leader” or “pastor” is not used; only the term “trainer” is used for any leader in the movement.⁸ This serves as an equalizing effect that any believer can aspire to train others and guards against pride that plagues higher status roles.

Though the groups see themselves as church, leaders are not identified as leaders of churches so much as they are identified simply as trainers. Trainers exercise some aspects of a pastoral role in their churches and mutual care is evident in the churches, but leadership is shared among various trainers in each local church. Newer trainers look to more experienced trainers for guidance in everything (Holste 2004: 27).

⁸ Ying Kai is not opposed to using biblical terminology such as “pastor”, “deacon” or “elder”. However with the abuse of this term in his country and the proud spirit that it encourages in leaders, he has adopted the generic word “trainer” to promote a spirit of brotherhood rather than a potential culturally divisive clergy-laity dichotomy.

The doctrine of priesthood of the believer pervades this movement beyond the application to the devotional life of an individual believer (i.e. a person can pray directly to God without the need for an intermediary priest). Rather it is extended to leadership: any believer is authorized by Scripture (e.g. Matthew 28:18-20) to lead the ordinances such as baptism and Lord's Supper (Communion).

The pattern of leadership in the churches is rather egalitarian. Any baptized believer can baptize new believers, lead the Lord's Supper or start a new group. When pressed regarding whether any of these practices were reserved for "top level" leaders it was acknowledged that sometimes local believers might defer to a more experienced trainer if he was present, but the message was clear that any baptized believer could lead the ordinances (Holste 2004: 27).

Leadership development is the engine the Spirit is using to drive this movement and to sustain it for the long term. While the T4T movement includes mid-level and upper-level leadership training (see chapters three and four), entry-level leadership training is provided to all new believers. Rather than identify *potential* leaders and then train them, the movement trains all believers and then leaders emerge. This difference has transformed the sustainability of CPMs around the world.

The total number of leaders that would be counted as trainers is impossible to count. Almost 160,000 churches were reported as of September 2010. Each was led by a "trainer." However, some trainers led multiple churches. Assuming that on average, a trainer led three churches over any period of time (simultaneously or subsequently), this would indicate at a minimum over 50,000 leaders (pastors or elders) in this movement in less than eleven years but probably many more given the under-reporting. Given that the reports only reflect the leading edge of the movement and that the last reports given in this paper are from September 2010, the number of leaders in this movement undoubtedly far surpassed 50,000.

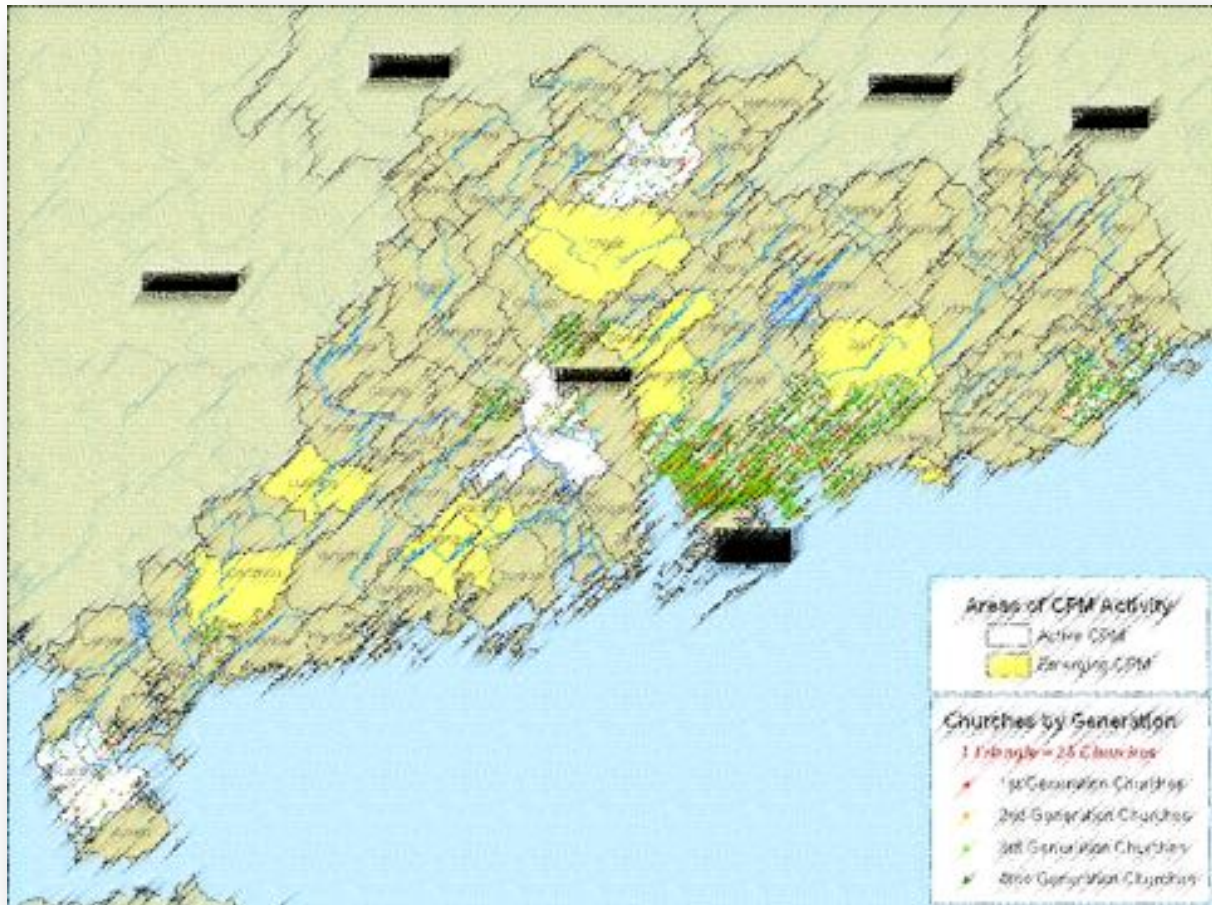
Consider that in 2010 the total head count of all types of US and Canadian students (not just pastoral candidates) enrolled in Protestant (not just evangelical) theological institutions of the Association of Theological Schools was 67,226 (ATS 2011: 24). *Current theological training structures in North America would be inadequate to train the numbers of leaders needed in a movement like the T4T church planting movement* especially considering that this is just *one* CPM in a country with several other CPMs. The importance of the T4T movement to the theological community is that it offers paradigms for just-in-time theological training by extension that is flexible enough to keep pace with a movement of God (Lawless 2012).

Leaders to be equipped	Total
T4T leaders - generous estimate	160,000+
T4T leaders – most conservative estimate	50,000
Total Protestant students in ATS seminaries	67,226

2.1.4.1.3. Continued momentum in the extent of the movement by geography and socio-economic strata

Many smaller CPMs spread along one or two socio-economic strata because people tend to reach other people in their relationships (Barger 2010). One remarkable characteristic of the original T4T CPM is the breadth of penetration into various socio-economic strata. The strongest part of the movement continues in the majority population of the targeted area: lower class immigrant workers (Holste 2004: 38). Yet the movement has crossed into all major layers of the society: government leaders, wealthy business owners, urban professionals, rural farmers, medical professionals, university professors and students, blue collar laborers, etc. (Holste 2004: 38; Courson 2011).

Due to the extremely sensitive nature of the location of this movement, detailed maps of the extent of the movement cannot be given in print. However, a snapshot map from 2007 indicates the geographical spread of this movement in the original province where it began (Courson 2007). The population of this province is over 100 million. If this province were a stand-alone country, it would be the 12th largest in the world by population. For security reasons, the names and edges have been blurred in the map below. However, it is possible to see that the CPM has effectively reached every major population center of this massive province. Darker-green and white-colored districts indicate active CPM areas from 2001 to 2007. Yellow areas indicate newly emerging CPMs as of 2007. Since this time, the movement has spread not only throughout the province but also to many of the other provinces of the country.



(Courson 2007)

The T4T movement has proven itself in its country of origin. It has proven to be a best practice as its principles have been effective in reaching people of other countries and worldviews.

2.2. Analyses of other T4T-based church planting movements around the world

Training for Trainers has become a “best practice” in mission praxis. The term “best practice” has been derived from the business and medical world to describe processes that have effectiveness in multiple contexts (Garrison, Mims, Carlton 2008). In order to become a best practice in the mission world, a CPM model must demonstrate an ability to be effective in *multiple and diverse* contexts, organizations or mission teams when adapted appropriately.

A “best practice” is the process of improving performance by continually identifying, understanding, and adapting outstanding practices and processes found inside and outside the organization (Garrison, Mims, Carlton 2008: 24).

This definition holds true both for organizations and geographical contexts. This demonstrates effectiveness of the model itself as opposed to the evangelistic ripeness of the context of origin. This section will recount short case studies from various T4T movements and then provide a statistical analysis to evaluate their effectiveness.

The foundation for these analyses is provided through missionary surveys and an assortment of narrative CPM case studies (citations for each source will be found in the sections that follow). To begin, a number of case studies will be recounted here to provide a feel for the variety of contexts in which T4T movements are starting. Subsequently, a statistical analysis will provide more objective insights into the various case studies.

2.2.1. A world-wide sampling of T4T case studies

2.2.1.1. *Ina People – rural, illiterate people group in East Asia – author’s personal narrative*

Starting in 1997, my family and I faced the challenge of reaching the 1.4 million persons of the remote, illiterate Ina people group.⁹ I began reading the book of Acts over and over again, contemplating the movements recounted. I knew that the God I served was the same yesterday, today and always. I just knew there had to be a way for him to reach all 5,000 villages, but it would have to be very different than the way we had planted a church in inner city Los Angeles.

⁹ “Ina” is a pseudonym for this people group in a country very restrictive toward missionary work.

Early on I heard an example of God birthing a CPM in an unreached area (pre-dating Ying Kai's CPM) of this country. It sounded so Acts-like that immediately I felt in my spirit that this should be normative for our mission work. I was witnessing the power of the Word of God being confirmed by the works of God – an actual case study with a working model similar to my own context.

That story of a discipleship revolution taking place in Asia inspired me. Previously, I had had a fairly successful ministry in Los Angeles. But the good ministry tools *I already was comfortable with* threatened to become the enemy of *what was essential* to finish the task in my new people group. Something *different* was needed. I was learning that the shape of my ministry had to be dictated by the **end-vision** we were trying to achieve, not by what we **enjoyed** doing or what brought personal fulfillment.

For three and a half years, my team and I labored with almost no fruit among the Ina, seeing only two new believers and no churches started (Smith SR 2004a). Yet we continued applying biblical CPM processes. We mobilized national partners and trained them to win the Ina to Jesus. We developed a training model to help ordinary new believers get excited about true discipleship – following Jesus and fishing for men (see Mark 1:17) – loving God above all else and loving others as themselves. We began to train our national partners to train Ina believers not only to start churches in their villages, but also to cascade out to new villages and valleys to reproduce what they were learning. Then, the new believers they won would repeat the process.

In essence, at the same time that Ying Kai was developing T4T we were developing an *oral* version of T4T – unaware that Ying was doing the same thing in his area. In the beginnings our two models differed in many respects, yet in essence they were the same: train every new believer to win others and disciple them, equipping them to repeat the process. Essential to this was that the training model must be completely reproducible at every level of evangelism, discipleship, church life and leadership development. Since the Ina people were 86% illiterate, a radically different model was needed of the same T4T process (Smith SR 2006b). And because the Ina people were separated from each other by villages down trails and over mountains, we added an essential element to our T4T model: practical training in how to implement the Luke 10 process to go to new villages and valleys to find persons of peace they did not know and start churches (Smith SR 2001).

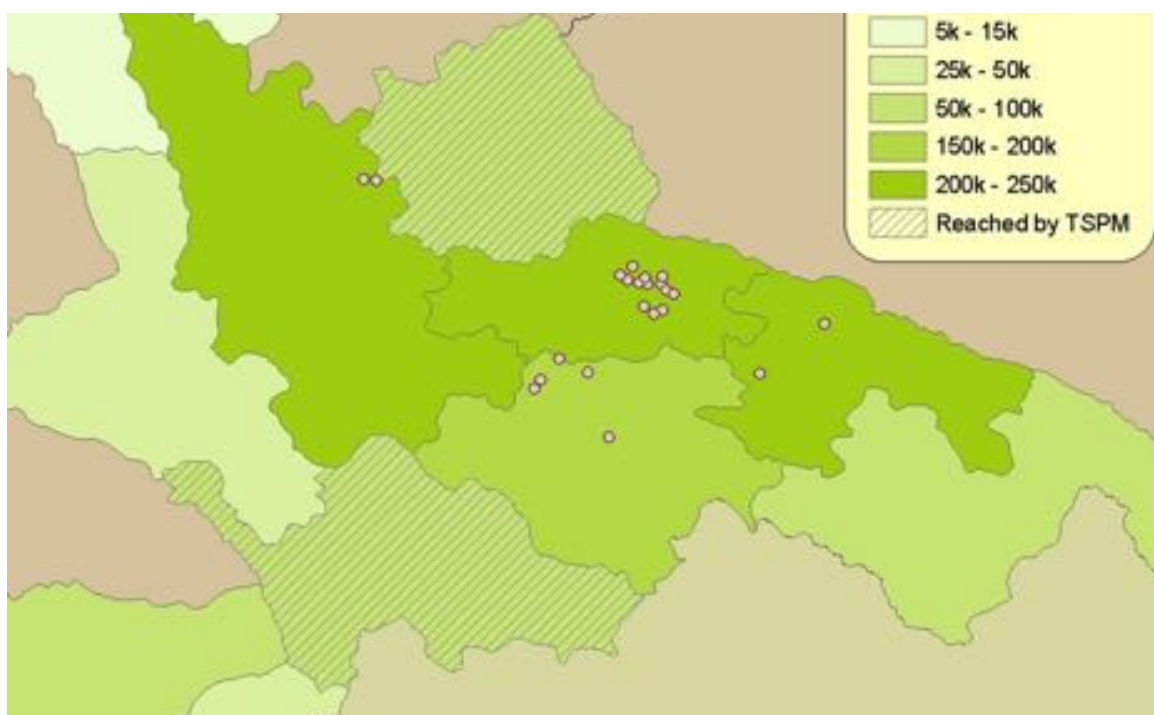
After three and a half years of no churches, we experienced a breakthrough in 2001. The number of churches and believers began to multiply as follows (Smith SR 2006b):

Ina CPM progress – churches and believers			
Year	Total Churches	2 nd + Generation	Initial Believers
2000 & before	0	0	Few, in any
2001	25	8 (32%)	394
2002	76	36 (47%)	766
2003	175 (+22 groups)	75%	3000-4000 ¹⁰

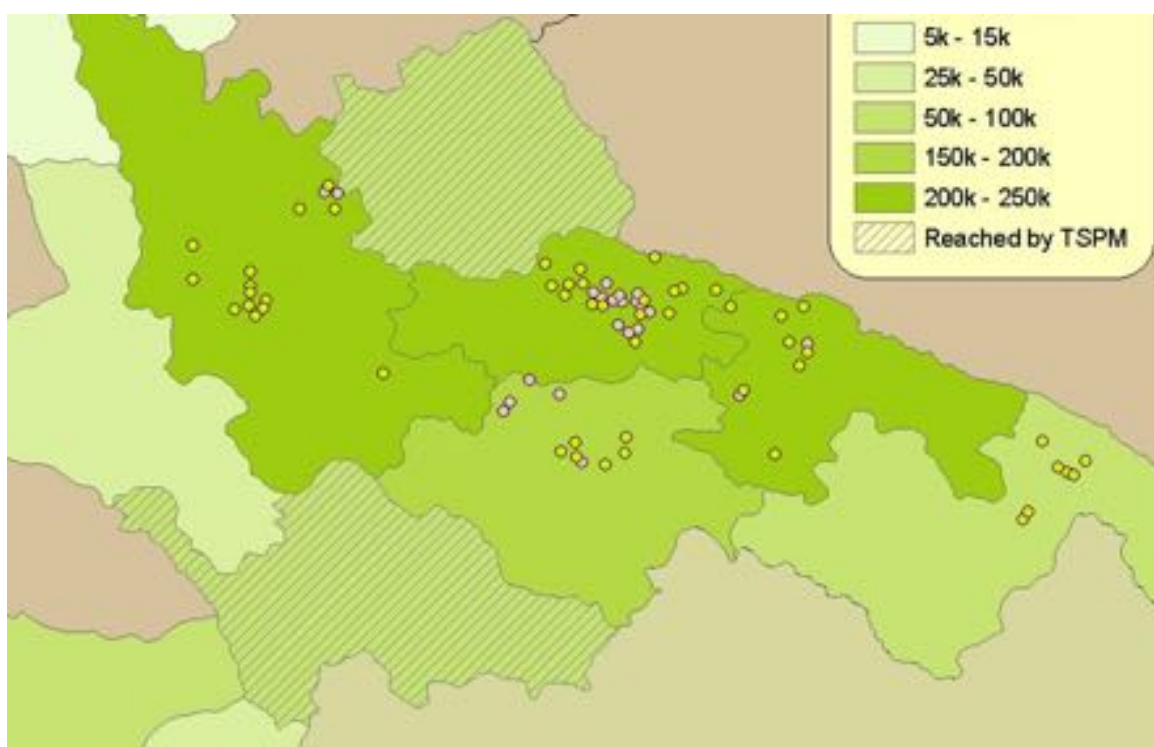
In this table it is clear that the number of churches more than doubled every twelve months. A general rule of thumb for evaluating if a ministry has become a church planting movement as opposed to simply good church planting is if the number of churches doubles every twelve to eighteen months (that is until we reach numbers in the order of Ying Kai's movement). In addition, we look for consistent fourth generation churches and beyond. At the time of our work among the Ina, the fourth generation indicator was not yet understood in the CPM community, but the doubling rule was.

The maps that follow illustrate how the number of churches grew over a three year period of time in the six major counties that contain 70% of the Ina population. This area is extremely mountainous with a poor road system. Travel from one side of a county to another can take hours. This adds a significant barrier to the spread of churches, so the growth below is a remarkable testimony to the dedication of the average Ina church planter.

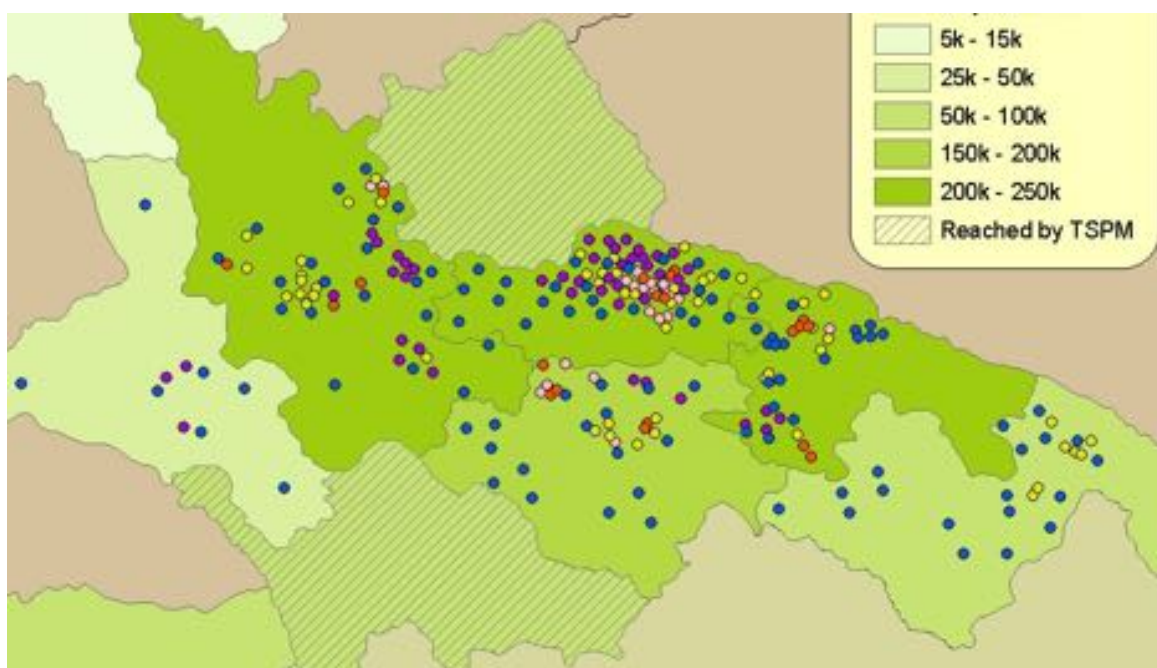
¹⁰ Believer count indicates only the initial number of new believers in each of these churches. Remoteness made it impossible to gather counts of numbers of new believers in each church subsequent to this. However the churches which began at twelve members frequently grew to 50-100 members as the months progressed.



End of Year 2001



End of 2002



End of 2003 (Courson 2003)

What is encouraging from the Ina statistics was the number of churches that were at least second generation or beyond. What this indicates is that these churches were being started by Ina believers, not outsiders. This is an indicator that the vision and ministry skill-set are appropriate for and implemented by the indigenous church. When we departed the work in 2004, over 75% of all churches had been started by Ina believers. In actuality that meant that by 2004 virtually all *new* churches were started by Ina believers.

A 2007 assessment of the work (Smith, Smith, Leong and Tan 2007) revealed that 75% of Ina churches regularly started new churches. These reproducing churches on average started a new church every six months. This pattern followed the lulls in the planting and harvesting cycle of this agrarian people group. The frequency of this was set by the vision cast in training for starting churches every six months as the normal pattern for a church. They did not restrict their evangelism to Ina people alone but also planted churches among other people groups in neighboring villages. The Ina planted churches among three other people groups in the first three years of the movement (Smith SR 2006b).

Persecution of believers was intense in many locales. Many were beaten, evicted from villages, imprisoned and tortured. One died as a result of his torture. Yet their love for Jesus was stronger than their fear of man so they continued strong in the faith and continued planting new churches.

Statistics beyond 2003 are difficult to obtain due to our departure from personal oversight of the movement as we transferred leadership to teammates and national partners¹¹. In the last several years, this people group, technically the poorest in the country, has sent its first long-term international church planting team to a nearby country. Because of the extremely remote nature of the work, the illiteracy of the people group (along with the challenges of record-keeping for them) and transitions in organizational leadership, statistics on the number of new churches is difficult to gather. But sources close to the work indicate that the Ina continue to plant churches in new places as a part of their Christian lifestyle (Ellis 2011; Scoville 2010; Tan 2011¹²). One source states: “There are so many new churches in remote valleys that Ina leaders are unable to count them” (Scoville 2010). In addition, the Ina held their first annual missions conference about four years ago to develop a strategy for sending church planters to other people groups (Ellis 2011).

In the Ina work, in my opinion, we were witnessing a discipleship re-revolution, a *recovery* of kingdom principles from the original discipleship revolution in Acts. We did not know what to call the spiritual processes we were learning, but since they were simultaneous to Ying’s movement, the process eventually became known as *TRT – Training Rural Trainers*. Every rural believer was trained to 1) follow Jesus and 2) fish for men, and then to train the next generation of believers to live this way, who trained the next generation of believers to live this way – several generations deep. Included in the TRT model was a village-to-village strategy for church planting.

As the years went by and we learned more from Ying Kai, TRT was adapted to continue honing the process to remove non-reproducible elements and enhance reproducible ones (James and Smith 2009). Yet the Training Rural Trainers approach was uniquely suited for oral (and often illiterate) learners especially as it was story-based and employed many mnemonic devices.

¹¹ It is my opinion that we exited the work too early and lost some momentum in attempting to transition leadership to teammates. This people group is highly relational and trusted me, but it took time for them to trust new expatriate trainers.

¹² These three persons have some of the best knowledge of this work now. Ellis is the regional leader of the IMB in this area; Scoville assumed many team leader responsibilities among the Ina; and Tan was a fluent national language speaker who was the main trainer among the Ina in addition to myself.

2.2.1.2. *Nine urban CPMs*

Over the last few years, many people have been emulating the T4T process¹³ of these discipleship movements. When they have understood the *process* and adapted the application for their context, they have often seen significant growth in their ministry. Where believers have just copied the exact method without understanding the process or adapting it adequately, the results have been mixed or even dismal. In my observation, it is the *process* of training trainers, which must be understood and adapted appropriately for each cultural context, that empowers believers to realize and reproduce the kingdom principles of T4T.

In 2009 a meeting of practitioners from nine urban CPMs (including Ying Kai's) was convened (Perkins 2011). The criterion for attending this summit was that the work in the city must demonstrate at least one hundred new churches at the level of at least the third generation. [Third generation means that the outsider (missionary or existing indigenous believer) started the first church among new believers (1st generation) and trained them to start a new church among new believers (2nd generation) which then started a new church among new believers (3rd generation).]

Missionary church planters from nine cities in Asia gathered for the summit. Each of them experienced significant numbers of conversions, baptisms and new church plants. Each had a process in place that would quickly disciple new believers, training them to witness, and then disciple the people they won to faith. In the process, they gathered and constituted the new believers they were training into new churches.

They reported a number of common factors contributing to their success, but perhaps the most revealing was this: Each one of them had learned T4T, adapted it to their own context, and was training believers using the T4T process (Perkins 2011).

Prior to this conference, a number of influential mission leaders publicly espoused that CPMs were a decidedly rural phenomenon (based on personal conversations with multiple leaders of mission organizations). Ying Kai's T4T movement and the other eight urban CPMs at this summit have helped to change that perception. In fact results of these urban CPMs indicate that movements in urban contexts may actually expand more rapidly than in rural contexts due to the close proximity of masses of people (Perkins 2011; Smith SR 2011c).

¹³ Whatever name actually given to the application in a local context – *Training for Trainers* or *Training Rural Trainers* – the process is simply called Training for Trainers (T4T) in this dissertation.

When understood and applied appropriately, these urban CPMs demonstrate that the principles and tools of the T4T training process can help position a ministry in urban contexts also to live out the kingdom principles God delights in using, thereby resulting in Spirit-led movements. For these nine practitioners, it was a discipleship re-revolution echoing the great first-century urban movements in Ephesus, Corinth and Philippi¹⁴. This conference helped to solidify our understanding that T4T has not only been successfully adapted to literate and illiterate contexts but also to urban ones.

2.2.1.3. Middle East

2.2.1.3.1. Muslim heartland

T4T has not only being fruitfully implemented in East Asian contexts in the unique worldview of the East Asian world but also in many Muslim contexts.

In late 2005, a missionary family attended a training which included not only CPM principles but also specifics in T4T. They were working in one of the darkest, most difficult Muslim places on earth in the heart of the Middle East. Over the course of six years of labor, they had started six small underground groups or house churches among Muslim-background believers. Most of the members of each church were members of the same family because of the security concerns. This is a country in which both missionaries and national believers recently have been martyred (A.P. 2006).

As the couple progressed through the training, they wrestled with what they needed to change in their ministry. By anyone's reckoning, they had already had a very good ministry. But again they recognized that good ministry can be the enemy of what is most essential to reach the goal of sustained CPM. There were a number of lessons the couple applied in fresh ways to their work among Muslims.

A key lesson they learned was that they needed a training process that would empower any new believer to grow in discipleship, witness lovingly yet boldly to others, then train new converts to do the same while starting new churches as a part of the process. They took the T4T process and adapted it with their own set of contextually appropriate evangelism and discipleship lessons.

¹⁴ Scholars' and missiologists' study of Acts, especially beginning with Roland Allen (Allen 1927; Allen 1962), have noted that the movements started in Paul's three missionary journeys were primarily urban in their inception.

Armed with a practical, culturally appropriate tool, kingdom principles to search for people of peace, strategic prayer and renewed vision, this family returned to their work. Then a discipleship re-revolution exploded among their people. Over the next eight months they saw 50 new house churches and small groups started among new Muslim-background believers. In one stream of discipleship, they were able to track five generations of believers (A.P. 2006). Eventually the family was forced to leave the country due to persecution, but follow up with the local believers continues intermittently in the midst of this strife-torn country (Whitson 2014).

2.2.1.3.2. Middle-East

In 2007 a couple attended a CPM training in which Ying Kai helped to train them in T4T. They returned to their field of service in the Middle East. This couple and their team had faithfully engaged in evangelistic work in their country for several years but had virtually no converts, much less any new churches. They took the T4T principles they learned, contextualized them for their context and added a longer-track process for leading people to faith via a six week evangelistic Bible study process.

Shortly after this, the couple began to cast the vision for CPM to a number of national believers but the response was discouraging. However, in 2009, their team met an indigenous Muslim-background believer whose heart resonated with this vision. As the team began to train him and his small core of indigenous Muslim-background believers in their version of T4T which added in elements of Discovery Bible Studies (see Chapter 6), a movement suddenly came to life. As of December 2010, this movement had recorded 3,550 converts, 2,500 baptisms and 370 new churches to the sixth generation (McB___ 2009). As can be seen, the average size of these churches is small (an average of 9.6 converts per church) though a number of seekers do attend these churches. However, due to the extremely dangerous conditions in this country for Christians, the churches remain small in order to escape detection.

In the last four years, this movement has started multiple new streams of CPM both within its country and within two other countries. One of these war-torn countries, more restrictive and anti-Christian, appears to be bearing fruit in greater numbers than in the original country (McB___ 2014).

The results of these two movements have indicated that T4T can be effectively contextualized and adapted for Muslim people groups.

2.2.1.4. South Asia and Sub-Saharan Africa

As missionaries in South Asia began to learn about T4T from what was happening in East Asia, they wondered if this might work among Hindus and Muslims in their context as well. Again, as they understood the process, they began to adapt the content to their own cultural contexts. From the tsunami-ravaged coast to the Himalayan Mountains, they found that the T4T process became a foundational building block on which hundreds of churches resulted (Tupper 2009a).

One movement that began in a Muslim area, using a contextualized version of T4T, resulted in 10,717 new believers and 591 new churches from 2007 to 2009 (Greeson 2010). Another movement using a T4T approach contextualized for Hindus has recorded 2,442 new believers and 270 new T4T groups (many of them having become churches; many joining existing churches) (T4T Survey 11). T4T has become the default approach for many CPM-focused missionaries in South Asia (India, Pakistan, Bangladesh, Nepal, Bhutan, Sri Lanka).

David Garrison, the CPM missiologist who formerly led the work of the IMB in this region, incorporated T4T into the basic training he recommends for every practitioner hoping to initiate church-planting movements reminiscent of the book of Acts (Garrison 2004; Garrison, Mims and Carlton 2008: 64ff).

A similar phenomenon has begun among CPM-focused missionaries in Sub-Saharan Africa. One out of seven T4T surveys received for this dissertation originated out of highly-contextualized T4T mission efforts in Sub-Saharan Africa (Smith SR 2011c). The Southern Baptist IMB leader for Sub-Saharan Africa indicates that the T4T approach has become the default approach for his several hundred missionaries, primarily adapting T4T to use orally-learned Bible stories (Cearley 2011).

2.2.1.5. Southeast Asia

From 2009 to January 2013, I directed the IMB's work in Southeast Asia. During the course of these four years, appropriately contextualized versions of T4T became the default approach for ministries among this large swath of Buddhists, Muslims, Hindus and Animists in the countries of Myanmar, Thailand, Laos, Vietnam, Southwest China, Cambodia, Malaysia, Philippines, Indonesia, Singapore and Brunei. The sheer diversity of customs, language and worldviews has made the adaptation of T4T a challenge in each of these contexts.

The brightest spot is in central Indonesia among the Muslim "Benew" people. The CPM expanding among them incorporates a Muslim-adapted T4T approach called "Greater Works" (Shipman and Stevens 2010). The rapid expansion of churches in an area known for

harboring and training Muslim terrorists is remarkable. [Source for this section: Shipman 2013b.]

Be New CPM Growth	Aug. 2005- 2008	2009	2010	2011	2012	2013 (Thru Quarter 3)
Reported New Baptisms¹⁰	227	165	318	347	477	323
Reported New Groups/Churches¹⁵	91	115	98	107	104	240

650+ groups (T4T groups) were planted from January 2009 to 2013 (quarter three). Approximately 60% of the groups became churches. As of early 2010, 33.6% of all groups were 4th generation and higher. Another 34% of all groups were 3rd generation. Generational



Be New Generational Tree (Shipman 2013b)

church planting has continued strong, likely increasing the overall percentage of Generation 4+ groups. In one CPM stream (see above), a 9th generation group has been recorded as they have tracked the movement using generational trees.

¹⁵ Baptisms recorded are generally the first generation baptisms in a group. It is difficult to gather records on baptisms in later generations. From 2010 onwards all numbers are lower than reality because the actual data outgrew their ability to track as the movement spread.

Several Benew leaders led their first Indonesia-wide “Greater Works” training in September 2010. This and following “Greater Works” trainings have helped facilitate movement toward CPM in around twenty ministries throughout Indonesia that are now seeing increased baptisms and groups. Including Benew there are six or seven emerging movements showing CPM characteristics (generational believers and/or groups) on three major islands (Bohnert and Worten 2012).

2.2.1.6. Japan

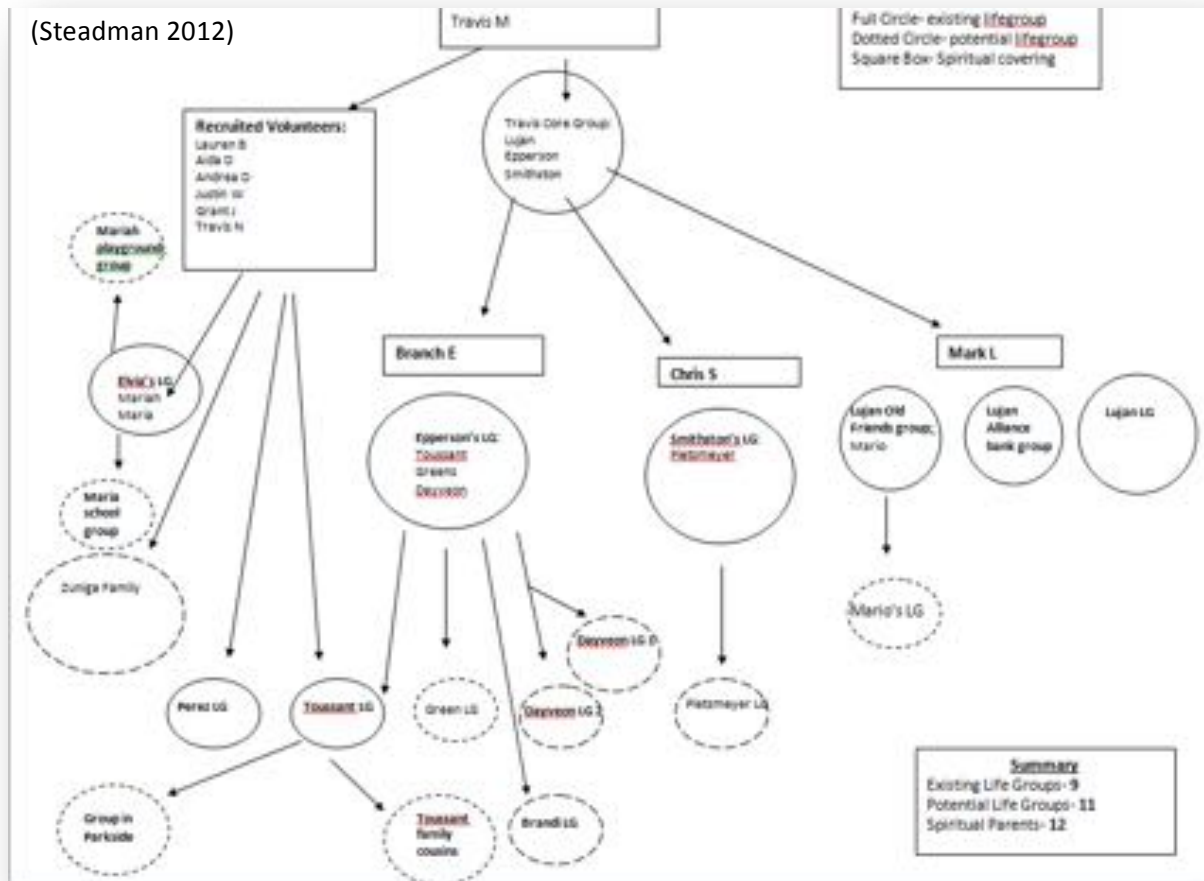
In the last decade, T4T has been taught on every inhabited continent. During the first decade of the 21st century a number of missionaries serving in Japan had received T4T training and returned to their place of service. In a 2009 CPM training I conducted with 65 missionaries, one missionary in Japan said that he had **never** seen a Japanese believer lead another Japanese person to faith in Christ. But the very next day, a colleague of his shared that he had been applying T4T in his community and had seen several generations of Japanese win friends and family to Christ (Japan 2009). While they are not at a movement stage, the results have been very encouraging in a very difficult mission field.

2.2.1.7. North America

Speculation by church leaders has been that CPMs can occur in mission contexts but cannot start in church cultures like North America due to the entrenched paradigms currently in place in ministry and church polity. The status of decline in many American denominations and churches is alarming. Churches are reporting lower attendance, fewer baptisms, and fewer new church starts (Barna Group 2011; Krejcir 2011; Shattered Paradigm 2009; White 2011). But around the country there are signs that discipleship movements are brewing through T4T efforts. In December 2011, 250 pastors, mission pastors and mission leaders from a number of leading US churches gathered at Wheaton Bible Church (Wheaton, Illinois) to learn how to apply T4T to the North American continent. Their hunger to see a reverse in US evangelistic decline was palpable. One key church leader described the week as perhaps a defining moment in the expansion of the kingdom in North America (Bugh 2011). Aside from the case studies from around the world, they were greatly aided by the following two case studies from the US.

2.2.1.7.1. Texas

In Waco, Texas, a dynamic church is being used by God to birth a movement world-wide. Antioch Community Church has planted many churches in the USA and supports over 200 missionaries and church planters around the world through their ministry: Antioch Ministries International. By many standards, AMI is a “success” in terms of authentic prayer and worship, radical obedience-based discipleship, fervent evangelism, living-on-the edge church



planting and missions in very tough contexts. Yet, AMI became aware that the many good things could easily lull them into missing what is most critical in finishing the task of world evangelization. Over the last several years, AMI has been re-tooling teams overseas, throughout the US and at home in Waco to incorporate the T4T principles.

The results have been very encouraging for them worldwide. The first year after their T4T re-tooling they saw more than 300 salvations in Waco alone. What is even more encouraging are the 2nd and 3rd generations of believers, groups and trainers arising from these adaptations of T4T (Johnson 2011). In one stream, the church reported fourth generation groups which are the beginning indicators of a potential movement (Steadman 2012).

2.2.1.7.2. North Carolina

In 2010 and 2011 another movement began emerging in North Carolina using a T4T approach. A key CPM initiator, Jeff Sundell, has taken what he learned about the T4T process in South Asia and now applied it to the heart of the Bible belt of America. This practitioner formerly served as a missionary in South Asia where he was a part of several CPMs using T4T in India, Nepal and another unnamed country. For a number of reasons, his family needed to relocate to the USA. In the USA he decided to do the same thing there that he had learned in the South Asian world.

Starting from virtually nothing, the movement generated its third generation of groups forming with almost 100 T4T groups started in less than two years. The majority of the believers in these groups were previously non-believers and/or non-churched. Some of these groups have joined other churches; some have become new churches. By contextualizing T4T for the North American context, this missionary has seen extraordinary results (Addison 2012: 55-59; T4T Survey 20).

Sundell has since begun to coach churches in dozens of urban centers across America and many of these churches are reporting multi-generational groups and churches being started. Sundell reported that in the summer of 2013 alone hundreds of new T4T groups started across the country. In over thirty locations there are 3rd+ generation groups, with some having 4th+ generation groups (Sundell 2013).

Sundell has done an excellent job of adapting T4T to a church context, especially in providing some helpful models to blend with more traditional church structures and a front-end evangelism process that works well in the American context. His work is sparking fresh vision and growth in churches. His work in so many diverse USA locations has demonstrated that T4T can be adapted well to church cultures.

2.2.1.8. Europe

As a post-modern, post-Christian “churched” society Europe (especially Western Europe) has often been characterized as resistant to the gospel (Kingsley 2012). While it is difficult to find any examples of sustained church planting movements, there are a few promising signs. In Eastern Europe, two budding movements are demonstrating third generation groups and/or churches (Atanasov 2014; Beck 2014). T4T adapted for various European contexts has become the standard best practice for training missionaries by Greater Europe Mission in its attempt to start discipleship multiplication movements (Bonham and Mitts 2014).

2.3. Statistical Analysis

Case studies and vignettes are helpful in seeing the diversity of locales and worldviews in which T4T is bearing fruit. They are also helpful in catching the spirit of what God is doing. What is happening statistically?

In September 2011, in beginning the research process for this thesis and to gain some analytical distance, I sent a T4T survey electronically to dozens of T4T practitioners around the world (Smith SR 2011c). The purpose of this survey was to gather a statistical and qualitative sample that represents a healthy cross-section of T4T implementation around the world. A second purpose was to gather consistently similar data from each case study for comparison purposes. This enables our research to move beyond anecdotal comparison of disparately-prepared case studies. The survey instrument can be found in Addendum 1. The 36 surveys form a healthy cross-section of T4T usage worldwide.

The results recorded in these surveys ranged from full-blown church planting movements to meager results (in one case, disillusionment). This variety of responses was especially helpful for the study as this seemed to provide a realistic look at T4T implementation around the world as of 2011.

2.3.1.1. Respondents breakdown – total surveys

The worldview backgrounds and geographical backgrounds of the cultures in which the 36 respondents work can be viewed in the two tables below (Smith SR 2011c). The spread of respondents gives a wide enough array that the actual results of T4T can be evaluated across cultures.

T4T Surveys – Worldview Breakdown	# of surveys
Muslim	11
Secular / Urban	9
Animist / Tribal	5
Hindu	4
Buddhist / Traditional Chinese Religion	4
Christian background / churched	3

T4T Surveys - Geographical Location	# of surveys
East Asia	15
Southeast Asia	8
South Asia	6
Sub-Saharan Africa	4
USA & Australia	2
Middle East	1

2.3.1.2. All surveys – total results

The total results of these 36 surveys is helpful to view, though examining a smaller slice in the next section will give even better understanding of the nature of T4T *movements*, as opposed to simply T4T *implementation*. The results below reflect the total numbers given from the 36 surveys noting that in many cases no number was given for total new believers¹⁶. In many cases I simply inserted the total given for baptisms to the total for new converts. The implication of this is that the actual number of new converts is likely much higher. Many of these missionaries only keep records of baptisms, not professions of faith.

At the time of this survey, the average length of time that the 36 practitioners had been implementing T4T for which these results were given was just over four years (50 months). Given that time frame, the results are remarkable. In addition, since the original T4T movement (Ying Kai's) so dwarfs the others, statistics have also been given with his metrics removed. The results are still amazing in terms of missions metrics.

T4T Surveys total results – believers, baptisms, churches		
50 month average ministry	36 Surveys	Surveys w/o Ying Kai
Total new believers	1,810,932	72,789
Total new baptisms	1,775,370	37,227
Total new churches	146,895	2,712

¹⁶ Many mission teams do not record “decisions” until people have followed through with baptism.

2.3.1.3. *All surveys plus seven case studies – total results*

In addition to the surveys I received, I factored in seven other well-documented CPMs that are using T4T but submitted no survey response. These case studies provided enough similar data to the surveys for insertion into the survey compilation (Gregory 2007; Greeson 2010; KamKam 2008; Naylor 2008; Nugent 2008; Perkins 2008; Smith W 2004a)¹⁷. The average tenure of these additional ministries did not change the total tenure from above: it remained 50 months. The results are as follows:

T4T Surveys+ 7 Case Studies total results – believers, baptisms, churches		
50 month average ministry	36 Surveys + 7 case studies	w/o Ying Kai
Total new believers	1,873,349	135,206
Total new baptisms	1,793,863	55,720
Total new churches	149,550	5,367

2.3.1.3.1. *All surveys plus seven case studies – comparison with SBC statistics*

The magnitude of T4T movements can be comprehended by comparing the totals above with the statistics from 2010 (a contemporary period) for the largest Protestant denomination in America – the Southern Baptist Convention (SBC). The comparison is appropriate since the majority of the results in the tables above came from Southern Baptist missionaries.

The SBC recorded 332,321 baptisms¹⁸ (a decline of 5% from the previous year) by the total SBC membership of 16,136,044 (Allen 2011). That was approximately one baptism for every 48 church members. In addition, the SBC recorded 800 new church starts in 2010 for its 45,727 total churches (NAMB 2011). That was approximately one new church for every 57 existing churches.

In contrast, the 43 surveys and case studies cited in the table above show averages far higher than in the SBC. Consider this: each of the 43 ministries was spearheaded by mission teams that average less than four missionary adults. Many are single unit teams – a single

¹⁷ It should be noted that obtaining surveys from ministry practitioners in the midst of a church planting movement is an extremely difficult process. These men and women are so inundated with the pressure of guiding the movement that they have little time to respond to surveys and justifiably so!

¹⁸ Baptists practice believers' immersion – baptism of those professing faith in Christ rather than infant baptism.

person or married couple. When one considers the total number of staff members of the 45,727 SBC churches compared with this handful of missionaries, the value of T4T movements becomes apparent.

T4T ministries and SBC - Comparison of one year average in 2010	36 Surveys + 7 case studies	36 surveys + 7 case studies w/o Ying Kai	Southern Baptist Convention 2010: 45,727 churches
Total new baptisms	448,466	13,930	332,321
Baptismal ratio # of believers it takes to win & baptize one new Christian	3:1	8.7:1	48:1
Staff team average ratio # of baptisms for each staff team	10,249:1	331:1	7:1
Total new churches	37,387	1,342	800
Church plant ratio # of churches it takes to start 1 new church	3:1	3:1	57:1
Staff average ratio # of new churches per staff team	869:1	32:1	0.017:1

2.3.1.3.2. Baptism comparison

While it is impossible to determine the total number of baptisms from the surveys from 2010 due to the methods in which the numbers were given, a simple average helps us compare similar statistics with the SBC 2010 statistics. Since the T4T movements are growing in size, a conservative estimate for 2010 is given above based on one fourth of a four year average. In actuality, due to momentum, the 2010 T4T metrics would be higher than the four year average.

Consider these observations:

- The TOTAL number of baptisms in just 43 ministries far exceeded the total baptisms for the *entire* Southern Baptist Convention.
- The baptismal ratios (number of existing believers it takes to win someone to faith and get that person baptized in a year) show far greater health in the T4T movements than the SBC (3:1 and 8.7:1 compared with 48:1).

- What is most telling is the staff ratio. This is a comparison between the number of missionary teams (staffs) and church staffs. Assuming that each of the 45,727 SBC churches has at least a single unit staff (many have quite large staffs), they compare similarly to the small mission staffs of the 43 teams. The *mission* staffs showed ratios of 10,249:1 and 331:1 (number of baptisms per staff team). Compare that with the SBC ratio in which each *church staff team* averaged seven baptisms in a given year (7:1).

2.3.1.3.3. *New church comparison*

Consider the comparison of total number of new church starts. It is a given that the majority of the new churches in the T4T movements are small (Garrison 2004: 191-192). Most meet in homes, restaurants, offices and parks though some meet in designated church buildings. In addition, though they start small (average beginning size of all 43 surveys was 12.3 persons; 26.8 persons without Ying Kai's numbers), many of these churches grow larger in time. We do not possess those church membership totals for the sake of this thesis. Also realize that the average number of persons per church indicates *adults* and does not include children. In actuality a church of 20 adults might have 30-50 people in attendance (including children and youth).

The average size of the American church is far smaller than most realize. The median size of *membership* (not attendance) in the U.S. is 75 persons and 59% of Protestant churches average between *seven* and 99 persons in attendance weekly (Hartford 2006). Thus, the average size of T4T churches, assuming that average attendance is greater than the initially reported number of converts and the additional presence of children, is not much different than that of many American churches.¹⁹

Consider the following observations to understand the magnitude of the T4T movements:

- The number of new churches in all 43 surveys and all the surveys without Ying Kai's numbers far exceeded the total for the SBC. (A helpful survey would also be to compare the number of new churches in T4T movements with the total number of new small groups of *new* believers in SBC churches, but that number is not reported in Southern Baptist annual statistics).

¹⁹ I myself pastored a small country church bi-vocationally in university and seminary. Our average attendance was around 25-30 persons including children.

- The church plant ratio in T4T movements is 3:1 – for every three churches one new church is started in a year. For the SBC it is 57:1 – for every 57 churches one new church is started in a year.
- The most remarkable statistic is the staff ratio. In all T4T movements cited, each missionary staff team accounted for 869 new churches in one year – that is new churches started through their influence, not by them directly. Even without Ying Kai's numbers, these staff teams accounted for 32 new churches each. Each SBC *church staff team* only accounted for 0.017 new churches. *In other words, for every 57 church staff teams only one new church started in 2010.*

2.3.1.4. *The top twenty and top ten*

To further evaluate the results of the surveys, it is enlightening to sample the top **twenty** surveys (not including the additional CPM case studies) in terms of total baptisms. The mix of these 20 teams is similar to the mix of the total in section 2.2.1 (*A world-wide sampling of T4T case studies*). These teams work in predominantly pioneer mission territories where there is very little understanding of the Judeo-Christian framework, so they do not have the advantage of a Christian worldview or general Bible knowledge to aid them in leadership development. Their target cultures are Secular / urban (6), Muslim (5), Animist (3), Hindu (4), Buddhist / Traditional Chinese religion (4) and Christian-background / church (3).

To further clarify, we will compare the same results with the top **ten** surveys in terms of baptisms. Even the top ten teams demonstrate a healthy mix of Secular / urban (4), Muslim (3), Animist (1) and Hindu (1) cultures in which they work. These tightened evaluations of the top ten and twenty will be important as we look for causative factors of CPMs in later chapters: why some teams see more results than others.

The table below compares their statistics. When there were significant differences, the results were given taking out Ying Kai's totals.

Top 20 Surveys – Baptisms, churches and generations	Top 20	Top 20 no Kai	Top 10	Top 10 no Kai
Avg length of time using T4T	5 yrs	5 yrs	5.8 yrs	5.8 yrs
Median # of total baptisms	880		1812	
Avg baptisms per year	17,748	386	30,504	691
Total baptisms	1,774,834	36,691	1,769,245	31,102
Avg generations of new believers	5.5		6.5	
Avg new churches per year	141	28	230	51
Total churches	146,862	2,679	146,483	2,300
Avg generations of new churches	4.7		6.2	

These top ten and twenty teams will be examined more closely in the coming chapters. It is clear from these results that the majority of these teams are experiencing church planting movements – *notice the average of generations of believers and churches in each scenario*. Remember that consistent 4th generation and beyond is the marker for denoting that a ministry has moved into the *movement* category.

It is apparent that T4T has proven itself as an evangelism-discipleship-church planting-leadership development best practice across cultures. While none of the survey respondents and case studies shows results compared to the Ying Kai movement, the results without Ying Kai still stand on their own. The results of the nine or nineteen without Ying Kai would remain impressive.

While the numbers and ratios of baptisms and new churches in the SBC pales in comparison with the 43 surveys and case studies, hope abounds for reinvigorating these and other evangelical denominations in church cultures with a fresh vision and appropriate model for fulfilling the Great Commission in their communities. Since the majority of these mission teams have been sent to the field by the Southern Baptist Convention, it is quite possible that the DNA they are experiencing can be re-injected back into SBC churches. The value of this study is that existing churches and ministries can re-tool for greater effectiveness by learning from movements around the world.

This is in keeping with the call from Dr. Chuck Kelley, president of the New Orleans Baptist Theological Seminary, one of the six Southern Baptist seminaries:

According to the Leavell Center for Church Health and Evangelism at NOBTS [New Orleans Baptist Theological Seminary], 89 percent of Southern Baptist churches have either plateaued in their growth or are in decline. The way to reverse the downward spiral, Kelley said, is to repent and to return to the practice of evangelistic discipleship that made the SBC the largest non-Catholic religious body in America. (South 2009)

Lessons from the T4T process may offer hope for the Southern Baptist Convention, especially since the roots of Southern Baptist growth are found in a similar prior movement. From 1790-1810, Baptist experienced similar types of growth to the CPMs described in this chapter. In three states alone, on the western American frontier, in a span of twenty years the number of new churches grew from 60 to 457, and the number of members from 3,994 to 34,848 (Baker 1974: 88). Clearly Baptists were experiencing growth not too different from movements today. Baptist historian Robert A. Baker offered these thoughts regarding this remarkable growth.

Baptist ecclesiology and doctrine were particularly suited to the democratic atmosphere of the developing western frontier. The Baptist gospel was simple, minimizing complex theological formulations, and emphasizing a life-changing confrontation with Jesus Christ. Like Paul, most of the frontier Baptist preachers were tentmakers in the sense that they provide for their own livelihood. The distinction between “laity” and “clergy” existed only in the fact that the latter had fire in their bones to preach the gospel in response to a divine summons. . . . The fact that each Baptist church was completely independent appealed to frontier democracy and eliminated problems of ministerial appointment and ecclesiastical authority. (Baker 1974: 87)

As I share in American Southern Baptist circles, especially with pastors, about the church planting movements beginning around the world, the concepts appear alien to Southern Baptist life. But as we examine Baptist history, we realize that perhaps the Spirit is graciously calling Evangelicals, and Baptists in particular, back to our historical roots. It is hoped that the lessons from this thesis will contribute to that.

2.4. Conclusion

Clearly, Training for Trainers has provided a framework and process for starting sustained church planting movements in multiple locations and worldviews globally. The fifteen-year track record offers encouragement that this can be a sustainable process also.

T4T must be adapted to each context, however, in order to be effective. The following chapter will examine the key processes of T4T and later chapters will focus on how to adapt their application appropriately. Without a proper understanding of the processes, T4T is simply mechanics which bear little fruit.

T4T is not without limitations or pitfalls. Those will be examined in latter part of this thesis and recommendations will be made about how to shore up T4T ministry to address those problems.

3. The process of T4T discipleship

To fully evaluate the strengths and weaknesses of Training for Trainers, it is essential to understand the detailed processes of this approach to launching church planting movements. Chapter 3 focuses on the process of discipleship that results in sustained church planting movements. Chapter 4 focuses on the scope of church planting movement principles (finding God-prepared people, reproducing evangelism, reproducing discipleship, reproducing church planting, and reproducing leaders) that promote a healthy movement.

This chapter will detail how T4T is leading to sustained movements that multiply disciples, churches and leaders. It will detail the process of T4T from beginning to end. Chapters 3 and 4 outline the heart of the T4T process. The process and principles have been the most misunderstood part of T4T sometimes resulting in disillusionment by would-be implementers who simply try to utilize a set of short-term discipleship lessons rather than a process for training trainers. Missionary trainers have to devote great effort to help practitioners understand these processes and contextualize them appropriately. Without proper understanding and contextualization, the results are normally dismal.

3.1. How the T4T process begins

T4T is a *process* of discipleship, not a set of lessons or a program. As Training for Trainers has spread around the world, this has been the most misunderstood aspect of T4T (Smith with Kai 2011: 89). The perceptions of many missionaries as T4T was initially taught from 2000 to 2004 was that it was simply an evangelism method and/or a six-lesson discipleship program that would somehow result in CPMs. Part of the reason for this misunderstanding was undoubtedly the way T4T was 1) understood incorrectly by the initial teachers of it (outside of Ying Kai) and 2) the inadequate training these teachers gave to the missionaries and church planters with whom they shared it. The results of this “inoculation” against T4T still remain in many parts of this mission community (Europe 2014).

One missionary in East Asia viewed T4T in those very terms: a simple evangelism presentation followed by a six-lesson discipleship course. He and his team were seeing few results. When he finally understood the reproducible processes of T4T along with its long-term mentoring, and implemented it, it transformed his ministry. His ministry would probably be classified as a church planting movement now and is included in the top twenty surveys and case studies for this thesis (Nugent 2008).

In an effort to combat this poor understanding, I partnered with Ying Kai to write a book describing the process of T4T (*T4T: A Discipleship Re-Revolution* by Steve Smith with Ying Kai. WIGTake Resources. 2011). Much of this thesis draws upon the research that came from writing that book. This paper describes the process of T4T along with its strengths and weaknesses in a more in-depth manner along with incorporating additional research.

T4T is an on-going disciple-making process that develops over the course of twelve to eighteen months, or longer. It cascades out new disciples and churches generation by generation, and the challenges faced at each new stage are included in the T4T process. While the T4T process includes good biblical content (as do many evangelism and discipleship programs), the heart of the process is wrapped up in a dynamic, life-on-life, loving process of helping every generation of believers follow Jesus and fish for men (Mark 1:17).

3.1.1. An all-in-one approach

Part of the misconception about T4T probably developed over time as those close to Ying Kai's movement learned about what he was doing. When they asked him about the phenomenal growth in his province, a few things began to emerge.

One of the first things to emerge was that he had six basic lessons for discipleship (Kai 2002). In the beginning, some people tried to implement T4T by teaching six lessons and failed to see much fruit (T4T Survey 37).

As more time went by they learned that Ying Kai encourages every new believer to witness five times a week. So now, to many people, T4T was an evangelism method in addition to discipleship: e.g. "witness to five people a week and pass on the six lessons." This achieved varying degrees of results by early adopters of T4T.

As more time went by, it became apparent that Ying Kai also had frequent training retreats for emerging group leaders. Some people tried to incorporate the leadership training events with varying levels of success (Gregory 2007).

Then it became apparent that Ying Kai had a long-term discipleship aspect to training, using inductive studies in Mark after he finished the basic discipleship lessons. So many T4T adopters began to do Mark studies.

In reality, T4T is an all-in-one process that God uses to move a person from lostness to maturing disciple who can start a new group (or church) and train them to do the same (Smith with Kai 2011: 91-92).

Prior to 2003, many CPM practitioners tried to accomplish these basic essentials of a CPM plan through an assortment of means (Garrison 2004). They had a method for evange-

lism, a different method for discipleship, a different one for planting churches, a different one for leadership development: all key components of a CPM. They often tried to piece them together, but new believers did not naturally progress from one stage to the next. It took much coaching to move the CPM from one stage to the next.

What T4T has done for many CPM practitioners is to tie together the disparate basic parts of a CPM plan, and enable believers to naturally progress from one stage to the next as they are trained: **finding God-prepared people, evangelism, discipleship, church planting, leadership development -- repeating the process generation by generation.** When the results consistently produce at least four new generations of disciples and churches in several separate streams of relationships in a short period of time, then a sustained church-planting movement has emerged (Smith with Kai 2011: 91-92).

T4T is a *process* of how to disciple and train believers who are willing to obey and pass on biblical truths at each stage. The *content* of lessons that are needed in each context will vary depending on many factors. While it is central to life transformation, *the content is the most adaptable part of T4T.* In fact, the most fruitful CPMs from the surveys and case studies used for this dissertation demonstrated the ability to adapt the content for each appropriate worldview. Those that failed to do this showed fewer results (Smith SR 2011c).

An adaptation of the principles [of T4T] have transformed our church-planting work across the world and enabled 4,000 new churches to be planted in an African country in a two-year period by ordinary believers experiencing God working with them. (Raymond Belfield, Executive Missions Overseer, Victory Family Centre in Singapore, quoted in *Smith with Kai 2011: 1*)

The discipleship process of training every new believer to both obey what he learns and also to pass it on by training other newer believers is the heart of training for trainers. It is for this reason that it has been called a discipleship re-revolution that can lead to church-planting movements.

3.1.2. One goal: build multiplying generations of trainers

The T4T system strives for a clear goal of helping believers be true disciples. Its understanding is that disciples both are followers of Jesus *and* fishers of men (Mark 1:17), that is, disciples who love God with all their being and love others as much as themselves (including fulfilling the Great Commission). To differentiate that concept from a self-focused discipleship pattern (receiving only) or simple church membership, Ying Kai began to use the term “trainer” as an alternate term to “disciple” to convey the concept that every disciple both

is disciplined and makes disciples. He used the term trainer to shock his trainees to realize that their discipleship must be outward, not just inward (Kai 2010).

In this thesis, any adaptation of this basic process is called *Training for Trainers* (T4T). Ying Kai and many other T4T practitioners specifically use the word “trainer” instead of “disciple” because there are so many preconceptions and misunderstandings associated with the English word “disciple” that hinder our understanding of the biblical mandate.

The New Testament Greek word for disciple is *mathetes* (μαθητης). It simply means a “learner” or servant of a master. But Jesus links the term to those who live out His teachings and follow His example:

²⁴“A disciple is not above his teacher, nor a slave above his master. ²⁵It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more will they malign the members of his household!” (Matt. 10:24-25, NASB)

In the Greek world of Jesus’ day, the term *mathetes* carried much more of an idea of propagator or trainer than simply student:

The true presupposition for the continuation of groups of disciples is to be found, not merely at the personal level, but in the cause advocated and presented by the teachers. In the last resort these groups were formed by common acknowledgement of insights peculiar to the masters concerned. The groups regarded these as truth which they could not give up but had to propagate with all their power. The death of the teachers could not alter this. On the contrary, it increased responsibility for the work and strengthened commitment to it. This sense of responsibility in the groups of disciples went hand in hand with the natural desire of the teachers to know that their cause would be represented with true dedication after their death. (Kittel and Friedrich 1964, vol 4: 423)

This sense that the disciples of a teacher knew that they were not only called to obey the master but to propagate his same teachings was implied in the very essence of the calling of the first disciples:

The call of Peter to discipleship (Lk. 5:1 ff.) is also a call to work with Jesus (5:10). This is no accident, nor is it exceptional. It perhaps corresponds to the fact that the disciples called by Jesus are *His* disciples. As He Himself does not turn inwards Into Himself, but girds Himself for service, so He directs the gaze and powers of His disciples to His task, which by their association with Him is also theirs. (Kittel and Friedrich 1964, vol 4: 452)

In essence, we should use any English term that describes the true essence of the original Greek and Hebrew languages of the Bible. T4T uses the word “trainer” instead of “disciple” to denote that the follower of Jesus should be like his Master and emulate Him in all respects including living out his mission and passing on his teaching to other newer disciples. In Western Christian thought very often the understanding of the word “disciple” or the

phrase “being disciplined” connotes an idea of *receiving* not *giving*. Jesus taught His followers to pass on all they received:

Freely you received, freely give. (Matt. 10:8, NASB)

In Matthew, the English Standard Version translates the verb form of *mathetes* as “train”:

And he said to them, “Therefore every scribe who has been **trained** for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old.” (Matthew 13:52, ESV, emphasis added)

The hope in T4T is that the word “trainer” will give more of that original idea than the word “disciple” does at times: to convey the idea of someone who both grows in his loving obedience of Jesus and also passes on what he learns to others through his witness and training of others.

As Ying Kai describes it, this is the difference between “teaching” and “training.” Teaching conveys the idea of transferring knowledge, but training conveys the idea of changing behavior and equipping listeners to repeat the process (Kai 2010):

But prove yourselves doers of the word, and not merely hearers who delude themselves. (James 1:22, NASB)

The essence of T4T movements, then, is that every new generation of believers is trained (not simply taught) to obey, witness to others and then train them in the same type of discipleship process. The effect is that new generations of disciples, groups and churches emerge every few weeks or months. In the training system, all new trainers continue to be trained by their trainers but also (hopefully) simultaneously train others. In other words, many believers are simultaneously being disciplined and also discipling others. In T4T parlance, moving those disciplined from head knowledge to action is represented by a shift in T4T practitioners’ vocabulary primarily from “teaching” to “training” as the word most commonly used.

T4T is guided by a goal of “what will it take” to see all people have a chance to hear the gospel. That goal is *to build a movement of confident and competent trainers who can pass on the DNA from generation to generation.*

3.1.3. The 2 Timothy 2:2 process

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. (2 Tim. 2:2, NASB)

In T4T a precedent and principle for this style of multiple generations of disciples can be found in 2 Timothy 2:2. T4T sees this passage, as well as the Matthew 28:18-20 Great Commission, as encouraging multi-generational growth of trainers (Smith with Kai 2011: 94). In this one verse are four generations of believers: Paul (the author), Timothy (the recipient), “reliable men,” and “others” (Garrison, Mims and Carlton 2008: 11). The Great Commission itself commands disciples to teach others to obey all that Jesus commanded (which includes the Great Commission). Every generation is to be a training generation.

The T4T process is the expectation that every person trained will in turn witness to others and train any new believers in all he has been trained in, who will in turn witness to others and train their new believers in what they have been trained in, etc. To begin that process, trainees are taught to witness regularly, mainly to their *oikos* (Greek word for “household” including one’s circle of influence) (Wolf 1979: 11-12). In T4T training, an *oikos* is composed of family, friends, neighbors and co-workers. After people believe, trainees then begin to form training groups (whether just two people or 20 people) in which they pass on to the new trainees what they themselves have learned. They train this next generation to become trainers by witnessing regularly to their own *oikos* and forming other training groups in which they pass on what they have learned in order to help the next generation become trainers.

Therefore a critical goal in T4T is equipping believers to become trainers who train trainers who train trainers (Fudge 2004). Many trainers are a part of multiple groups: the one in which they continue to *be* trained and the one(s) they train themselves.

The model described in the following pages in this chapter can be termed “T4T Classic” as Ying Kai originally developed it. Over time, T4T has been adapted in many different ways but still with the same functions described here. Chapter 4 will explain how others have taken the T4T process and adapted the content for their own contexts.

3.1.4. Starting the process of mobilizing believers to fulfill the 2 Timothy 2:2 and Great Commission vision – Session One: WHY-WHOM-HOW

T4T training is always about training **believers** to witness, make disciples and start new groups and/or churches. Critical in that process is mobilizing Christians to start down

that path and train consistently. Finding and motivating believers to agree to be trained happens in two ways (Smith with Kai 2011: 94-95):

- Sometimes it starts when the trainer (e.g. missionary) wins one person or a group of people to faith. At that point, three things are very important for them to know – why, whom, how. The trainer does that in “Session One.” With a new believer(s), this session is done informally within minutes or hours of his salvation.
- Sometimes it starts when the trainer (e.g. missionary) finds existing believers (e.g. church members) and casts vision to them. They agree to be trained. In that first session, they also need to know three things – why, whom, how.

The trainer can start with new believers or older Christians, but the way he (or she) begins the T4T process is essentially the same. In the first session of T4T, whether with new believers or existing believers, the trainer has to deal with three reasons Christians fail to witness just like Ying Kai did with his first group of farmers as explained in his narrative in Chapter 2.

Part of the genius of T4T has been its ability globally to address these three reasons and to motivate previously non-witnessing and non-discipling believers to begin to evangelizing and discipling others. T4T in its various adaptations is bearing fruit in large part to the greatly increased volume of personal evangelism. The 2002-2005 CPM assessment team that examined Ying Kai’s church planting movement in depth discovered a number of key elements contributing to its success. Two they highlighted were:

Every month, thousands of believers at many levels receive **training** to create a system of reproducing trainers. [The net effect is] every month tens of thousands of non-believers **hear the gospel** [personally] for the first time. (Holste 2004: 51, emphasis added)

With every group of believers, there are three common reasons why they do not witness. These questions must be answered for the T4T process to begin effectively.

3.1.4.1. *WHY? Cast vision*

Especially with existing Christians, there can be a motivation problem: “Why should I begin witnessing, or become bolder?” To overcome this, the trainer has to *cast vision* of the life God has created for them – to be followers of Jesus and fishers of men. As an example of this, recall the vision-casting vignette called the “Great Commission” that Ying Kai shared in Chapter 2 (Smith with Kai 2011: 41ff):



- *The Great Commission teaches all believers three things:*
 - *Go, not come*
 - *Share with everybody, not just some*
 - *Make trainers, not simply church members*

Session One begins by giving them a vision for their circle of influence and beyond: “*What has God saved you for? Do you realize that He not only wants to reach you, but also to reach your whole household through you?*” In fact, Ying Kai often taught in T4T that most Christians miss several significant levels of joy because they have never become a parent (led people to faith), trained those children and then become a grandparent (because their children have started another generation). Ying Kai’s appeal to true joy and fulfillment as believers has helped many Christian overcome their fear or reluctance to evangelize (Kai 2002: 7).

In Session One, the trainer in T4T casts vision for why the disciples should walk down this path of making disciples.

3.1.4.2. *WHOM? Name list*

As God convicts an individual or group of the need to evangelize, and they agree to move forward, the next step in T4T is to show them one way to obey. The next reluctance that T4T overcomes in Session One is that many Christians do not know with whom to share the gospel. T4T addresses this by having new trainers make a **name list**. The trainer explains to them the idea of *oikos* – their circle of relationships including their family, friends, neighbors and co-workers. The trainer has the participants take out a sheet of paper and pray: “God, bring to my mind people in my *oikos* who do not know Jesus.” They then write down all the names of non-Christians in their *oikos*. Since this can be a difficult process, the trainer often takes time to look at their name lists and find ways to encourage and help them with it. Sometimes, the trainer may have to prompt them to think about people they meet regularly in various circles – work, class, market, neighborhood, club, organization, family, etc. Sometimes they do not know a name, but write down a description: “the lady who sells me bread” (Smith with Kai 2011: 97-98).

In the name list process, the trainer seeks to create a spiritual climate in which the new trainers can hear from the Holy Spirit. For example, once the group members have made their lists, the trainer often has them pray again. They call out to God asking Him whom they should share their story (testimony) with first. As they finish praying, the trainer encourages

them to circle five names of these people God put on their hearts. During this time, God convicts the trainees whom to share with first in their endeavor to bring the gospel to everyone.

Finally, the group takes time to pray for two things: 1) that God will open up the hearts of these people in the coming days as they go to witness to them and 2) that God will grant boldness for the new trainers to open their mouths to bear witness.

3.1.4.3. HOW? A simple bridge into spiritual conversations plus a simple, contextually-appropriate gospel presentation

Session One enables the trainer to equip the new trainers to overcome a third reason that Christians do not witness: they do not know how to start and share the complete gospel including a clear call to commitment to Christ. Once the group has received the vision and made a name list, the trainer teaches them how to actually share the gospel. The trainee must learn two things in this area: 1) a bridge into spiritual conversations and 2) a gospel presentation that includes a call to commitment.

3.1.4.3.1. Bridge

In T4T, a bridge is simply a way to transition an everyday conversation to spiritual matters, particularly the gospel. Many Christians do not start a gospel presentation because they have no easy way to start. Many believers have found that if they can just get started, going through the gospel itself is not that difficult.

A short one to three-minute testimony is the most common bridge used in T4T. The testimony does not include the gospel (though some T4T practitioners in the USA are now adapting T4T testimonies to include a short gospel presentation with success) (Sundell 2012-2013). The trainees will share that afterward. The testimony needs to be just a short bridge to the gospel.

In normal T4T situations, to teach the sharing of a testimony, the trainer uses the progression of 1) my life before Christ, 2) how I came to Christ, and 3) my life since coming to Christ, based on the Pauline testimony in Acts 26 before King Agrippa. In addition, non-salvation testimonies are sometimes used: i.e. 1) a problem, 2) how God changed the problem, and 3) victory since then (e.g. freedom from alcoholism, overcoming a bad temper, finding a way to forgive someone, etc.).

To make the testimony bridge learnable and simple enough to train other new believers, the trainer has the trainees take out a sheet of paper, or a half sheet of paper to keep it

short, and write down their testimony. They then simultaneously read it out loud several times. This helps them say their testimony in a more natural way as well as memorize it.

The group is then divided into pairs to practice telling their story to each other. The trainer encourages them to help each other with words that use religious jargon or with things that would not make sense to a non-Christian. The trainees give each other feedback on how moving (interesting) the testimony is and suggestions for sharing it better. In all of this learning process, the trainer is trouble-shooting and assisting the trainees toward effective learning.

The trainer's goal is to enable the trainees to be both 1) confident and 2) competent to share their testimony and train other new believers in the same process. The trainer has them practice until these two goals are achieved (Smith with Kai 2011: 99-100).

In T4T, however, trainers are taught the testimony is only a bridge to move the hearts of listeners to listen to spiritual matters. It alone is not the gospel, nor does it have the power to save. Therefore, every trainer must take the next natural step, which is to share the gospel message (Kai 2010; Smith SR 2010b).

3.1.4.3.2. Gospel

In Session One, when the trainers are confident to share their testimonies, the trainer moves on to train them in a reproducible, contextually-appropriate gospel presentation – one that is very simple to learn and pass on. In the original T4T CPM, Ying Kai accomplished this with his Lesson One on “How to have Assurance of Salvation” which is a photocopied sheet of paper that clearly presents the gospel message and how to have clear assurance of salvation. This is one of the most adapted parts of T4T since some ways of presenting the gospel are more appropriate in one context than another. Yet the brilliance of Kai's original gospel presentation training was that 1) the presentation spoke clearly to an East Asian mind and 2) it was infinitely reproducible – photocopying shops offer cheap services and are plentiful in this country. Thus the new trainers could reproduce endlessly a simple gospel tract (one sheet of paper) that enabled them to share the gospel and maintain its integrity (Holste 2004: 9).

In addition, the gospel presentation includes a clear call to commitment. The trainers are not simply proclaiming the gospel, but they are inviting listeners to commit their lives to Christ.

When the trainer has effectively taught the gospel presentation, he or she divides the group up into pairs to practice re-teaching the presentation to each other. During this time, the

trainer walks around the group listening to them, answering questions, encouraging and praising them, and correcting as needed. They are given plenty of time to practice to make sure they have *the confidence and competence* to present the gospel accurately. In essence, the trainer is doing what is called in the educational world “teacher training.” The trainer is equipping the participants to be teacher/trainers by providing an environment for their confidence and skills to develop.

Once the trainees are confident to share it, the trainer ensures they are ready to share the gospel in the coming week. If they are using a gospel tract or handout, the trainer makes sure they have extra copies to give to people to whom they witness. They are also encouraged to pray for the needs of people they witness to because often God works miracles to demonstrate His love to the lost as they hear this witness (Holste 2004: 50):

Heal the sick who are there and tell them, “The kingdom of God has come near to you.”
(Luke 10:9, NIV)

3.1.4.4. Commissioning the trainees for the coming week

Before ending the first session, the trainer encourages the trainees not only to witness, but also to teach the entire Session One with those who believe. With this preparation, they will be able to train those whom they win to Christ to share their testimony and the gospel with their own *oikos*. If they are using a tract or photocopies of the gospel presentation, they need to have enough copies to give to the new believer to use with his own *oikos*. They are reminded that if someone says “yes” to the gospel, they need to *immediately* take time to train him in three things: 1) why, 2) whom and 3) how – bridge and gospel. This should happen within minutes or hours after the person believes (Smith with Kai 2011: 102).

In T4T the trainees are encouraged to set up separate times to meet with these new believers, *rather than* to bring them back to the original training group. This is essential to equip them to become trainers themselves. It is this nuance which radically separates T4T from most cell church models in which new believers are assimilated into the original group. In cell group methodologies, as the group grows larger it then divides into two groups, with one of the new groups led by a trained group leader (mentee). In T4T *every* trainer is empowered to start new groups (often several at a time) *while still being trained in the original group* (Smith with Kai 2011: 155ff).

In order to multiply generations of trainers, even if it is a group of two (the new trainer and the new believer), trainers are encouraged to meet separately rather than try to cluster

them together or bring them back to a ‘parent’ group. The effect is that this more rapidly matures the new trainer and creates a hunger in the new believers to reach others.

To accomplish this, the new trainers are commissioned for the task in a time of prayer. In this time the trainees set goals to share with the names circled on their names lists. They then pray for one another to go out in God’s anointing. This is often a time to lay hands on every person and pray for them. In essence, every week, the members of the group are re-commissioning one another to live as followers of Jesus and fishers of men. Everyone commits to this, including the one leading the group. In T4T, the trainer must be an example of what he or she is teaching.

3.1.5. Setting the DNA of reproducible discipleship in Session Two – establishing a pattern

If the first session (Session One) is for motivating and equipping believers to start down the path of being an evangelist and trainer of trainers, then Session Two establishes a weekly pattern of discipleship to make that a reality. Session Two continues the process of moving beyond evangelism to actually training a believer to become a trainer. This pattern of training them to be trainers occurs as added elements of the weekly discipleship/training meeting are introduced in Session Two. These core elements then become the model for every training meeting. In fact as many groups become churches, they preserve these same elements in their worship times.

However, these core elements of the discipleship pattern are easily missed. In the 2004-2005 assessment of the original T4T CPM, the researchers noted the generational growth of the movement but failed to uncover the elements of the discipleship process that were equipping believers not only to witness but to start new groups, and to train new believers to be trainers of others who would repeat the process (Holste 2004; Smith W 2004e). In fact, it was only through multiple team-teaching times with Ying Kai over the years from 2004 to 2007 that I began to uncover from Ying Kai these core elements. They were buried so deep in the intuitive way that he trained and taught others to train that they were not readily apparent to outside observers and implementers of T4T. The first explicit elucidation of these elements came in a 2008 update to the 2004-2005 assessment, and only after listening to Kai’s training over and over and in the midst of multiple interviews (Smith SR 2010b; Kai 2010).

Undoubtedly, prior to this time (2004-2007) many T4T practitioners were incorporating some of these key elements, but consistent application was sporadic and haphazard. In

fact in a gathering of global CPM and T4T trainers from various mission organizations around the world, when these core elements were shared with the group, it was if a light bulb came on to explain some of the mysterious elements of the success of T4T. Multiple trainers commented that this was the first time they truly understood T4T (Smith SR 2007a; Stevens 2008). The elements were so transparent and built in to Kai's presentations that it took years to dissect them. It has taken longer to teach these elements and overcome years of inadequate teaching and explanation of T4T by multiple T4T trainers, including myself (Europe 2014).

In a following section, these seven key elements of the discipleship process will be spelled out in what is called the "three-thirds" meeting. To arrive at that point, it is helpful to understand the new elements injected into the training in Session Two.

3.1.5.1. *Pastoral care, worship and loving accountability*

These elements are introduced in the following week (or when the T4T group next meets): Session Two. Session Two is a moment of truth of sorts when old models of Bible study and discipleship are dismantled and a new expectation is created. As the session begins, the trainer spends time asking the returning trainers how they are doing and ministering to their needs. The group also takes time to praise God in a time of worship.

Then, the trainer moves to loving mutual accountability. He embarks upon asking the group, including each person, questions related to "Did they actually do what God told them to do (including the trainer in this)?" In this first week's lapse, since the assignment was to witness to five persons, his questions revolve around how the group did in bearing witness. The trainer shares his own obedience or lack of obedience as well. In the T4T discipleship approach, trainers have learned the hard way that the *fastest way to keep a group from becoming a movement is by failing to ask them about the assignments God has given them* (Smith with Kai 2011: 103).

Accountability in any culture around the world seems difficult. A common refrain from missionaries is that accountability is difficult in their culture as opposed to one like the U.S. culture. I have yet to meet a missionary from any culture that responds, "Accountability is natural and enjoyable in my people group." Accountability is not comfortable in any culture, including the American one. Articles in the business world frequently address the perennial problem of lack of accountability.

Finally, the third and most significant reason for fuzzy accountability is that *people work hard to avoid it*. There's truth in the old saying, "Success has many parents, but failure is an orphan." Managers are quick to take credit for good results, but are often reluctant to accept

responsibility for failure. This is especially true in [corporate] cultures that blindly punish people for missing their numbers, trying things that don't work, or delaying deadlines in the face of other pressures. (Ashkenas 2013)

Accountability is difficult in any culture. Perhaps that is why the Scripture is filled with exhortations to accountability, which help us transform this aspect of our fallen nature. It is estimated that there are 56 to 59 “one another” exhortations in Scripture including at least 23 separate types of admonitions (Gaultiere 2006).

And let us consider how we may **spur one another on** toward love and good deeds. ²⁵Let us not give up meeting together, as some are in the habit of doing, but let us **encourage one another**—and all the more as you see the Day approaching. (Heb. 10:24-25, NIV, emphasis added)

All of the “one anothers” of Scripture are exhortations to live in accountability with one another. T4T seeks to incorporate this communal aspect of discipleship for the purpose of life transformation and ministry equipping. T4T trainers do this in one way through developing **loving accountability** in training groups. Therefore, in Session Two, the trainer introduces loving accountability:

- “How did it go sharing with the names you circled?”
- “How did they respond?”
- “With those who believed, what happened when you trained them in Session One (Why-Whom-How)?”

As the members of the group share what happened, they take time to celebrate each successful witnessing venture and each new salvation. They also take time to encourage those who were fainthearted or were rejected in their witness. They take time to pray for people they witnessed to who have not yet believed. It is critical for the trainer to help trouble-shoot and encourage people who did not share at all. The key is to make it **loving and mutual**, not legalistic, accountability. For many trainers around the world, the accountability time is a pep rally of celebrating running the race together (Campbell 2014).

3.1.5.2. *Vision-casting*

After some time of pastoral care, worship and loving accountability, in Session Two the trainer casts vision to the group again of how God wants to use them. Some will be discouraged and need this word of encouragement. These words of encouragement most often come from various Scriptures and personal testimonies of God's faithfulness. Many of the trainers have just begun witnessing and experience rejection. Ying Kai normally uses a vi-

gnette explaining the Father heart of God throughout Scripture, especially His desire not only to save us but also to save our households (Kai with Smith 2011: 9-12). This vignette can be found in Addendum 2. In a one and one half to two hour training session, the vision-casting portion may only last five to ten minutes. It is meant to build faith in the group and remind them of God's purposes and ways.

3.1.5.3. The second lesson, practice time and setting goals with prayer

After casting vision the trainer then teaches the group lesson two of the discipleship program. Usually lesson two is on devotional life or prayer.

Afterward, the trainer has the new trainers practice teaching lesson two in pairs while monitoring and encouraging them in gaining competence and confidence. This practice time is essential since many of the trainers will train their new believers in lesson two in the following days in their own new T4T groups.

Before the trainer finishes, he works hard to help the trainees think through what goals they should set for that week:

- Since they will witness to five people a week, they look at their name list one more time and circle the names of people to whom they will witness. Some will be new names, some will be the same.
- Since some of the trainees will have seen new salvations, the trainer helps them make plans to meet with these new believers and train them. They are encouraged to repeat the process with their new group: pastoral care, worship, loving accountability (including making a name list), casting vision, teaching them how to witness (testimony and gospel), giving them time to practice, and finally setting goals and praying with them for the next generation that they will win.
- They then set goals that move one step closer to multiplying generations of trainers.

As they set these goals, once again they pray for one another and re-commission each other (Kai 2010).

The key components of Sessions One and Two are critical in the **start** of the process of T4T. Most failures to help the new trainers start their own groups and train those new disciples to win another generation can be traced to the failure of a trainer to effectively implement and model a pattern of discipleship that includes all of the elements previously mentioned. Ying Kai, in analyzing the difficulties that several effective missionaries were facing in getting to consistent third generation groups traced the problem to the failure to establish

this clear pattern in the first and second generations (Mims 2012b). Because the trainer failed to implement a clear reproducible training pattern, new trainers failed to establish it in the second generation. Thus, most generational growth stopped at the second generation.

3.1.6. Summary of Sessions One and Two

In Session One with believers (whether they are new believers the trainer won or existing believers) trainees are helped to work through the WHY-WHOM-HOW of becoming a trainer. Remember, the goal is *to build multiplying generations of trainers*.

- **Why?** Cast vision to them
- **Whom?** Make a name list of their *oikos* and prayerfully prioritize it
- **How?** Give them a gospel bridge (e.g. testimony) and a gospel presentation. Give them adequate time to practice it and then set goals with prayer as they live out their assignment from God.

In Session Two, the trainer begins setting a pattern in the weekly three-part outline of a T4T meeting (see sections 3.2 and 3.3 for a fuller discussion of the three thirds). These three parts (or three thirds) are integral to helping to develop *trainers*, not just church members or witnesses:

First third:

- Pastoral Care
- Worship
- Loving Accountability
- Vision casting

Second third:

- New lesson

Final third:

- Practice the lesson
- Set goals and pray for each other

3.1.7. Immediacy: a key to a reproducing pattern

One of the most critical applications of the Session One process in T4T is to immediately set kingdom DNA in the identity of a new believer when he or she first comes to faith. *A new believer needs to walk through this WHY-WHOM-HOW session within minutes or hours of his salvation – even if it is an abbreviated version.* This positions the new believer to

be used by God immediately (McCort 2005). Setting this pattern within the first 48 hours of a new believer's life often overcomes traditional fears and objections to evangelism that appear later in a Christian's life.

T4T imitates the precedent for this in the Gospels and the book of Acts when a person was given a vision for his household sometimes prior to salvation (e.g. Acts 2:39, 11:14, 16:31). Ying Kai teaches that Jesus did this very thing with the Gerasene demoniac: "Just tell them the great things God just did for you!" (Mark 5:19). He did not have much training but could tell his story to his family and friends (Kai 2010). If time allows at the time of the new believer's salvation, the trainer helps the new believer learn an effective gospel presentation to go with his testimony – preferably the one he just shared to lead him to faith. The new believer practices it with the trainer before he goes home to his family.

A key to the T4T process is the immediacy of setting a pattern for new generations. To accomplish this, trainers try to train the WHY-WHOM-HOW of Session One within minutes or hours. If they cannot do it immediately upon the person's salvation, they try to schedule it with him within the following day or two. By doing this they set the DNA for him to become a follower of Jesus and fisher of men. In the discipleship process, the longer the trainer waits, the harder it is to build into a new believer the DNA of a kingdom disciple-maker (McCort 2005).

3.2. The three-thirds discipleship process

It is the process of discipleship week in and week out that distinguishes T4T as a *multi-generational* phenomenon. The core T4T process that enables believers to gain confidence and competence to be used by God as trainers and spark new generations of trainers is the three-thirds process. It is the way that trainers interact with their new trainees in each training meeting. And, it has been one of the most misunderstood (and perhaps, overlooked) aspects of the entire T4T process. A study of the surveys (later in this chapter) and years of training support the premise that when the three-thirds are misunderstood or misapplied, generational growth is elusive. The result (of not implementing the three thirds) is that missionaries may only end up giving people good evangelism training and good discipleship training. They may end up with a few groups or churches. But they often fail to reach the end-vision of the gospel saturating communities through multi-generational movements.

Church-planting *movements* require generational church multiplication (Watson 2009b). It is a process of building trainers who are 1) lovers of God and 2) lovers of others

who fulfill the Great Commission. It is a process of building trainers who 1) follow God and 2) fish for men. The three-thirds process enables us to move people from trainees to trainers.

A T4T meeting includes three basic sections. The sections emphasize the *trainer training* nature of the meeting. A similar process can be observed in educational courses of study – that is, in which university students are prepared to become teachers. In this process they practice teaching in front of peers and a professor where they are critiqued and given confidence and competence to take their teaching into a live classroom. But even in the live classroom, these educational students undergo a period of student teaching under the supervision of a master teacher before they are set off on their own.

The three-thirds meeting can be viewed as educational preparation – preparing the new trainer to start a training group or groups to lead and to equip others in the same process. The three-thirds offer a chance for evaluation, critique, correction and encouragement. The process encourages a much greater probability of implementation than the alternative (“go do it” but without practice and evaluation). Yet even after new trainers start their own groups, like student teachers with a master teacher, the trainers continue to attend their “master training” group for ongoing discipleship and training.

The attempt in the three-thirds process of T4T is to help the participants move beyond the mentality of a discipleship meeting or Bible study in which they only receive. The three sections help them look beyond their own lives and initiate a process to invest in other people. In the latter part of this chapter, we will examine how effective this three-thirds process is.

Generally, a T4T session lasts about two to three hours (some as short as 1.5 hours). That seems to be sufficient time to do these three sections well. Each of the thirds is roughly the same length of time. So if a meeting is 120 minutes the aim is each third to take about 40 minutes.²⁰ Each culture and context varies, but these time frames are fairly consistent.

LOOK BACK First Third	LOOK UP Second Third	LOOK AHEAD Final Third
1. Pastoral Care <i>How are you doing?</i>	5. New Lesson	6. Practice the Lesson
2. Worship	» Short-term reproducible discipleship lessons	7. Set Goals & Pray <i>for each other</i>
3. Accountability	» Then, long-term self-feeding inductive Bible studies	
» Follow Jesus <i>How are you obeying the Word?</i>		
» Fish for men <i>Witness, training, training trainers</i>		
4. Vision Casting <i>For what they can be and do</i>		

The three-thirds meeting (Smith with Kai 2011: 127)

3.2.1. The seven parts (ingredients) of a three-thirds meeting

In the church planting movement world, there are two general approaches to multiplying disciples and churches – the Discovery Bible Study approach (“DBS” – championed by David Watson and Stan Parks) and the Training for Trainers approach (“T4T” – originated by Ying Kai). On outward appearance these approaches look different. But in actuality, my dis-

²⁰ As the T4T group becomes a church, often the last third (practice) is shortened and the three-thirds process is merged into the weekly church meeting.

cussions with Watson and Parks reveal that DBS shares the same principles with T4T, and in reality they are about 80-90% the same in their process (see Chapter 6 for a comparison). Although DBS does not entitle it this way, they also use a three-thirds discipleship process in every meeting (Parks 2013; Watson 2011).

Therefore, it is safe to say (and the surveys will reveal this) that when the three thirds are implemented well, they are more likely to lead to multiplying generations of disciples and churches, and hopefully a movement of God.

In T4T there are seven parts or components of a three-thirds meeting. In other words, there are seven things a trainer is trying to accomplish in the three thirds of the meeting: four parts in the first third, one in the second third, and two in the last third: three thirds (sections) with seven smaller parts. T4T has been contextualized and applied in multiple contexts around the world. In locations where we see successful generational growth, each of the three thirds has a specific focus. The various internal components may shift in order, or even to another third, and also be framed differently, but each third has the same focus.

The foci of the sections are 1) looking back, 2) looking up and 3) looking forward. These are my labels, not Ying Kai's. They are simply a way to describe the internal processes of a T4T meeting. The seven internal parts of the three thirds *are* Ying Kai's construction (Kai 2005).

- **First Third: Looking Back** – the goal of this time is to evaluate how the trainers did while apart, celebrate together and encourage them that God can build a movement through them.
- **Second third: Looking Up** – the goal of this time is to look up to God for new direction by studying a new lesson or Bible study.
- **Final third: Looking Ahead** – the goal of this time is to prepare the trainers to implement the things about which God has been speaking to them – evangelism, discipleship, training others, starting a group, etc.

3.2.2. The first third: looking back

In the first third of the meeting time, the trainer is trying to evaluate how the trainers did while apart, celebrate together and encourage them that God can build a movement through them.

There are four components to do that. The order is not critical, but generally these four fit best in the first third of the meeting. Occasionally, people might move one of the sev-

en parts to a different third, but this order generally seems to work best (Smith with Kai 2011: 127ff)

3.2.2.1. Component one: pastoral (or personal) care

(Each of these parts can eventually be led by the participants. They can practice how to lead them in the last third.)

In T4T trainers take time to genuinely ask the question: “How are you doing?” This is a time of pastoral care or personal care in which there is ministry to the needs of the trainees. The needs range over the whole spectrum from problems in their prayer life to concerns about their marriage; from frustrations about witnessing to excitement about a victory over a besetting habit; from concerns about getting their first group started to questions about how to deal with an errant leader of a third generation group.

Trainers are encouraged to take time to ask, “How are you doing?” and then listen. This is a time to encourage the whole group to exercise the principle of 1 Cor. 14:26:

When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. (1 Cor. 14:26, NASB)

Sometimes someone has an insight from the Scripture in response to a concern that has been shared. At other times the group encourages the person who has shared and prays for the need expressed. Sometimes the trainer may share an answer based on experience with the same type of issue.

This is a time to minister to the needs of the group and troubleshoot problems. However, it is easy for such a time to take over the whole meeting. To prevent that, there are a number of ways to make it meaningful, yet not take up the whole meeting (Kai 2010):

- Break up into smaller groups. If the group is large, taking the time to hear the main concerns can take a lengthy amount of time. Breaking the group into pairs or triplets can facilitate more sharing and ministry. If there are major questions that arise in the triplets, they can bring the question to the whole group.
- Stop after the allotted time. Not everyone needs to share a concern. If the trainer has allotted ten or fifteen minutes for this part, then generally the main issues will arise and they can care for those needs. Then the group moves on. A lot of personal ministry goes on before, after and outside the meeting, so not everything must be dealt with in the first part.

- Save counseling of major issues for a later time. Some issues will arise that are so huge that they would dominate the entire two to three hours. Instead, Ying Kai suggests listening to the concern, praying for the situation and finding a time after or outside the meeting to address that issue in a deeper way.
- Move the pastoral care to the final third. This is not the preferred option, but one trainer has found that by moving pastoral care to the very end of the meeting, they can stay as long as necessary to deal with the issues (Smith SR 2011c).

3.2.2.2. *Component two: worship*

Worship is time to praise God together in a culturally appropriate, reproducible way. Worship in T4T is contextualized in many ways: with a guitar, a cappella, with an MP3 player, etc. Some groups read Psalms out loud. T4T groups achieve extremely authentic, heartfelt worship in spirit and truth that brings healing to people as they encounter their Father through the Spirit (John 4:23-24).

Some T4T groups mix the first two parts together. They take time for worship and minister to one another (pastoral care) in twos and threes during this time. In T4T a goal is to facilitate pastoral care and worship in a way that new believers can eventually lead themselves.

3.2.2.3. *Component three: (loving) accountability*²¹

One of the most critical aspects of T4T is one which trainers are tempted to neglect: loving accountability. Since training other missionaries and church planters in T4T extensively starting in 2005, my personal surveys reveal that this is the most neglected part of the seven components when trainers are pressed for time in their meetings (e.g. if a meeting starts late and they must shorten their agenda). It goes back to what Ashkenas observed in the business world:

Finally, the third and most significant reason for fuzzy accountability is that *people work hard to avoid it*. (Ashkenas 2013; italics in original)

T4T posits that if the call from Jesus is to 1) follow Him (love Him) and 2) fish for men (love others), then we ought to hold each other accountable to actually do this – that it takes supportive and exhortative relationships to make many life changes. As mentioned in

²¹ Some people combine the Pastoral Care and Accountability sections.

section 3.1.5.1, mutual accountability is the “one anothers” of Scripture helping disciples grow in Christlikeness. On two specific occasions, Jesus’ own disciples gave Him an account when they came back from a mission (Mark 6:30; Luke 10:17).

The apostles gathered together with Jesus; and they reported to Him all that they had done and taught. (Mark 6:30, NASB)

T4T seeks to develop this as an ethos.

An essential observation about T4T is *to whom* people are held accountable. T4T trainers try to make it clear that it is not accountability to the trainer. Such an approach would move T4T into cult-like patterns. Instead, trainers hold one another accountable for obeying *God* through His Word. The goal each week is to hear from God and help each other obey what He says.

A second goal is to help the participants become trainers of succeeding generations in order to serve the commission of Jesus.

During this part of the first third, then, trainers ask *appropriate* questions to help the trainers live out both of those goals in the vision of 1) following Jesus and 2) fishing for men. In the Mark 6 passage above, the apostles reported what they had *done* (following Jesus’ command) and *taught* (fishing for men). To help disciples move step-by-step toward fulfilling the Great Commission, trainers *usually* ask a progressive set of accountability questions that *moves them forward* toward multi-generational multiplication. I say “usually” because accountability questions leading to third and fourth generation groups are sometimes neglected in the excitement of getting a first or second generation of new believers.

It would be inappropriate in a group of first generation disciples in their training session to ask: “How many of you witnessed, led people to faith, started a group and then helped that group start a new one?” Such an advance in the progression of multi-generational accountability questions would bewilder and frustrate the group. A question like that would not be appropriate for their stage of growth but would be absolutely appropriate several weeks or months later.

T4T accountability questions fall into two areas (Smith with Kai 2011:130-131):

3.2.2.3.1. *Following Jesus Questions*

To avoid a “movement” of trainers who slavishly share the gospel, trainers understand that the foundation is to develop disciples who are growing in their love for Jesus and in godly character. To accomplish that, normal questions asked would be:

- How did you obey the lesson from last week?

- What is God doing in your life related to our Bible study on [prayer, marriage, etc.]?
- Men, how did you do loving your wife, since that was our lesson from last week?

3.2.2.3.2. *Fishing for men questions*

Since this is the hardest area for many people, T4T trainers find it helpful to ask more questions in this area to enable the trainers to move step-by-step toward training trainers. Generally these questions progress from week to week to build upon the progress from witness to starter (of groups) to trainer:

- WITNESS: To whom are you witnessing? Who has believed?
- STARTER: When are you training them in the same process?
- TRAINER: How are these new believers doing witnessing to and winning others?
- TRAINER OF TRAINERS: When are they training their groups?
- **TRAINER OF TRAINERS WHO TRAIN TRAINERS: How are the trainers, that you are training, doing in training their new groups?**

These questions naturally lead from one stage to another as the group progresses in evangelistic fruitfulness. The last question is the CPM question:

- “You” – the generation 1 group
- “Trainers” – the generation 2 group
- “New groups” – the generation 3 group.

When we add that to the trainer of the first generation group, there are four generations of believers involved reminiscent of 2 Timothy 2:2.

In T4T the questions are typically open-ended ones, rather than yes-no questions. Yes-no questions, especially in many shame-based or face-saving based cultures tend to fail in achieving healthy accountability. “*Did you witness this week?*” often results in heads nodding “yes” but no real accountability. In such a situation, a trainer may move on to the next question none the wiser that the group is not evangelizing others (Smith with Kai 2011: 132).

An open-ended version of the same question is “*Who are you witnessing to? Who has believed? Tell us about it.*” This question invites people to open up and does not make it easy to answer “yes” and blindly move on.

One of the common misconceptions about T4T is that the accountability time is a judgmental time or harsh time. When misunderstood, there may be practitioners who make it this way. On the contrary, T4T seeks to foster accountability that is loving and encouraging.

As mentioned in 3.1.5.1, one very fruitful trainer in the USA who has fifth generation groups after just over a year describes it as a cheerleading or pep rally time (Campbell 2014).

Accountability often feels like this:

Brothers and sisters, God wants us to love Him better and reach the nations. How are we doing at loving Him better? How are we doing being people through whom God would spark a movement?

What? We stumbled this week? That's okay! God can still use us this week. Let's help each other. Let's pray for each other. Let's go together this week to witness to our first people. God's Spirit will help us!

What? We had some successes? That's a demonstration that God can use even us! We're a band of brothers and sisters on this journey. We can walk this road together.

Said in love, often with tears, sometimes with laughter and joy, the accountability time becomes a source of encouragement and mutual learning rather than an occasion of fear. It becomes a real trouble-shooting time to help the trainees become trainers (Campbell 2014).

Dr. Bill Smith, considered a father and chief trainer of the modern church planting movement era, admonishes CPM (including T4T) practitioners: in order to achieve genuine obedience-based discipleship, CPM practitioners must avoid one of the chief traps. That trap is: *never give an assignment or goal unless you plan to ask about it at the next meeting*. He observes that failing to ask about it is one of the fastest ways to kill obedience-based discipleship (Smith W 2005). Without accountability, the group participants realize before long that no one will really ask them about their personal walk or witness, so they often make little progress in either. T4T seeks to achieve the opposite: to help each other obey through the one-another encounter time of accountability. They do not want to look in the mirror at their faces, but walk away forgetting how to change:

Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror, and, after looking at himself, goes away and immediately forgets what he looks like. (James 1:23-24, NIV)

3.2.2.4. Component four: vision casting

As will be seen in the survey results, one of the most forgotten elements of T4T is the importance of casting vision to trainees of what they can become in Christ and what the Spirit can do through them. Fruitful CPM practitioners realize that, although vision casting does not require much time, it is an indispensable ingredient for a church planting movement (Smith SR 2011c).

T4T practitioners practice vision casting as a *way of life* – continually helping brothers and sisters see the potential of who they are in Christ, what God wants to do in them and what God wants to do through them. Since we live in such a fallen world, it is easy for all of us to forget the spiritual reality and destiny God has prepared for us, and walk by sight only. To change that, in T4T, trainers seek to spur one another on to walk by faith, not sight.

To walk in this lifestyle, each week in the meeting trainers take a few minutes – sometimes five minutes or less – to share a short word of encouragement for the trainees not to give up in the journey toward Christlikeness and the Great Commission.

Discouragement can quickly creep into any group, especially one with as lofty a vision as a T4T group (Kai 2010). The role of a trainer is to remind the trainees each meeting of a heavenly reality. In some sense, it is like a holy pep rally (Campbell 2014).

T4T trainers most commonly do this through short vision-casting vignettes. These vignettes often take only a few minutes but serve as vivid reminders of who they are in Christ and the destiny God has for them. Though short, these words hold the ability to bring encouragement to the fainthearted (1 Thess. 5:14).

Many of the vision-casting vignettes that Ying Kai and others use are about reaching the lost. For example, in Session One, Kai uses the vignette “Great Commission” (see section 2.1.2.3 for Kai’s explanation of that). In Session Two, Kai uses the vignette “Heavenly Father’s Heart” in which he catalogs the phrase “. . . and his/her household” in the Bible, showing that God wants to save an entire family (or circle of relationships), not just the individual trainee. This serves to encourage the trainee not to give up witnessing to family and friends.

In Session Three, however, Kai moves from the focus on reaching the lost to personal spiritual development. He casts vision for who the disciples can become in Christ during the first third of the training session. He uses a vignette called “Holy Spirit’s Power” in which he outlines the power of the Spirit in the life of a disciple and how to rely on Him (Kai 2010).

In all of his vignettes, Kai sprinkles them copiously with stories and testimonies of God working in and through normal people just like the disciples he is training. These testimonies serve to inspire those trained that God can use them also.

Globally T4T practitioners use a wide variety of vision casting vignettes, mostly taken from Scripture and from testimonies of God’s faithfulness. They speak to the two themes of following Jesus (what God can do in the new trainers) and fishing for men (how God can use trainers).

3.2.3. The second third: looking up

The second third is very straightforward and, on the surface, is something Christians are generally familiar with. It includes one main part.

3.2.3.1. *Component five: new lesson (or Bible study)*

This is the time trainers especially look up to God by gathering around His Word to hear what He has for them that week. In this portion of the meeting, trainers reinforce the authority of the Word and the necessity of commitment to obey whatever it says.

Yet, in T4T, and in CPM training in general, this is radically different from Bible studies that many Christians have experienced. It is all too easy for Christians to emphasize Bible study, but not *obedience* to the Word. When that happens, the unspoken value is the truth of the Word, but not the authority of the Word to act on in everyday life. CPMs are fundamentally centered around *obedience-based discipleship*. Dr. David Garrison noted this in his seminal work on church planting movements (Garrison 2000: 34) and this continues to be the basis of CPMs (Garrison, Mims and Carlton 2008: 85).

Dr. Thom Wolf, church planting mentor and missiologist, notes that obedient Christians are a radical breed. They are not trying to be innovative, but just biblically obedient in a culturally appropriate way (though this sometimes appears innovative) (Wolf 1988).

The goal of the middle third, therefore, is not simply Bible study, but in addition to give the trainees *an appropriate amount of biblical content to obey and pass on*. Fruitful trainers do not give them so much that they cannot obey. Nor do they want to give them so much that they cannot pass it on. To guard against this, T4T trainers try to keep this middle portion highly reproducible: it must not be overly complicated or difficult to obey and pass on. In the first six to ten sessions, most T4T curricula use simple reproducible discipleship lessons (whether oral or literate) for their initial short-term discipleship (Garrison, Mims and Carlton 2008: 11).

3.2.3.1.1. *Inductive study approach for long-term discipleship*

After these short-term discipleship lessons, trainers introduce inductive study of Scripture using simple inductive questions for long-term discipleship.

The most common inductive questions in T4T are “SOS”:

- **Say:** What is this passage saying?
- **Obey:** What should we obey from this passage?
- **Share:** Who is someone we can share this message with?

List of research project topics and materials

These questions serve as the basic parameters of inductive study in which many sub-questions may flesh out those themes.

However, these questions have been highly adapted in various cultural contexts. Some successful practitioners have developed entirely different inductive questions. The key in all of these seems to be that the *same* questions are used each week so that the disciples have a pattern for healthy exegesis and application of Scripture.

3.2.3.1.2. Adaptability of content

Because the goal of the middle third is to give the trainees reproducible biblical content to obey and pass on, this is the *most flexible and adapted part* of T4T. For example, in non-literate contexts, many T4T practitioners have to use extremely simple Bible stories, mnemonic devices and applications, or the disciples can not obey them and pass/teach them to other new believers.

Among educated peoples, T4T practitioners do not need the extra work of teaching oral Bible stories and having trainees memorize them. All they need is a simple printed lesson plan and a Bible. Any of them can photocopy the sheet or open the Bible and pass this on to another new believer. In this manner, the Bible study portion continues to remain reproducible and integrity of the content is preserved generation by generation.

One successful missionary in the Middle East wrote completely new Bible lessons that would address the Muslim context (H____ 2008b). Another did the same for Muslim background believers in Indonesia (Shipman 2011). Another wrote lessons to fit a Hindu context (Tupper 2009b). Another wrote lessons to fit an American post-modern context (Sundell 2011a). All of these have experienced generational multiplication of disciples and churches, in part, because they have known how to adapt the T4T curriculum and methodology to their worldviews. They have emphasized the truth of Scripture in culturally appropriate ways.

3.2.3.1.3. Keys to adapting the middle third

Observations from the curricula portions (middle third) where multi-generational growth is progressing in various contexts suggest several keys to adapting the middle third successfully:

- Discipleship lessons must be *biblical*.

- Discipleship lessons must be relatively *short* to aid the reproducibility of them and to focus application on one or two main obedience lessons to reinforce obedience-based discipleship.
- The first few lessons must deal with the most important *basics of spiritual life* in a culturally appropriate application.
- The lessons must address the *worldview and learning style* of the target audience.
- The lessons must be *simple enough* that the average new believer can train someone else with them *immediately upon that person's salvation*.
- The long-term inductive Bible study questions must be *consistent* (i.e. the same from week to week so that they can be remembered), *simple to remember* and *effective for exegesis and application of Scripture in that worldview*.

As T4T is implemented in new contexts globally, most practitioners find that it is easiest to start with a set of T4T lessons that were written and effectively implemented in a context similar to their own, use them as is, and then adapt them when they run into difficulties. Currently there are scores of significant T4T curriculum variations in dozens of languages globally.

3.2.3.1.4. *Common pitfalls*

One of the most common mistakes trainers make in the middle third is giving *too much content*. T4T does not try to minimize the importance of content; it is critical. But it is the volume given on a weekly basis that T4T implementers often overestimate: they often give more than can be obeyed and passed on. Fruitful T4T practitioners seem to keep in focus the goal of multiplying generations of trainers. That frees them up to give their trainees enough to obey and pass on, but not so much that they get overwhelmed. They find that if trainees get overwhelmed, it is difficult for them to have the confidence to teach others what they have learned.

Another common pitfall is spending so much time on the lesson that the trainer does not allow adequate time for the final third, especially the practice component. Again, this occurs most frequently because the trainer's goal is content only not the process of developing trainers. When trainers succumb to this temptation, they violate the basic goal of T4T. In Ying Kai's terminology, they were trying to get through content, not build a trainer (Kai 2010). The goal is to develop a trainer, not simply get through the lesson.

3.2.4. The final third: looking ahead

During the final third of the meeting, T4T trainers move into preparation mode: preparing the new trainers to effectively live out what God is speaking to them about growing in Christlikeness and becoming a trainer of others. Since their goal is to build multiplying generations of trainers, they give the disciples time to prepare for the coming week.

Similar preparation and helpful analogies can be found in other domains of life: athletics and educational preparation. In athletics a coach walks a team through *multiple* practice sessions before entering each week's game. In the educational world, prospective teachers are given multiple opportunities to practice teaching in a controlled environment before being thrust into a live classroom.

Unfortunately, in the missiological world of church planting movements, practitioners frequently expect believers they are training to hear a lesson one time, then immediately go out and train someone else in it *without* lots of practice. The result is usually failure except with occasional highly motivated individuals (Fudge 2004)

One of the breakthroughs that T4T brought to the CPM world was a conscious, consistent attempt to solve that problem and enable every new believer to become a trainer of others. This is the chief aim of the final third of the meeting (Fudge 2004). The goal in the last third, as the trainees look ahead, is to give them *confidence* and *competence* to fulfill God's plans (Smith with Kai 2011: 137).

Such *confidence* as this is ours through Christ before God. Not that we are competent in ourselves to claim anything for ourselves, but our *competence* comes from God. He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. (2 Cor. 3:4-6, NIV, emphasis added)

3.2.4.1. Component six: practice

T4T trainers want their own trainers to move beyond obeying the lesson personally. They also want them to witness in the subsequent weeks, start their own groups and then begin training these groups using the same three-thirds process. They want them to emulate everything they have received – all three thirds. Therefore, T4T practitioners take a significant amount of time to let their trainees practice as the trainer observes them: coaching, correcting, praising and encouraging. Again, it is similar to a coach helping his team prepare for a game or a master teacher preparing new teachers for the classroom.

Normally new trainees practice teaching the lesson they just studied. For example, if they just studied lesson four, then they practice lesson four. In an ideal world, trainees would lag just one week behind their own master group in their curriculum with the group they themselves are leading. However, this assumes that they led people to faith the very first week of training and then began to train them immediately.

More commonly there is a time lag sometimes of several weeks or months before they start a subsequent generation of groups. In such cases, beyond practicing that week's lesson, the trainer tries to help them practice what is most critical in enabling them to lead their own groups successfully.

For example, if the generation one group has just studied lesson four, but the new trainers need to train their second generation groups in lesson two, then it is likely the trainer will have them practice lesson two. Again, that is because the goal is to develop them as trainers. Even though they might practice lesson four first, they will probably need to take time to review and practice lesson two again.

The goal of the practice time is to give them *competence* and *confidence* to train others in the three-thirds process.

3.2.4.1.1. *Competence*

Trainers want their group members to pass on the content of the Scripture lesson and the *process* of T4T accurately. Coaching them during the practice time and gently correcting mistakes helps to reinforce this. As mentioned in section 2.1.1, in one assessment of Ying Kai's church planting movement, eighteen generations of believers were traced. The content being taught at the eighteenth generation was remarkably consistent with the first generation training (Smith with Kai 2011: 21). There are a number of ways to help this become a reality, but practice with coaching is a significant part of that.

3.2.4.1.2. *Confidence*

Successful T4T practitioners find that very few people are going to lead their own groups and teach them a new lesson if they do not have the confidence to practice it in the safety of the original master group. As trainers give their disciples time to practice, the trainees become more comfortable with the lesson and the three thirds, and can repeat it with confidence. In the final third, the trainer helps them think through how they will implement this with their own group. Trainers have the group practice until they "feel ready" to pass it on (Campbell 2014).

3.2.4.1.3. A talk-through

An important part of practice is actually doing a talk-through (and even role play at times) of what will likely happen with the person the trainees will witness to or the group they will lead. *What will happen first? If they say this, what will you do? If they say that, what will you do? What will you do in the first third with your group (e.g. what songs will you sing, what questions will you ask and what vision casting will you share)? How will you teach the lesson in the second third? How will you prepare them in the final third?*

It has been noted in T4T trainings that the practice time is very similar to what Jesus did in giving His detailed instructions and expectations to the 72 disciples in Luke 10. In the Situational Leadership II (SLII) model, Jesus' training in Luke 10 was similar to the highly directional (almost step-by-step) instructions given to new learners/practitioners: pray (v.2), go (v.3), carry no bag (v.4), greet no one (v.4), say "Peace be to this house" (v.5), remain in the same house (v.7), etc. (Blanchard, Hodges and Ross 2002: 114) One can easily envision this as a time of talk-through, perhaps role-play, that enabled a group of new disciples to successfully implement what their Master had modeled for them.

To accomplish this talk-through / role-play, trainers often encourage the trainees to practice all three-thirds including the vision-casting vignette and the accountability questions in the practice time. Trainers might remind them of a song or two they can sing with the group. Many trainers do not save all their practice time for the final third, but have trainees practice during the first two thirds. In fact with oral learners, trainers find they may need to stop every ten to fifteen minutes to practice something: vision casting, a song, a memory verse, re-telling a story, etc. (James and Smith 2009).

3.2.4.1.4. Varying the length and repetitions of the practice time

Ying Kai has emphasized with tenured T4T practitioners an important rule of thumb: *the less educated or literate a group is, or less familiar with the three-thirds process, the more time they need to practice* (Smith SR 2006d). Effective T4T practitioners find that even if they have to cut the lesson short in the middle third due to limited time, they *always* attempt to allow enough time to practice. Trainers encourage the trainers to share the lesson they learned with someone else, even a non-believer, just to reinforce the learning, training and re-training process.

3.2.4.2. *Component seven: set goals with prayer (commission)*

The last, essential, component of a three-thirds meeting is to end the meeting with serious goal-setting activity for the following week (or two weeks) and commissioning one another in prayer for God's guidance and power to obey the lesson, witness to others and train trainers. This begins with the participants praying to God for clarity on what goals they should set – they genuinely seek to hear His clear direction for them. Some goals will be carry-overs from previous weeks, such as “witness to five people this week” because that is a built-in expectation of the group. But the Lord may give them specific names of people to witness to this week.

Their goals will also relate to gathering new believers into a training group, or helping the group(s) to move to the next stage - helping them witness to their *oikos* or start their own training groups. Their goals may relate to trouble-shooting an emerging problem in a group they lead and in biblically confronting a fellow Christian.

Whatever their goals, the trainees normally write them down, if literate, or at least verbalize them. Often the trainer asks them for a copy of their goals, so he/she can pray for them during the week. Trainers often ask for their name lists, also, so that they can pray for their *oikos* with them.

Once they have taken time in prayer to write down some goals, the trainees share these with the group. If the group is large they may have to break up into smaller groups.

The T4T session ends by taking time to pray for each person, often gathering around and laying hands on the person. It is a time to pray for God's anointing for the coming week and for God to open the hearts of people the trainee will encounter. In essence, every meeting is a re-commissioning service.

3.3. **The essential elements for reproducing trainers**

All of the seven components in the three-thirds training process are important for various reasons. The question, however, is which parts are most important for *reproduction of trainers*? That is, which are the most important to help trainers start a new generation and enable their trainers to do the same (and thereby distinguish reproducing ministry from non-reproducing ministry)? Since the goal is to build multiplying generations of trainers, which components are most critical?

3.3.1. The four essential components in the three-thirds process for reproduction of trainers

Extensive field-testing, as well as the survey results in this study, reveal that the four most important components *for reproduction* are **accountability, vision casting, practice,** and **setting goals with prayer.**

LOOK BACK	LOOK UP	LOOK AHEAD
<u>FIRST THIRD</u>	<u>SECOND THIRD</u>	<u>FINAL THIRD</u>
1. PASTORAL CARE – How are you doing? 2. WORSHIP 3. ACCOUNTABILITY <ul style="list-style-type: none"> Follow Jesus – How are you obeying the Word we studied? Fish for men – witness, training, training trainers 4. VISION CASTING – for what they can be and do	5. NEW LESSON Short-term reproducible discipleship lessons Then, long-term self-feeding discipleship lessons	6. PRACTICE the lesson 7. SET GOALS with PRAYER for each other

Accountability is a key component for multiplication *if it is done right*. Loving accountability can move the group forward one step at a time toward training trainers who train trainers. The accountability questions must progressively become more CPM-focused as the weeks go by, from witnessing questions to CPM questions:

- *WITNESS: To whom are you witnessing? Who has believed?*
- *STARTER: When are you training them in the same process?*
- *TRAINER: How are these new believers doing witnessing to and winning others?*
- *TRAINER OF TRAINERS: When are they training their groups?*
- ***TRAINER OF TRAINERS WHO TRAIN TRAINERS: How are the trainers, that you are training, doing in training their new groups?***

Vision casting for what trainees can be in Christ and what God can accomplish through them is critical for reproduction. Dietrich Schindler, a successful church planter in Germany, has noted that vision seems to have a 30-day life span and must be renewed often (Schindler 2014). Vision casting is critical for reproduction as it keeps the overarching end-vision before the group, so that they attempt things in a reproducible way to reach the goal.

Practice has already been emphasized in the previous section. It is very rare for a trainee to become a trainer without enough time to practice in the training session. Practice gives him the confidence and competence to train someone else. The practice time enables the trainer to make sure the new trainers are passing on the content and DNA faithfully to the next generation.

Setting goals with prayer is the fourth component that enables reproduction. Taking time for people to hear what *God (not the trainer)* is saying is important for the next week, writing it down, and then being prayed for by others is an act of commitment not unlike taking a vow. There is a sense of holy reverence and anticipation about what God is going to do. Although the trainees will make commitment to obey the Bible lesson during the middle third, goals in this final third are usually in two areas related to fishing for men: 1) To whom will you witness? 2) Who will you train and how?

3.3.2. The effect of time demand and/or awareness on the four essential reproduction components

It has been observed in T4T training around the world that a general lack of awareness prevails about the three-thirds process in general and the four essential reproduction components in particular. In the International Mission Board, where T4T was developed, a general lack of awareness prevails in many contexts despite (and sometimes because of) the T4T training received (Europe 2014).

I personally find in my T4T training of missionaries, church planters and pastors globally, that these four components are the greatest surprise of the discipling process of T4T. In general, it seems that would-be T4T implementers typically drop many or all of these four components from their training time for two main reasons: lack of awareness of them (i.e. they do not realize they are essential elements of the T4T process) or the pressure of time.

In regards to the latter, when trainers are pressed for time (e.g. the meeting starts late, so they have less time for their T4T meeting), the elements of the seven most commonly dropped to save time are these reproduction essentials. The typical order of what is left out is:

- Practice (most common; the meeting has run out of time)
 - Accountability (second most common; the trainer is uncomfortable with this)
 - Vision casting (third most common; the trainer forgets its importance)
 - Setting goals with prayer (fourth most common; the meeting runs out of time)
- (James 2007)

Allen James, a successful T4T practitioner and trainer of missionaries made a remarkable observation about this process. When a trainer leaves out these four reproduction components, what is the group left with?

1. **Pastoral Care**
2. **Worship**
3. ~~Accountability~~
4. ~~Vision casting~~
5. **New lesson / Bible study**
6. ~~Practice~~
7. ~~Set goals with prayer~~

Leaving out the reproduction components, results in a *traditional Bible study*, cell group or Sunday school group. *It rarely results in reproduction of trainers* (James 2007). It is common for missionaries, church planters and church leaders to intuitively default to what they know best, and what they know best does not usually spark a church planting movement. Those components (pastoral care, worship and Bible study) are critical in spiritual formation, which is why they are an integral part of the meeting. But they are not as helpful in multiplying disciples.

3.3.3. Survey analysis: correlation between the four essential reproduction components and CPM metrics

The compilation of the surveys developed for this thesis confirms this conclusion. Thirty-six surveys rated the frequency with which each of the seven components is practiced on a regular basis (Smith SR 2011c).

The seven 3/3 components rated by groups in top or bottom of CPM metrics			
5 = always; 1 = never	Top 10	Top 20	Bottom 16
Pastoral Care	4.78	4.79	3.94
Worship	4.44	4.32	4.06
Accountability	4.89	4.84	4.19
Vision casting	4.78	4.74	3.81
New lesson	3.89	4.34	4.63
Practice	4.22	4.37	4.00
Set goals with prayer	4.65	4.42	3.88

At first glance, the scores in the following table do not look very different, until one recalls that the very act of asking the question often prompts the survey taker to overestimate

the frequency of a component (i.e. by reminding them it is a component, survey takers may default to replying that it is a common component).

For analysis purposes, I have examined three sub-groups of the survey responders: 1) those in the top ten of CPM metrics (most baptisms and churches), 2) those in the top twenty of metrics and 3) those in the bottom sixteen (fewest baptisms and churches). A healthy comparison can be made simply between the top ten and the bottom sixteen, but I felt it helpful to provide two slice comparisons of the top performers (in terms of results).

3.3.3.1. *Three-thirds adherence*

One observation I have made in training, and therefore a hypothesis I have developed in regards to T4T, is that the three-thirds process has a direct, positive bearing on the ability to get to reproduction of trainers. I have found that the three-thirds process is frequently not understood, but that many people's awareness of T4T is that it is a gospel presentation and set of lessons (short-term discipleship) to be taught to others.

In the surveys, T4T practitioners were asked: *Do you consistently use the **three-thirds process** in your training session?*

- *All* of the practitioners in the top twenty answered "yes"
- *Only eleven of the bottom sixteen* answered "yes." This indicated to me intermittent awareness, or perhaps growing awareness, of the three-thirds process among those less fruitful.

3.3.3.2. *Organic three-thirds meeting versus a non-reproducible classroom training*

Another observation that has been made in fruitful versus less-fruitful practitioners is found in the effort they put into truly creating a healthy body-life meeting in which all three thirds are present and the various components flow together naturally as opposed to a more sterile classroom approach to training. In comparing all seven components between the top performers and the bottom performers, a stark contrast appears:

- The top performers emphasize all the components *except* new lesson more than the bottom performers. This indicates an attempt to create a well-rounded meeting, even sacrificing / shortening a new Bible study at times in order to help the trainers work through problems or get to reproduction.

- In contrast, the bottom performers emphasized the Bible study (new lesson) element much more than the top performers (4.64 versus 3.89). This seems to confirm an observation made frequently in debriefing T4T practitioners: many fail to realize the organic nature of the meeting and instead disseminate information in a more sterile classroom context. This makes it difficult for the trainee to reproduce this in the context of a home meeting (due to the failure to model an informal home meeting), much less train another generation (due to lack of the reproduction components).

Note: This trend may indicate a *weakness* of T4T as a system. By using the name *Training for Trainers*, it may be easy for trainers to misinterpret this to represent a classroom environment rather than an attempt to augment one's understanding of discipleship.

3.3.3.3. *Strength and weakness of the four reproduction components*

It is important to note, that while the top performers struck a healthy balance of all seven components, the four reproduction components were among the most frequently practiced. This regimen appears to indicate purposefulness by these practitioners to get to reproduction – to implement a new way of discipling that enables their members to become disciple-makers.

In contrast, the bottom performers were notably weaker in the frequency of practicing the four reproduction components than the top performers (Accountability 4.19 v. 4.89; Vision-casting 3.81 v 4.78; Practice 4.00 v 4.22; Setting goals with prayer 3.88 v 4.65). In addition, these four components were among the five less frequently practiced components in the bottom twenty. Interestingly enough, pastoral care ranked lower, perhaps indicating the classroom environment and failure to trouble-shoot / debrief the trainers upon their return to training each week (and create a pastoral environment).

3.4. **Building a movement through the 20% that are trainers of trainers**

In the T4T story (Ying Kai's narrative in section 2.1.2.3), the very first group that Ying Kai trained demonstrated an important spiritual truth of church planting movements: *Not everyone trained will become a fruitful person or a trainer of trainers. T4T trainers have to look for the small percentage that will bear spiritual fruit 30, 60 or 100 times and invest more attention in these for a church planting movement to emerge.* This small "fruitful" por-

tion of a training group in the original T4T movement and in T4T movements globally is consistently about 15 to 20% of the participants in a T4T group (Kai 2010; Smith with Kai 2011: 115). This 15-20% does not represent people who witness. Many will witness in T4T. Rather it represents trainers who witness, start groups and train their group(s) in the T4T process.

3.4.1. Four responses to becoming trainers

The responses of Ying Kai's original trainees in the second week and in subsequent weeks illustrate four common responses in the T4T system with regard to the participants becoming trainers of trainers. Four types of people began to emerge:

- **Attendees:** some trainees do not witness and only attend the meetings.
- **Witnesses:** some trainees begin to witness and lead people to faith, but never start new groups.
- **Starters:** some trainees lead people to faith and start new groups. However, they do not train their new group members to repeat the process.
- **Trainers:** some trainees lead others to faith, start groups *and* train these new believers to witness to and train others. This latter group normally never grows beyond 15-20%. They truly became *trainers* not just trainees.

This percentage has seemed to consistently hold true not only for Ying Kai's group, but also for T4T groups around the world (Smith with Kai 2011: 111-113). It is not uncommon for trainees to change categories as time goes by (e.g. attendees become witnesses, or witnesses become starters, or starters become trainers) as they learn the process better and hear testimonies from others in the group.

In T4T, each person is encouraged and trained *to witness*. Each person is encouraged and trained *to train trainers*. But not all do.

3.4.2. Four soils principle

In many ways this seems to illustrate the kingdom truth of the parable of the four soils: there will be varying responses to the gospel, and *only one* bears fruit 30, 60 and 100 fold (Matt. 13:3-8, 18-23). The main application of this parable is in relation to people hearing the gospel and responding wholeheartedly to the life of the kingdom. Jesus appears to be attempting to keep His disciples from being blind-sided by the three unfruitful types of soil. He paints a realistic picture. Some people will simply reject the gospel. But many others will

profess faith without ever producing much fruit. Only a percentage will accept the gospel and bear fruit 30, 60 and 100 fold. In T4T, these are *normal* kingdom dynamics that successful practitioners understand. Bearing fruit can be the spiritual fruit of life transformation as well as the spiritual fruit of new disciples we make.

The parable does not hold an exact parallel to the four types of responses mentioned above: attendees, witnesses, starters and trainers. But the principle of only a few really bearing multiplying fruit is a common principle in CPM. CPM case studies seem to indicate that in a church planting movement, only a small percentage of believers will multiply their lives 30, 60 and 100 fold (Smith SR 2011c; Holste 2004; Fudge 2005). This is called CPM reproduction. While many of the people in a training group may be faithful to obey the Scriptures they study (e.g. “husbands love your wives,” “forgive your enemies,” etc.), not all will be fruitful in relation to reproducing, i.e. training trainers.

It appears that trainers who recognize this principle and are willing to invest more of their time in the fruitful soil people are the ones who see multiplying ministry emerge. Those who focus on the three less or non-fruitful types appear to bear less multi-generational fruit.

3.4.3. Importance of the 20%: trainers

For a movement to grow, trainees must become trainers. Trainees must move beyond witnessing and starting new groups. New believers must be gathered into new groups *and trained* to become trainers. It appears that many CPM practitioners become distracted by the numbers of new groups started, not the generations, which thereby indicates a lack of awareness of the importance of the 20% who train trainers who train trainers who train trainers. They are the ones who produce new generations. In T4T the goal is *multiplying generations of trainers*.

In interviews with two missionaries whose ministries were extremely fruitful in terms of the sheer number of new churches, a lack of awareness of the 20% who produce new generations soon became evident (Wadley 2010; Urbanek 2014). When asked how many of their churches were first, second, third and fourth (and beyond) generation, both were confused by the question. Yet, as extremely intentional and teachable CPM practitioners, both purposefully directed their work toward producing better generational fruit. They both realized that their fruitful ministries were actually distracting them from what was most essential: multiplying generations of disciples and churches in order to reach the end-vision of all persons having a chance to hear the gospel. Their excitement with starters (church planters) almost diverted them from the trainers.

Starters typically do not have a vision (or possibly confidence) beyond starting the next generation of groups. They are effective witnesses and start new groups. Many of these new groups become churches. In effect, starters are church planters, but they *fail to see that their role is to train people in their groups to witness to and train others*. They work hard to start new groups but may still be following a traditional model of group starting or church planting. But in T4T, planting new churches is not enough because the end-vision demands more: multiplying disciples and churches.

In T4T, the percentage of trainees who become fruitful trainers is only around 20%. This kingdom percentage is almost impossible to increase much (Fudge 2005). *Trainers 1) witness effectively, 2) start a group (or usually multiple groups over time), and 3) train the new believers in their groups to become trainers of others*. **While the “starter’s” goal typically is to start a group, the trainer’s goal is to start a *movement***. He realizes that the new group he starts will also have four types of people – attendees, witnesses, starters and trainers. He realizes that if he trains them effectively, God convicts them and they “obey” what they learn from the Word, some will begin another generation of groups. If they do, then have the same potential to keep the discipleship revolution multiplying generation by generation.

3.4.4. The law of percentages

Since no more than 20% will become trainers of trainers, CPM practitioners realize that they must train many people to find that small percentage (James 2007). Witnesses and starters are important for kingdom growth, but movements develop through trainers.

To account for this small percentage, T4T trainers have to train a lot of people trying to find those the Spirit is raising up as CPM-breakthrough people – trainers of trainers. The most fruitful practitioners attempt to fill their schedule with training groups (Smith SR 2010a). This is one of the highest value activities of CPMs. They often train not only scores, but often hundreds of people in T4T.

3.4.5. The power of two groups

The most fruitful T4T church planting movements demonstrate an interesting characteristic: when new trainers consistently start two new groups over time, not just one, and encourage their new trainers to do the same things, the movement grows exponentially fast. This is not an unrealistic prospect since the new trainers will witness to and train dozens, even hundreds of people as the months go by.

The difference between encouraging new trainers to start one or two groups is so great that many good ministries fail to become movements because they fail to emphasize this. A spreadsheet tracking hypothetical T4T implementation found that the single most important variable in exponential growth was not the number of first generation groups started, or the number of people being trained, but rather the number of new groups each trainer in a successive generation started (Fudge 2005). When each new generation trainer only started one new group, the numbers in the spreadsheet remained relatively small (incremental addition growth). But when each new generation trainer started two groups (even with just three or four people each) the numbers of new believers and groups multiplied exponentially.

3.5. Starting new generations, not just multiplying groups

T4T is fundamentally different from traditional small group multiplication (e.g. cell church strategy). In typical small group (or Sunday school) multiplication, believers bring new people into their current group (whether they are new believers or just existing Christians). As the group gets to a certain size, it divides into two or three groups with new leaders. The idea is *grow, then multiply*.

T4T is fundamentally different. T4T is not a grow, then multiply plan. The design is not to bring new believers into existing groups. Instead, T4T can be described as *launch and repeat*: as trainees lead people to faith, they are empowered to launch new groups and then to repeat the process with their new trainees (Smith with Kai 2011: 155). Their goal is to multiply trainers.

These new groups become their own house churches or, sometimes, new small groups in an existing church. The goal is to initiate a movement of new groups starting under the Lordship of Christ.

In T4T every new believer is *potentially* a new group or groups. Not every believer will launch new groups. But T4T encourages and empowers trainees to start new groups, not bring their new believers or Christian friends into existing groups. Every believer is empowered to start a new group or church as the Spirit guides him under the mentorship of a trainer and existing group.

As the trainee leads friends to faith, he does not fold them into the master group where he is trained. In the beginning his new group may be small, so naturally he will want to reach some friends and family for Jesus so his group can become larger. Invariably the group will grow larger despite the launch and repeat approach. Existing T4T groups also grow in

size because not all of the participants will start new groups. But the spirit of “launch and repeat” continues in the group. The trainee may lead his family and friends to faith and incorporate them into his new group. *At the same time* he is training them to witness to their *oikos* and launch new groups with them.

For example, even though a new trainer includes his wife in his own group, he may encourage her to start a second group with ladies in her neighborhood. At this point, the wife would be a part of two groups: her husband’s and her new group of ladies.

Systems that only emphasize *grow-then- multiply* lose a lot of potential for growth. Members of grow-then-multiply groups have little incentive to win new people or bring them into the group. They enjoy the size and intimacy of the existing group (Smith with Kai 2011: 156).

Instead, the T4T process continually casts vision that God can birth a movement through each member. Although members may sometimes bring their new converts back to the original training group, they are gently coached to start new groups with these believers in the weeks that follow. T4T meetings are structured in three-thirds precisely to encourage members of the group to start new generations.

3.6. Mentoring a movement for sustained growth

One of the chief misconceptions about T4T is that a trainer stays with a group for a few weeks and then launches them on their own. This perception has developed due to the fact that in the early days of learning about T4T, many missionaries perceived it to be six or seven lessons. In fact, one long-term missionary, who is also quite an adept missiologist, commented, “I finished T4T. What’s next?” He was implying that he had finished the six lessons, and wanted to know what program to embark on next (Nugent 2006).

Rather, successful T4T implementers realize, as Ying Kai did with his first groups, that a trainer must stay with a group for twelve to eighteen months to develop a healthy movement. This is reminiscent of Paul the Apostle’s journeys.

3.6.1. Paul’s mentorship of movements

In what could easily be regarded as a type of church planting movement, in the Ephesian sphere, Paul stayed with his leaders, mentoring the movement for three years (Acts 20:31). He stayed long enough to see a movement birthed around him such that all in the Roman province of Asia heard the Word of the Lord (19:10). During this three-year period

multiple churches were started across the province. Many New Testament scholars attribute the birth of the other six churches of Revelation to this three-year time period (Schnabel 2008:110). See, for example, 1 Cor. 16:19 written from Ephesus during this period:

The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. (1 Cor. 16:19, ESV, emphasis added)

No doubt, they were simple in form to reproduce if they emulated meeting in homes like Aquila and Prisca's church. From the hall of Tyrannus (Acts 19:8-9), Paul was launching new work all over the province through those he trained. In fact this would be the pattern he would recommend to Timothy who carried on oversight in Ephesus just after this (2 Tim. 2:2).

In Corinth, he stayed with the movement that emerged there for about eighteen months:

And he settled there a year and six months, teaching the word of God among them. (Acts 18:11)

He stayed long enough to witness a movement birthed around him. He was in Corinth mentoring a movement that was spreading across the province of Achaia (Greece). His second letter to the church emphasizes that the movement had spread throughout the province of Achaia:

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God which is at Corinth with *all the saints who are throughout Achaia*. (2 Cor. 1:1, NASB, emphasis added)

In other contexts, Paul was run out of town within weeks or months. Nevertheless, he returned often, sent emissaries, received emissaries and sent letters in a process of encouraging and training these young believers. The results were still similar – movements blossoming in various provinces (Acts 13:49; 16:5).

Paul had a purpose he was trying to accomplish, whether his visits were in spurts, in months, or in years.

3.6.2. T4T mentorship

How long do T4T trainers stay with each group they train? The answer is found in the goal of T4T: *multiplying generations of trainers and churches – preferably four generations*. Generally, to accomplish this goal, T4T trainers must stay with their initial T4T groups twelve to eighteen months. This assumes that the believers they are training are willing to

keep trying what the trainer is teaching them. This assumes they are not stubborn, refusing to live in loving accountability.

3.6.2.1. *Staying with them long enough to birth four generations*

If the goal is to build a movement in which multiple generations of trainers and churches begin, then the trainer must stay with the group long enough to mentor them through this process. An example can be seen in the scenario below (Smith with Kai 2011: 172-176). In this scenario the original training group is termed “generation 0” simply because the trainer is training existing Christians (church members) to start the first generation of new believers in a people group. Suppose the trainer leaves the group after six weeks because he mistakenly thinks he has “finished T4T” by which he means six discipleship lessons he is using for short-term discipleship. In the scenario below, how many *new generations* of groups would he have six weeks later? One. The progress would have only generated one generation of new believers.

Example of generational growth over 1 ½ years																				
	Jan	Feb	Mar	April	May	June	July	Aug	Sept	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	June	New groups	
Gen 0	X																			1
1 st Gen 1		X																		6
1 st Gen 2						X														17
1 st Gen 3									X											30
1 st Gen 4														X						10
																				64

Although it is possible for a new generation to start every week, every context is different and most contexts do not generate a new generation every week.²² Some do not generate one every month. Many variables come into play: the effectiveness of the trainers, the effectiveness of the trainees in their witness, the length of time it takes for their *oikos* (relational circle) to put their faith in Christ, etc. Every environment is different.

In this scenario, by the time the trainer gets to the end of February, he is finished with short-term discipleship. But he still only has one new generation. But his goal is four new generations, so he presses on with long-term discipleship using the same three-thirds process. In the practice times, he might review the first few discipleship lessons that his trainers (in

²² In Ying Kai’s work, new generations frequently began every week in factory dormitory situations and densely-packed urban areas (Kai 2005). In some rural areas, new generations may coincide with the lulls in-between planting and harvesting, perhaps every 3-6 months (Smith SR 2004; Shipman 2011).

Gen 0) will cover with their new training groups (in Gen 1). The trainer may spend time role-playing how they will start another generation, or how they can help their Gen 1 groups start Gen 2 groups.

At the six-month mark (June), the first Gen 2 groups emerge. The budding movement has crossed a major hurdle to CPM – new believing insiders starting groups with other insiders. This is a major milestone. But if the trainer exits now, the work is still only at Gen 2. So the trainer stays on.

Now the trainer faces a more daunting challenge: helping Gen 0 train Gen 1 to train G2 to start a new generation. Fortunately, Gen 2 knows what it looks like for young believers to do effective evangelism and discipleship. Three months later in September, the first Gen 3 groups start. At this point in a CPM scenario, it is apparent that the DNA for reproduction is catching on with each new generation. However, if the trainer exits at this point, the work is still only at Gen 3, and it takes consistent 4th generation growth for a ministry to become a sustained movement (see section 1.8).

Third generation is a common stalling point for potential movements. My theory is that this signifies the limit of human influence a trainer at Gen 0 can bring to bear to instill reproduction directly. All new generations beyond Gen 3 are clearly driven by the Spirit, since it is virtually beyond the ability of the Gen 0 trainer to influence. In this particular scenario, Gen 3 is having difficulty getting Gen 4 started, but six months later the first G4 groups start. The work is spreading out through multiple streams of relationships, many of them completely unrelated to each other now. The point of the Gen 4 birth is at February, over a year after the trainer launched Gen 0. The trainer could leave at this point, but only the first Gen 4 group has started. So the trainer needs stay on long enough to make sure this becomes a pattern.

In the meantime, Gen 0 continues to start new groups: 6 by the time the 18 months are over.

Gen 1 continues to start new groups: 17 by the time the 18 months are over.

Gen 2 continues to start new groups: 30 by the time the 18 months are over.

Gen 3 continues to start new groups: 10 by the time the 18 months are over (they have not had much time to get things started in this scenario).

Why do trainers stay with a group 18 months? In this scenario, that is what it took to get 64 groups started with consistent 4th generation results.

In another scenario, this could take 9 months; in others, three years.

The time a trainer stays with a group is not dictated by how much content he is trying to convey to them, but how deep a movement he hopes to initiate.

3.6.2.2. *Staying with the group long enough to develop mature leaders*

There is a second reason a trainer stays with a T4T group at least twelve to eighteen months. Since new generations of churches are starting, he wants to stay long enough to build solid leaders at each generation. He is trying to set in a place a leadership development system that will grow with the movement. As mentioned in 2.1.4.1.2, a CPM could also be called leadership multiplication movement. Leadership development is the engine that drives the movement, under the guidance of the Holy Spirit.

How are leaders developed during this period of time? One key aspect is in the three-thirds process. In the first third, the first component is pastoral care. In the pastoral care time, the trainer asks the question: “How are you doing?”

Example of generational growth over 1 ½ years																				
	Jan	Feb	Mar	April	May	June	July	Aug	Sept	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	June	New groups	
Gen 0	X																			1
1 st Gen 1		X																		6
1 st Gen 2						X														17
1 st Gen 3									X											30
1 st Gen 4														X						10
																				64

In the scenario above, the answers to that question in the first few weeks of training are things like (Smith with Kai 2011: 176-179):

- *How can I find time to pray consistently?*
- *How can I overcome this sin?*
- *How can I get my spouse to believe?*
- *I'm thinking about moving out of my boyfriend's apartment; pray for me.*
- *I'm still feeling attacked by the spirits; pray for protection for me.*
- *I'm getting ridiculed at work and may lose my job. What should I do?*

Most of the questions will deal with basic discipleship and relationships.

Consider the kinds of questions the members of Gen 0 will have in March:

- *When can I find a time to meet with my new group?*
- *How long should we meet?*
- *How do I get them to obey the Word?*
- *They're not witnessing, what do I do?*

- *I'm leading two groups, plus coming to this group. I'm tired. Help!*

In September or October, consider the concerns the Gen 0 group will have when the trainer asks, “How are you doing?”

- *One of the guys leading a Gen 2 group has fallen into sin. How do I help the Gen 1 leader help him?*
- *One of my Gen 2 groups has not started any Gen 3 groups. How do I help them?*
- *I need to get some of the down-line leaders together for some encouragement. What would you suggest?*
- *Some false teachers are trying to lead astray some of our groups. What do we do?*
- *One of the Gen 2 leaders has a question concerning a point of theology: divorce. The Gen 1 leader didn't know, nor did I. What does the Bible say about this?*
- *I'm so busy overseeing these flocks and leaders, but my soul is getting dry. Help me get some time away with the Lord to be refreshed.*

The weekly three-thirds training time is not the only leadership development time. Other aspects will be dealt with in subsequent chapters. But as long as the trainer of the Gen 0 group keeps asking these trainers how they are doing, he will not only deal with personal issues, he will incorporate good leadership development. Essentially, he is doing on-the-job just-in-time pastoral/theological training by extension (Shank 2014). The trainer is giving real-time feedback and intervention to a whole host of issues. This scenario feels similar to what Paul did when he wrote Timothy and Titus their letters. He was helping them as they helped a host of new leaders (Titus 1:5).

There are other forums in which T4T will develop these leaders in a more systematic way. However, the most important way to develop them in the beginning is through the three-thirds process. If the trainer stays with them long enough, and they stay with their groups long enough and so on generation by generations, then each new layer of leadership has the opportunity to share problems, needs, frustrations and other questions up-line, and then receive immediate help.

3.6.2.3. *Building a movement of leaders*

Such a rapid growth of leaders need not be a shallow movement, though this is a common perception by non-CPM observers about CPMs in general. Prior to T4T, some church planting movements were short-lived. There were a few “super-spreaders” who led many people to faith and started many churches. But new leaders were not being developed. Over time, the number of new churches far exceeded the number of leaders. The result was

leadership overload. Bill Fudge, missiologist and former regional leader for IMB over East Asia, coined this common formula (Fudge 2004):

$$\begin{array}{c} \textbf{\textit{Churches multiplying}} \\ + \\ \textbf{\textit{Leaders NOT multiplying}} \\ = \\ \textbf{\textit{LEADERHIP OVERLOAD (CPM slows or stops)}} \end{array}$$

When T4T became more widely implemented, the number of sustained CPMs seemed to increase primarily because the number of leaders was generally keeping pace with the number of new churches (Fudge 2004). There were isolated instances of a super-spreaders starting and leading numerous groups (and possibly burning out). But by and large, the number of leaders was growing because *every believer was being trained as a trainer*.

Ying Kai himself avoids ever using the term “leader” with his trainers because he believes it can easily lead to pride in his Asian context. Instead, he just refers to every group leader as a “trainer.” Some of his trainers are leading movements of thousands of churches, but each is still just a trainer. Ying Kai does not like to give them titles (Kai 2005).

T4T inherently develops leaders when trainers do the three-thirds well. As they start new generations, leadership questions will naturally arise, and they will develop as leaders – no matter what title (or not) they are given.

T4T seems to be emulating something the apostle Paul did well: develop leaders from fairly young converts. By giving them assignments and troubleshooting with them along the way, Paul developed leaders rather quickly. At the end of Paul’s third journey, an enlightening verse appears as he prepared to return to Jerusalem:

And he was accompanied by Sopater of Berea, the son of Pyrrhus, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. (Acts 20:4, NASB)

Paul, at the end of his three journeys (8-10 year period), was accompanied by leaders representing movements in all of his major excursions (Smith with Kai 2011: 180-181):

- Gaius of Derbe (Journey One: seven to eight years earlier)
- Timothy of Lystra-Iconium (16:1-3; Journey Two: five to seven years earlier)
- Sopater of Berea (Journey Two: four to six years earlier)
- Aristarchus and Secundus of Thessalonica (Journey Two: four to six years earlier)
- Tychicus and Trophimus (Journey Three: one to four years earlier)

Paul's leaders developed so rapidly compared to modern expectations, that he returned to the mother church – Jerusalem – with mature partners who represented the major movements that had developed in his three-trip tenure.

Of the approximately one hundred names that are connected with Paul in the book of Acts and in the Pauline letters, thirty-eight are co-workers of the apostle They were involved in the same type of activities that Paul focused on. (Schnabel 2008: 248-249; sentences transposed to make sense out of context)

These were major partners that emerged *out of the harvest* during Paul's three journeys. The movements that started did not need to be fed by a steady stream of leadership from Antioch or Jerusalem. They did not need a steady stream of pastors equipped back on the home front who kept the churches on the mission field going.

Jesus had commanded His disciples to pray for workers to rise up out of the harvest (Matt 9:38; Luke 10:2) not just go into the harvest. Paul lived out this admonition. His diverse team of partners reflected the effectiveness of giving new leaders an example (Paul) and pattern for making this happen (Phil 3:17). T4T seems to lead to sustained movements *when* trainers make their goal the long-term mentoring of multiple generations of leaders.

3.6.3. Mentorship factors displayed in the T4T surveys

The T4T survey results appear to confirm that 1) four-plus generations are critical for sustained movements and 2) the key to sustained movements is mentoring leaders long enough (Smith 2011c). In the table below, the results generated in each category (top ten, top twenty, bottom sixteen) all show similar mixes of urban, atheist, Muslim, animist, etc. worldviews in each survey group. Generational growth does not appear to be inherently easier or more difficult in one particular worldview.

T4T Surveys - Generations of new believers and groups/churches			
	Top 10	Top 20	Bottom 16
Generations of new believers	6.6	5.5	2.4
Gens of new groups/churches	6.2	4.7	1.7
Length of T4T work in months	58.0	60.4	38.8

In the top ten most productive T4T ministries, over six generations of new believers and groups or churches had been reached on average in 58 months. Even giving these missionaries time to learn and adapt an appropriate model of T4T for their context in the local

language, the new generation of groups was starting at least every nine months. More likely the generations were starting more quickly after an initial start-up period.

What is evident is that the trainers appear to be staying with the groups long enough to mentor the groups to get to multiple generations. All but one of the ten indicated they have long-term discipleship approaches that their trainers use with each new generation. The one that does not have long-term discipleship explicitly built in has actually been experiencing significant problems from the movement imploding and/or encountering major difficulties in the last two years (McB___ 2014).

In the top twenty most productive ministries, over five generations of believers and almost five generations of new groups/churches emerged on average. The time frame (sixty months) is similar to the time frame of the top ten. This would give just over a twelve-month average of new generations of groups starting, given the same caveats as in the top ten. All but two of the missionaries in these surveys indicated a clear plan for encouraging trainers to stay with groups for long-term discipleship.

In actuality, it is likely that the generational rate of both the top ten and top twenty are much faster. Since many CPM practitioners find it difficult to measure the number of new generations beyond the fourth or fifth generation, it is possible, perhaps likely, that more generations have started, but that these are all that can be tracked. In addition, it is very common for earlier streams of T4T in an existing CPM to bear fewer generations than later ones. But as the missionary works out the processes and adapts T4T for his context, later generations multiply more rapidly and to a greater number of generations.

A clear example of this developmental pattern in later streams can be seen in the work among the “BeNew” people in Indonesia. The missionary in this situation describes his first two major T4T streams as only getting a few generations as he worked out the T4T system in his context. It was not until the third year, when his three-thirds processes were honed that his third stream took off. It began producing new generations every three months, to a total of nine generations (Shipman 2011).

Among the sixteen least productive teams in the surveys, just over two generations of believers and just less than two generations of groups/churches emerged on average. The average span of tenure was almost 39 months. The average for a new generation of groups to be generated took almost 23 months. These examples seem to indicate that a clear expectation for groups to reproduce was not built into the groups. A fourth of the missionaries surveyed indicated no plan for long-term discipleship, which might mean that their trainers are not staying with their groups beyond the initial short-term discipleship lessons.

A drawback in the surveys is that no question was provided to indicate how long, on average, trainers stay with their groups. The only question that shed light on that is whether or not the groups have a plan for long-term discipleship by the original trainers. So, it is possible that the bottom sixteen teams are encouraging the trainers to stay with the groups long enough, but it appears less likely based on the long-term discipleship question.

It is also possible that these bottom sixteen have not been in their places of service long enough to get to fourth generation and beyond (39 months versus around 60 months for the top producers). However, the number of months to produce each new generation (23 months) does not appear to support this thought.

3.7. Conclusion

My conclusion is that a combination of two factors are contributing to the poor performance of the bottom sixteen: 1) a lack of understanding and implementation of the three-thirds process (see section 3.3.3) and 2) lack of long-term mentoring to help groups get to fourth generation and beyond. A significant reason for the writing of this thesis was to explore the depth of *how* disciples can multiply through multiple generations (discipleship process) and *how* church planting movements can emerge in a holistic, healthy and sustained manner through utilizing T4T.

The surveys so far indicate that understanding the reproducing discipleship process and the breadth of areas in which movements must be developed through T4T is a key to effectiveness. Chapter 4 will examine the scope of what T4T can accomplish in terms of breadth and health of a movement along with how to adapt it in each key area for a local context. Chapter 5 will examine how well T4T is actually accomplishing the mission of developing healthy and sustained church planting movements.

4. The scope of CPM principles implemented through T4T and methods for adapting it in culturally appropriate manners

To this point in the study, the T4T process has been defined and demonstrated in numerous case studies. An initial evaluation has been made, from survey results, of the validity of the initial findings of the effectiveness of the T4T process. However, T4T is simply *one way* to attempt to get to sustained church planting movements. There are numerous CPM strategies, but the majority of the effective ones fall within two major categories: T4T-type systems and Discovery Bible Study (DBS)²³ systems. Both utilize highly reproducible evangelism, discipleship, church planting and leadership development systems that employ obedience-based processes that include loving accountability. Both attempt to initiate multiplying generations of new disciples, groups and churches.

The purpose of this thesis is to evaluate the former – Training for Trainers systems – in regards to developing sustained church planting movements. A cursory comparison will be made of T4T and DBS systems in the last chapter, but going much beyond that is not within the scope of this study. To evaluate T4T, a more involved explanation of CPM principles in general will be given, and illustrations of how T4T does or does not provide a healthy method to accomplish those. In Chapter 5, within each CPM principle section, an evaluation will be made about how T4T methods are being adapted *missiologically* in culturally appropriate manners within each of these CPM principle areas. Also in Chapter 5, within each principle area, a study will be made of appropriate *biblical* principles to which the T4T process (and the CPM principle) seem to be adhering, and why that is producing spiritual fruit.

4.1. A common CPM framework: the Heart and Four Fields CPM Framework

4.1.1. Development of a framework

A framework that has been frequently agreed upon by many current practitioners is one that grew out of Nathan Shank and Jeff Sundell's Four Fields framework (Shank 2008)

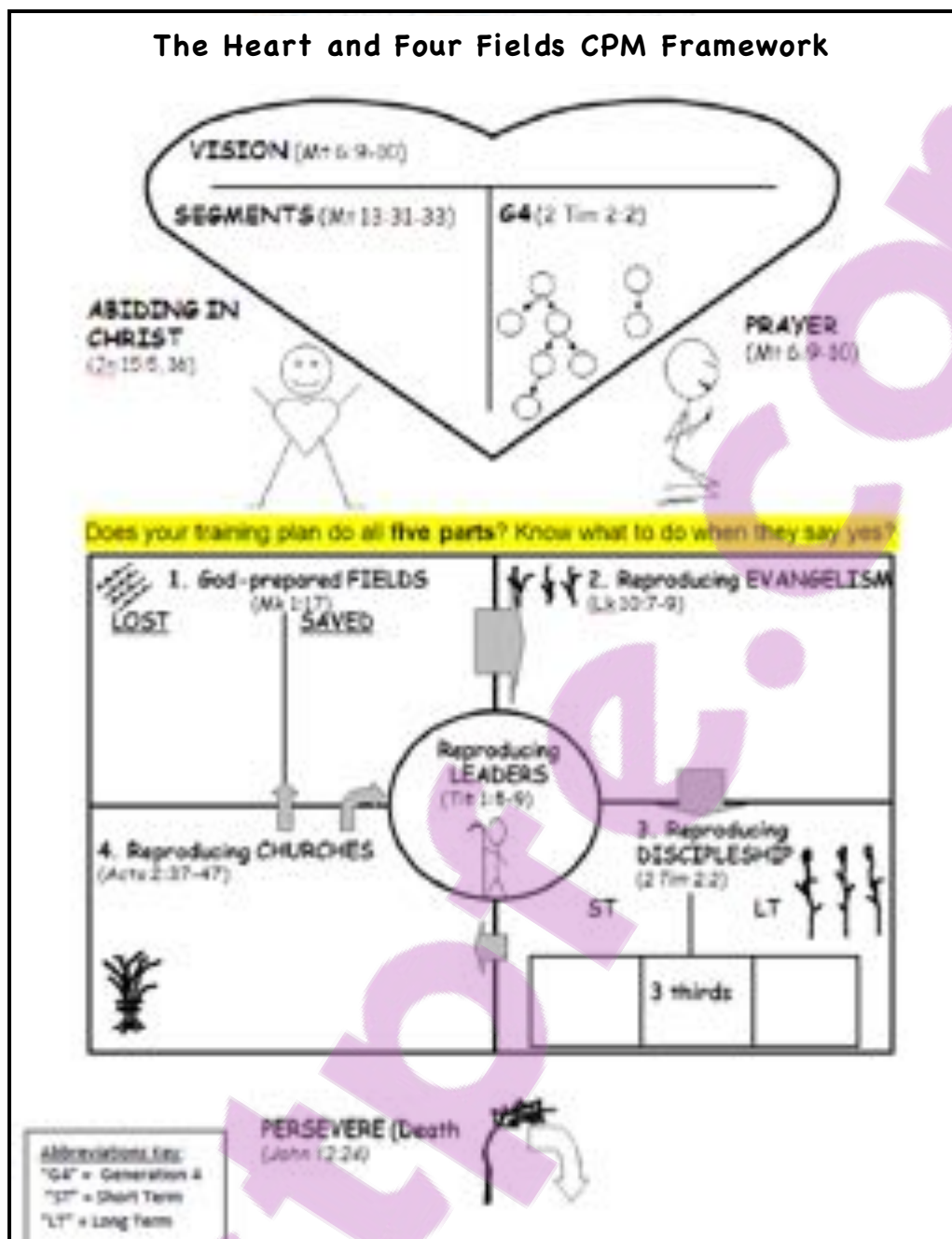
²³ To give a brief overview of DBS, the heart of the approach is to disciple "lost people" into the kingdom as a group by having them discover truth from God's Word inductively together weekly. The goal is to find persons of peace and their *oikos* and to facilitate discovery Bible studies in their homes in a three-thirds type approach. While they are on the journey toward coming to Christ (a several week or several month process – usually 26 weeks), they are encouraged to share the Bible stories with other family and friends and to start DBS groups with them, all prior to salvation. At the end of this initial process, new believers are baptized and then begin a 24 inductive Bible study church planting phase in which they are formed into a church. More explanation will be given in Chapter 6.

which was already an increasingly commonly agreed upon CPM framework. This framework was adapted from an earlier framework by Neil Mims called the Five Parts of a CPM Plan (Mims 2005). The Heart and Four Fields CPM Framework (or plan) was developed in Southeast Asia by Neill Mims who had just transferred there from South Asia as an IMB trainer and Stephen Smith (this author) to incorporate some common elements in CPMs that were not explicitly stated in the Shank-Sundell framework (Mims and Smith 2009). This framework added elements of the end-vision, personal spiritual life, prayer and willingness to suffer (“death”) to see the vision fulfilled. These elements were most likely implied in the Shank-Sundell model but Mims and Smith felt the need to state it explicitly. In addition, the end-vision itself (God’s heart) was broken down into manageable starting places - identifying key population segments in which CPMs must start and emphasizing the importance of each of these CPM streams multiplying at least to the fourth generation (G4).

Another added element was the emphasis on finding people God has prepared (“God-prepared fields”) whether they are believers that God will use as harvesters or non-believers that He will redeem. This principle is implied in part by Shank and Sundell in Field 1 - “Entry Field” -but puts the emphasis not on how to enter or start sharing the gospel but on how to find the people the Holy Spirit is convicting.

The purpose of this study is not to evaluate the Heart and Four Fields framework per se, but to evaluate how well T4T does in implementing each of the principles outlined in that framework. So, for the sake of this study, one assumption is that this framework is fairly representative of the CPM missiological world’s current understanding of CPM high value principles and activities.

The approach taken in this chapter is to describe each CPM principle in the framework and illustrate how T4T (and its adaptations) does or does not provide a method to implement that principle. In Chapter 5, using the same framework, evaluation will be made of how well T4T implements this principle both in its original form and in its adaptations. In addition, Chapter 5 will evaluate T4T by the biblical processes that seem to be (or not be) at play.



4.1.2. An overview of the framework

A basic explanation of the framework is as follows below (Smith SR 2011d: 4-5). Since this CPM framework is a set of prescriptive activities (high value activities) based on CPM principles, the prescriptions that follow will be addressed as they would be to a CPM practitioner – in the second person. Using this voice will enable the reader to enter the world of CPM practitioners to understand the activities to which they must give their attention.

4.1.2.1. *Top half: God's heart*

*Find God's **heart** for your people group/city and do not cease to seek Him for the fulfillment of His vision.*

- A **vision** exists by you and your team to do whatever it takes to see *all* people have a chance to respond to the kingdom. It could be multitudes of believers and thousands of churches (and/or small groups).
- Since this vision is so large, you break it down into basic relational **segments**. Your goal is simple: plant a reproducing mustard seed of believers and churches with the vision to reach that segment and beyond. For example, if you had ten church planting teams, where would you place them strategically so that movements could emerge to saturate your whole target area?
- You know a movement has taken root in each segment when you can track *at least* four generations of believers and churches – **G4** – in that place. Therefore, you must have mechanisms in place to cast G4 vision to local believers and help them track progress toward that end. The goal is not just four generations, but four generations as a *minimum* before a movement has emerged.
- To fulfill the vision, you have to start at the foundation by **abiding** in Christ– full of integrity, faith, humility and desperation for God and His vision. Only disciples walking by the leading of the Spirit can produce the fruit that leads to the vision on God's heart.
- At the same time, you, your team, outside supporters and local believers are crying out fervently to God in **prayer** to see the vision fulfilled.

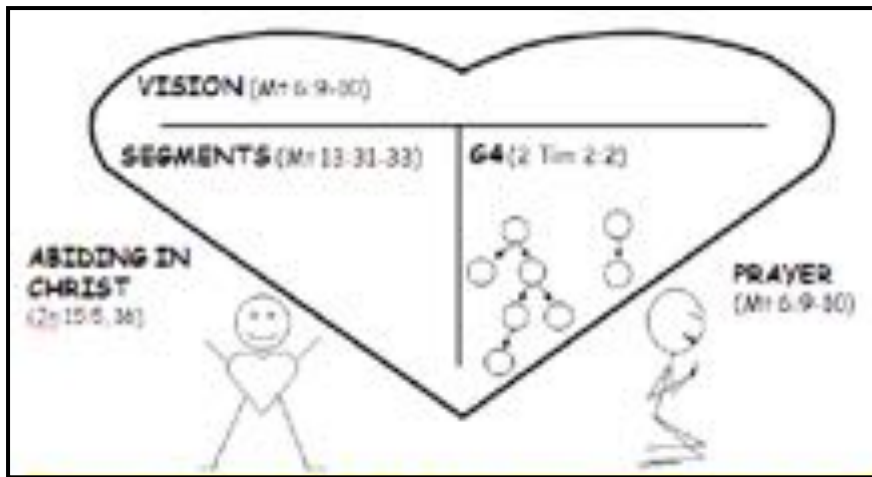
4.1.2.2. *The bottom half: four fields*

*To fulfill the vision, you do your part in the divine-human partnership – the five high-value activities of the **FOUR FIELDS** – to position yourself to be used by God. You minimize your time in low-value activities and increase your time in the highest value activities that get to CPM.*

- **Field 1:** Therefore, you and your team search diligently to **find God-prepared fields**. You live with the simple dichotomy of lost or saved: everyone falls into one of these two categories.

- You search for **lost** persons of peace (or in your *oikos* – see Luke 10:1-20) and start witnessing to them. You start by using a simple **bridge** into gospel conversations such as a testimony or a set of questions.
- At the same time, you search for **saved** believers (prioritizing same or near culture partners) that will work alongside you to reach this people group. You bridge into these relationships by **casting vision** to them of what God can do in and through them and then **training** them.
- **Field 2:** As lost people listen to you and your new partners, all of you engage in **reproducing evangelism** – sharing the good news broadly in personal conversations using a reproducible gospel presentation that includes a call to commitment.
- **Field 3:** As people believe, they are immediately brought into **reproducing discipleship** relationships, sometimes one-on-one, but usually one-on-several. They begin a well-defined process of simple *short-term discipleship* that they immediately pass on to those they lead to faith through a very reproducible process. Eventually they enter into a pattern of *long-term discipleship* that enables them to feed themselves from the Word.
- **Field 4:** In the discipling process, believers are formed into **reproducing** small groups or **churches**. Usually at about the 4th or 5th session, the small group becomes an embryonic church if not part of a larger church.
- **Center Platform:** Some of the disciples will be developed as **reproducing leaders** that are appropriate for each stage of the work. They will need on-going training as leaders in a system that can expand with the movement.
- Many believers will go on to **repeat** some or all parts of the four fields – some will evangelize, some will then disciple/train, some will then form new groups and some will train them to repeat the process.

*The spiritual triggering effect of this whole plan is **death** – the willingness for believers to sacrificially surrender to God’s purposes for them. This concept is symbolized by a grain of wheat falling into the ground and dying in order to bear much fruit (John 12:24). Joyfully counting the cost and boldly persevering are keys to movements being birthed.*



4.2. Vision

At the top of the “Four Fields CPM Framework” is the CPM principle of end-vision: a vision of the end-result God desires. A key to any successful CPM plan is to understand God’s heart and vision for the people in question (Stevens 2008). Only a vision of what He wants will drive missionaries and local believers to pursue *whatever it will take* under His lordship for the whole group to be reached with the kingdom.

End-vision [is] the ultimate and overarching goal of a strategy or plan of action. In a CPM-oriented strategy, it is the end-vision that informs and measures the relative value of every objective, goal and action step. (Garrison 2000: 59).

Effective CPM practitioners continually return to the question: ***What will it take for my people group (or city) to be reached in the next few years?*** Therefore, every CPM methodology must possess a way to instill the end-vision into the heart of every generation of new disciples and churches.

How does T4T accomplish this goal or not accomplish it?

4.2.1. Case studies

4.2.1.1. End-vision in the original T4T movement

In the original CPM, a more fundamental question prompted Ying and Grace Kai to jettison an older non-reproducible ministry model and develop T4T as their approach. That question was: “How many of my people will hear the gospel today?” (Kai 2005) Faced with the millions of lost souls in their East Asia context, an end-vision of millions coming to Christ inspired them to pursue a new CPM model. When they mobilized their first local part-

ners in a traditional state church, they did so by casting to them a picture of the end that inspired them to try new CPM methods.

This concept is such an important application in CPM methodologies that it is insightful to quote again from section 2.1.2.3 how the Kais cast vision in the original T4t breakthrough.

On November 1st, 2000 I went back to my assigned area, but I didn't know anyone there. But a Christian from a neighboring country introduced me to the pastor of a government-registered church in one of the cities in my area who was looking for a pastor to help train his congregation. So I visited the church, and the pastor said, "What do you want to teach us?"

At that time, I could not say church-planting movement because it carried a very negative political idea. So I said, "I'll teach you a fast way to share the gospel."

He said, "Oh, good!"

But as I thought about my CPM plan, I asked, "What is the population of your city?" He told me that the population was 618,000. Then I said, "How many districts?"

He said, "22 districts, and every district has 100 or 200 villages. Small villages have 30-40 families. Large villages have over 100 families."

Then I asked them, "Where can you share the gospel?"

"Oh, we obey the Great Commission, so we can share the gospel anywhere."

I said, "Okay, how do you share the gospel?"

He replied, "The church has many meeting points, and every member can have family Bible study groups in their homes."

I said, "Really?"

He exclaimed, "Yes! Why not? We can learn the Bible at home."

I said, "Good." When I heard that, I was very happy. I said, "We need to make a goal, an end-vision. In three years, I hope that every village will have a family Bible study [i.e. over 3,000 family Bible studies]." He and the other staff members looked at me as if to say, "That's impossible." After a lot of arguing and discussing, I said, "If you want to try it, I will show you a fast way to share the gospel." (Smith with Kai 2011: 50-51)

A key to this and many other T4T breakthroughs seems to be that a vision captivates the heart of existing Christians to passionately pursue the lost in a manner different from one used before. At one level, with top-level leaders, it appears to be especially important.

But at a different level, that of new believers, how does T4T cast vision? The answer is something that surprised me, as I had, prior to T4T, sensed it to be important for all believ-

er to understand the entire end-vision. On the contrary, the Kais *eased* new disciples into the end-vision by giving them a vision *first* for their circle of influence (*oikos*) and a challenge to witness to five people every week. The Kais found that not all new believers needed to understand the total vision (in the case above) for, say, 3,000 family Bible studies, but rather they needed a vision for *the lost*. Second, in the very first meeting with any believers, these believers are given the vision for multiplying generations of groups and trainers that goes beyond their own circle of the lost. Thus, the Kais ease new disciples into a CPM end-vision from the first meeting (Kai 2002; Kai 2005).

It appears that in T4T adaptations in other contexts, instilling end-vision into the general populace of the believing community is critical in the launch and sustainment of a CPM. When the end-vision is clear and compelling, it seems to help the work gain traction. A critical factor, however, is the ability to cast the vision in a manner that makes sense for that context.

4.2.1.2. *Urban example*

In a city of 700,000 in Asia, a missionary met a group of six house church leaders that shepherded about 120 believers. The missionary used a spreadsheet to determine that if all of the members were trained in T4T, a percentage began to witness each to five people a week, a percentage of listeners believed in the gospel and they were trained and repeated the process, then in 59 weeks everyone in the city would have a chance to hear the gospel. In the words of the missionary:

The growth *exploded!*

When we finished the material (T4T and other stuff) and I asked the groups how long they wanted to continue to meet, they told me 59 weeks. I said “why” and they referred back to the mathematical spreadsheet that I did. I was like “Wow...did they ever buy into this stuff!” (Gregory 2007)

A CPM assessment conducted by an outside team four years later noted that one of the key factors why evangelism exploded, resulting in almost 18,000 professions of faith, was that the newest disciples interviewed by the team cited the vision of reaching the city in 59 weeks (even though four years had passed!).

Vision is owned by leadership throughout the movement. A common thread among leaders was their participation in the State Church and dissatisfaction with its inability to reach the younger generation. That fed their desire to see the whole city reached. Leaders at various levels articulated a vision for sharing the gospel with every person in their city within the

next three years, breaking that task down into yearly, weekly and daily goals, and holding people within the groups accountable to the task. (Courson 2006c)

4.2.1.3. Middle-eastern example

After a veteran missionary couple was trained in 2005 in CPM strategies, including T4T, they returned to their very oppressive Muslim nation in the Middle East. They only possessed a handful of believers but were now adamant that they must cast vision clearly, pray with the believers fervently, help them find persons of peace and equip them in a contextually appropriate T4T methodology. In the course of seven months, the couple saw several hundred Muslims come to Christ down to five generations of new believers though the progress slowed after intense persecution broke out later (H____ L 2008b). What prompted the existing believers to evangelize widely despite the cost they would pay?

A study of their highly adapted T4T curriculum reveals that casting the end-vision for their city was the key to every new training session:

Introduction to the first few lessons. We need to remind the trainers that God is at work in [this city] and that He wants us to join Him in this work, and that His work in [this city] is very important.

1. What God is doing in [this city] is important! John 5:17.
2. Satan is not happy and will try to stop us from joining God. I Peter 5:8-9; not only will Satan make war against us, but he will make war with the people we tell about Isa. Mark 4:15.
3. How can we be ready for this spiritual war? Ephesians 6:10-20; James 4:7. We must know that God is truly Great! Romans 8:28. [H____ L 2008b]

This couple did a remarkable job of adapting the vision casting for their context. The results demonstrate that it served as a major impetus to inspire boldness and surrender in the existing believers.

4.2.1.4. Rural animist illiterate example

Among the “Ina” people of Southeast Asia, for years we labored in a remote, mountainous location in which no churches existed. The 1.4 million Ina are animist, rural and 86% illiterate (Smith SR 2006b). In a period of three years, that situation radically changed as reproducing churches emerged among them.

Ina CPM progress – churches and believers			
Year	Total Churches	2 nd + Generation	Initial Believers
2000 & before	0	0	Few, in any
2001	25	8 (32%)	394
2002	76	36 (47%)	766
2003	175 (+22 groups)	75%	3000-4000

After this point we exited the work and transitioned leadership to teammates who continued working with this CPM. In this work, we used an oral T4T-like approach highly-adapted (actually developed for) this illiterate people group with focus on their worldview. In the early days it included many elements of T4T but over time incorporated more elements. This T4T version is called Training Rural Trainers.

Roughly one third of any training session was devoted to casting vision for the planting of 5000 churches among the Ina and the planting of churches cross-culturally among the other people groups living in their valleys. In fact, of the first 25 churches planted in year one, three were planted by Ina people among neighboring people groups (Smith SR 2006b).

A pivotal turning point came when this vision was not just owned by us (as missionaries) or our national partners from a Christian people group, but was owned by the Ina believers themselves. The following case study gives some idea of how that happened:

I sat in a small room in a secret location with 12 new Ina leaders and three foreign partners. These Ina leaders rode buses on perilous mountain roads to represent the 80 new churches to attend our first leadership training. As the week went by, we gave them some basic leadership training to take back to the churches they represented. We discussed many topics in that secret room that week – marriage, discipleship, leading well, loving well, enduring persecution, understanding the Bible, etc.

But most of all we discussed the kingdom revolution that has spread from country to country, from people group to people group since the time of Acts. It was God's time for the Ina to be reached and for them to take their place in God's relentless plan of spreading His kingdom to every people group.

Although these brothers and sisters had been so faithful in starting new churches, 80 churches weren't enough! These 12 leaders needed a bigger vision, a vision that would drive them to all 5,000 villages and beyond to other people groups and nations.

I had that vision.

My Asian partners had that vision.

But did the Ina churches have that revolutionary vision?

I spent many hours teaching the group about church-planting movements. About how God could use them to reach the whole people group and beyond. About how every obedient believer could become a witness and discipler of others. About how every church could start churches. About how new generations of disciples and churches could begin every few weeks or months.

But still it wasn't sinking in.

One morning, I cast the vision once more for how a church-planting movement could expand to all 5,000 villages. As the morning progressed, and confusion continued, I almost gave up. In exasperation, I told the group:

It's lunchtime, and I have to leave for an appointment. Over the lunch break, I want you to come up with a plan for how 80 churches can reach 5,000 villages in five years or less! When I come back, I am going to ask you what you are thinking.

I could see the nervousness in their eyes, but I didn't know what else to do. I walked out the door and left them with each other – and the Holy Spirit.

Two hours later, I returned to the training room and was amazed at the visibly different atmosphere in the room. They were jubilant! The 12 Ina leaders were beaming with excitement.

As I looked around the room, my eyes rested on the white board where they had written these numbers:

80
160
320
640
1,280
2,560
5,120

One of the Ina leaders approached me jumping up and down with excitement. He was the spokesman for the lunch work group.

Brother Steve, you'll never believe what we discovered! *[Continued jumping.]* As you know, we represent 80 Ina churches. *[Jumping.]* We can easily go back and train each of our 80 churches to start a new church in six months or less. In six months, before the harvest season, we'll have 160 churches! *[Him jumping. Me feigning ignorance.]*

That's not all! We can train all 80 **new** churches to start a new church in six months or less. And before the planting season six months later, we'll have 320 churches! *[Jumping higher; me feigning shock – though real shock is beginning to set in.]*

That's not all, every six months we can help the new churches to repeat the pattern so that every six months we double in number from 320 to 640 *[pointing to the numbers]* to 1,280 to 2,560 and finally to 5,120!

Now all the Ina in the room were jumping up and down, smiles on their faces. It was beginning to occur to me that the Spirit had finally opened their minds to understand church-planting movements and their part in them. Hope welled up in my heart that the Ina could indeed be reached in my lifetime. They really were grasping the idea that every new believer could be trained and expected to live out a lifestyle of witnessing to and training other new believers.

I thought the Ina presenter had finished but he had one more thing to share. In large writing he drew on the board a number – 3 ½ - and exclaimed in a loud voice:

“Brother Steve, we are going to be finished in 3 ½ years!”

Now, I **knew** that the vision of God’s kingdom coming had caught on. Their spiritual DNA was the kingdom DNA. They understood it. They owned it. “Spirit of God!” I prayed, “Empower them to fulfill this vision!” These Ina leaders became trainers who trained other believers who trained other new believers who kept repeating this generation by generation. (Smith with Kai 2011: 25-27)

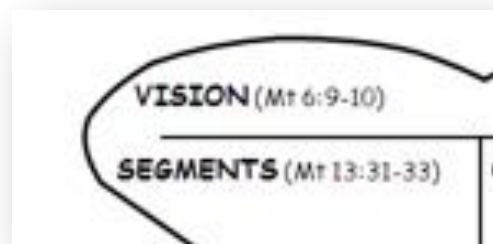
These believers did not finish the task in 3½ years, but they continue to spread churches across the mountains to new valleys and even to a neighboring country, enduring frequent persecution, which has resulted in seizure of property, imprisonment, torture and at least one death (Scoville 2010; Ellis 2011). A clear vision of the end seems to have been a critical component of fueling this sacrificial commitment and commitment to reproducible methods that any farmer can employ.

4.2.2. Conclusion

It appears clear from the examples given that a central tenet of the T4T process is to give vision to local believers to reach family and friends for Christ. This vision emanates from a much larger end-vision that is in the heart of the missionary and in the hearts of visionary local leaders. Though the implementation varies widely, successful T4T practitioners find ways to incorporate vision casting into the weekly discipling of believers.

4.3. Segments: basic population segments in which to start reproducing churches

To fulfill such a large vision, CPM practitioners have found that they have to break the vision down into manageable ways to start. Within the heart on the Heart and Four Fields diagram, the word “segments” sig-



nifies population segments where the CPM facilitator can start reproducing churches that will spread throughout those major segments of the population.

CPM practitioner and trainer Curtis Sergeant terms this segmenting approach as “reverse engineering” the end-vision. This involves imagining what the penultimate stage – the one just prior to reaching the end-vision – would look like. He defined it in his initial CPM in East Asia as follows:

Multitudes of local churches which would take it upon themselves to plant other churches in places which had no church.

These churches must have both:

- a burning desire to plant churches where there were none and
- the ability to fulfill this desire (Sergeant 1998).

Sergeant then suggests that CPM facilitators work themselves backward down the most direct path toward that penultimate stage. Other later CPM trainers, including myself who took over from Sergeant when he left his training role with IMB, have found it helpful to define earlier stages prior to the penultimate stage.

For example, in an early end-visioning presentation I used with missionary team leaders, I defined as many stages as necessary to help the missionary envision the most direct path – which we began to call the “critical path.” An example in this presentation was used of the Ina people with whom we served.

To be completely evangelized, the Ina would need 4,800 churches in 4,800 villages. That is the end-vision. What would the penultimate stage look like that would lead to this end-vision?

- Ina people would have a **vision** to reach all the Ina.
- Ina people would have simple, **reproducible** ways of sharing their faith, starting churches and living as church.
- Ina people would **expect** to do this as a lifestyle – massive church planting.
- They would be willing to **die** to make that happen.
- All villages in a district come to the district market to trade once a week. What would the stage prior to the end (4800 churches) look like? There would be a church in every one of **90+ districts** with a vision for reaching each village in the district. (Smith SR 2003a)

So far, this progression in reverse engineering was the same as Sergeant’s. However, CPM trainers such as myself found that many new missionaries, with few or no local church-

es in existence in their people groups, could not fathom a way to plant enough churches for the penultimate stage, in this case 90 churches. This frustration was especially true in oppressive countries opposed to mission work.

Therefore, we found it necessary to help the missionary continue to reverse engineer to define the stages leading up to that end until they reached one that they could undertake. In the 2003 end-visioning presentation using the Ina people as a case study, the stages leading up to the penultimate stage of 90+ reproducing churches were as follows (starting with the end-vision):

- **End-vision: 4,800** healthy, reproducing churches in all 4,800 villages
- **Penultimate stage: 90+** healthy, reproducing churches in 90+ district or market towns that have a vision for reaching all 4,800 villages. If this stage is too difficult to start at, back up a stage.
- **Stage prior to that:** A church in **35** key areas connected by road systems and frequent travel to all 90+ district / market towns. These churches would possess a vision to reach all the districts and encourage them to reach all 4,800 villages. If this stage is too difficult to start at, back up a stage.
- **Stage prior to that:** **11** key county churches in 11 county seat towns with a vision for planting churches in each of the 35 key areas and encouraging them to reach all 90+ districts. If this stage is too difficult to start at, back up a stage.
- **Stage prior to that:** **5** of those 11 counties possess 70% of the Ina population, so we can start in those five places first. That is a stage in which we can envision beginning.
- **Stage prior to that:** nothing but a vision (Smith SR 2003a)

This is called the *critical path* and the stage at which one can start typically target no more than five to ten **major segments** of a people group. In this example it was five reproducing county churches with the end-vision in their hearts. Neill Mims, CPM trainer, has found that if CPM facilitators attempt to start reproducing churches in more than five to fifteen major population segments, their CPM plan is too difficult to manage. They do not have a simple enough beginning action plan (Mims and Smith 2009).

Since 2003 hundreds of CPM plans have utilized the process of end-vision segmenting (reverse engineering) to give missionaries a way to embark on a path to reach the overall end-vision²⁴. Some of these missionaries have experienced CPMs; many have not. I suggest, however, that many would say that segmenting helped them know how to start.

²⁴ My files contain many of these CPM plans.

The assumed principle in a CPM strategy is that the missionary will not plant all of the churches but launch a movement that will result in all of them being planted. Bruce Carlton states that the essential nature of people from within that target group being equipped to reach themselves comes from the “realization that there will never be enough of ‘us’ [missionaries] to reach all of ‘them’” (Carlton 2004).

4.3.1. Case studies

The explanation in the previous section about end-visioning already cites a number of case studies illustrating this CPM principle. Several of these case studies existed prior to the existence of T4T as a CPM methodology. How does T4T help instill in missionaries and local believers the concept of segmenting? To date I have found nothing explicit in the T4T process that assists trainers to simplify the target group into basic population segments. Rather this comes more often as missionaries and national CPM facilitators are engaged in broader CPM strategy training and then use T4T as an approach to multiply churches *within* and *between* major relational segments. In other words, T4T does not address every major area critical for the overall oversight of a CPM, though it addresses most.

Most CPM trainers I know train missionary strategy leaders in overall CPM strategy over the course of two to three weeks. Within that time period, specific T4T training will be offered for perhaps three or four days with practice occurring throughout the overall time period.

Attempts to add segmenting to the end-visioning component of T4T has occurred in several places including recent T4T trainings in the USA. But again it has occurred mainly with the *strategy coordinator level* implementers.

4.3.1.1. Original T4T movement

It appears that in the beginning, though Ying Kai was exposed to end-vision segmenting by Bill Smith and Curtis Sergeant in his initial 1999 CPM training, segmenting was still unclear:

When I came to SC training, I didn't know much about my area or about CPM. The trainer Bill Smith asked me to report what the population of those three cities was. I said, "Several million, I don't know." That area grew very quickly. At that time, one of the three cities only had one million people, but today there are 17 million. It grew very fast; it's huge. At that time, I didn't know anything. In my mind, there were only 20 million in all three cities. (Kai 2010).



Kai began to intentionally target any lost persons he could find with the gospel and any believers he could find with vision to be trained toward the end-vision. He does not appear to have targeted specific segments, though he obviously recognized segments such as factory workers, university professors and students, blue-collar workers and professionals (Kai 2010). I would suggest he intuitively segmented, but not in a conscious manner. And it does not appear that he passed on the concept of segmenting to those he trained. He simply trained them to witness to everyone they met and train the ones that believed.

Such a strategy succeeded which would suggest that end-vision segmenting is more for the benefit of the *outsider* (e.g. *missionary*) knowing how to prioritize where to start than for the *insider* who just needs to reach others of his own kind.

In fact this appears to have been the case with Kai in later years after the movement had grown to over one million new believers. As Kai attended a small conference of CPM practitioners, it included a session on end-vision segmenting. Ying Kai's application from that session was to pull out a map of his province with 100 million in population. He pointed at several areas and said, "We have CPMs here and here and here. Now I realize that we need to start CPMs here and here and here [pointing to new areas in the province] (Hoff 2004)." Even at his advanced stage of CPM, Kai realized the necessity of segmenting to ensure that all basic population groups had a chance to hear the gospel.

4.3.1.2. Other contexts

As mentioned earlier end-vision segmenting seems to be more for the benefit of the *outsider* (e.g. *missionary*) knowing how to prioritize where to start than for the *insider* who just needs to reach others of his own kind. That is, it is critical for the outsider in attempting to make the end-vision manageable. There have been numerous instances in other case studies of strategy coordinators incorporating segmenting into their T4T process.

For example, the Ina work cited earlier, incorporated segmenting into the basic training all new local CPM facilitators received (i.e. "In this county we must target these five district towns with new churches and give them a vision to reach all their village. You two teams go to these five areas.") Yet, even so, segmenting was not built into the basic training that average believers received, as they did not need that part of the overall strategy. Their key leaders had this piece of the strategy, and it sufficed (Smith, Smith, Leong and Tan 2007).

In the urban case study cited in 4.2.1.2, again the six local leaders understood segmenting as they were trained by the missionary, and they tracked progress into every major segment of their city. But the average believers did not know, or need to know, this aspect of

the broad strategy. The strategy coordinator provided a clear example of tracking the movement's spread to various segments. The T4T training had demonstrated breakthroughs among the immigrant/lowest class stratum of the city. In this realm a vegetable seller came to faith. She did not understand segmenting, but only that she should witness to all of the people she met. In this city, all social strata of the city buy vegetables. In the course of her witnessing, this poorly educated vegetable seller led a university professor (Ph.D.) to faith and began a T4T group with him. In the course of effective T4T training the gospel regularly jumped into new segments like this (Gregory 2006).

In another urban CPM using T4T, the strategy coordinator had a clear segmenting approach to his city dividing it roughly into major segments: natives of the city, professionals, educational workers, blue collar workers, immigrants, etc. Doing this enabled him to prioritize where to start and how to encourage believers in each segment to reach other people they had relationships with in that segment.

Over the course of five years, they noted the following results:

- First generation churches: 75
- Second generation churches: 55
- Third generation churches: 25
- Fourth+ generation churches: 15

His segmenting strategy helped him and his team of local partners target all major population sectors.

From 2007 to the current date, the [Strategy Coordinator] has given larger focus on expanding evangelism and church starting among new segments of the population, specifically, white collar, young professionals and post-high school students. These new population segments are showing responsiveness but not as yet any rapid or breakthrough growth. Another segment of the population that has been targeted is that of true native locals. While we have seen some true natives come to faith, this work has been much harder and again no breakthrough growth.

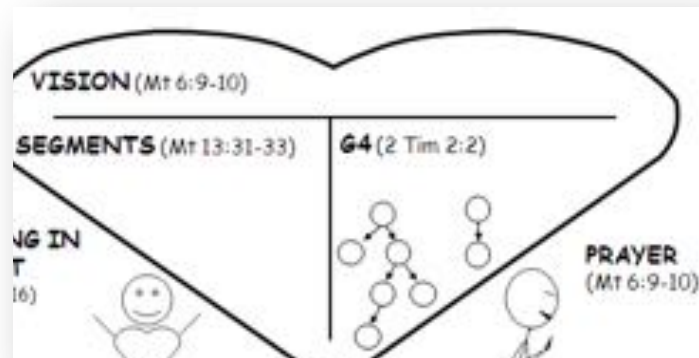
The existing streams of work (about 12 separate streams) that have been reaching predominately lower income factory workers are continuing to grow and reaching large numbers of people with the Gospel. (Perkins 2008)

4.3.2. Conclusion

While end-vision segmenting is a critical part of the CPM planning for missionaries, the T4T approach itself does not inherently give the practitioner tools for developing this part of the overall CPM strategy.

4.4. G4 – four generations (and beyond) of new believers and churches

One the clearest ways to track CPM progress (and therefore, the effectiveness of CPM processes) is by *generational growth of believers and churches*. Generations are defined by who led them to faith or started the church.



Generally, CPM practitioners count *first* generation from the first generation of *new* believers and churches, not a group of pre-existing Christians with which they work (Sundell 2014)²⁵. An outside church planter leading a person to faith has just started generation one. A group of existing believers the church planter trains that leads people to faith has also just started generation one. When a generation one believer (i.e. a recent believer) leads another person to faith, it is generation two. When generation two wins a convert, it is generation three. And so on. CPMs have proven themselves to become established as church planting *movements* only when they have reached fourth+ generation consistently in multiple relational streams or segments.

Church Planting Movement practitioners report looking for the fourth generation of church reproduction as a sign that the movement is proceeding under its own momentum. (Garrison 2004: 193)

4.4.1. Case studies

4.4.1.1. Original T4T movement

Although Ying Kai has probably never called this aspect of his training “G4” or drawn a “generational tree” such as that in the Heart and Four Fields diagram, he seems to have built into T4T the concept of tracking generations. In fact, in the CPM assessment done of his work by an outside IMB assessment team in 2004-2005, the team noted numerous ex-

²⁵ This concept of where to start the counting has confused CPM practitioners in many places. Without starting generational counting at the first generation of new believers, it is possible to have a situation (and this has happened) where Christians are training existing Christians in a church, who are then training other existing Christians in a church, and so on. One can develop three or four generations in this manner rather quickly without a single new conversion / baptism. Such a situation can cause one to think it is a church planting movement when, in fact, it is good discipling of existing Christians.

amples in which the national believers *kept track* of the number of generations in each major CPM stream. What follows is an example of what the team found after only four years of growth as a movement. Place names have been deleted for security reasons:

Rapid generational church planting is taking place in various CPM streams in the . . . area. On the average, generations are reproducing every three months.

- In H___ County, a licensed [government] pastor has gained a reputation for being a “big trainer.” Since November 2000, he has seen at least ten generations of churches planted from his training, and the total number of churches has grown from 3 to 8,199. The number of believers has grown from 250 to 95,323. In this same county, others interviewed pointed to four generations of trainers:

- A D___ area trainer saw four generations in one year. Although most training of trainers takes place among adults, children are baptized as well; this is against the law.
- A S___ area trainer saw four generations in one year. One of those trained is a believer who is a Communist. (Holste 2004: 30)

Ying and Grace Kai repeatedly emphasized the importance of starting and tracking multiple generations in their work. Their vision casting in the first session is from the Great Commission which is how they inspire every new believer to become a trainer of trainers (generational growth).

A “disciple” is a real learner, he follows the master’s steps to learn everything the master knows until the day he is able to go out alone and become a master himself. Therefore we cannot just lead people to be believers, church members, etc., but must train them to be a master that can train others. (Kai 2002: 3)

Kai also emphasizes in the first or second session that a believer will only experience ultimate happiness when he has given birth to more children and raised them to do the same (Kai 2002: 6). Frequently in the first third of a session, during the accountability time, Kai will have those he is training pull out their name lists and help them track progress (witness, forming them into groups, training them, helping them start a new generation, etc.) (Kai 2005). This very act emphasizes that he wants them to start and track multiple generations, though he may not have them specifically attempt to track *four* generations. But if each generation does the same thing, the net effect is G4 and beyond. This process seems to be working because each new generation preserves the content and process faithfully:

The survey team interviewed extensively in this county where the [Strategy Coordinator – Ying Kai] had not returned for 18 months. They discovered that the momentum was continuing, with new churches and trainers who were aware of the SC, but had never met him. The survey team observed *almost the exact wording of training materials being repeated verba-*

tim many generations later. Since the SC left the area, evangelism and training have continued, with several sources reporting an average of 2,000 believers per month in that one county. (Holste 2004: 50. Emphasis added)

4.4.1.2. *Muslim CPM – Southeast Asia*

In Indonesia, a CPM using a highly contextualized Muslim-appropriate T4T approach has resulted in almost 800 new churches or groups, over 2,500 baptisms and over 7,000 new believers from 2005 to 2013 among the “Be New” people (Shipman 2013b). The momentum of this movement continues to accelerate. The CPM has emerged in three broad streams. The first two streams (the earlier ones when the missionary was honing his T4T approach) have only seen a few fourth generation groups start. But the third and largest stream (and most recent) has resulted in at least nine generations.

A turning point came when the missionary had a consultation with a small group of consultants to help him evaluate the progress of the work. At this stage, his understanding of the three-thirds aspect of T4T was still unclear, as was his understanding of how to inspire believers toward and then track generational growth. In his words, he describes this event:

In early 2009 the TSL met with Steve S and Neill M to evaluate the “Be New” movement. Their input regarding the Acts baptismal pattern and better understanding of the 3/3 principle of T4T were contextualized and implemented, resulting in increased baptisms and consistent generational growth. (Shipman 2013b)

This consultation included the concept of having local trainers create trees or maps to describe the *generational* growth of their movement. As the missionary did an exemplary job



explaining these concepts to his national partners, the leader of the third stream grasped it and ran with the concept. Within two years, this leader returned with a map tracking generational growth. Each group on this chart shows a number within it designating what generation it is. The missionary was astounded by his vision for the overall CPM and thrilled at the results showing at least one *ninth* generation group. Generational mapping has become a regular part of the T4T training process for mid- and upper-level leaders.

Another CPM network in Southeast Asia has even adopted the term G4 to describe themselves: the G4 Network²⁶. They hope that by adopting this name it will inspire all the nationals they work among to work toward four generations and beyond.

4.4.1.3. Globally

Globally, generational map proponents such as Bill Smith, Jeff Sundell and Nathan Shank have encouraged CPM practitioners, and T4T practitioners specifically, to incorporate generational maps such as the one above into the training of T4T leaders, not only in order to reinforce the inherent concept within T4T of generational reproduction, but also to track it to at least four new generations for sustainability of the movement.

Contextualizing this approach has not been primarily based on worldview but more on educational development. Whether drawn in the dirt or on a napkin or on a poster, or perhaps electronically, the concept of generational mapping is reinforcing the concept of training trainers who can train trainers who can train trainers. Some of these are drawn geographically and others as generational trees. Below are examples of the diversity (all photos other than East Asia courtesy of Dr. Bill Smith (Smith W 2014)).

4.4.1.3.1. Cuba



²⁶ The G4 Network – Mark B, Stan P and Jim Y in Southeast Asia – are the first ones I know of to begin using this term.

4.4.1.3.2. Nigeria



4.4.1.3.3. India



4.4.1.3.4. East Asia

County: ABCDEF		2001			2002			2003		
		No. of chrs	Generation	Membership	No. of chrs	Generation	Membership	No. of chrs	Generation	Membership
<u>District, Village</u>										
<u>XYZ DISTRICT</u>										
AAAA		2	1	27	2	2	30			
BBBB		2	1	75						
CCCC		1	1	15						
DDDD		1	1.5	12						
EEEE		1	1	20	1	2	15			
FFFF		1	1.5	5						
GGGG		1	1.5	12						
HHHH		1	1.5	10						
IIII		1	1.5	8						
JJJJ		1	1.5	4						
KKKK		1	1.5	15						
LLLL					1	2	5			
MMMM					1	2	5			
NNNN					1	2	5			
OOOO								1	2	4
PPPP								1	2	7
QQQQ								0	3	1
RRRR								1	3	4
SSSS								0	3	1
TTTT								0	3	1
UUUU								0	3	1
VVVV								1	2	15

(Smith SR 2007c; place names sterilized for security reasons)

4.4.1.3.5. Philippines



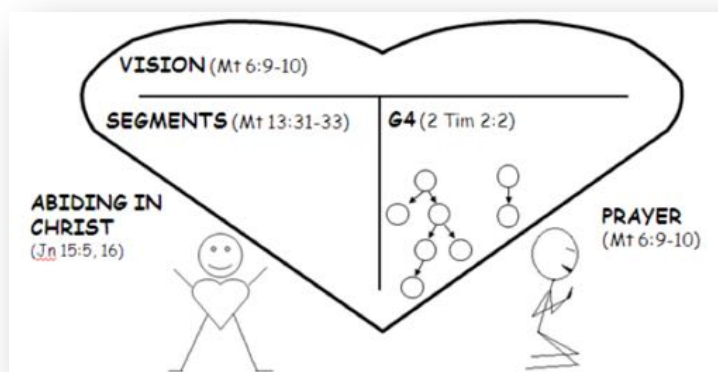
4.4.2. Conclusion

The T4T process inherently includes the concept of generational disciple making and church planting. T4T does not inherently emphasize *four* generations and beyond, though it is

a natural by-product of the discipling process. A helpful adaptation to T4T, however, has been to add generational mapping with emphasis on fourth generation and beyond.

4.5. Abiding in Christ and Prayer

Below the heart in the Heart and Four Fields CPM framework are twin aspects: abiding in Christ and prayer. If the Father's heart is for a movement to occur in which thousands come to Christ - a vision is God-sized and not man-sized - then it provokes the CPM practitioners to humble themselves to ask God to act through them (abiding) and around them (prayer).



Both of these CPM aspects will be treated together as both are about the spiritual life critical for the methods to have any chance of moving with the Spirit of God. These two aspects (abiding and prayer) are *delineated clearly* in the CPM framework precisely because they are *assumed* in many frameworks. However, I have found that when we assume certain spiritual disciplines are in place, we are setting ourselves up for failure – to become mechanistic (see 4.3.4.2) or legalistic.

Abiding in Christ and prayer are not unique CPM principles; so dealing with them in depth does not uniquely support a CPM framework. They do not, in and of themselves, lead to CPMs. However, without them no CPMs emerge. Therefore, for the sake of this thesis, they deserve at least a cursory examination in light of CPM implementation.

How does the T4T process incorporate these two elements of abiding in Christ and prayer? How does it encourage this to be a *spiritual* process?

4.5.1. Case studies

4.5.1.1. The original T4T movement

One of my assertions in this study is that when CPM practitioners are trained by Ying Kai as one of their training facilitators, the two spiritual disciplines of abiding in Christ and prayer dominate the spiritual climate of the meeting. It is one of the reasons I almost always

invite Ying Kai to train with me when time and expense allow. As Ying Kai shares his story, it is not uncommon for the Spirit of God to fall afresh on the group being trained. His humility, godliness, submission to the leadership of the Spirit, prayer life and sacrifice are self-evident.

When T4T training is done apart from the original T4T movement story or apart from godly, humble trainers who imbue their training with seeking God's face, it is tempting for the training to become simply training in a method (mechanistic).

Historically, it seems that God builds movements around men, not simply methods. He builds them around people, not simply principles. History abounds with their names: Moses, Joshua, David, Esther, Nehemiah, the Samaritan woman, Peter, Paul, St. Patrick, Luther, Knox, Wesley, Carey, Hudson Taylor, Mother Teresa. The spiritual processes today are no different than those of history. God still looks for persons to whom He can entrust movements and who will cry out to Him in fervent prayer. Each of these persons in history had methods they employed, *but the methods were only effective because they were spiritually humble people who abided in Christ and sought the Father in prayer.*

In other words, the quality of spiritual integrity and seeking God's leading at every juncture are prerequisites for the CPM methods that are employed. The same is true in CPMs today. The Spirit is empowering the reproducible processes to produce life. We cannot contend that if a CPM practitioner is more spiritually mature, that person will have a greater movement of God than one less spiritually mature. What we *can* contend is that no movement will occur if the practitioner is not a spiritually in-tune person crying out in prayer for God to move (Smith SR 2014b).

4.5.1.1.1. *The man*

The original T4T movement would appear to be, therefore, very much about the man and woman God raised up (Ying and Grace Kai), not simply the innovative method they employed. In this movement, God found a couple who sought His heart, and He was pleased to use them.

The spiritual life (abiding and prayer) of Ying Kai was a key discovery for CPM expert Bill Smith who was the Kai's IMB supervisor for many years. Bill Smith has monitored CPMs around the globe and continues to consult with many organizations. He made a trip with Ying Kai in which they co-trained for four days. One outcome of this meeting was a document Smith wrote, entitled *Why T4T is Successful*, detailing his eye-opening experiences.

The person, Ying, is successful, not the program. The man is the key to the results, not the method that is being used. We had numerous comments during the week indicating that his particular lessons were nothing special What did become evident is that the person God uses, Ying, exemplifies, models and lives out what it is he is teaching.

When various participants asked Ying further about the practicality of always praying in advance [before every ministry encounter], he described his DAILY practice of rising early and often praying one to two hours for his ministry every single day. He insists that those he trains [his main leaders] must become persons of prayer, and he communicates to them that it would be best if they pray at least two hours every morning prior to going out to begin their other ministries. (Smith W 2004f)

Those of us who have trained with Ying Kai see his humble reliance on God and his frequent praying, and realize that he models this lifestyle to those he trains. They seek to emulate their trainer. Thus, they are inspired to abide in Christ and pray fervently.

Many of us who are CPM trainers have observed that it almost does not matter where a couple like this are placed. God will spark something amazing around them because they are the type of people God loves to use. That is why the Heart and Four Fields framework includes abiding and prayer: God loves to cause His kingdom to come through people who abide in Him and cry out in prayer.

4.5.1.1.2. The process

At the same time, we cannot reduce CPMs to a person because many godly people have labored without reproducible processes. Reproducing processes are important, but still are contingent upon spiritually reliant people. How does the T4T process, as developed in the original T4T CPM, encourage this spiritual reliance (abiding and prayer)?

In the original T4T process and curriculum, it is cultivated at many points:

- The vision-casting initial training (Why-Whom-How) calls the attendees to prayer frequently – when evaluating their response to the Great Commission, when making the name list (at least on three occasions), when forming their testimonies and when setting goals at the end.
- The first two T4T discipleship lessons are about abiding in Christ through prayer and reliance upon God's Word.
- In the third meeting, during the vision-casting portion, Ying Kai includes an extended vision-casting vignette on the Holy Spirit's power when he calls the trainers to a Spirit-filled, Spirit-led life (Smith SR 2011e).

- The three-thirds process is filled with spiritual accountability and prayer throughout (e.g. pastoral care, accountability, setting goals with prayer).

When understood accurately, the three-thirds process as developed originally by Ying Kai is an intensely spiritual process cultivating spiritual transformation in the trainees. The training process calls the trainees to renewed reliance upon God to do something miraculous in them and through them. The Spirit of God is the engine of God in their lives.

Beyond the weekly T4T training, in the leadership development aspect of T4T (mid-level training) that Kai developed as the center portion of the four fields process, leaders spend hours in prayer together.

4.5.1.2. *Urban example*

In some case studies, however, the twin aspects of abiding in Christ and prayer seem to have been deficient and this deficiency may have limited the growth of the movement. See, for example the urban example of 4.2.1.2. The leader of this CPM was a man that I supervised for a number of years, so, therefore, I think I know his heart. In his case study, he shares, a bit tongue-in-cheek, as follows:

We move into G City in September 2003 and by October we were bored with getting settled and asked to meet with some people that we might train in the T4T method that we had learned about at orientation. We were either naïve or smart enough to think that if you share this stuff then CPM just happens...right? (Gregory 2007)

Although, this was said a bit in jest, it actually described some of the spirit with which he trained the six national leaders who led the initial group of 120 disciples. At times, my assessment is that the strategy coordinator *assumed* that prayer and spiritual abiding was in place, and therefore simply did the training that would build upon this to lead to CPM. However, at times, it felt to many people that “If you just do this, a CPM will occur.” Prayer and abiding in Christ were not unimportant to the strategy coordinator but simply assumed.

What emerged was a CPM rife with starts and stops. The CPM assessment team that evaluated the movement four years later observed: “In the SC’s words, ‘we feel like we’ve started over three times’” (Courson 2006c). Many factors were at play, but the strategy coordinator recognized that the spiritual depth of discipleship after the first and second generation of disciples was weak. This observation relates to the long-term discipleship portion of field three, but also relates to the implied assumption that spiritual processes were in place already. In fact, they were with the six core national leaders who were godly men and women with a passion to reach others for Christ. But because the spiritual elements of abiding and prayer

were not an explicit part of the T4T methods employed, these elements became diluted at each new generation. In the words of the strategy coordinator, at times their groups were anemic:

When I left for SC training (July 2004) we had been hovering around 35 churches for a month or so and with the discoveries that we had made, and the fact that many of the leaders were deemed too young, inexperienced, and were causing anemic churches we decided to fold back/collapse back the levels to just the number of healthy leaders we had currently. (Gregory 2007)

The CPM assessment team observed:

Related to leadership training is an apparent weakness in self-feeding and reliance on scripture among the newer believers. (Courson 2006c)

I attribute these weaknesses to many factors; they cannot be reduced to one alone. For instance, the strategy coordinator admitted that he had very little local language competency, so he could not assess the health of what was occurring except through translators. However, it is clear that one factor was a failure to incorporate the elements of abiding and prayer into the model used in this city. This is not to say that prayer was absent; far from it. But the modeling by the missionary and the process he conveyed *assumed* these spiritual processes rather than making them explicit and expected. The movement was empowered by an amazing volume of evangelism without a clear strategy for spiritual depth beyond short-term discipleship and the training of some leaders.

4.5.1.3. *Be New example*

The Muslim-background CPM from section 4.4.1.2 provides an opposite example than that above. In this ministry, the missionary has an excellent grasp of the local language, and models and teaches spiritual disciplines (including prayer) as a way of life in his T4T adaptation. In fact this is the foundational concept he imparts *prior* to casting vision for a CPM.

His T4T curriculum is contextualized for a Muslim-background group of disciples. The core vision-casting lesson is built around the concept of abiding in Christ. The initial discipleship lessons (twenty in total) use hand motions identifying with Christ on the cross as a mnemonic device for abiding in Christ (e.g. in baptism, prayer, word, surrender). Abiding in Christ is the theme for Him to do greater works through the disciples. Thus, the T4T process is entitled “Greater Works” based on the abiding in Christ passages of John 14-16 (e.g. John 14:12) (Shipman and Stevens 2010).

Perhaps as important in this process is the example the missionary sets. When the missionary transitioned from his role primarily as a seminary professor to a CPM strategist for this people group, he was at a loss for how to reach this Muslim people group. All he knew was to cry out to God with “ugly, desperate prayers.” For three months, he and his national partner did nothing but pray such fervent, desperate prayers (Shipman 2013b). He and his team prayed to God in a way they felt a little embarrassing: “God, it’s *not right* that these people are lost! Do something! Bring your salvation to them!” Such a prayer life modeled for other new disciples in the months and years to come the need to rely upon God in fervent prayer.

In this CPM, the missionary has done an excellent job of instilling abiding in Christ and prayer as a way of life while implementing the T4T process. The net result is a health that appears to be permeating each new generation (down to a recorded ninth generation).

What the previous two case studies imply is that one can proceed with T4T implementation in one of two ways: mechanistically assuming that spiritual processes are in place *or* making these spiritual processes the foundation and climate of all T4T implementation. It is essential that any CPM practitioner understand the spiritual dynamics that a movement of God is built upon. The T4T process alone (though it is helpful) is not sufficient to accomplish this.

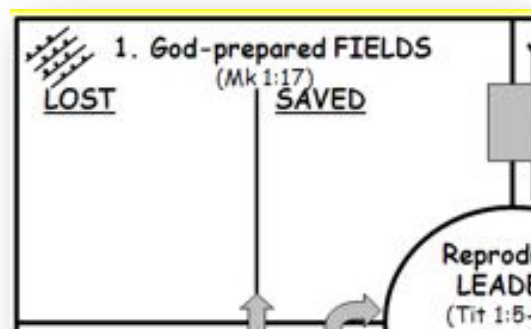
4.5.2. Conclusion

The T4T process and curriculum used is no guarantee that the spiritual processes of abiding and prayer are inherent in the ministry. However, it seems more likely than not.

Even so the case studies infer that one can proceed with T4T implementation in one of two ways: mechanistically assuming that spiritual processes are in place *or* making these spiritual processes the foundation and climate of all T4T implementation.

4.6. Finding God-prepared people – bridges to the saved

The bottom half of the Heart and Four Fields CPM framework is about what a CPM practitioner must catalyze on a daily process for a healthy, sustained church planting movement to emerge. The four fields are about



what the practitioner is *doing* in addition to *being* (which is what the top half is mainly about).

Any CPM approach must find a way to implement all the elements of the four fields and to create a *seamless* way for them to flow into each other without interruption. Understanding the principle of each of the four fields enables the CPM practitioner then to contextualize curricula and processes for each area of importance.

It is my observation that, when understood, this is where T4T excels among CPM methodologies. It generally provides a method to implement a **holistic CPM framework, contextualized for each locale**. T4T adaptations often enable the CPM practitioner to move through the basic parts of a CPM:

- 1) **Mobilizing the saved** that God will use to start a movement through casting vision (field one)
- 2) **Finding the lost** whom God is preparing to receive the gospel and bridging into spiritual conversations with them (field one)
- 3) **Evangelism** that any new believer can emulate (field two)
- 4) **Discipleship** that any new believer can emulate (field three)
- 5) **Church starting** that any new believer can emulate (field four)
- 6) **Leadership development** that any new believer can emulate (center platform)

To be effective, however, every local T4T training process and adapted curriculum needs to be put together or “packaged” in a way to help new believers know how to move through each stage toward CPM. Otherwise they get stuck at a certain point and CPMs fail to emerge. Such a T4T package can appear simplistic until one realizes that a contextualized reproducible (simple but not simplistic) plan is essential for new believers to be able to obey and pass on to others. Therefore, in each section that follows, the simple adaptations will be explained though they are based on deep spiritual principles.

Field one, symbolized by a field already plowed up by God and in which seeds are being planted, is about finding (rather than creating) people that God has prepared ahead of time. As will be seen in the Scriptural principles section in Chapter 5, the truth that CPM practitioners rely upon is that the Holy Spirit has already gone ahead preparing the hearts of people for the kingdom to come. Field one is not about the practitioner preparing their hearts but rather finding prepared hearts.

Field one describes two types of people: saved and lost. Spiritually, all people fall into one of these two categories. To find people God has prepared in each category, the practi-

tioner must have dozens, even hundreds, of spiritual encounters and conversations, much like Jesus did. For a movement to emerge, believers must find spiritually prepared people. To start those conversations, believers must have a simple *bridge* that helps them transition from talking about things like the weather to talking about Jesus and His kingdom.

Therefore, every CPM method in the world must enable believers to find spiritually prepared people with a method that is appropriate for their context. In each of the four fields, T4T seems to be providing a seamless method from one step in the four fields to the next. This is where T4T, rightly understood, excels.

Perhaps the single most important start a CPM facilitator can make to a strategy is to mobilize believers from within the target people group or from a near culture people group (e.g. national believers from another context who speak the same or a similar language). Mobilization means that the CPM catalyzers cast vision to local believers about what God can do in and through them. In the T4T world, the next step is to begin to regularly train those who agree to walk forward in the T4T process (i.e. start T4T groups with them).

My observation is that T4T is primarily about **training the saved** for the life and ministry God has called them to (equipping the saints for work of ministry).

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ. (Eph. 4:11-12, NASB)

Therefore, a key component of any T4T package is the ability to cast vision to believers for God to develop them in Christlikeness and to use them for His purposes.

In 2007 to 2008, an in-house survey was done in International Mission Board's East Asia Region of the most fruitful missionaries (in terms of baptisms and new churches). The survey correlated their annual statistical reports on baptisms, new groups and new churches with separate annual performance reviews of each missionary. The results surprised the leadership team that received the report. The team would have thought the most important characteristic of the most fruitful workers was evangelism or church planting. Instead, the number one trait of fruitful workers was *the ability to cast vision to potential national partners and get them onto a kingdom agenda toward CPM* (McCort 2008).

In 2009 a meeting of team leaders from nine urban CPMs took place. The criteria for attending this meeting were having at least 100 new churches recently and that they must reach at least to the 3rd generation consistently. After the meeting was over, the group observed that everyone was involved in a heavy use of existing national believers. For most of them, the majority of their results, some up to 95%, were from believers they mobilized and

trained, rather than from lost people they had won to the Lord themselves (Perkins 2011). In other words, missionaries who devoted more of their time to mobilizing national believers for CPM than they did in personal evangelism were more likely to get CPM results.

In 2010, the IMB research team for the Southeast Asia Region studied the metrics of the 500 missionaries serving in that area. Their conclusion was that teams that had a working partnership with existing national believers were 90% more likely to be effective in baptisms, starting new groups and starting new churches than teams that did not (Galloway 2010).

The point of field one (saved) is that to effectively catalyze a CPM, practitioners must spend a significant amount of time mobilizing existing national Christians (if there are any) to partner with them. Generally, it has been discovered that the priority on mobilization is proximity to the target people group. Assuming that they are teachable and pursuing the Lord, believers who are closer culturally to the target group will be more effective in this general order originally presented by Dr. Bill Fudge (Fudge 2004):

1. SAME CULTURE as the people group
2. NATIONAL MINORITY: Any believers from other similar people groups in the country (if the target group is a minority group)
3. NATIONAL MAJORITY: Any believers from the majority group in the country (if the target group is a minority group)
4. FOREIGN DIASPORA LANGUAGE SPEAKERS: Ethnic diaspora who speak the trade language of the country
5. SIMILAR DIASPORA/ETHNIC HERITAGE: Any foreign diaspora or ethnics of similar heritage that appear closer ethnically to the target group than someone of different ethnicity and heritage
6. ANY BELIEVER

The **bridge** for mobilizing national partners is **casting vision** for who they can be and the lifestyle to which God has called them, and inviting them to partner with the practitioner in training. Vision (the Father's heart) seems to be what consistently encourages existing believers to move toward CPM ways and even be willing to suffer the repercussions of resulting persecution.

How has T4T facilitated the needs of finding the saved that are prepared by God? How has it equipped believers to bridge into spiritual conversations by casting vision to the saved?

4.6.1. Case studies

4.6.1.1. *The original T4T movement*

A study of the original T4T movement reveals that field one methods (both with the saved and the lost) are strengths of T4T. In the mind of Ying Kai, he sees only two types of people: lost or saved (Smith with Kai 2011: 35, 78). This simple dichotomy then guides him in every encounter of each day. If people he meets are saved, he casts vision to them about what God can do in and through them, then offers to train them. If they are lost, he bridges into a gospel conversation. His perspective is that the lost need the gospel and the saved need training to be a trainer (disciple).

The primary way that Kai casts vision to believers is through the Why-Whom-How session he developed from the Great Commission (see section 3.1.4). Kai uses this session to cast vision to believers and then watches to see whom God convicts. He gives them a simple way to obey (a name list, testimony and gospel presentation) and then holds them accountable to see who obeys God's conviction (who witnessed). Those that consistently obey receive more and more time and training from Kai. Rather than try to pre-select whom God is preparing, Kai casts vision to the masses and trains them all to see who emerges as faithful people.

It has been said that Ying Kai teaches thousands and trains hundreds (Smith W 2005). What is meant is that Kai casts vision broadly (often in larger vision casting session) and then sees who will stick with him in his training process. In this manner he has found many believers convicted and equipped by God to be catalysts of CPMs, many of them people he would not have normally chosen himself.

In each follow-up session to the Why-Whom-How session, Kai continues to cast vision in the first third of the meeting. Since it is easy for vision to wane even within 30 days (see 3.3.1; Schindler 2014), it is not difficult to see how Kai encourages the CPM to continue as a sustained movement. Vision-casting is built in to every session (see 3.2.2.4).

4.6.1.2. *Other movements*

The number and variety of vision-casting vignettes and initial vision-casting sessions in other movements cannot be adequately recounted. The myriad of ways that I am personally aware of numbers in the hundreds. Typically, vision casting vignettes (for the vision-casting component of the first third) and vision-casting sessions (the initial session with a group of interested believers) arise from a combination of three areas: 1) Scriptural teaching, 2) examples and testimonies of CPM in the context or elsewhere and 3) a vision and plan for implementing CPM principles through a T4T adaptation.

For example, in the urban CPM in G City (section 4.2.1.2), the CPM practitioner shared the Scriptural admonition from Matthew 28:18-20, the story of Ying Kai's CPM in their own country and then a vision for how they could reach G City in 59 weeks.

Among the Ina, we shared an Acts 1:8 vision and concept of a mustard seed (Matt. 13:31-32) using a seed as a visual aid, then talked about stories of CPMs happening elsewhere and concluded with a simple ten-stage plan listeners could memorize and embark upon in partnership with us (Smith SR 2001).

4.6.2. Conclusion

Overall, T4T has taken CPM practitioners much farther in the methodological realm to find a way to mobilize existing Christians and churches to partner together to reach people groups, cities and areas with CPM processes than was previously the case. It has given a simple methodological framework and a vision to do this. In other words, it has put a simple tool in the hands of practitioners to help them mobilize believers more easily.

4.7. Finding God-prepared people – bridges to the lost

As mentioned in section 4.6, field one describes two types of people: saved and lost. Spiritually, all people fall into one of these two categories. To find people God has prepared in each category, the practitioner must have dozens, even hundreds, of spiritual encounters and conversations, much like Jesus did. For a movement to emerge, believers must find spiritually prepared people. To start those conversations, believers must have a simple *bridge* that helps them transition from talking about things like the weather to talking about Jesus and His kingdom.

Not only is that true in finding the saved individuals that the Spirit is preparing but it is also true in finding the lost that are ready to come to Christ.

Getting *started* in gospel conversations (field two) is one of the chief hurdles Christians face in evangelism. It is not uncommon for Christians to remark that once they got started, sharing the gospel was not hard. The challenge is to find a way to meet people and start spiritual conversations that lead to Christ.

To facilitate that process, disciples must be equipped with 1) a target (whom do I talk to?) and 2) a bridge into gospel conversations (how do I start?). In previous parlance describing Ying Kai's vision casting session, after disciples understand WHY they should share,

they need to know WHOM to talk to and HOW to start (and then how to finish, which is field two).

4.7.1. Case studies

4.7.1.1. *The original T4T movement*

Much has already been mentioned about Ying Kai's original vision-casting session (Why-Whom-How – see sections 2.1.2.3 and 3.1.4). There is little need to repeat it at this point. Kai used two mechanisms to help believers bridge into field two conversations:

First, trainees developed a name list of their *oikos* or circle of influence. In this process he gave believers a target group with whom to share and an expectation to witness to at least five people a week. Essentially he was developing a discipline of evangelism in them.

Second, he gave them a simple bridge into gospel conversations – their testimony. He encouraged believers to start lots of conversations, listen a lot and then insert their testimony as a way of introducing God's grace. From there it became much easier for them to share the gospel.

4.7.1.2. *Ina CPM*

In the Ina CPM among Animists in East Asia, the most common bridge was praying for the needs of people in the name of Jesus and then waiting for a response from God (often immediately). Though evangelists used testimonies in conjunction with prayer in the presence of the lost, it was the latter that most often unlocked the door to find homes of peace. In an internal assessment of the CPM, the CPM team re-visited every account of every church started, when that information existed (over 150 churches). In every church, without exception, a miracle occurred in the beginning of the evangelization phase of that village, most often in response to prayer by the evangelists in the presence of lost people (Smith, Smith, Leong and Tan 2007). Once a miracle occurred, it was a rather straightforward matter to explain it as the work of the Most High God and then transition into a gospel presentation.

4.7.1.3. *Be New CPM*

Field one bridges to the gospel have been one of the most adapted portions of T4T. In the Be New (Muslim-background CPM), the name list remains similar but the bridge is completely different. Though believers often share their testimony, they also learn a way to encounter the perceived resistance of Muslims toward the gospel. To do that, Mike Shipman, the strategy coordinator, developed an extremely effective bridge called "Any-3" – anyone,

anywhere, anytime. It is a way that believers can witness to Muslims anywhere with anyone at any time. It enables them to get into healthy spiritual conversations that present Jesus as Savior, and live through it. In other words, it is extremely effective at removing fear. This bridge has become so helpful that it has become a best practice adapted to a number of Muslim contexts as well as Hindu, Buddhist, animist, and other worldviews, and now appears in book form (Shipman 2013a)

Any-3 is both a bridge and a gospel presentation. Here is the bridge portion in summary, written in training mode (second person):

You will begin a conversation getting to know a bit about a person – his family, occupation, etc. But as quickly as possible, you want to get to the point to help identify his religious worldview.

4.7.1.3.1. Get to the point

Ask the question: “What religion do you follow?”

“Are you Hindu, Buddhist, Muslim, Ancestor worshiper?” He will describe what he believes, and you will identify yourself as a Christian or follower of Jesus.

Oftentimes, they will respond, “But all religions are about the same!” They are trying to smooth over the differences. For many, this is a conversation stopper. What do you say after that, “Oh yeah? Well mine is better!” That does not usually have a very good outcome.

Instead, we usually respond by *agreeing* with him: “Yes, most religions are about the same. We are all trying to deal with our sin problem (or get to heaven, or make enough merit).”

Now you move on to the next concept, helping them realize they are “lost” using their own religion of works salvation.

4.7.1.3.2. Get them “lost”

Ask the question: “**In your religion, how do you get your sins forgiven** (or paid off, or make it to heaven, or make enough merit)?”

Then spend time helping them become aware of their lostness using their own religion. The apostle Paul made it clear that the Law taught him about sin, and then he realized his lostness in ever reaching heaven on his own (Rom. 7:7-10). In a similar way, no religious system can provide assurance of salvation through works (Eph. 2:8-9). So ask some questions that help them explore the inadequacy of their works system.

For example with a Muslim, you might let him tell you how well he does upholding the five pillars: Does he pray five times a day everyday? Does he give alms as commanded? Does he fast completely during Ramadan? Will he be able to afford to go on the Hajj?

After letting him share about what he does, ask these questions.

- Are your sins paid off yet?
- When will they be paid off?
- Will they be paid off on judgment day? (Or, how many lifetimes will it take to reach Nirvana?)

What generally happens at this point is that a person realizes there is no certainty in his or her religious system. At this point, you are ready to share your perspective, which is not works-based, but based on the work of God through Jesus.

4.7.1.3.3. *Get to the gospel*

Say something like this: “Well what I believe is a bit different (or my holy book has a different perspective). I know my sins have been forgiven. And it’s not because I’m a good person. Here’s how I know my sins have been forgiven . . . [GOSPEL PRESENTATION].

[OR, “God has broken the cycle of me having to make enough merit;” OR “I’ve found freedom from the harassment of spirits. Here’s how GOSPEL.”]

Any-3 provides many Muslim-focused evangelists a method for getting to the gospel and also helping Muslims recognize their need for the gospel.

4.7.1.4. *Austin, Texas*

A very promising movement is emerging in Austin, the capital of Texas. It is serving as a model for other T4T work throughout the U.S. The CPM facilitator in this context, Fred Campbell, found that many church members did not have many names of lost people on their name lists. Thus, they were not witnessing regularly when he trained them.

Therefore, Campbell has helped them find lost people (whom) and given them a simple way to do it (how). He mobilizes church members to find persons of peace and win them and their whole household to Christ. From that point it is easy for the *new* believers to draw up a list of lost people (their *oikos*) and all they need to start is their testimony. The new bridge, therefore, that Campbell needed was for *church members*, not new disciples.

After Campbell’s vision-casting session at a church he organizes a one-day outreach that he calls a “house of peace search” in keeping with Luke 10. Typically the outreach team will gather on Saturday or Sunday mornings in the target area – an apartment complex, gated

community or trailer park. They divide into teams of two or more (children often accompany their parents even).

The teams take with them a simple gift; in Austin it is breakfast burritos (they key is finding a culturally-appreciated gift). They go door-to-door and offer this simple free gift. They tell the residents that they care about the resident and want to give them a gift.

Then they ask the “miracle question.” They ask, “If God could do a miracle in your life to meet any need, what would it be, and may I pray with you about that?” As they listen, they jot down any prayer requests. If allowed, they pray with the household right there on the doorstep. Then the team leaves.

Two weeks or more later another team will return to all the homes that received a gift and received prayer to see what answers to prayer developed. At this point, they share their testimony and the gospel if allowed.

What Campbell has noticed is that in American culture, residents are shocked to receive a gift with no strings attached. Campbell comments, “We just want people to experience grace plain and simple” (Campbell 2014). The teams wait at least two weeks to return so that the residents realize there were no hidden agendas and to give time for them to see God answer their prayers. Many times when the church team returns, the residents cannot wait to thank them and tell them how God has moved. This makes the bridge to the gospel much easier.

4.7.1.5. North Carolina

Jeff Sundell has been a leading CPM practitioner for years, successfully in South Asia and the last five years in the U.S. He coaches Fred Campbell and found the same challenges Campbell found.

Sundell made some significant changes to the T4T name list and bridge for church contexts.

First, he redefined “lostness” to give church members a clear idea of where to start. He stopped using the term “lost” and began to ask people if they knew ten people “far from God.” The reasoning behind this phrase was that in the Bible Belt church members could think of individuals who had grown up in church (and even made a “decision”) but now lived a worldly lifestyle, no longer attending church. Before making this shift, church members often wrote no names on their name list – they did not recognize any of them as “lost.” When Sundell made this shift, his trainees could write down many names of people “far from God.” This was a huge breakthrough for all of the groups.

Second, though Sundell continued to use the testimony bridge, he gave the church members a different target: just try to get agreement from a person of peace or someone on your list to let you come to their house for a Bible study. Sundell found that many Christians were not willing to share an outright gospel presentation (it felt too confrontational) but *were* willing to return often to tell another bridge Bible story to lead into a gospel presentation. For example the story of the sinful woman washing Jesus’ feet while the Pharisees scorn it is used as a bridge to help the listener identify with the forgiveness of Jesus (Luke 7:36-50). Sundell employs seven of these “stories of hope” as bridges to gospel conversations in a house of peace (Sundell 2011a). His experience is that most houses of peace do not need all seven before they are ready to hear and accept the gospel (Sundell 2014).

The adaptations of field one in the T4T process are many. The key to success is finding a way to help believers know with whom to start conversations and how to use a bridge that is successful in their context.

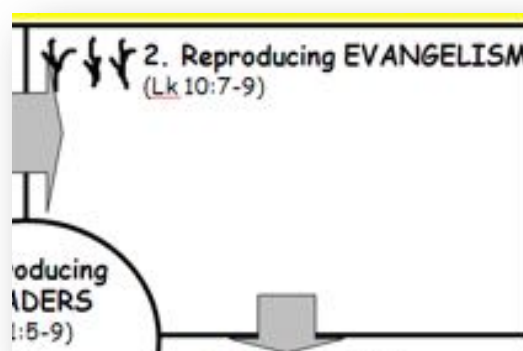
4.7.2. Conclusion

T4T demonstrates some of its adaptability when it comes to the four fields. Field one is a very good example of this. By understanding the need to have dozens and hundreds of conversations with the lost that get to the gospel, practitioners can readily adapt their T4T method to include a locally effective model to know with whom to talk and how to bridge into gospel conversations.

4.8. Field two: reproducing evangelism

Field two is about employing a reproducing approach to evangelism. It is symbolized by seeds sprouting out of the prepared fields.

Every CPM has a way to fulfill the instructions of Luke 10 in finding persons of peace and helping them reach their *oikos* (circle of influence). Every CPM demonstrates a situation in which many lost people are hearing



the gospel through personal encounters with Christians. CPM practitioners commonly call this M2E evangelism – mouth to ear – as opposed to broader ways of gospel dissemination (e.g. radio, literature distribution, etc.) (Smith W 2004d).

Luke 10 is a basic strategy Jesus gave to His disciples (72) in initiating work in places He was about to come (hence, unreached areas; see Luke 10:1). In Luke 10 Jesus was very directive with the 72; he told them what to do step by step²⁷. He also gave them contingency plans for what to do when things did not go according to plan. He told them what to say/do and to whom to say/do it. He was confident they would find the ready harvest (v.2) if they followed His instructions.

Today, CPM practitioners expect to find a ready harvest if they follow these same commands (and the precedent of these commands expanded into movements in the book of Acts). It is beyond the scope of this paper to provide a thorough exegesis of this passage. Suffice it to say that Jesus taught His disciples three principles of evangelism in pioneer areas. These principles continue to hold true today in CPMs. These three principles, which will serve as an evaluative guide in Chapter 5 (see section 5.8) are: 1) **right bridges** (see section 4.7), 2) **right** practices of loving **presence**, the **power** of God and clear **proclamation** of the gospel message, and 3) the **right** amount of **time** devoted to finding and winning persons of peace.

Understanding the broad scope of evangelism is critical in evaluating T4T or any other CPM method (see section 5.8). Otherwise one is tempted to reduce evangelism to one component of an overall biblical strategy (reductionism again). Evangelism is *more than* a gospel presentation, though it includes gospel presentations. CPM practitioners, and T4T systems specifically, must avoid the temptation to narrow the method and strategy to one or two components alone. Biblically, it seems that an overall evangelism strategy revolves around these three broad areas.

A key descriptor with fields two, three, and four and the center platform is the word “reproducing.” There is a significant difference between ***reproducing*** and ***reproducible***. The latter is theoretical. The former is actually working after much trial and error. For CPMs to emerge, all four fields tools must be both reproducible and reproducing. It is critical that these things happen in a way that average new believers can reproduce (envision a third generation believer implementing this tool or method).

²⁷ A very helpful exercise is to go through Luke 10:1-20 and list every command or clear expectation Jesus gave these disciples.

This necessity especially applies to an evangelism strategy. Gospel proclamations / presentations have to be simple to use. Weekly disciplines and short-term pushes (time spent to win the lost) have to be easy to grasp. Praying for the power of God to be demonstrated must be a normal way of living. Every aspect of the evangelism strategy must be reproducing.

4.8.1. Case studies: gospel presentations

Since evangelism is more than a gospel presentation with a call to commitment, section 4.8.2 will examine how T4T addresses areas of evangelism beyond the gospel presentation used. In this section, we must examine how T4T accomplishes the *proclamation* aspect of evangelism. The content of field two (gospel) is one of the most widely adapted areas of T4T globally, and for good reason. A number of different gospel presentations can prove effective in meeting the prior criteria for evangelism, depending on the worldview.

It is beyond the scope of this paper to evaluate all gospel presentations used in T4T globally. What follows is a sampling of how field two has been adapted in a variety of context with fruitfulness.

4.8.1.1. The original T4T movement

In T4T Ying Kai teaches new believers to share their testimony as a bridge, then pull out a photocopy of lesson one which is entitled “Assurance of Salvation.” He is giving lost people a chance to have assurance that they can be saved. The method is very simple: pull out the sheet of paper (like a tract) and work through it with the lost person. He admonishes his trainers not to ask for permission; just start speaking.

The gospel presentation is very effective for an East Asian mindset, at it begins with the phrase “Congratulations, you are a child of the Heavenly Father!” In this culture, using the word “congratulations” is common in conveying that the listener is receiving something of great value (Kai 2010).

Kai does not believe that the listener is already a Christian – a disciple of Christ. Rather he uses the term “child of the Heavenly Father” in the same spirit as Paul did in Athens in Acts 17:28-29. The listener is created by God and is an offspring of the Father just like all humanity. The problem is that the listener is lost and out of relationship. The rest of lesson one is a straightforward gospel presentation about how to come back into relationship with God (see Addendum 3).

Kai observes that by beginning on a positive note, the lost person is much more likely to listen to the entire gospel presentation. He or she wants to claim the prize or status for which he or she has been congratulated (reminiscent of the parables of the hidden treasure and pearl). His perspective is that of the shepherd searching for his lost sheep or the father welcoming home the prodigal son (Luke 15). He welcomes the lost child back *first* and then makes it clear what the cost is (the “rules of the household”) (Kai 2010). The end of the gospel presentation calls for a clear response of repentance and faith to Jesus alone as Lord.

What are not written in the simple photocopy are analogies, testimonies and stories that Kai uses to illustrate each point. He asks his trainers to write down every example he gives and to use these in their gospel presentations or come up with their own. These stories illustrate the glorious nature of the gospel and the type of response called for (Kai 2010).

The fact that this gospel approach is done with a one sheet double-sided photocopy keeps the evangelism approach reproducible in this context. Photocopy shops abound in every neighborhood and photocopies are cheap. It is easy for a third generation disciple to use this gospel approach and to teach others to do the same.

4.8.1.2. *The Ina movement*

In the work with the Ina people, they knew so little about God, much less the Bible, that we trained our national partners to use forty chronological Bible stories from creation to Christ to share the gospel. We had to start at the beginning concept of who God is, and then proceed from there. The idea was to get a person of peace and his *oikos* together to listen to all forty stories. However, we ran into several problems:

- Our church planters could not remember ten stories, much less all forty.
- The security situation, plus the mobility of the young people leaving the villages to find work in the cities, meant that the church planters did not have the same group together for more than two or three weeks usually. They did not have time to get through all the stories.
- Therefore, they could not get the gospel out there fast enough to discover the persons of peace. The church planters needed to filter for response much more quickly.
- The forty story approach, common in chronological storying methods, betrayed a misconception about oral learners: that they require a long time (i.e. months) before they can understand and make an informed decision to follow Jesus

After many attempts to use the forty stories, we reduced the number of stories and combined many. Eventually, we put the content of the basic forty stories into one story that we could tell in ten to fifteen minutes and called it the *Creation to Christ story (C2C)* (see Addendum 3 for an example). This gave people enough basic Bible knowledge to make a well-informed decision to follow Jesus as Lord with the worldview they had. It enabled our church planters to find the people the Spirit was convicting rather than assuming they had to do all the preparation of their hearts themselves over the course of forty weeks.

If listeners were interested but not ready to believe immediately, the church planters could then expand out the basic story by telling individual stories from within the overall story (e.g. a longer creation account, a longer account of the fall, etc.).

Another colleague began experimenting using C2C with his people group in our same province, and together we began to refine it more and more (e.g. James and Smith 2009). Eventually, people from many nations have used C2C adapted in a number of ways for their worldviews.

In time, ***C2C has probably been adapted and used in more contexts with good results than any other single gospel presentation I know of today.*** The surveys reveal that eleven of the two twenty producers are using C2C as one of their gospel presentations or the primary gospel presentation (Smith SR 2011c).

In addition, C2C is simply an overview of the whole Bible story in 10-20 minutes. It has power due to the fact that it is a story and that it is the story of the whole Bible (comprehensive nature). It elevates the majesty of the King and the life in the kingdom and calls people to return to the relationship God created for them.

The variety of contexts displayed in the surveys that use C2C as a gospel presentation illustrate that it is one of the most easily adapted, learned and passed on gospel presentations.

For Muslim listeners, many practitioners just leave out the phrase “God sent His only Son Jesus” and insert the phrase “God sent Jesus from heaven.” This helps the listeners to hear the gospel first, then learn what Jesus’ Sonship really means.

For post-moderns, in the beginning of the story many change the phrase “I want to tell you a story from the Bible. It is God’s Word, so it is true and reliable.” Instead they use something like this: “I want to tell you a story that is changing the lives of people all over the world.” They find that post-moderns do not initially believe in propositional truth, but do care about relevance (Leininger 2008).

4.8.1.3. *The Be New CPM*

Though many practitioners are using C2C with Muslims, perhaps the most effective gospel presentation that has emerged for Muslims is that created in the Be New people movement in Southeast Asia. The bridge of Any-3 has already been explained in section 4.7.1.3.

For many years, a number of practitioners were using the Quranic bridge – the CAMEL method - for opening conversations with Muslims (Greeson 2007). The CAMEL is a way to bridge from the concept of Jesus in the Quran to the clear gospel of Jesus in the New Testament. However, a number of CPM practitioners found that in many instances 1) the CAMEL was not needed because people did not understand the Quran or 2) the CAMEL was only kept in the back pocket of the witness in case objections arose.

Instead, they needed a more rapid way to get to the gospel to filter for persons of peace. Any-3 has helped immensely. It uses a bridge that can be used in any context and then uses a sort of Creation to Christ story – sacrifice stories from the Old Testament that Muslims are familiar with from the Quran. The initial story tells of Adam and Eve’s sacrifice and ends with Jesus’ sacrifice on the cross. If the listener is not ready to believe, several sacrifice stories are shared in succession over several days or weeks:

1. **Adam and Eve** (reviewed) —supporting verse: (Leviticus 17:11, NIV) *For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.*
2. **Cain and Abel**—supporting verse: (Hebrews 11:4a, NIV) *By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings.*
3. **Noah**—supporting verses (Genesis 8:20-21a, NIV) *Then Noah built an altar to the Lord and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it. The Lord smelled the pleasing aroma and said in his heart: “Never again will I curse the ground because of man...”*
4. **Abraham**—supporting verses (Romans 4:2-3, NIV) *If, in fact, Abraham was justified by works, he had something to boast about—but not before God. What does the Scripture say? “Abraham believed God, and it was credited to him as righteousness.”*
5. **Moses** (Two important points: Passover and the Giving of the Law)—supporting verse (Hebrews 9:22, NIV) *In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.*

6. Isa Almasih [Jesus the Messiah] (Show *Jesus Film* or tell the story of the life and sacrifice of Isa Almasih)—supporting verse (1 Peter 3:18, NIV adapted) *For Al-masih died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit...*

When an evangelist tells any of the first five sacrifice stories, he always tells the story number six – the ultimate sacrifice. He continues this process until the listener accepts or rejects the gospel message. (Shipman 2013a)

A number of practitioners around the world are using variations on the sacrifice stories or stories of the prophets from the Old Testament with which Muslims are familiar. Invariably their theme is the need for an ultimate sacrifice to pay for sin.

The CAMEL approach continues to find effectiveness with persons schooled in the Quran; however the evangelistic approach may need both the CAMEL and Any-3. (The Any-3 presentation can be found in Addendum 3. For a detailed account of Any-3, see Mike Shipman's book *Any-3* by WIGTake Resources, 2013.)

4.8.1.4. American adaptations

Section 4.7.1.5 highlights a bridge called seven stories of hope (Sundell 2011a). Jeff Sundell developed these as an alternative bridge and gospel presentation approach to Creation to Christ. Sundell prefers C2C for the American context, but developed seven stories of hope because he could not get American church members to use a single gospel presentation in one encounter. Rather they were more comfortable taking smaller steps toward sharing the gospel.

Therefore, Sundell, and now a number of practitioners around the U.S. and Europe, taught his trainers to share the gospel using these seven stories and using each one to transition to the gospel. Sometimes they transition to C2C. More often they transition to a more simplified gospel presentation (since many Americans already know a lot about God) such as the bridge illustration (Navigators 2006).

Essentially, the seven stories of hope serve both as a bridge and as a gospel presentation *when* they are combined with a complete gospel presentation.

4.8.2. Case studies: the broader evangelism strategy

One concern about T4T implementation is that practitioners may neglect the broader aspects of a holistic evangelism strategy and reduce their field two activities to a gospel presentation alone. What that means is that they may neglect the *presence* and *power* portions

of an evangelism strategy or the disciplines to spend the right amount of time in evangelism in order to find the people God has prepared.

4.8.2.1. *The right amount of time*

Just as Ying Kai instilled the power of a discipline in his trainers of witnessing five times a week, so also a number of other cases illustrate how practitioners are attempting to instill in their trainers devoting an adequate time to evangelism.

One mission team has emphasized the importance of short-term evangelistic pushes in addition to the weekly discipline of witnessing. One example of how they did this was in this manner: they fasted and prayed one week, then pushed one week; fasted and prayed the third week and pushed again the fourth week. They found many persons of peace and nine new groups emerged from this four-week season. Then they returned to life as normal as they disciplined these new believers (McB___ 2009).

In a survey that Kevin Greeson conducted of Muslim-background believing men, the vast majority came to faith, not in the daytime, but between the hours of 10pm and 2am (Greeson 2006). He instructs missionaries to develop a discipline to get outside at the right time of night to find these men. It is not just the gospel presentation that is important but also talking to lost people *when* they are receptive to hearing. This strategy is reminiscent of Jesus talking with Nicodemus at night, when he apparently felt safe to approach the Messiah (John 3:2).

In another context, missionaries found that different groups of people were available at different times of the day in their city. By going out to find persons of peace consistently in the mornings, afternoons, and evenings, they were able to find new receptive segments of their cities (Perkins 2011).

4.8.2.2. *Presence and power*

One danger observed in T4T packages around the world is a tendency to reduce a field two strategy to a gospel presentation alone. An appropriate gospel presentation is immensely important. This is the *proclamation* aspect of Luke 10, but what about *presence* and *power* that Jesus commanded of His disciples in Luke 10?

As practitioners study biblical patterns of evangelism, a number are consciously incorporating these two aspects into their evangelism strategy.

For example, Fred Campbell in Texas adds both of these by training evangelism teams to demonstrate a loving presence and give a simple gift to meet people and get to know

them. He trains them to use the miracle question to call for God to demonstrate his power in their lives (see section 4.7.1.4).

In the Ina CPM, evangelists were taught, in addition to a gospel presentation, to enter homes and pray a blessing on the family (presence). Then they were to look for needs and pray with the lost person for God to intervene (power) (Smith SR 2004a).

In the Be New CPM, evangelists are taught to connect relationally with the lost person, finding out needs and loving them by listening (presence) (Shipman 2011).

What about the large original T4T CPM? Does it incorporate these elements? Ying Kai does not normally highlight in his training the element of power in evangelism. Yet in interview with him, he is quick to acknowledge that miracles abound in the movement as trainers pray for the lost (Kai 2005). He shares numerous stories of his trainers lovingly engaging members of their *oikos* illustrating the power of a loving presence (Kai 2010). Power and presence are inherent in the climate Kai has created in his trainers.

These examples illustrate that T4T practitioners are finding ways to ensure that their field two strategy (reproducing evangelism) is broad enough to find the people God has prepared.

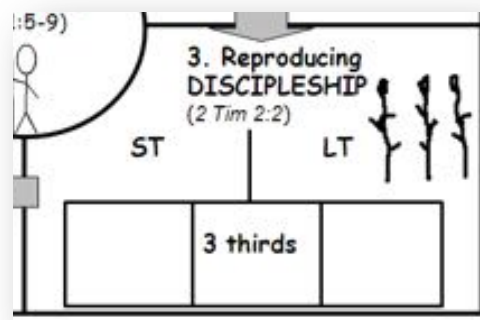
4.8.3. Conclusion

In general, T4T has demonstrated good adaptability to include appropriate gospel presentations and evangelism approaches that fit with the overall framework of the T4T process. It is almost as if the Four Fields offer a “plug-n-play” ability for T4T strategies: if a gospel approach in another country does not work, plug in a gospel approach appropriate for the target area. When practitioners understand the Four Fields aspects of T4T, then it is relatively easy for them to envision how to adapt T4T approaches to their contexts. When they fail to understand this, they tend to use methods from other locales without adequately evaluating their appropriateness for the new target areas.

In addition, some aspects of broader evangelism strategies do not naturally become included in T4T adaptations. Practitioners have to consciously include them into their overall CPM strategies.

4.10. Field three: reproducing discipleship

Field 3 is about reproducing discipleship. Every *sustained* CPM has found a way to disciple new believers both for the short-term and then for the long-term in a manner that can be reproduced generation by generation. Field three is symbolized by the shoots of grain forming mature fruit.



Chapter 3 addressed the importance of the whole discipleship process that builds a trainer. Most of the stress was on the **three-thirds process**. In each of the four fields is it important to know what to do when people say “yes” at each stage of the process (This is what the arrows in the four fields symbolize.). This progression is especially true when it comes to **short-term** and **long-term** discipleship.

CPM trainers have discovered that healthy, sustained CPMs limit the number of short-term discipleship lessons they use, so that the process can remain reproducible for new believers (Mims and Smith 2009). The general rule of thumb is that a CPM short-term discipleship package should have six to ten biblical short-term discipleship lessons that are appropriate for the context and easy to reproduce. If a CPM practitioner finds that new believers are not passing them on, they are probably not reproducible (indicated by the fact that they are not reproducing).

At the heart of a T4T package is a curriculum that includes short-term lessons including an additional lesson to train believers how to study the Bible inductively for long-term discipleship. The discipleship curriculum area is one of the most adapted aspects of T4T. At the same time, the short- and long-term curriculum set is one of the areas that T4T-adapters are most apt to make non-reproducible. Typically this problem occurs out of desire to put too much information into each lesson or create too many lessons. Normally it happens because the developers fail to remember that trainers will be with the groups for the long-term. Therefore, they try to put as much biblical teaching up-front, and thereby lose reproducibility.

How do various T4T approaches incorporate short- and long-term discipleship into their adaptations?

4.10.1. Case studies

4.10.1.1. The original T4T movement

Many of the misunderstandings about T4T emerged as outsiders requested a “copy” of T4T from Ying Kai or others who knew him. All they received were six or seven simple fill-in-the blank lessons. Lesson one (“assurance of salvation”) was the gospel presentation. Lessons two through six (prayer, daily devotions, church, Heavenly Father’s role, Great Commission) were short-term discipleship lessons. Lesson seven was how to do long-term discipleship through participative Bible study using three basic questions to unlock any passage: S.O.S. 1. *What does the passage SAY?* 2. *What should we OBEY* 3. *What will we SHARE with other people?* (Kai 2006).

The lessons are not written as *lesson plans*. In other words, they do not give instructions for the three-thirds format but rather are the middle third – the content. Kai assumed the three-thirds would be the model of discipleship by the way he trained his trainers.

Frankly, when observers saw these seven short lessons, they often dismissed T4T as too simple. One missionary commented a number of years ago: “The lessons are too simple!” My response was “precisely!” They are reproducible *because* they are simple. The short-term lessons are enough to get any disciple started in loving devotion to Jesus.

The long-term discipleship starts by studying the book of Mark paragraph by paragraph, then moving to other books of the Bible. In this process, the group of believers encounters the whole counsel of God’s Word and expects to live out all it teaches.

In the span of seven lessons, Kai blended fields one, two, three and four:

- Field one and two: vision-casting session (Why-Whom-How)
- Field two evangelism: vision-casting session and lesson 1 (assurance of salvation)
- Field three short-term discipleship: Lessons 2-6

T4T “Classic” Lessons – Ying Kai

Initial vision-casting session: Why, Whom, How

1. Assurance of Salvation
 2. Understanding Prayer
 3. Daily Devotions
 4. The Church Meeting
 5. God is the Heavenly Father (protection)
 6. Great Commission (four calls)
 7. Long-term discipleship: Participatory Bible Study
- (Kai 2006)

- Field three long-term discipleship: Lesson 7
- Field four church formation: Lesson 4

In actuality, though the “six lessons” or “seven lessons” as many have called them have been derided or misunderstood, their implementation has been instrumental in the development of health in the original church planting movement. Kai created an environment in which healthy evangelism, short-term and long-term discipleship and solid church formation were taking place, and he did it in the most streamlined, reproducible format possible for an East Asian mind.

Thousands of disciples have photocopied these lessons and taken new believers through all four fields. The result has been a movement of 1.7 million believers that demonstrates amazing health and continuity.

The 2004 CPM assessment team noted the health of the movement:

The CPM is ongoing because of the lives of transformed believers who see their lives and witness as an act of worship. From [Ying Kai] to the newest believer, prayer and obedience to scripture are modeled and passed on to others “who will be able to teach others also.” It is taught and lived out in front of others as the normal Christian life,” and it focuses on “training of the saints in the work of ministry to build up the body of Christ,” just as “you have heard . . . in the presence of many witnesses.” [Referencing 2 Tim 2:2, Eph. 4:12 and *The Normal Christian Life* by Watchman Nee] (Holste 2004: 57)

T4T practitioners who have “taught” Ying Kai’s seven lessons as a sort of “silver bullet” expecting CPM results without understanding 1) the three-thirds process, 2) the four fields and 3) the need to use culturally-appropriate curriculum become frustrated and disillusioned that “T4T does not work.” As they have implemented it, it does not.

Ying Kai would not say that T4T works. He would say that the Holy Spirit works and that every practitioner needs a way to work in faith in cooperation with the Spirit. The seven lessons are a part of how he does that in his area.

4.10.1.2. *The Ina CPM*

Since the Ina people group represented a drastically different worldview from that which Ying Kai encountered, our team developed a completely different curriculum that could address a worldview of mostly-illiterate Animists living in remote areas. The curriculum that attempted to address all four fields went through many iterations. In the beginning it was a discipleship strategy. Then we added a field one and field two evangelism strategy. Then we firmed up our field four church planting strategy as a part of this curriculum and not

separate from it (which it had been previously). The result was a curriculum and oral training process called Training Rural Trainers (TRT) (James and Smith 2009).

TRT is story-based and designed for non-literate learners. It teaches a group to memorize a story, memorize a memory verse, memorize songs and memorize applications. For each story taught, the group may have to practice it 5-10 times before they are confident and competent. In addition, trainers must practice the previous weeks' stories from time to time to reinforce them. This process takes a lot of time in the training meeting. For a group of trainers to *reproduce* this with others, they have to practice many times, memorize the whole training session (story included) and then repeat the same process with their group. Working with non-literate disciples in the T4T process is very doable, but time intensive. It may take more effort than with literate disciples in literate T4T approaches.

TRT includes lessons specifically addressing an animist's worldview. In addition, the stories are told from the life of Christ in roughly chronological order to help the disciple learn and retain them. The curriculum addresses all four fields:

Training Rural Trainers Lessons – S Smith & A James

- Vision-casting: Share the Gospel – Testimony + C2C
 - Training #1: Baptism – *Jesus' Baptism and Command* (Matt. 3:11, 13-17; 28:18-20)
 - Training #2: Assurance – *The Good Shepherd* (John 10:11-18, 27-30)
 - Training #3: Prayer – *Jesus Prays* (Mark 1:29-39; Luke 6:12-13)
 - Training #4: God's Word – *Build on the Rock* (Matt. 7:24-29)
 - Training #5: Church – *Jesus Builds His Church* (Matt. 16:18, Acts 2:37-47)
 - Training #6: Forgiveness – *The Unforgiving Servant* (Matt. 18:23-35)
 - Training #7: The Lord's Supper – *The Last Supper* (Matt. 26:17-30)
 - Training #8: Love and Serve Others – *Jesus Washes Feet* (John 13:3-17)
 - Training #9: Persevere – *Garden and the Passion* (Matt. 26:36-28:10)
 - Training #10: The Great Commission – *Sending of the 70 and Jesus' Commission* (Luke 10:1-12; Matt. 28:18-20)
 - Training #11: Long term discipleship – Inductive study
- (James and Smith 2009)

- Fields one and two: vision-casting session
- Field three short-term discipleship: sessions 1-10
- Field three long-term discipleship: session 11 (Using several basic questions as a key to unlock Scripture; forty Bible studies are provided in audio format for long-term study if the group cannot read the Bible)
- Field four church formation: session 5

The curriculum remains teachable not only because it is appropriate for oral-learners but also because the short-term lessons have been limited to ten.

4.10.1.3. *The Tree of Life movement – South Asia*

A rapidly expanding CPM in multiple countries in South Asia started among Hindus in India. The strategy coordinator (SC) developed a T4T approach built around a model understandable and reproducible by Hindus – the Tree of Life. The movement numbers now in the thousands of churches (Tupper 2009a; Greeson 2010).

In a very Hindu feeling manner, the SC created a curriculum that addresses all four fields and is being reproduced generation by generation. A glance at this, or a glance at TRT, bears no resemblance to T4T, but the discipleship processes are the same. The main adaptation is the curriculum. (Tupper 2009b)

Tree of Life Lessons (T4T for Hindu background believers)

- Level - 1 How do I become a fisher of men?
- Level - 2 How do I produce the fruit of the “Tree of Life”?
- Level - 3 How do I produce the fruit of a good testimony/witness with God and man?
- Level - 4 How do I bear the fruit of God’s Word in my life and church?
- Level - 5 What is the fruit of a healthy Body (of Christ)?
- Level - 6 How do I bear fruit through worship in Spirit and Truth?
- Level - 7 How do I reproduce Christ in myself and others?
- Level - 8 How do I keep my fruit (Testimony) from being stolen? (Spiritual Warfare)
 - Part :A Knowing The enemy
- Level – 9 How do I keep my fruit (Testimony) from being stolen? (Spiritual Warfare)
 - Part :B Doing battle with the enemy- The armor of God
- Level – 10 How to stay on “track” to a Church Planting Movement (CPM)?

(Tupper 2009b)

Tree of Life attempts to move disciples through all four fields, and it seems to be accomplishing that. Though there are ten levels, it appears that Tree of Life has more than ten short-term lessons. However, the manner in which Tree of Life is taught (usually in longer

training sessions one to three days at a time) mitigates the length and is resulting in a reproducible curriculum.

4.10.1.4. *The Be New CPM*

The Muslim-background Be New CPM in Southeast Asia, at first glance, does not look at all like T4T. But the heart of the training process is the same. Originally Mike Shipman was inspired by Ying Kai and desired to develop a T4T approach for his people group. He designed an evangelism strategy (Any-3) and then a discipleship curriculum (originally called “PuPP” – an acronym in the local language, but now called “Greater Works”). Shipman admits that in the early days, the CPM emerged because good evangelism was happening. However the three-thirds process was not well understood. The result was normally only two to three generations of disciples, though the discipleship lessons were fairly reproducible (Shipman 2013b). When Shipman and his key national partner solidified the three-thirds process, especially loving accountability, the movement began to consistently get to fourth generation and beyond.

Shipman’s discipleship curriculum, like many successful ones,

Greater Works Lessons – Mike Shipman

- Any-3 – vision casting and evangelism training
- 1) Identification with the death of Isa Almasih (Jesus the Messiah)
 - a. Lord’s Supper
 - b. Persecution
- 2) New Birth
 - a. By Holy Spirit
 - b. Testimony
- 3) New Family
 - a. Head of the church – obeying Jesus
 - b. The functions of the body of Christ
- 4) Communication with God – Prayer
 - a. Lord’s prayer
 - b. Continual praise and intercession
- 5) Spiritual food – Word of God
 - a. How to study the Word
 - b. Daily devotion time
- 6) The clothing of the follower of Isa
 - a. Put off the old, put on the new
 - b. Spiritual characteristics
- 7) Stand firm – power over the dark powers
 - a. Power over trials
 - b. Spiritual preparation
- 8) Walk as a follower of Isa
 - a. Walk in faith
 - b. Surrender of oneself
- 9) Developing personal characteristics as a follower of Isa
 - a. Love
 - b. Hope
- 10) Towards Maturity
 - a. Learn to give
 - b. Giving birth to a new church

(Shipman and Stevens 2010)

went through a period of simplifying (and still is) to make sure each lesson not only addressed a Muslim worldview but also could be passed on.

Greater Works contains ten short-term lessons, though each lesson is broken down into two parts, which are often taught over two sessions. Greater Works, including Any-3, addresses all four fields:

- Fields one and two: Any-3
- Field three short-term discipleship: sessions 1-10
- Field three long-term discipleship: session 5a
- Field four church formation: session 10

4.10.2. Conclusion

As mentioned in the previous section (4.8), T4T demonstrates one of its strengths in adaptability when it comes to the four fields. Just as field two illustrates that evangelism approaches in T4T are fairly “plug-n-play” in terms of using culturally appropriate gospel presentations, so also in field three *many* curricula can be used as long as they are biblical and reproducible. T4T offers endless adaptation in field three to find a short- and long-term curriculum approach that works in the local language and worldview, and that is biblical and reproducible.

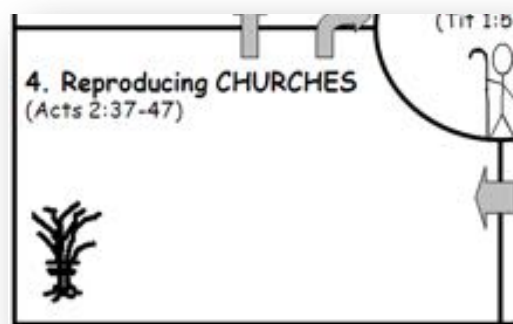
4.11. Field four: reproducing churches

Field four describes the importance of churches being formed with the new believers who are in discipleship. They must be formed in a manner that can reproduce endlessly through the people group. Field four is symbolized by a bundle of grain that has been harvested or sometimes multiple bundles of grain.

At times field four also refers to reproducing groups that are not churches, depending on the model of church that will work in the context. Sometimes these are small groups of larger churches. Oftentimes field four refers to both – groups and churches – since both will form in almost any context.

Regardless of whether it is a group or church, CPMs focus on two aspects of church development. There are two guidelines that govern CPM churches:

- **BIBLICAL:** *Is this model and/or each aspect of church consistent with the Scripture?*



From the variety of terms for the church and leaders in the church, it appears that there is no single biblical model of what a church must be. Numerous examples of culturally-adapted models emerge in Scripture. Neil Cole posits that Paul's missionary strategy grew over the three journeys and was continually sharpened by the Spirit. Various models of church emerged in this context, each of them valid, but some more effective than others:

The Antiochan church was far healthier than the Jerusalem church, and it accomplished a great deal more world-changing work But as Acts progresses, I believe that we see the Holy Spirit being given the opportunity to continue teaching churches in more effective ways. In the New Testament, the model church that gets the greatest amount of Scriptural attention – and the one, as a result, about which we can learn the most – is the Ephesian church. Perhaps we need to be learning more from some of these later and more advanced examples, and less from the one church that the book of Acts presents as obviously unhealthy [the Jerusalem church]. (Cole 2011: 150)

Cole is stating that the New Testament pictures multiple models of church, which attempted to live out the same teachings of Christ. But in various contexts these models formed in ways appropriate for the culture, and perhaps some models were more effective than others.

The varied terms *pastor*, *elders*, and *overseers* are all examples of this diversity of models depending on the context. But they fulfilled the biblical mandate of having leaders to serve as overseers.

It seems that, in the New Testament, the terms *pastor*, *elder* and *overseer* (or *bishop*) are used more or less synonymously. However, the three terms designate functions which may have been performed by more than one man. (Hesselgrave 1980: 352)

In the same way, CPM trainers do not propose one model of church as *the* biblical model. David Garrison, one of the foremost CPM proponents, notes that “there are a variety of indigenously reproducible church models” (Garrison 2004: 315).

Many models of church can be biblical. So the question is not: “Is this *the* biblical model?” (inviting a prejudice against all other models) but rather “Is this model (and its elements) consistent with the Scriptural teaching?”

A key focus in this realm is that the church is a *healthy* model of church at every stage in its maturation. The goal is healthy churches. David Garrison noted in his pioneering study of church planting movements that one of the ten universals of CPMs is that the churches, on the whole, are healthy.

What kind of churches do you find in Church Planting Movements? This is the question many outsiders want to know. In addressing this question, the panel of Church Planting Movement

practitioners used several words to describe the nature of the churches in the movements they had known. We can group these qualities under the term “*healthy churches*.”

One Strategy Coordinator put it this way, “I’ll put these churches up against any churches in the West and see how they stack up. They are more vibrant; more committed to God’s word; more long-suffering . . . you name it.”

One can forgive this missionary’s pride in the churches’ character. It comes from an acute awareness not only of their heroic courage in the face of tremendous persecution, but also from a sad awareness of how anemic Western Christianity has become. (Garrison 2004: 196)

Churches are healthy both because of the CPM ethos which is strong in discipleship (obedience-based) and also because church health is a focus of most CPM strategies.

- ***CULTURALLY REPRODUCIBLE:*** *Is this model of church something an average new believer can start and organize?*

Since multiple models of church can faithfully serve the Scriptural teaching, the secondary question becomes, “Which of the many biblically-faithful models (or approaches) should be employed in the local context?” For CPM practitioners, the answer is the one that is most culturally appropriate and reproducible in that context. A general guideline is this: “Could an average young believer start and organize such a baby church?” Otherwise, church planting will be relegated to a few highly trained individuals.

The goal in CPM in general and T4T specifically is to plant biblically faithful churches that reproduce endlessly through a society. A model is sought that, with the proper end-vision and training, has a realistic chance of multiplying generation by generation to reach an entire people group or city.

With these two CPM guidelines in mind, T4T tries to help believers start simple types of churches that enable believers to faithfully follow Jesus as the body of Christ together. There is room in the kingdom community for many types of churches. In initiating CPMs, however, for the sake of the end-vision, T4T practitioners advocate CPM churches appropriate for the end-vision. That type of church needs to emphasize small group meetings in locations that are easy to find – whether the churches are in a house church or small group model.

4.11.1. Case studies

4.11.1.1. The original T4T movement

The creation of T4T radically improved the world of CPM strategies by connecting fields one, two and three strategies (evangelism and discipleship) with field four strategies

(church planting). David Garrison popularized the basic principles of CPMs in his book *Church Planting Movements: How God is Redeeming a Lost World* (Garrison 2004). In this book he recounts ten principles true in *every* CPM surveyed and ten principles true in *most* CPMs surveyed. One of the ten universals was “churches planting churches” (Garrison 2004: 193-194). Garrison wrote at a formative time in CPM awareness and this universal was revolutionary: churches should plant more churches, and this should be the model for all churches. The emphasis was on *churches* (i.e. leadership and church planters) having a strategy to start new churches. A typical church in a CPM possessed a vision to start a new church at regular intervals (e.g. every six or twelve months). To accomplish this, many strategists had a specific church planting strategy that they taught to local church leaders.

The revolution that Ying Kai worked through T4T was wedding a field three strategy (reproducing discipleship) with a field four strategy (reproducing church planting) for *average lay believers*. What emerged in East Asia through T4T were not churches planting churches, but *people* planting churches (Fudge 2004). The distinction, though subtle, yielded drastically increased results. In the former model, the focus was on helping churches devise a church planting strategy and then send out a church planter or church planting team to start a new church. The emphasis was on selecting and training potential leaders (church planters).

In the latter model (T4T), Ying Kai turned this concept on its head. His assumption (e.g. the four soils parable) was that it is impossible to know who will be the best leaders, the most effective church planters and the most fruitful evangelists *ahead of time*. Rather than select a few potential leaders and then train them, he trained *everyone* and watched to see who would evangelize, disciple and start churches. He greatly increased his pool of church planters by training all the believers he could.

Second, he tied this church-planting model to his discipleship model. The process from coming to Christ to being discipled to planting a reproducing church was seamless and part of the entire discipleship (or training) process. He created an expectation that *all disciples* should plant churches, not only that *all churches* should plant churches. He made church planting a natural stage in the discipleship process by 1) encouraging trainers to meet with their own converts in their own training groups and 2) helping those groups become churches when they discipled them in lesson four: church. Lesson four provided a concrete decision point by the group to become (or join with) a church. Even if the group joined with a larger church, lesson four provided teaching to help the group develop the functions of a healthy church.

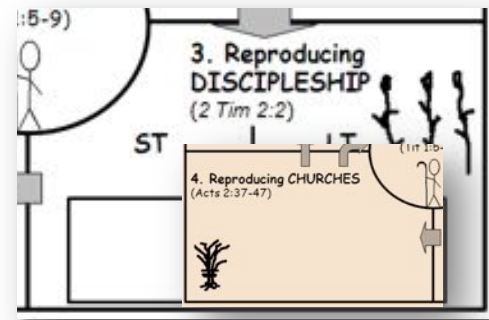
In other words, in T4T fields three and four should be drawn overlapping, or perhaps field four should be drawn as a subset within field three as a part of short-term discipleship. The starting of new churches happens within the discipling process.

The result of this shift in CPM strategy was that Kai's movement bore fruit in exponential fashion more rapidly than many other CPMs. Other CPMs might experience a doubling of their churches every 12-18 months (as a result of many, but not all, churches trying to start at least one new church every 6-12 months). The T4T movement far outpaced these other CPMs not simply due to the extremely receptive spiritual environment (which it had) but because many T4T groups resulted in *multiple* new church plants every few weeks or months as *many members* of these groups were starting their own groups.

Ying and Grace Kai were very wise in their church planting strategy with regard to traditional churches, especially government-approved churches. Though in their teaching, they emphasized starting churches, they were also sensitive to the model of church in which they were training (e.g. if they were training members of a state church). Section 2.1.2.3 recounts the story of how T4T started. The very first T4T group was started with 30 state church believers. Recognizing that political structures would not approve of him teaching them to start new churches, Ying Kai found a suitable functional equivalent: family Bible studies. He gave that group and others in the district the end-vision of starting 3,000 family Bible studies meeting in homes.

Functionally, these family Bible studies served as churches in all but name only. In fact, as the months progressed, many of them took on the title of church as well. The initial T4T group eventually started 906 small groups and churches. Because Kai refused to train a few select leaders rather than everyone, he found the most fruitful church planter, a man he admits he would not have otherwise trained. This old farmer started a movement of 110 small groups (one ninth of the total).

In other locales the Kais trained believers not only to start new T4T groups but to call them churches also. It all depended on the context. Ying Kai's emphasis was not on what the group is called but rather to start healthy groups in which disciples could reproduce endlessly. He has said many times that his primary goal is to multiply disciples, not to worry about a particular model of church (Kai 2010).



For Kai the church lesson (lesson four) is a covenanting step for the training group. The group has already been meeting as a church organically in their interactions. In lesson four Kai tries to help them add in functions of healthy church that are still missing and become a newly formed baby church. Lesson four teaches several basic functions of church but gives special emphasis to baptism, Lord's Supper and offerings since these elements often are missing in typical small groups or Bible studies (Kai 2006). It is at this point that most believers in the group, if not baptized already (which often happens earlier), proceed with baptism.

4.11.1.2. *Ina CPM*

In our work with the Ina, and then subsequently with work by colleagues among several other UPGs in our part of East Asia, we discovered that rural church planting work requires a bit more proactivity than is typically provided in T4T classic. Ying Kai's model worked very effectively because his part of East Asia is highly congested – there are people everywhere. It is not difficult to start a new church or two in an apartment complex or factory dormitory. It is not too difficult for these to multiply into new apartments and dorm rooms.

But in village work we noticed that church planting could spread throughout a village of 100-300 people rather quickly using a T4T process in which church planting is built into the discipleship process. While Kai's churches often remained small (ten to twenty people) in order to fit in homes and dorm rooms and to evade detection by authorities, many village churches became quite large by CPM standards (80-100 people) *if* the village leader came to Christ and provided covering for them. These believers, who lived life together anyway, saw no reason to not meet altogether in a courtyard or under a tree. Occasionally several churches would emerge in large villages of 500-1000 people. (Smith, Smith, Leong and Tan 2007)

The challenge in village work was not multiplying believers and churches *within* a village. The challenge was equipping them to cross geographical barriers to plant churches in other villages, especially if they were in new valleys separated from them by mountains. Therefore, the T4T approach among the Ina and many other rural people groups required adding curriculum to train average disciples to cross barriers to start groups in other villages. This usually required additional teaching in Training Rural Trainers about the person of peace strategy from Matthew 10 and Luke 10 and encouraging disciples to make short-term outreaches in teams of at least two persons (James and Smith 2009). For more distant church planting efforts it often required additional modules on CPM strategies and planning for those

target areas, as well as helping the church mobilize the resources to send teams (buy bus tickets, contribute rice, etc.) (Smith SR 2001).

In the early days of the Ina work, the church planting strategy, like that of many other CPM practitioners, was separate from the discipleship strategy (e.g. Smith SR 2001). It resulted in typical CPM growth. This is a significant temptation in rural work. However, as TRT morphed into a more effective strategy for rural contexts in multiple people groups, church planting was built in to the discipling process, typically at short-term discipleship lesson five (James and Smith 2009).

The model in most TRT adaptations is to train disciples to proactively go to new places to start churches and to launch those churches at lesson five using the story of the Acts 2 church to provide an example and the elements of church. When the churches need help crossing significant geographical barriers, additional training is provided on Luke 10 missions.

4.11.1.3. South Asia: church health mapping (church circles)

Around 2006 two South Asian CPM strategists, Jeff Sundell and Nathan Shank, inadvertently stumbled into a game-changing way to develop healthy churches in CPMs using the T4T approach. It emerged as Sundell was consulting with some national church planters that Shank coached and began drawing circles (labeled by generation) representing the sixty churches they had planted (Shank 2012a).



The game-changing method they developed was to draw visual representations of every church and to place within them symbols to represent the basic elements of church, or to leave them out if these elements were missing. This way of looking at churches had as its goal church health. Therefore the new field four and center platform (leadership development) method was called “church health mapping” or commonly, “church circles.”

Originally the church circles tracked only the *characteristics* of church but not the *covenant identity* of church. The original diagram tracked the ordinances (baptism and communion), offerings, evangelism (bridge illustration), discipleship (“7 commands of Christ”) and basic church elements from Garrison’s “Handy Guide to Healthy Churches” (represented by a hand; Garrison 2005).

However, after I interacted with Shank about church identity or church covenant as a critical element in church formation, he added this covenant step or covenant identity by making the line of the circle dotted (no church identity) or solid (clear church identity) (Shank 2012: 27).

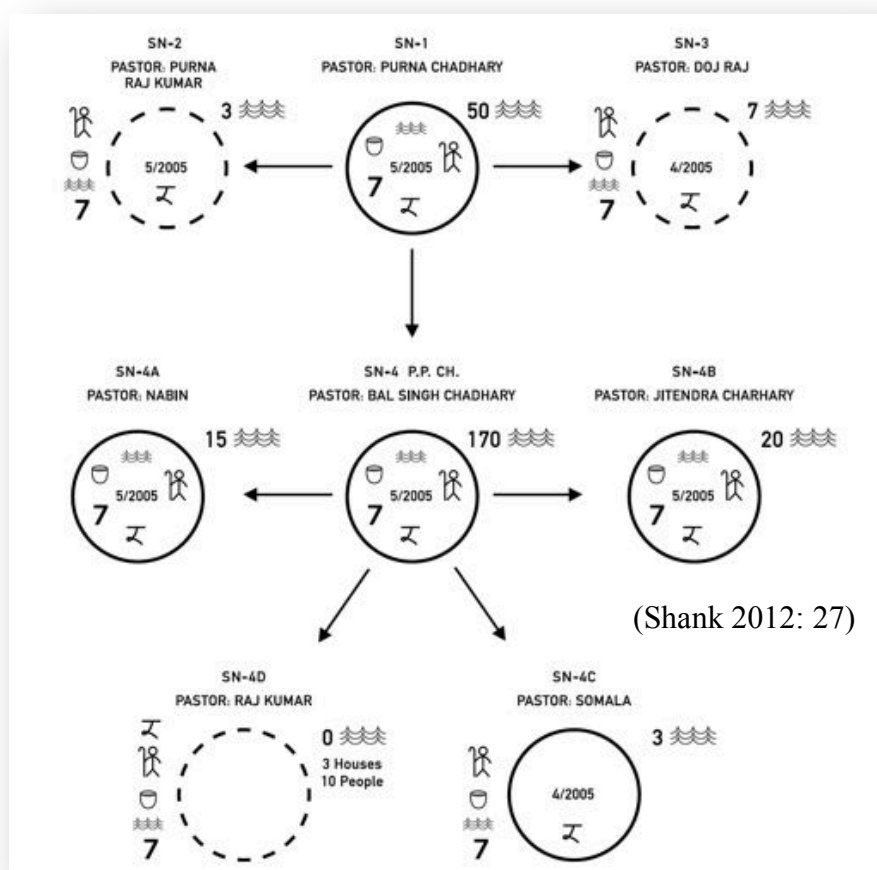
Originally, Sundell and Shank used church health mapping in their center platform (reproducing leaders) strategies. They

would meet with church planters and leaders and have them map the health of the churches in their network. This provided a diagnostic tool that they could use to return to their churches to address church health in specific ways.

Apparently using church health mapping as the T4T lesson on church was not a step either man took in his T4T approaches (Shank 2014; Sundell 2014). It remained a diagnostic tool for leaders in the movement. However it proved to be an essential tool to monitor church health and address deficiencies throughout a movement. This approach has been contributing to the health and sustainability of CPMs in South Asia.

4.11.1.4. Southeast Asia: church circles as the formative T4T lesson on church

When my colleagues and I in Southeast Asia learned about church health mapping, we took it to another step forward in the T4T process. At this point I was no longer working among the Ina people but rather training missionaries and leading IMB work in Southeast Asia. Beginning in 2009 our leadership team began to wrestle with the differences between a



small group and a church. We felt it necessary to clearly define when a group had crossed the line to become an actual church. In addition we were concerned that we must get healthy churches, not anemic ones. To facilitate this, we developed a working definition of a church. This became what we called a “practical implementation model” built around three core concepts: Covenant, Characteristics and Caring Leaders.

COVENANT: an autonomous group of baptized (immersed) believers [Mt.18:20; Acts 2:41] who recognize themselves as Christ’s body and are committed to meeting together regularly [Mt 2:46]

CHARACTERISTICS: they regularly abide in Christ through the characteristics of church . . . worship, Lord’s Supper, fellowship, prayer, obedience to the Word, sharing the gospel and ministry to others, including their offerings.

CARING LEADERS: as the church develops, they are led by at least one male leader appointed according to biblical standards (Titus 1:5-9) and exercise mutual accountability, including church discipline.” (Bohnert 2010)

At this point, our 500 missionaries had a working definition to aim toward in the churches they started. However, the definition did not provide the methodology of how to start such churches.

Since most of our teams were using some adaptation of T4T, we developed a T4T church lesson built around the church health mapping approach (and this definition in particular) in an attempt to employ the genius of church circles and to make the transition from group to church more clear for our Southeast Asia personnel (Smith SR 2011g). This lesson was intended for use in their short-term discipleship process to help groups become churches. It provided a simplified and revised version of the church circles for Southeast Asia. In this version, covenant was defined by a solid line rather than dotted line. Characteristics were pictured by eight basic symbols representing baptism, Scripture, Lord’s Supper, fellowship, giving/meeting needs, prayer, worship and evangelism/service. Caring leaders were represented by two smiling faces within the circle. In addition the diagram helped Southeast Asia teams track the number attending, the number who professed faith, the number baptized, church name (as a part of covenant identity) and generation number (to emphasize G4)



(Smith SR 2011g).

This approach to forming and developing churches began to spread across Southeast Asia and significantly increased the missionaries' ability to start churches via the T4T process. They now had a clear launch point for the embryonic church and a simple tool to facilitate that within T4T.

For example, the Be New



CPM saw the number of groups that transitioned to church and the health of churches increase after incorporating this into their discipleship and leadership training. “Joe” who was the national Muslim-background believer leading the largest stream immediately re-drew his G4 map (see 4.4.1.2) using the church circles. The result was the ability to spot deficiencies in the Be New work and add more health to the movement (Shipman 2011).

4.11.1.5. Global exposure to “church circles” as a short-term discipleship church formation lesson

Eventually, the approach to use the church circles diagram as a short-term discipleship church lesson in T4T was spread more widely through its publication by *Mission Frontiers Magazine* (Smith 2012b). This exposure began to popularize and standardize the approach in many T4T contexts for helping groups become healthy groups, and hopeful-



Mission Frontiers Magazine (Smith SR 2012b)

ly, healthy churches. It especially became common in the U.S. In addition, it allayed the fears of many seminary professors and pastors about the health of CPM churches. They became aware that T4T possesses a proactive strategy to start healthy churches by seeking to incorporate all the basic elements churches should possess.

4.11.1.6. USA and other church cultures – church models

In church societies, CPM practitioners have found that many pastors are concerned about the model of churches being started in T4T. Some have expressed fears that T4T will break up their church into house churches.

To further allay that fear, Neill Mims and Jeff Sundell have been instrumental in helping to bring the issue of church models to the forefront in such a discussion. Both have emphasized that T4T is about multiplying disciples more than about multiplying a certain model of church (Mims 2012a; Sundell and Floyd 2012). Both offer various models of church and discuss how T4T is being implemented within these models. For example, Mims analyzes a number of models: traditional, attractional, cell church, mixed, house church and CPM. Sundell and Floyd offer three case studies of T4T multiplication in radically different models in North Carolina.

Both Mims and Sundell offer suggestions for which church models better facilitate T4T movements, but neither provides a dogmatic perspective promoting only one correct model of church. This work by both men has contributed to wider acceptance of T4T and the ability to start appropriate models of reproducing small groups and churches in church contexts.

4.11.1.7. East Asia: blended urban model

One final model that should be included in this section to round out current approaches to T4T church formation is found in East Asia in a large urban environment. This model addresses the desire that many Christians in cities have to meet as a larger group, yet facilitates the reproduction of smaller groups. It is not a traditional cell church model, which has been proven to top out at a size usually determined by the administrative abilities of its senior leadership.

The East Asia model offers a way around that and also encourages every small group to operate as a church with all the functions of church. Yet it provides the vision and solidarity of large group meetings on Sundays. How does it accomplish this and remain reproducible?

It uses the T4T model to start groups quickly throughout the city. It uses a church lesson to help these groups become house churches with full identity as churches. The nuance that helps it address the urban environment of large churches competing for members and offering exciting worship services is that these house churches gather on Sundays in a rented ballroom of a hotel for worship, vision-casting and exhortation. On the face of it, such a model would tend to max out based on the size of the ballroom.

But the local leaders have found a way around this hurdle and have kept the model reproducing. When the group fills the ballroom, a second hotel is rented in a different part of the city and a group of house churches begins meeting there instead. At the time of the case study, the model seemed to be able to keep reproducing as long as they could find new places for large group meetings. The emphasis is still on house churches reproducing, but they have added an element of large group worship that meets an urban need (Nugent 2008; Perkins 2011).

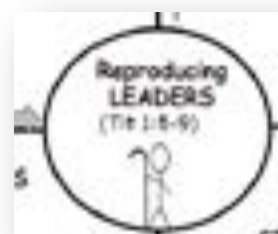
In the U.S. Gary Stump is using a similar but revised model appropriate for Indiana. Stump resigned as senior pastor of a large church and instead began to multiply house churches through a pure T4T approach. However to meet the urban need for a large group meeting, the house churches voluntarily meet on Sunday afternoons in a rented school to share testimonies, cast vision and worship together (Stump 2013).

4.11.2. Conclusion

T4T can provide a clear, proactive step in forming churches in the early discipleship phase if this aspect of a four fields strategy is understood by the practitioner and each generation of trainers.

4.12. Center platform: multiplying leaders

In the center of the four fields, some disciples enter a new realm at each generation – the realm of multiplying leaders. This area is pictured by a platform in the center of the four fields from which a farmer oversees his fields, rests and watches for predators. Finding such huts in the rice fields of Southeast Asia is not uncommon.



The ultimate question this thesis is addressing is *evaluating T4T as an aid for developing sustained church planting movements*. T4T has been shown to be an aid to help in the development of CPMs. When it comes to the *sustained* nature of CPMs, however, *leadership development is the engine the Spirit uses to sustain them*.

Sustained CPMs are in essence *leadership multiplication movements*. The development and multiplication of leaders is what the Spirit uses to maintain the movement. CPMs can start without effective leadership development and multiplication, but they will be short-lived without it. CPM practitioners must have a system in place that results in generations of *reproducing leaders*. They must have a system of leadership development that can expand with the growth of the number of disciples and churches. Fred Campbell, former businessman and now CPM strategist for Austin, Texas, uses a business term: a *scalable* leadership development system (Campbell 2014). The term scalable refers to the ability of a system to continually expand to cope with increased size or use.

Prior to T4T, leadership overload was a common malady of CPMs (Fudge 2004; see section 3.6.2.3 for a fuller discussion). With the effective implementation of T4T, this problem has been largely overcome because T4T inherently develops and multiplies disciples to potentially become leaders through the three-thirds process. T4T uses loving accountability to help trainees become trainers who 1) follow Jesus and 2) fish for men. Because *everyone* is encouraged to pass on what he learns to others, everyone is given the opportunity to grow as a leader.

In T4T, trainers do not typically *choose* leaders per se; emerging leaders *emerge* in the proving process of obedience. They become leaders by starting their own groups and taking responsibility for them. This does not mean that practitioners leave the leadership development process entirely up to them. They devote a lot of attention to *speaking vision* into their lives and *helping to appoint* them to leadership responsibilities in the beginning, until there is a holy climate that fosters spiritual leadership aspirations. In the beginning, the T4T practitioners may have to speak to the trainees about their God-given potential and proactively help them in becoming leaders (appointing). But in the end, *they* choose to become leaders by bearing fruit themselves.



Bushell 2012

4.12.1. Case studies

4.12.1.1. The original T4T movement

Since T4T helped greatly in solving the malady of leadership overload, it is helpful to take a detailed look at how this happened in Ying Kai's ministry. I will synthesize what Kai discovered to make it more comprehensible.

In essence, Ying Kai used three avenues for developing reproducing leaders, and the avenues are based on the level of leadership responsibility they have. In the original T4T CPM, leaders tended to be at one of three stages in responsibility. I use the acronym C.A.N. to describe this. Ying Kai just calls them 1) trainers, 2) mid-level trainers and 3) big trainers. In actuality, when talking with the trainers in person, he refers to them all as "trainers," no matter their level of responsibility. He has found that if he gives them a title like "big trainer" it tempts them to become proud (Kai 2005). He only uses these three terms with outsiders to describe their roles, not their title.

C –hurch (or group) leaders – TRAINERS

A –rea leaders (leading multiple generations) – MID-LEVEL TRAINERS

N – etwork leaders – BIG TRAINERS

Kai developed each stage with a different aspect of the overall T4T process.

4.12.1.1.1. C-hurch (or group) leaders – (TRAINERS): Avenue of development is the first third of each meeting over the course of 12-18 months

Trainers develop leaders of local groups or churches naturally, on-the-job, just-in-time, through incorporating the three-thirds process well and mentoring a group for 12-18 months (see section 3.6.2.2 for a fuller discussion of this). Staying with a T4T group for at least 12-18 months enables the trainer to develop leadership during the pastoral care (personal care) component of the first third of the meeting. Since this was already addressed at length in that section, it will not be repeated here.

What has not been made explicit so far in this study is how Ying Kai developed the next two levels of leadership: mid-level trainers and big trainers.

4.12.1.1.2. *A-rea leaders (leading multiple generations and/or multiple groups) – MID-LEVEL TRAINERS: Avenue of development is mid-level retreats.*

The diagram in this section shows an example of generations of groups in a new network. As generations develop, some of the leaders of the groups begin to oversee multiple generations of churches. As they prove themselves to be fruitful, bearing multiple generations, they emerge as area leaders or “mid-level trainers” as Kai calls them. It is not so much that Kai looked at a group of leaders and appointed some to lead this network. Rather, mid-level trainers became mid-level by producing fruit: overseeing multiple generations or at least multiple groups.

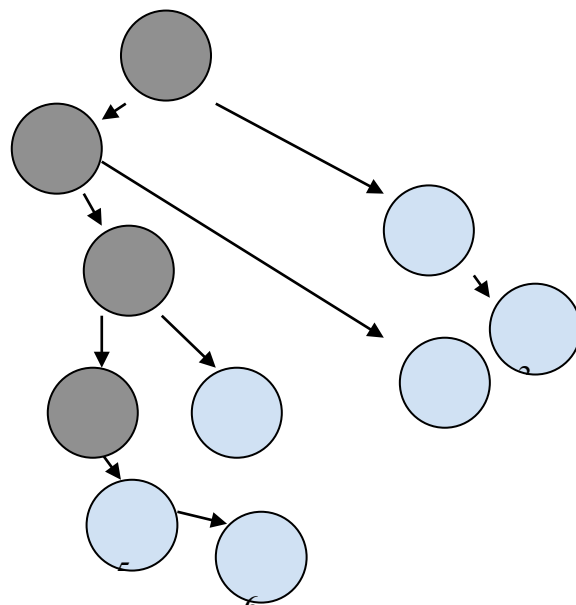
In fact, Kai does not like to use the term “mid-level trainer.” Instead he most often says that some trainers are invited to come to mid-level training.

Kai used the criteria that leaders were overseeing at least two or three generations beyond their own such as the leaders of the darker gray groups in the diagram. Sometimes he included trainers who had multiple groups they were personally leading but normally he preferred them to have at least a total of three or four generations of groups (including their own).

These leaders were overseeing whole areas or streams of churches or groups, and many were getting tired and close to burn out. Kai could not afford to lose them or he might lose a whole stream of groups, and the movement would suffer (Kai 2005). Because of their *increased responsibility, they needed extra attention and encouragement.*

Ying Kai addressed this issue through the formation of mid-level training conferences or retreats. All mid-level trainers periodically (two or three times a year) attended these conferences to rest and to be refreshed, encouraged and equipped for the next stage. Kai described the purpose of a middle level training conference in these words in 2005 to introduce the idea to outsider observers:

Seeing churches started using BASIC T4T is not so complicated, but for the ongoing expansion to be strong, stable, and long term, more than the BASIC T4T [i.e. the regular weekly



meeting] training is needed. To spread the gospel through trainees sharing their testimonies, gathering those who believe and establishing first or second generation churches (small groups) is also not so difficult. But to continue that expansion to the third, fourth generation and beyond with fast spreading of the gospel, forming small groups, and training those in the groups to continue the pattern of expansion requires more than just the BASIC T4T training. . . .

Just as we need the Lord's strength as we experience fatigue, difficulties, problems with family and friends, and even emotional problems, so too, those trainers that we train also need to grow in their biblical knowledge and in their spiritual life, and be able to draw on the Lord's strength. The MID-LEVEL TRAINERS CONFERENCE is designed to help faithful trainers grow in the Lord, recognize and deal with personal and ministry problems, and establish a prayer and networking team that will pray for each other. To help them grow, the MID-LEVEL TRAINERS CONFERENCE teaches them the scripture, leads them to grow in their Christian and family life, and helps them envision and plan for their future of service. Following is one method used extensively which has proven to be very good and successful in providing personal, spiritual and ministry growth for the participants. (Kai and Fudge 2005)

Depending on the context, a mid-level trainers retreat could take place for one day (e.g. one Saturday) or for an extended time (7-10 days) during a holiday period or down time (such as after harvest season or between jobs). Most of Kai's mid-level conferences were several days in duration.

When Ying Kai first began to give monthly reports on his emerging CPM, his supervisor Bill Smith noticed that he mentioned "training centers" in these reports. For example, at the three month mark Kai noted seven training centers (Courson 2007). Early in the movement a typical monthly report read: "1503 new believers, 174 new churches, 8 active training centers in which 85 people were trained." Smith was puzzled by this last phrase mentioning training centers and people trained. Kai was not referring to people receiving basic T4T training.

Instead Kai was essentially saying this: "The movement is growing. We have had many new believers and churches start in which believers are receiving T4T training. In addition, we have eight places where we are doing mid-level training for leaders. 85 mid-level trainers were trained this month."

What Kai was doing was generally taking these mid-level trainers along with their big trainer (the one who led that network of churches) and took them aside for 5-10 days in a private apartment where they stayed together. During this period of time, he did the basic three thirds with them in a new way.

In a six day retreat, he might spend two days helping them **look back**, rest (and sleep), assess, get counseling, debrief, worship, pray, care for each other, etc.

The second two days would be him or someone else helping them **look up** by giving them deep teaching from the Word. For example, he might teach them the book of Colossians – not for them to pass on but just to receive into their souls.

The last two days would be **looking ahead**, thinking about the future and making plans for the next interval of time.

(The original account describing mid-level training conferences can be found in Addendum 4.)

Kai provided mid-level trainers with a copy of the *Life Application Bible* for the purpose of helping them become self-feeders who could rightly handle the Scripture. This Bible had enough helps to be a miniature seminary in a book. Kai taught each mid-level trainer how to use this well and admonished the trainers not to read books outside the Bible, as he had no way to filter the wheat from the chaff with so many thousands of leaders.

4.12.1.1.3. N-etwork leaders – BIG TRAINERS: avenue of development is M.A.W.L.

As the number of churches grew into the hundreds then thousands and moved beyond fourth generation, Ying Kai realized the need to multiply himself in the visionary role of overseeing and guiding the movement. He began to look within the movement to find gifted men who could shepherd whole streams or networks. He began to take these men with him – he called them “big trainers” – through the course of his weekly activities to mentor them. He began to teach them how to put together and lead the mid-level conferences. He mentored them until each became proficient to lead a whole network of hundreds or thousands of churches without Kai’s continual presence.

In essence, Kai used the Model, Assist, Watch and Leave approach of CPMs with the big trainers. Other than that, Kai had no set program for training the big trainers – just lots of time with them each week. An example of this process can be detailed as follows:

Model: In the earliest stages, Kai showed the big trainer how to do a particular skill or task such as put together a mid-level training conference and partner with Kai in leading it.

Assist: As the big trainer grew confident, Kai encouraged him to try his hand at this new task. He assisted, and was there to support him when he failed.

Watch: As the big trainer gained competence and confidence, Kai moved further into the shadows. He might watch him and offer occasional suggestions and correction, but let him lead completely.

Leave: This did not mean “drop.” What this meant was giving the big trainer complete independence and checking in occasionally to see if there were any needs. Kai estimates that even with big trainers he “left” in charge of movements, he would still call them on the phone once a month to see if there was any way he could serve them (Kai 2014). It was at this point in the movement that some big trainers might get extra training such as in a seminary or Bible school while remaining in charge of the work.

Through incorporating three levels of leadership development, Ying Kai developed a system that was scalable to expand with the movement. The T4T movement has demonstrated no lack of leaders, no matter how quickly or broadly it has grown. Kai did this through a system beyond the basic weekly three-thirds meeting though he was able to do much initial leadership development there. By adding in mid-level training conferences and personal mentoring of gifted overseers, he created a system that remained flexible and adequate for each new stage. The 2004 assessment team determined that one of the strengths of the movement:

Multiple levels of training are providing, equipping and sustaining growing number of leaders. It is impossible to sustain a CPM of this magnitude without multiple levels of training for new believers, local congregation-level trainers, intermediate and big trainers. This provides Bible knowledge, spiritual accountability, focus and direction for ministry, mentorship and accountability. A unique aspect of the training in this CPM is the emphasis that every participant immediately passes on content to further and further levels of trainees in a multiplying cascade of training events. We learned much about the value of mobile training centers and transitory training centers, in which various levels of trainees gather for periods of from one to four weeks and are intensively trained in scripture, with the expectation that they will carry the content, ethos and accountability for this training to succeeding levels of trainers and new believers. (Holste 2004: 57-58)

The norm was not that mid-level trainers gathered for “four weeks” but seven to ten days was common.

4.12.1.2. Other case studies

Many other sustained CPMs (typically numbering hundreds of churches) have their own systems of leadership development, many of these learning from Ying Kai’s model. None of their systems are identical to Kai’s but the better ones have developed systems that are scalable or cascading.

Two variations on mid-level training retreats can be observed. Among some rural CPMs, like the Ina (Smith SR 2003b) mid-level training happens in central locations for longer periods of time (one to four weeks). These trainings typically fall during the lulls in the planting and harvesting cycle of farming. As such, farmers have more downtime for longer periods of training. Such trainings might occur every three to six months for the leader.

In urban contexts, or those in which it is difficult for mid-level trainers to get time away from jobs, mid-level training often happens at more frequent intervals for a shorter duration. For example, the Be New CPM conducts these trainings one Saturday a month (Shipman 2011).

4.12.2. Conclusion

T4T naturally offers a good opportunity for developing group level or church level leaders when the three-thirds process is implemented faithfully for the long term. T4T does not develop as naturally mid-level leaders or top leaders in such a process. Rather, practitioners must be prepared to add in additional opportunities for training upper level leaders.

4.13. Summary

In summary CPM practitioners must have some framework of principles to give their attention to in order to know how to cooperate with the Spirit of God in initiating church planting movements. They must know what **biblical principles** contribute to such movements and when their actions fight against such principles (see Chapter 5 for an elucidation of these).

One helpful framework that has found widespread agreement about these essentials is the Heart and Four Fields CPM framework (see section 4.1). This **framework** is a skeleton that outlines the most important CPM elements based on those biblical principles. Frameworks provide the broad parameters of activities a CPM practitioner must be about (i.e. the playing field and the rules). But a framework is not a methodology; it should be the *foundation* of a methodology.

Over the last twenty years a host of CPM **methodologies** have emerged in an attempt to initiate CPMs. Some of them have incorporated many of the principles in this framework. In the early days many were deficient in a number of areas. Even today, when practitioners do not understand the principles and the framework but only implement a methodology, they often unwittingly revert to mechanics devoid of the Spirit and the biblical principles so essential to a movement.

Some CPM methodologies provide a seamless process to incorporate many of the framework essentials. Some methodologies must be compiled to accomplish the same overall framework (e.g. an evangelism strategy, discipleship strategy, church planting strategy and leadership development strategy).

Outside of this latter piecemeal approach to CPM methodologies, two overall methodologies have emerged to provide a seamless all-in-one approach to implementing the CPM framework: Training for Trainers (T4T) and Discovery Bible Studies (DBS). Neither provides everything needed in a CPM, but both go much further toward that than previous approaches.

The focus of this paper and this chapter is T4T. This chapter especially has outlined how T4T provides a method and process for implementing each element of the framework. In most areas it offers a natural way to implement these. In other areas, additional effort is needed beyond the normal T4T process. This limitation is fine as long as the CPM practitioner recognizes this and is prepared for it.

Once practitioners understand the biblical principles and the CPM framework, then they are prepared to make adaptations to the T4T methodology for their context without losing the essence of the CPM principles underlying it.

Though T4T is not an end-all for CPM approaches, it generally offers a healthy approach to implementing the CPM framework in a manner that results in sustained CPMs. This conclusion takes us back to the thesis statement:

T4T can enable and sustain (by the Spirit's power) healthy church planting movements because built into the methodology is a discipleship process that develops believers in their personal and communal growth and equips them to repeat the process with other individuals they reach.

I feel that T4T does an admirable job in this regard. After studying the T4T process (Chapter 3) and the ability of T4T to implement CPM principles (Chapter 4), we are ready in Chapter 5 to provide an evaluation of T4T and in Chapter 6 to explore recommendations for effective T4T implementation in an overall CPM approach to ministry.

5. An evaluation of T4T as a process for developing healthy, sustained church planting movements

Understanding the broad scope of church planting movement strategies is critical in evaluating T4T or any other CPM method. Otherwise one is tempted to reduce mission work to one component of an overall biblical strategy (i.e. reductionism) – e.g. evangelism. A healthy CPM strategy is *more than* a simple gospel presentation, though it includes gospel presentations. It is more than a short-term discipleship curriculum, though it includes such a curriculum.

CPM strategies in general, and T4T systems specifically, must avoid the temptation to narrow the method and strategy to one or two components alone. Biblically, it seems that an overall missions strategy revolves several broad areas as outlined in the Heart and Four Fields framework. For the sake of evaluating the breadth and health of T4T in applying biblical CPM principles, this chapter will evaluate T4T principle by principle. Within each principle, an evaluation will be made about *how well* T4T methods are being adapted *missiologically* in culturally appropriate manners within each of these CPM principle areas – primarily based upon fieldwork survey results. In addition, within each principle area, a study will be made of appropriate *biblical* principles to which the T4T process (and CPM principle) seem to be adhering (or not), and why that is producing spiritual fruit.

From this an evaluation will be made of T4T as an aid for developing healthy and sustained church planting movements.

5.1. Principles of the CPM framework: the Heart and Four Fields CPM framework

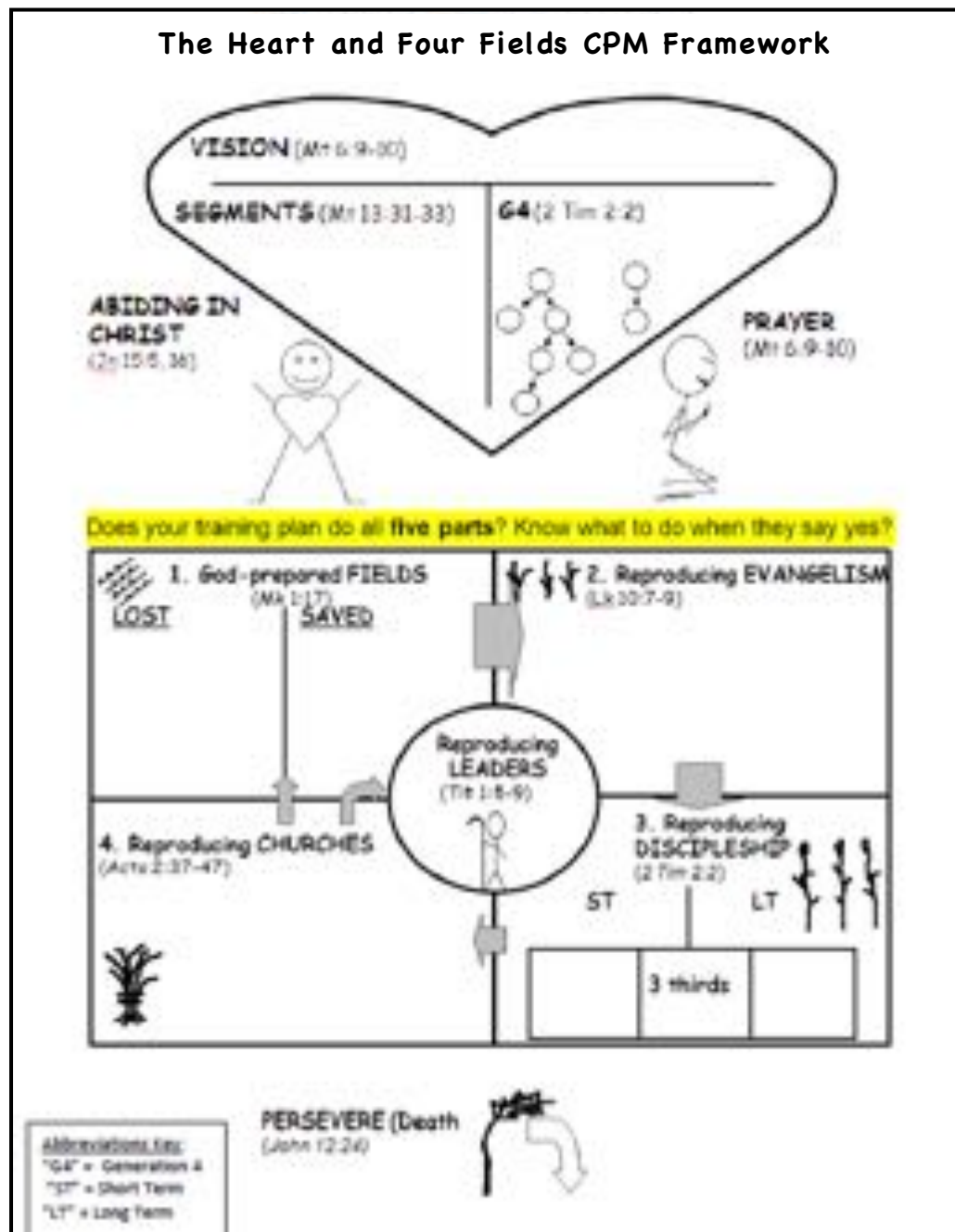
5.1.1. Organization of the evaluation based on the framework

As mentioned in Chapter 4, a framework that has been frequently agreed upon by many current practitioners is the Heart and Four Fields CPM framework (or plan) (Mims and Smith 2009). To aid in evaluating the breadth of T4T, the broad principles of this framework will serve as a guide in this chapter for organizing the evaluation. The approach taken in Chapter 4 was to describe each CPM principle in the framework and illustrate how T4T (and its adaptations) does or does not provide a method to implement that principle. In this chapter, using the same framework, evaluation will be made of *how well* T4T implements this principle both in its original form and in its adaptations. When appropriate, metrics will be

provided from the T4T surveys to provide evidence for or against the cultural adaptations of T4T in relation to their effectiveness in those contexts. In addition, this chapter will evaluate T4T by the biblical processes that seem to be (or not be) at play in this.

5.1.2. Review of the framework

As a way of reminder, a summary is given below of the Heart and Four Fields framework.



5.1.2.1. *Top half: God's heart*

*Practitioners find God's **heart** for their people group/city and do not cease to seek Him for the fulfillment of His vision.*

- A **vision** exists to do whatever it takes to see *all* people have a chance to respond to the kingdom. This could be multitudes of believers and thousands of churches (and/or small groups).
- Since this vision is so large, it is broken down into basic relational **segments**. The goal is simple: plant a reproducing mustard seed of believers and churches with the vision to reach that segment and beyond.
- A movement has taken root in each segment when there are *at least* four generations of believers and churches – **G4** – in multiple locations in that place.
- To fulfill the vision, the practitioners start at the foundation by **abiding** in Christ. Only disciples walking by the leading of the Spirit can produce the fruit that leads to the vision on God's heart.
- At the same time, the missionary, his/her team, outside supporters and local believers are crying out fervently to God in **prayer** to see the vision fulfilled.

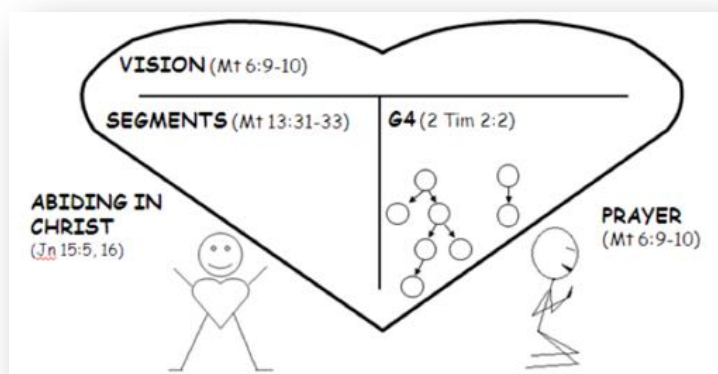
5.1.2.2. *The bottom half: four fields*

*To fulfill the vision, practitioners do their part in the divine-human partnership – the five high-value activities of the **FOUR FIELDS** – to position themselves to be used by God.*

- **Field 1:** Practitioners search diligently to **find God-prepared fields**. They live with the simple dichotomy of lost or saved:
 - They search for **lost** persons of peace and start witnessing to them using a simple **bridge** into gospel conversations such as a testimony or a set of questions.
 - At the same time, they search for **saved** believers that will work alongside them to reach their people group. They bridge into them by **casting vision** to them of what God can do in and through them and then **train** them in reproducing discipleship.
- **Field 2:** As lost people listen they are engaged through **reproducing evangelism**. They share the good news broadly in personal conversations using a reproducible gospel presentation that includes a call to commitment.
- **Field 3:** As people believe, they are immediately brought into **reproducing discipleship** relationships that includes both short-term and long-term discipleship.

- **Field 4:** In the discipling process, believers are formed into **reproducing** small groups or **churches**.
- **Center Platform:** Some of the disciples will be developed as **reproducing leaders** that are appropriate for each stage of the work. They will need on-going training as leaders in a system that can expand with the movement.
- Many believers will go on to **repeat** some or all parts of the four fields.

*The spiritual triggering effect of this whole plan is **death** – the willingness for believers to sacrificially surrender to God’s purposes for them.*



5.2. Vision

At the top of the Four Fields CPM framework is the CPM principle of end-vision: a vision of the end-result God desires. Only a vision of what He wants will drive missionaries and local believers to pursue *whatever it will take* under His lordship for the whole group to be reached with the kingdom.

How well does T4T accomplish this?

5.2.1. Survey results

For the sake of this study, I have consulted cross-linked annual statistical reports with case studies and T4T surveys to gain some idea of the effectiveness of various aspects of T4T as employed around the world. Case studies are an inexact science, and one must be cautious about cause-and-effect relationships. One can more confidently assert *correlation*, and hypothesize about *causality*. The T4T surveys are a bit more objective, but one must still approach them with the same views about correlation and causality.

In the case studies I have consulted, I found a strong correlation in them between a strong emphasis on casting vision and the results in terms of quantity of believers / churches

and quality of spiritual depth of disciples / churches. The missionaries in some of the case studies also filled out T4T surveys; many did not.

The seven 3/3 components rated by groups in top or bottom of CPM metrics			
5 = always; 1 = never	Top 10	Top 20	Bottom 16
Pastoral Care	4.78	4.79	3.94
Worship	4.44	4.32	4.06
Accountability	4.89	4.84	4.19
Vision casting	4.78	4.74	3.81
New lesson	3.89	4.34	4.63
Practice	4.22	4.37	4.00
Set goals with prayer	4.65	4.42	3.88

In the surveys, similar correlations appear. For the sake of simplicity and clarity, the survey did not include a specific question to allow the missionary to explain his / her vision-casting approach, but it did include the opportunity to rate how strong vision-casting is in the weekly T4T training (the three-thirds process). It is in this category that a strong difference can be noted between the ministries that saw significant results and those that did not. Vision-casting as practiced regularly in the most productive ministries scored 4.78 (top ten) and 4.74 (top twenty), indicating that these practices were almost always a key component of each weekly training session. The least productive ministries scored 3.81, which is essentially a point lower than the most productive ministries. This correlation would suggest that the lack of or less frequent vision-casting was a distinct factor in the lower metrics.

5.2.2. Scriptural principles to which this adheres

The clear link between repeatedly giving a picture of God's heart – the end-vision – in these CPMs appears to be effective primarily because it follows the Scriptural principle of end-visioning. Vision was a central component of the ministry of Jesus and the early disciples.

The beginning of the Lord's Prayer provides a clear end-vision for every people group and local context:

"Pray, then, in this way:
'Our Father who is in heaven,
Hallowed be Your name.

Your kingdom come
Your will be done,
On earth as it is in heaven." (Matt. 6:9-10, NASB)

Jesus taught his disciples to pray that every context - every city, neighborhood, nation or people group - would so reflect His glory and reign that it felt like heaven on earth. It seems that Jesus is indicating that God is not satisfied with a handful of believers, small groups or churches in a people group. *His* vision – His heart - is a multitude of people worshipping Him from every people group. Revelation paints a similar end-vision:

After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb." (Rev. 7:9-10, NASB)

A similar end-vision was repeated on frequent occasions by Jesus:

- In Matthew 9:37-38 the end-vision of a plentiful harvest is the central motivating factor for the sending of the Twelve on their first mission.
- In Luke 10:1-2 the end-vision of a plentiful harvest is the central motivating factor for the sending of the seventy-two on their mission.
- In Matthew 24:13-14 the end-vision of all nations and people groups hearing the gospel appears to be the central motivating factor for the disciples to endure to the end.
- In Matthew 28:18-20 and Acts 1:8 the end-vision ("all nations"; "Jerusalem, Judaea, Samaria and the ends of the earth") seems to be the central motivating factor in the Great Commission entrusted to the church.

What appears to be happening here is that unless a vision is strong enough to inspire believers to sacrificial commitment and to give them faith that God will bring fruit in response to their efforts, that it is hard to get believers off center, much less get them to endure difficulty for the sake of the gospel.

The apostle Paul stated it in similar terms:

Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory. (2 Tim. 2:10, ESV)

The salvation of the Gentiles (the end-vision given to Paul by Jesus in the vision – e.g. Acts 22:21) was a central motivation to inspire Paul to labor in faith and endure suffering.

A clear and compelling vision seems to have been a clear motivating factor throughout the New Testament, so much so that the last book of the canon is a clear vision of the end. It is almost as if God is saying: “Remain faithful and keep the faith and mission; it will all turn out right in the end.”

In fact, a variation of this was the last message given to each of the seven churches. See, for example, the message to the church in Smyrna:

“Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.” (Rev. 2:10-11, ESV)

Such words are reminiscent of when Jesus sent out the twelve apostles in their first mission:

²¹ Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, ²² and you will be hated by all for my name’s sake. But the one who endures to the end will be saved. . . . ²⁶ “So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. ²⁷ What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops. ²⁸ And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell. ²⁹ Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. ³⁰ But even the hairs of your head are all numbered. ³¹ Fear not, therefore; you are of more value than many sparrows. ³² So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, ³³ but whoever denies me before men, I also will deny before my Father who is in heaven. (Matt. 10:21-22, 26-33, ESV)

5.2.3. Conclusion

These Scriptural admonitions and precedents, and the findings from current CPMs, should give encouragement to CPM practitioners to make vision-casting of what is on God’s heart – what He wants to accomplish and what He will bless – a central component of their work.

A CPM plan should be driven and evaluated by a vision of the end that God desires. **An end-vision forces us to ask “What will it take to see my people group reached in the next few years” NOT “What am I good at or what do I most enjoy?”** Such a question has changed the ministries of many missionaries and church planters toward reproduction of disciples and churches (Stevens 2005: 11).

Curtis Sergeant, a pioneer in the role of end-visioning in CPMs in the 1990s, was instrumental in the beginning of one of the first modern CPMs. His comments shed light on the role of end-visioning in changing ministry from one that reproduces and one that does not.

Endvisioning: Consider what your vision would look like if it were fulfilled. Consider what it would take to get there. Work backwards, step by step, to your present situation. Take the necessary actions to retrace the steps forward through time to your goal.

It is imperative to know where you are headed from the beginning! The people I recruited for the 1st step had to know **how** to do their work and be equipped to do it for the plan to have any chance of success. Random or haphazard ministry will not produce the same type or quality of fruit as intentional ministry in the context of a great vision which glorifies the Lord! (Sergeant 1998)

Bruce Carlton, another pioneer in early CPMs, confirms the critical nature of end-visioning to transform every action of ministry. The end-vision dictates the nature of the processes used:

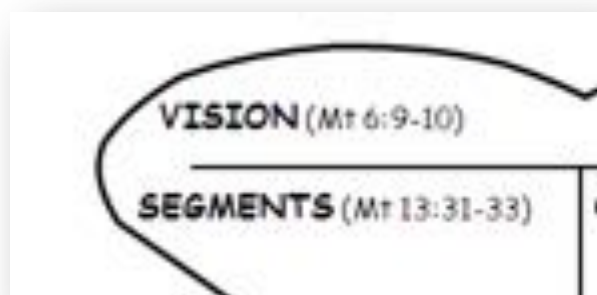
- What will this people/ area be like if transformed by the power of the Gospel?
- What will the complete evangelization of the people group, city, or population segment look like?
- How many churches will need to be planted?
- What will be the characteristics of those churches?
- How will leaders be trained?
- How will believers be disciplined? (Carlton 2004)

He cites a testimony from one national church planter in South Asia who went through his rigorous training process:

“Before I came to the training, I had a plan to see 50 churches planted in my city of 3.5 million. I heard about endvisioning and my vision increased to a 1000 churches. The more I worked on my endvision, the more I realized that for the city we needed at least 3500 new house churches!” (Carlton 2004)

5.3. Segments: basic population segments in which to start reproducing churches

To fulfill such a large vision, CPM practitioners have found that they have to break the vision down into manageable ways to start. Within



the heart on the Heart and Four Fields diagram, the word “segments” signifies population segments where the CPM facilitator can start reproducing churches that will spread throughout those major segments of the population.

5.3.1. Survey results and case studies

The survey instrument did not address the issue of segmenting. Therefore no correlations can be drawn in this area from this avenue of research.

To date I have found nothing explicit in the T4T process from the various case studies that assists trainers to simplify the target group into basic population segments. Rather this comes more often as missionaries and national CPM facilitators are engaged in *broader* CPM strategy training and then use T4T as an approach to multiply churches *within* and *between* major relational segments. In other words, T4T does not address every major area critical for the overall oversight of a CPM, though it addresses most.

End-vision segmenting seems to be more for the benefit of the *outsider* (e.g. *missionary*) knowing how to prioritize where to start than for the *insider* who just needs to reach others of his own kind. That is, it is critical for the outsider in attempting to make the end-vision manageable. However, T4T does not overtly address this issue.

5.3.2. Scriptural principles to which this adheres

As Jesus taught about the nature of the kingdom, He made it clear that growth and multiplication were key markers of healthy kingdom life. He used the parable of the mustard seed (Matt. 13:31-32) to illustrate that from small beginnings great growth can emerge. This has served as a foundational spiritual principle upon which CPM practitioners have based their strategies. They know they cannot start all of the churches needed in the end-vision. There are not enough years in a lifetime to accomplish this. Rather they have based their strategies on the kingdom principle that new believers and churches, empowered by the Spirit, can multiply from small beginnings into a mighty movement.

I partly agree with Ladd in his interpretation that this parable does not symbolize the gradual growth of the kingdom over the centuries until the time of Christ’s return.

Most interpreters have placed great emphasis upon the element of growth and have used it to illustrate the gradual extension of the Church in the world. This is not the point of the parable . . . the slow growth of the oak would have been far more suitable to illustrate the gradual growth of the Kingdom. (Ladd 1959: 59)

In ancient Semitic idiom, the mustard seed was a proverbial symbol for that which is tiny and insignificant. The mustard was a plant which rapidly grew into a very large shrub. (Ladd 1959: 58)

Unfortunately Ladd seems to veer away from his conclusion that this does not illustrate the *gradual* growth of the church (since it is the wrong plant analogy) to simply stating that the parable teaches that the kingdom, though insignificant and disguised, should not be despised.

But his own words point to another interpretation, not about the slow gradual growth worldwide but the rapid growth of disciples and churches from small, insignificant beginnings: “The mustard was a plant which *rapidly* grew into a very large shrub” (ibid., emphasis added). The rapid nature from insignificant beginnings has served as an encouragement toward CPM-type growth for CPM practitioners.

Second, Jesus’ parable of the four soils seems to illustrate that this growth, in good soil, will be multiplicative – thirty-, sixty-, a hundred-fold (Matt. 13:3-8, 18-23). While this does not explicitly teach that the fruit of the good soil is multiplication of conversions, it is one likely application. Jesus went on to cast vision for this multiplication of believers in the Great Commission (Matt. 28:18-20) when each generation is taught to make disciples and teach others to obey all of Jesus’ commands (including the Great Commission).

CPM practitioners seek to live out the truths of these spiritual principles that the Holy Spirit can empower and equip new believers to walk in obedience and witness boldly, and to teach the next generation to lovingly obey Jesus in similar ways. In this way, what starts in a small and insignificant manner, can multiply endlessly into the largest tree in the garden.

Early CPM pioneers George Patterson and Richard Scoggins found these Scriptural truths to be encouraging:

Examples abound of spontaneous church multiplication among people of all major cultural groups. By God’s power it happens wherever we find good soil for real church growth. What is good soil? For real church growth – through conversion – it is *bad people*! Where sin abounds, grace abounds even more, Romans 5:20. Some people groups respond easier than others do, but church multiplication is happening to some degree within every major cultural group. (Patterson and Scoggins 2002: 12)

We see a healthy example of segmenting in Paul’s three journeys. Paul’s vision was that all the Gentiles might be presented to Christ as an acceptable offering.

But on some points I have written to you very boldly by way of reminder, because of the grace given me by God to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. (Rom. 15:15-16, NASB)

At the same time, he appeared to understand the kingdom principles of the mustard seed and good soil. Paul did not attempt to *personally* start every one of the thousands of churches that would be required to reach every Roman town, city and neighborhood. In actuality, Acts only recounts approximately fourteen places where he personally started churches.

But Acts demonstrates a clear strategy of Paul planting a church or a few churches with the *seeds of a movement* within them. Paul planted these seed churches in key population segments – in his case, each unreached Roman province – and then trained *them* to fulfill the vision of reaching their whole segment (province or area). In fact Paul, normally operated from a provincial capital to effect that (e.g. Ephesus to reach the province of Asia – Acts 19:8-10). By dividing the Roman Empire into manageable strategy segments – provinces – Paul and his team found a way to effectively saturate the empire with the gospel.

Roland Allen concludes in his study of Paul's journey that there was an overall plan to it which included basic segmenting:

St. Paul did not deliberately plan his missionary tours, but nevertheless there are certain facts in the history of his missionary journeys which demand attention. 1. Both St. Luke and St. Paul speak constantly of the provinces rather than of the cities. . . . 2. Secondly, his work was confined within the limits of Roman administration. . . . we must certainly infer that St. Paul did deliberately consider the strategic value of the provinces and places in which he preached. . . . 3. Thirdly, St. Paul's theory of evangelizing a province was not to preach in every place in it himself, but to establish centres of Christian life in two or three important places from which the knowledge might spread into the country round. . . . By establishing the church in two or three centres St. Paul claimed that he had evangelized the whole province. . . . We must also recognize that for missionary work they were strategic centres because he made them such. They were not centres at which he must stop, but centres from which he might begin not centres into which life drained but centres from which it spread abroad. (Allen 1962: 12, 16)

Paul was so confident of this approach that he confidently declared in Rom. 15:23 that he had no place left east of Rome to plant these foundations for kingdom movements. Such a strategy is the type that current CPM practitioners seek to emulate.

5.3.3. Conclusion

My conclusion is that segmenting, from a study of the cases and surveys, does not seem to be critical for weekly training of most believers in T4T. However, the evidence from the case studies and the Pauline precedent suggests that segmenting is important for the *leaders* that oversee a strategy to initiate CPMs in a city or people group. Therefore, end-vision

segmenting should be a part of the overall training that strategy coordinators receive in addition to normal T4T equipping.

What this implies, therefore, is that T4T training alone is insufficient for the overall strategy training that a strategy coordinator for a city or people group needs for effective, sustained and well-rounded CPM implementation. T4T training can supply many of the basic ingredients needed in a CPM, but it is not the totality.

As such, then, CPM practitioners should resist the growing temptation to term all CPM training “T4T training”, or to term T4T training “CPM training.” The areas of end-visioning and segmenting highlight that T4T training should be a *sub-set* of CPM training. It is critical that CPM practitioners not become too myopic and narrow all their CPM strategies to T4T.

The trend in CPM circles seems to be growing to either entitle overall CPM training “T4T training” or “Discovery Bible Study training”, which are two methods for moving toward church planting movements. Several recent CPM trainings that I have conducted over last three years have been called by some attenders “T4T trainings,” despite the fact that they were two weeks in duration and only included T4T as one basic process and method for achieving a part of the CPM strategy. It ignores the fact that the attenders developed a three-year CPM plan that includes end-visioning and segmenting, as well as other areas broader than the strict T4T process.

The danger is that such perspectives can lead CPM practitioners to a reductionist and mechanistic approach to CPM.

5.3.3.1. *Reductionist dangers*

The danger here is of reducing all the multi-faceted elements of a church planting movement to a sub-set methodology. The reason it is tempting is that T4T has become a very effective, multi-faceted CPM methodology. Due to that nature, it is tempting to reduce all the needs of a CPM to the results T4T can accomplish by the Spirit of God.

Prior to T4T it would be unthinkable for a missionary with a good gospel presentation or evangelism strategy to reduce all that was needed in the CPM work to that evangelism strategy. The missionary would recognize the need for a discipleship strategy, a church planting strategy and a leadership development strategy. Since T4T incorporates evangelism, discipleship, church planting and leadership development in effective and healthy ways, CPMs can get very far using a T4T approach which is why, I feel, it is tempting to reduce a CPM strategy to “just do T4T.”

Perhaps the day is coming when all the elements of a CPM (e.g. Heart and Four Fields) are easily incorporated into one seamless methodology. Even were that day to come, however, it would be good for us to proceed cautiously. There are so many needs in a movement of God for its sustenance and health that practitioners must frequently lift their heads above the methods to the overall Scriptural principles and ensure that they are not becoming myopic. For if a problem arises that cannot be “solved” in their methodology, it is likely it may not get addressed at all.

5.3.3.2. *Mechanistic dangers*

For the same reasons that T4T could tempt practitioners to reduce the needs of a CPM to one methodological approach, it would also be tempting to revert a CPM approach to mere mechanisms. Over the years, critics of T4T (and sometimes CPM) have accused T4T practitioners of a variation on this theme: “Just do A, B and C and you will always get D.” This formulaic or mechanistic approach implies that the method will work devoid of the Spirit, the spiritual life of the implementer and social factors. Nothing could be further from the truth.

As will be noted in section 5.5 with regard to the spiritual life of the practitioner and fervent prayer to God for Him to act, without the empowerment of the Holy Spirit, T4T efforts are in vain. Without the element of “death” at the bottom of the CPM framework, all remains a human effort.

Perhaps because the T4T process includes so many spiritual disciplines within it, it is easy to confuse the discipline with the spiritual empowerment. End-visioning and segmenting are two areas that help the practitioners rise above the mechanistic process in prayer and say “Father, where do you want us to go next?” much like the spiritual searching of the will of God that Paul and Silas frequently lived out (e.g. Acts 16:6-10). We must live life not in the mechanistic quadrant but in the listening quadrant like Jesus did (e.g. John 5:19) that gives life to the mechanisms we use.

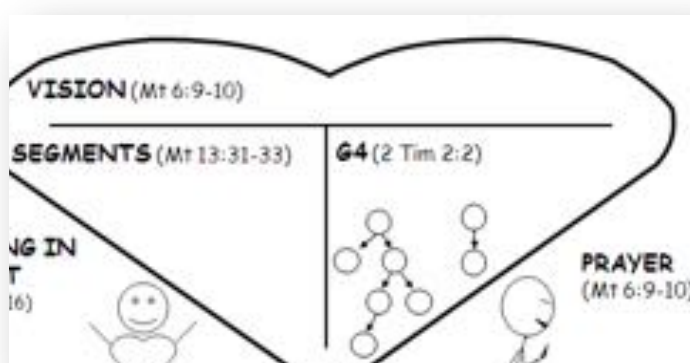
5.5. G4 – four generations (and beyond) of new believers and churches

One the clearest ways to track CPM progress (and therefore, the effectiveness of CPM processes) is by *generational growth of believers and churches*. Generations are defined by

who led them to faith or started the church. CPMs have proven

themselves to become established as church planting *movements* only when they have reached fourth+ generation consistently in multiple relational streams or segments.

How has T4T done in implementing this critical principle of CPMs?



5.5.1. Survey results

The survey instrument did not ask details about *how* the responders encouraged and tracked generational growth but it did ask the responders to identify the number of generations they had been able to track in their ministries to date. As has been mentioned previously (section 3.6.3), it is extremely difficult to track generations beyond the fourth.

All but one of the 36 survey responders provided generational information about their work. The fact that the responders were able to provide the generational answers they did is a testament to the finger they have on the pulse of their work. It is also evidence that T4T has encouraged them to track generational results. These ministries were tracking generational growth regardless of how effective their generational reproduction had been.

One of the facts that separated the most fruitful ministries (most new believers and new churches) from those that did not was the *depth* of generations: 6.2 and 4.7 generations of churches for the top ten and top twenty ministries respectively. The chart that follows incorporates responses from all 36 survey-responders. Data is included both with and without Ying Kai's metrics since his dwarf the other metrics. Even without his numbers, the correlation between numbers of new believers and groups/churches and depth of generations is clear: the greater the generational depth, the greater the results. This makes sense since every generation represents a whole new, and usually *expanded*, level of evangelism, discipleship and church planting.

Generations of new believers and groups/churches correlated with total counts (Smith SR 2011c)			
	Top 10	Top 20	Bottom 16
Total new believers with Kai	1,478,724	1,811,429	
Total new believers w/o Kai	46,581	73,286	2,503
Generations of new believers	6.6	5.5	2.4
Total new groups/churches with Kai	147,658	149,124	
Total new groups/churches w/o Kai	3,475	4,941	33
Gens of new groups/churches	6.2	4.7	1.7

5.5.2. Scriptural principles to which this adheres

It would be reading too much into the text of the New Testament to find a spiritual principle that prescribes G4. G4 is a man-made metric that has developed from observations about when a ministry seems to move from saturation church planting to a church planting *movement*.

However, it does appear that the New Testament teaches the principle of disciples birthing new generations of disciples. The Great Commission itself (Matt. 28:18-20) prescribes that disciples teach new disciples to obey all that Jesus commanded, which we would have to assume includes the Great Commission.

Paul describes multiple generations in a clear example, which happens to include four generations. This passage should not be viewed as prescriptive of starting four generations but as prescriptive of passing things learned on to new generations of faithful men.

The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also. (2 Tim. 2:2, NASB)

The four generations are 1) Paul (the author), 2) Timothy (the recipient), 3) faithful men, and 4) others. Many CPM practitioners have found this verse helpful in describing the type of spiritual process they hope to cultivate.

5.5.3. Conclusion

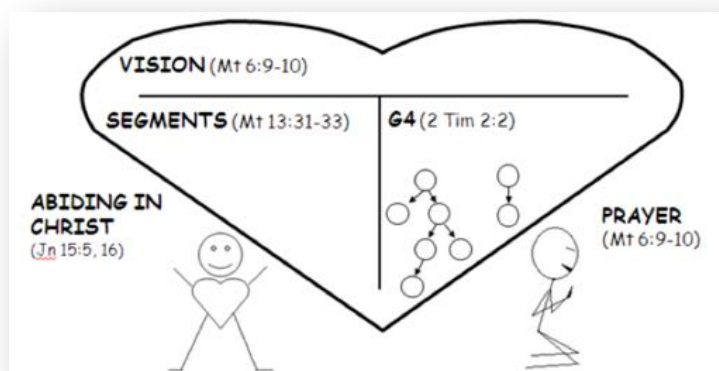
In tracking CPMs, CPM proponents have concluded that an emerging movement is not legitimately a solid and sustained CPM until it possesses consistent fourth+ generation believers and churches in a number of different places in a relatively short period of time. Many CPM trainers, therefore, encourage CPM facilitators to utilize a way to track the generations of believers and churches, pushing hard to get to 4th generation and beyond.

At least at the mid-level and upper-level training of leaders, T4T practitioners must give attention to tracking generational growth through a mechanism that can monitor at least four generations of the movement. In addition, all basic level trainers must include vision-casting to new trainees about the importance of starting new generations that can start new generations.

Generational tracking to the *fourth* generation and beyond does not seem to be an integral part of many T4T packages, though generational methods are. It is another of those “outside-the-process” elements in CPM that should be incorporated frequently in working with leaders of groups and networks of generational groups. This calls for purposeful efforts by the CPM practitioner beyond simply employing the T4T process and curriculum. However, some workable alterations to a T4T curriculum of training leaders would be to 1) add generational mapping to the leadership training curriculum and/or 2) to make generational mapping a frequent way to do the accountability portion of the first third (when training leaders).

5.6. Abiding in Christ *and* Prayer

Below the heart in the Heart and Four Fields CPM framework are twin aspects: abiding in Christ and prayer. If the Father’s heart is for a movement to occur in which thousands come to Christ, if His vision is God-sized and not man-sized, then it provokes the CPM practitioners to humble themselves to ask God to act through them (abiding) and around them (prayer).



This is why CPM trainers look for the *right types* of people as much as anything else. A frequent question among CPM trainers is what types of people God uses. We frequently exchange ideas and papers that help us search for such humble men and women (e.g. Smith W 2004f; Stevens 2008; Smith SR 2014a).

How effectively does the T4T process incorporate these two elements of abiding and prayer?

5.6.1. Survey results

The surveys included no specific question on these two foundational spiritual aspects of CPMs. Rather a section was created to allow them to volunteer intangible factors that do not fit into the T4T training process. The specific question offered was:

- *What other **intangible results** have you seen as you have implemented T4T (e.g. spiritual maturity, leadership development, churches planted, joy, etc.)*

What emerges are insightful comments that these missionaries insist be included in their survey results to “explain” more about why God seems to be acting.

The comments that appeared in the “intangibles” section of the survey serve to reinforce the spiritual dynamics implicit in the T4T process and curricula (various adaptations) when understood well. In the surveys, I expected to see that the most productive ministries commented on the spiritual foundations more frequently. However, that was not the case. Across the 36 surveys, comments about the spiritual development and spiritual climate of the T4T process were equally represented both by those with the most numerical results and those with the least numerical results. Here is a cross-section of those comments:

- Life change, joy, peace, giving, perseverance, Acts 2 environment, women set free (T4T Survey 5)
- Disciples maturing quickly (T4T Survey 11); spiritual maturity was mentioned by many
- The Holy Spirit obviously at work (T4T Survey 23)
- Changed lives; giving up animistic practices; families strong (T4T Survey 15)
- Sacrificial giving to help one another (T4T Survey 20)
- Joy and strength from God (T4T Survey 10)
- Increased spiritual enthusiasm and faith (T4T Survey 26)
- The ability to overcome sin (T4T Survey 18)
- Reliance on the Holy Spirit and the Word is key (T4T Survey 29)

It is as if these survey responders want to reinforce to anyone learning from these surveys that God is clearly at work, and reliance on God is the key to what is resulting, whether the numbers are large or small.

One conclusion I draw from this is that the T4T process and adapted curricula appear to be contributing significantly to reinforcing the spiritual disciplines of abiding in Christ and prayer. It is not absolute, but it does seem to incline the missionaries toward this type of spiritual climate *when T4T is well understood*.

5.6.2. Scriptural principles to which this adheres

Admonitions to abide in Christ (in some form or other) and to pray for God to move abound through Scripture. One clear example of the link between spiritual reliance and methodological processes in a movement, however, can be found in the life of King David who introduced Israel's golden age and provided the lineage for the Messiah. Acts 13:36 makes it clear that he uniquely served God's purposes in his generation. How did he do this?

So he shepherded them according to the integrity of his heart, and guided them with his skillful hands. (Ps. 78:72, NASB)

David was a skillful leader. Every CPM is led by men and women who understand CPM principles and how to cooperate with God in what they initiate with their hands.

However, the foundation of who David was is that he was a man of integrity. Integrity meant that he was true through and through. He was a man who honestly, sometimes painfully, relied on God.

Jesus also made the spiritual principles here very clear: only by abiding in Him and calling on Him in prayer can we bear fruit, and bear fruit that lasts.

"I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you." (John 15:5, 16, NASB)

"Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it." (John 14:14-14, ESV)

Rather than referring to a *level* of spiritual maturity Jesus seems to be referring to a *posture* of spiritual dependence. CPMs are not birthed based on the level of spirituality so much as on the *posture of spirituality*.

Abiding and prayer are foundational elements for a movement of God.

5.6.3. Conclusion

A disturbing observation I make as T4T grows in popularity is that a number of practitioners are embarking on the T4T journey looking for a "magic bullet" to CPM, not a lifestyle of surrender to Christ and fervent prayer. One veteran missionary (50+ years on the field) who trains many new missionary candidates commented sadly:

When I went to the field, we were methodological pygmies [referring to CPM]. But I saw many spiritual giants. Today, I see a lot of methodological giants [referring to new missionaries] who are spiritual pygmies. (James 2009)

While these two principles (abiding and prayer) do not inherently lead to church planting movements, no CPMs emerge without them in place.

The personalities and temperaments of men and women God uses in CPMs all vary, but there is a spiritual posture of hunger and integrity that characterizes their lives (Smith SR 2014a). Their hunger for God and His kingdom drives them to humble obedience. They possess faith that God **is** going to move, and this faith inspires others around them. They pray in faith expecting God to act

The size of CPMs is not directly in proportion to the spiritual maturity of the people God uses. But I am not aware of God starting CPMs through people who lack this basic humble posture of reliance on God. God is looking for a man or woman with the right *heart* – hence the heart-shaped body of the stick figure in the diagram and the person kneeling in prayer in the diagram.

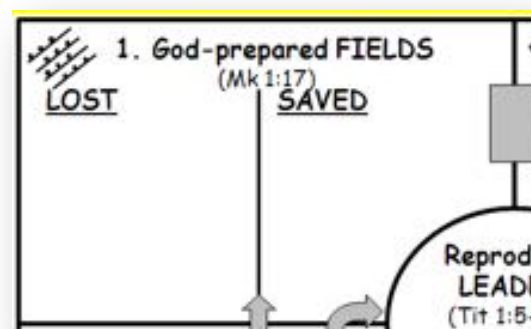
The T4T process and curriculum used is no guarantee that the spiritual processes of abiding and prayer are inherent in the ministry. However, it seems more likely than not.

Even so the case studies infer that one can proceed with T4T implementation in one of two ways: mechanistically assuming that spiritual processes are in place *or* making these spiritual processes the foundation and climate of all T4T implementation. The CPM practitioner needs to keep a head above the methods to continually ask if a spiritual climate of reliance upon God is imbuing every training session, all the curriculum, every decision made and every one-on-one encounter. Results alone do not guarantee that the processes are biblically spiritual (witness the growth of many cults).

5.7. Finding God-prepared people – bridges to the saved

Field one, symbolized by a field already plowed up by God and in which seeds are being planted, is about finding (rather than creating) people that God has prepared ahead of time.

Perhaps the single most important start a CPM facilitator can make to a strategy is to



mobilize believers from within the target people group or from a near culture people group (e.g. national believers from another context who speak the same or a similar language). Mobilization means that the CPM catalyzers cast vision to local believers about what God can do in and through them. In the T4T world, the next step is to begin to regularly train those who agree to walk forward in the T4T process (i.e. start T4T groups with them).

How effectively does T4T enable practitioners to bridge into conversations with the saved in order to mobilize them toward CPM activities?

5.7.1. Survey results

In terms of field one (bridges to the saved) the surveys provide helpful insights in only one of two essential areas. The survey did not ask the responders if they had a functional equivalent to Kai's Why-Whom-How vision-casting session. This was a mistake in the survey design, but since the surveys were a snapshot in time, it is impossible to rectify. The survey *did* enquire about the frequency of weekly vision-casting as a part of the three-thirds process.

For the sake of this thesis, therefore, it is impossible to cross-reference metrics to whether or not the responder has a vision-casting session designed for existing believers (e.g. church members) to mobilize them to partner in T4T.

If weekly vision-casting is any indication of a plan that the responders had to cast vision to the saved in a beginning vision-casting session, then the survey responses may help. This correlation is impossible to determine for certain.

The seven 3/3 components rated by groups in top or bottom of CPM metrics 5 = always; 1 = never			
	Top 10	Top 20	Bottom 16
Pastoral Care	4.78	4.79	3.94
Worship	4.44	4.32	4.06
Accountability	4.89	4.84	4.19
Vision casting	4.78	4.74	3.81
New lesson	3.89	4.34	4.63
Practice	4.22	4.37	4.00
Set goals with prayer	4.65	4.42	3.88

However, it is clear that the most productive ministries gave priority to casting vision on a regular basis in their weekly T4T meetings. They saw vision as important in retaining

the mission and propelling the disciples to become trainers of trainers. The least productive ministries gave less priority to this.

5.7.2. Scriptural principles to which this adheres

5.7.2.1. Holy Spirit Preparation

An important spiritual principle behind why CPM methods such as T4T are working is that T4T cooperates with the work of the Holy Spirit as Attacker and Teacher.

5.7.2.1.1. Attacker – John 16:8

And He, when He comes, will convict the world concerning sin and righteousness and judgment. (John 16:8, NASB)

One role of the Holy Spirit is to convict. The word for “convict” literally means to accuse, interrogate, harass or even attack. In classical Greek it is used to describe a lawyer attacking a person on the witness stand until he or she confesses guilt.²⁸ A foundational principle in CPMs is the belief that the Holy Spirit is present in every people group *attacking* lost people. He is doing three things:

1. He is showing them their *sin*.
2. He is creating a desire for a different kind of *righteousness*.
3. He is creating a longing to avoid the fear of death, which is eternal *judgment*.

He is the attacker, not we. He is tearing down the objections of their minds and hearts.

CPM practitioners work hard to break out of the prevalent mission mentality that the role of missionaries in many fields is to “pick up rocks” meaning that the missionary must tear down objections before people can listen to the gospel. Many of them have come to realize that Scripture never commands us to pick up rocks. That is the job of the Spirit – removing the obstacles of the hearts of people. CPM practitioners attempt to relinquish the role of convicting others. There is only one Convictor. God Himself says . . .

And I will give them one heart, and put a new spirit within them and I will take the heart of stone out of their flesh and give them a heart of flesh. (Ezek. 11:19, NASB)

The role of missionaries and evangelists is not to attack, remove rocks or convict. Many evangelism methods major on helping missionaries do what only God can do. The results are often frustration and labeling the people group as “hard” or “unreachable”. Rather,

²⁸ E.g. “to expose, to convict, to cross-examine for the purpose of convincing or refuting an opponent, esp. used of legal proceedings” (Rienecker 1980: 254)

CPM practitioners view the harvest as ready and their job as to simply *find* the people the Spirit is already attacking.²⁹

Kevin Greeson, an experienced and fruitful CPM practitioner and trainer, has highlighted this role of the Holy Spirit (“Attacker”) and the role of the missionary (“find the people God is attacking”). He even uses a metaphor of “sniffing out” these prepared people much like one would sniff out a cup of coffee in a mall or market area. One keeps searching until finding the source of the aroma. In the same way, the role of the CPM practitioners is to find, and help others find, the people God is preparing, both lost and saved (Greeson 2006). This metaphor has helped hundreds of missionaries, especially those in less responsive fields, not to give up but keep searching for receptive people.

Our job is not to tear down the obstacles of people’s hearts, but rather to sniff out those that the Spirit is attacking. We find the lost ones through witnessing to them. And when we find these prepared people (“persons of peace” Luke 10:6), they will eventually believe – usually sooner rather than later. We find the saved ones through casting vision to them.

Scripturally, it appears that in every society the Spirit of God is preparing persons of peace. In the Luke 10 mission, Jesus describes them as “sons of peace” or “persons of peace.” A person of peace is literally a “son of peace” like James and John were “sons of thunder” and Barnabas was a “son of encouragement”.

“And if a son of peace is there, your peace will rest upon him, but if not, it will return to you.” (Luke 10:6, ESV)

“Son of” indicates the characteristic of this person. Because the Spirit is preparing his heart, a person of peace is peaceful toward the evangelist and the kingdom of God. From the testimony of Matthew 10, Luke 10 and the book of Acts, a person of peace is a lost person who also accepts the evangelist and his gospel message. The person of peace then becomes a channel of evangelism to his network of relationships (family, friends, neighbors, co-workers) (Wolf 1979). He may not accept the message immediately, but he does not reject it and is open to learning more and more. Within a reasonable time period, he does believe.

Persons of peace are the avenues the Holy Spirit has created through whom the gospel can travel quickly. In the same way, the Spirit is convicting many believers to more fully become a part of God’s agenda to bring His kingdom fully to unreached areas. When disciples purposefully look for such channels God is preparing, movements can emerge and spread

²⁹ I am in debt to my colleague Kevin Greeson for helping me understand this better. Kevin does a phenomenal job of finding prepared people.

quickly. When missionaries ignore such Spirit-prepared channels, frustration is common (Davis 2012).

T4T helps practitioners “sniff out” or find these prepared people. Through training believers to witness to **many** family, friends, neighbors and even strangers, they find those God is preparing. Through casting visions to hundreds, they find believers convicted by God to partner in the end-vision. Rather than spending months or years trying to convince a few people, CPM practitioners follow the admonition to keep moving on from person to person and place to place until they find receptivity (e.g. Luke 9:5-6). CPM practitioners follow the path of least resistance that the Spirit has *already created* in the society in which they work.

5.7.2.1.2. Teacher – John 14:26

The Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. (John 14:26, NASB)

As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. (1 John 2:27, NASB)

A second role of the Spirit is that of Helper or Teacher. Unfortunately, much of the discipleship methodology people use depends heavily on *them* being the teacher, discipler or trainer. Initially, this makes sense in looking at the life of Christ who spent so much time with the twelve apostles. This model of discipleship is elevated over Paul’s model of discipleship. *Unfortunately, this means that many people use a **pre-Pentecost** rather than a **post-Pentecost** model.*

Jesus’ discipleship depended on his own *physical* presence with the disciples because they had not yet received the Spirit. Many current discipleship models *overly*-depend on the missionary’s frequent and continued bodily presence with new disciples. When the missionaries are not there or when they finally exit the groups or churches, these groups struggle and sometimes stop meeting.

Such methods neglect a critical teaching about the Spirit. After the Spirit has come, the discipler’s physical presence is not nearly as essential. Personal involvement is *not unimportant*. But disciplers need a discipleship process more akin to post-Pentecost that depends less on human intervention. It is a model that takes the great risk of depending on the presence of the Spirit in the life of the new believer as Teacher. This is the essential nature of the priesthood of the believer.

Paul the apostle provides a good example of a post-Pentecost discipleship model. Jesus intensely disciplined only twelve, probably because the Spirit had not yet been given. However, post-Pentecost, because every new believer had the indwelling Spirit, disciples could mature much more rapidly and pass on this discipleship to others more quickly. Paul gives us a clear example of moving from place to place – sometimes in a place for only days or weeks. Yet he left behind maturing, spreading, and multiplying groups of believers. How? He trusted the Spirit to be their Teacher, not Paul (or Cephas or Apollos – 1 Cor. 1:12; 3:4-7).

This does not mean that Paul did not teach. But he taught new believers how to *listen* to the Spirit of God, apply the Scripture and grow in faith without Paul's continued presence. Paul re-visited, wrote letters and sent colleagues to help. Nevertheless, they grew rapidly in his absence because they had learned to rely on the presence of the Spirit.

Any discipleship program that creates a dependence on the human teacher rather than the ever-present Teacher of the Spirit is doomed to plodding human-dependent growth (Smith with Kai 2011:78). In contrast CPMs are centered on enabling all believers to rely on the Spirit of God in fulfilling God's purposes and His calling on their lives. Specifically T4T is a process of helping disciples depend on the Spirit as their Teacher. When that happens, the disciples mature more rapidly than previously expected. In fact, most fruitful soil disciples in CPMs begin witnessing and serving within hours and days rather than months or years.

Four fields strategies rely upon these twin roles of the Holy Spirit and implementing methods that cooperate with the way the Spirit works. T4T specifically emphasizes 1) finding those whom the Spirit is attacking by witnessing to many and 2) training the saved to rely on the Spirit as Teacher so that they can obey all they learn and pass it on to others. This seems to be one factor contributing to its effectiveness.

5.7.2.2. *Vision casting*

Scripturally, vision-casting appears to be a life-style of continually helping brothers and sisters in Christ see the potential of who they are and can become in Christ (being) and what God wants to do through them (doing). In a fallen world, it is easy to forget the spiritual reality and destiny God has prepared, and walk by sight only. To change that, Scripture admonishes believers to spur one another on, to walk by faith, not by sight.

And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching. (Heb. 10:24-25, NIV)

Jesus cast vision often. In John 1 alone, He did this twice. Simon Peter is brought to Jesus by his brother Andrew. What kind of man was Simon? He was like a wave tossed back and forth, wavering in his affections, but always one of the extremes. Perhaps Simon came to Jesus hoping for a fresh start. “Maybe this is a teacher who won’t know the real me and will give me a chance to be different.”

But how did Jesus greet Him? “You are Simon the son of John!” (John 1:42). Perhaps Simon’s countenance fell. “Oh no, he really knows me! No second chance here.”

But what are the next words Jesus speaks? “From now on, I’m going to call you Rock.” Peter received not only a second chance but also a vision of what he could become. Not wavering, but solidly firm. Jesus spoke of Simon’s future. He cast vision to him.

Just after this, Philip brought Nathaniel to Jesus. Nathaniel was initially skeptical, but Jesus spoke two words of vision to him:

- “You’re Jew in whom there is no hypocrisy. You’re the real deal!” (John 1:47)
- “You’re going to see a lot greater things than this. You’re going to have heavenly visions!” (John 1:50-51)

One of the first acts Jesus embarked upon in meeting God-followers was to cast vision to them about what God could do in and through them. Jesus had hundreds of conversations, and in so many of those he was filtering for people God had prepared by casting vision and measuring the responses.

The call of Saul of Tarsus was a vision-casting scenario. The heavenly vision was filled with a clear call on Saul’s life to serve God’s purposes, and the Spirit convicted him to obey. Nothing less could have turned around Saul of Tarsus:

“But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, delivering you from your people and from the Gentiles—to whom I am sending you to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’ Therefore, O King Agrippa, I was not disobedient to the heavenly vision.” (Acts 26:16-19, ESV)

In Acts 11:25-26 Barnabas went to Tarsus to find this young disciple Saul (Paul) to mobilize him to help in the new church planted in Antioch. What did he say to him? Perhaps it was something like this:

Brother Saul, I know that God has put the Gentiles on your heart. Well, it’s finally happening! A new church has started in Antioch, a *Gentile* church. Come join me and let’s begin teaching

them all the things God has designed for them. Perhaps this will be the beginning of a movement among the Gentiles!

Saul joined him, and indeed, it became the hub from which a movement started. Vision-casting has provided a turning point for many a disciple of Jesus in serving his purposes.

5.7.3. Conclusion

As we look at the multitude of approaches taken toward CPM in the world today, those that fall within the T4T sphere seem to generally do a good job of casting vision to the existing believers to join in God's vision of kingdom movements – reproduction of disciples and churches. As a CPM trainer of missionaries since 1999, I have observed a shift in the overall CPM training that missionaries and church planters receive. I believe this is a good shift, though it carries with it dangers.

The shift has come from exposing trainees to a wide menu of ideas and methodologies of things that *might* work to giving them a few best practices that *are bearing fruit* around the world. The shift has come for good reasons. Prior to 2002 or 2003 the number of CPMs to learn from globally were very few. Much remained theoretical. Therefore, missionaries in CPM training were taught to dream about “100 options” of things that might work (Smith W 2004d). After around 2003 enough CPMs emerged to enable CPM trainers to begin more confidently asserting prescriptive principle-implementing methods. Training moved from everything that might work to best practices. This helped many strategy coordinators to narrow their focus and prioritize their activities. The result was that many more bore multi-generational fruit than before.

One of those best practice shifts was from mobilizing others from the missionary's *home culture* to mobilizing those from the *host culture*. Dr. Bill Smith described it in these terms:

Old paradigm - Mobilize using a mirror: Emphasis is on mobilizing resources (persons and material) from the missionary's home country/culture. [e.g. Strategy Coordinators spent great amounts of time and money developing English language brochures and websites and making cross-oceanic trips to mobilize the English-speaking world.]

New paradigm - Mobilize using a yardstick: Emphasis is on mobilizing resources closest to the UPG that can most effectively impact the UPG/city. [e.g. Strategy Coordinators spend much more time now developing language-specific mobilization tools and making visits to national churches from the host country.] (Smith W 2004d)

In other words, a shift came in CPM approaches (which were less than ten years old at the time). A realization dawned on CPM teachers that in the most fruitful ministries, mission-

aries spent a great portion of their time mobilizing same- or near-culture partners by casting vision to them and then training them in CPM methods. One of the first examples was Curtis Sergeant's work in East Asia in one of the early CPMs in which he mobilized near-culture partners to reach his people group (Sergeant 1998). The most prolific example, of course, was Ying Kai's work, which began in 1999. The Ina CPM was another example (mobilizing a nearby Christian people group from the same province) (Smith SR 2006b). Many other examples from around the world demonstrated the same concept.

For ten years prior to this, CPM practitioners had been taught to spend enormous amounts of time and resources on mobilizing Westerners to send short and long term teams to places in the 1040 Window. But the shift that began being taught overtly in 2003 or so was that strategy coordinators should shift the bulk of their attention to mobilizing same- and near-culture believers for the CPM work.

This approach, on the surface, might not appear very different from the decades-old practice of missionaries serving the existing indigenous church in a country. In reality it was radically different. This high-value CPM activity was not building up the existing church but rather mobilizing it to start CPMs in unreached people groups.

In essence, starting in 2003 and onwards, CPM plans that emerged from CPM trainings became much narrower in focus. They gave a lot of attention to field one: mobilizing existing *national* Christians in the context of the mission field and then training them in T4T-type activities. My estimation is that this move has greatly facilitated the number of CPMs compared with the focus prior to 2003. Elevating field one activities with the saved from a culture that is the same or near the target people group has helped practitioners more quickly find effective partners who can more seamlessly enter into the people group culture, witness sooner and disciple more deeply. Such national partners usually speak the same language or a trade language that helps them get started in evangelism much sooner than foreigners might.

Yet such a narrowing of focus comes with inherent dangers:

- There is a possibility of overlooking the cross-cultural partners that God wants to bring into the kingdom equation. In numerous CPMs, a far-culture person was instrumental in leading a key insider person of peace to faith. It was this insider that became the key to the movement. Sometimes it is the most unlikely partner that God raises up to reach the people group. Therefore, the narrowing of mobilization should *not preclude* the strategy coordinator from mobilizing or partnering with

home culture resources. Rather, the narrowing should just help the SC *prioritize* his or her overall time usage.

- In cultures, for example in Central Asia, where few if any national Christians exist, the focus on mobilizing national partners will bear little fruit and/or take little time (i.e. there are just a handful to mobilize). Instead, the CPM practitioner must expand the mobilization focus to other realms beyond national Christians. An endless search for national Christians who do not exist, or spending years trying to change the minds of national Christians who will not pursue CPM ways is fruitless. The operative word in field one searches for believers is finding *willing* partners. If after significant relationship building and vision casting, willingness does not follow, it behooves the missionary to look elsewhere for partners while personally evangelizing to find the persons of peace.
- This last point highlights a last danger: spending an inordinate length of time mobilizing national Christians who refuse to be mobilized, mobilizing an unregenerate church or mobilizing Christians who do not hold an orthodox biblical perspective. I have seen all three groups turn in time as the Holy Spirit convicts: 1) the unwilling become willing; 2) those in the unregenerate church come to Christ and then serve his purposes; 3) theological and biblical perspectives changing into more biblical perspectives. Yet, the missionary must use wisdom and discernment in this area with much prayer and fasting.

Overall, T4T has taken CPM practitioners much farther in the methodological realm to find a way to mobilize existing Christians and churches to partner together to reach people groups, cities and areas with CPM processes than was previously the case. It has given a simple methodological framework and a vision to do this. In other words, it has put a simple tool in the hands of practitioners to help them mobilize believers more easily.

In many fruitful places, gone are the “purist” approaches adopted by some CPM-focused missionaries who wanted only their team of highly trained Westerners to evangelize the people group and only their team set the DNA for every expectation the new believers might have³⁰. Fortunately in many places, this “purist” concern about “tainting” the DNA of

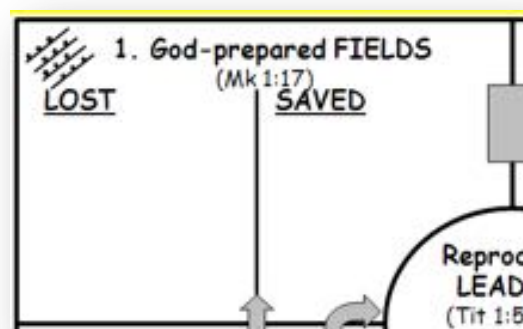
³⁰ This term was brought to my attention by my IMB leadership team in Southeast Asia in 2009 when I assumed responsibility for this area of the world, an area new to me. These team described to me this “purist” mindset that often pervaded some “old” CPM thinking in this part of the world. They described a heavy reluctance on the part of many CPM-focused missionaries to partner with any traditional denominations and

the CPM ministry among the people group with traditional church baggage is lessened. Though such baggage is a concern, the advantage gained by mobilizing well-trained willing same- or near-culture believers usually outweighs the baggage they might bring with them.

A final conclusion is that it is critical that T4T practitioners have a clear plan for casting vision in a session with existing believers they are trying to mobilize. This session could be termed “Session Zero” or the “Pre-Lesson” for existing believers and church members. As in the Ying Kai’s Why-Whom-How session, it should cast vision for CPM (training trainers), provide a target for believers to witness to and give them a simple means to start. It should be done in a contextually appropriate model (e.g. a gospel presentation that works well in that culture). This entire vision-casting session should be reproducible enough that new believers could repeat it with groups of believers they encounter.

5.8. Finding God-prepared people – bridges to the lost

As mentioned in section 4.7, field one describes two types of people: saved and lost. Spiritually, all people fall into one of these two categories. To find people God has prepared in each category, the practitioner must have dozens, even hundreds, of spiritual encounters and conversations, much like Jesus did. For a movement to emerge, we must find spiritually prepared people. To start those conversations with lost persons, believers must have a simple *bridge* that helps them transition from talking about things like the weather to talking about Jesus and His kingdom.



To facilitate that transition, disciples must be equipped with 1) a **target** (To whom do I talk?) and 2) a **bridge** into gospel conversations. How well does T4T help practitioners accomplish this?

churches. In the years that have followed, these missionaries have found the existing church to more often be the answer God uses to reach the unchurched people groups. God leaves a remnant (His Bride) in many places, and He wants to redeem and restore that Bride to usefulness.

5.8.1. Survey results

Most of the 36 survey responders noted that they have a gospel bridge that they use to train their trainers. All of the top twenty producers had a bridge. Of the sixteen least fruitful ministries, two did not have a bridge mechanism.

The differences do not seem significant enough to warrant any conclusions. This observation is understandable as one of the first things that CPM practitioners perceive about T4T is the need to cast vision, help trainees make name lists and give them a bridge to share the gospel. The subtleties of the T4T process may or may not be understood, but most people trained in T4T catch the need to make name lists and share testimonies.

However, one significant difference between the top twenty and the bottom sixteen might be in the *type* of bridge used. Many of the survey responders in both groups used testimony as their field one bridge to the gospel. However, a number of those in the top twenty *created* a new bridge based on the needs of the context rather than default to personal testimony which was Ying Kai's bridge. These were practitioners who examined the context, looked at the bridge options available, and created a new approach. Because they created this approach, they seem to have understood it intuitively from beginning to end. In this group are the creators of the original 1) T4T bridge, 1) Any-3, 3) praying for needs of the lost in their presence and 4) the miracle question among others. Some in the top twenty used these bridges, and it appears clear that they comprehended how to use the bridges effectively.

It is interesting to note that in the bottom sixteen there are *no originators* of new bridge adaptations. What this may mean is 1) that these users of existing bridges did not understand the subtleties of their bridges (or the reason behind the bridges) or 2) their bridges were not contextually appropriate. The latter is not uncommon since many T4T practitioners have mistakenly been coached by T4T trainers to simply take a T4T package from another context (sometimes with a radically different worldview) and "just use it as is" (Europe 2014).

Not every CPM practitioner needs to create his or her own T4T method or adaptation. Many can use an adapted method that already works in a context similar to theirs. However, an interesting characteristic of the world's *largest* CPMs was noted in a worldwide forum of experienced CPM trainers in Singapore in 2008. While several dozen CPMs were studied, three large ones dwarfed the others: the original T4T CPM, a Muslim-background CPM in South Asia, and the Bhojpuri CPM in India. The interesting characteristic is that each of these strategy coordinators created and implemented a simple CPM methodology for their context (T4T, Discovery Bible Studies and the CAMEL method for witnessing to Muslims). Since

then many other CPMs have adopted these methods and adapted them for various worldviews. But the observation from the 2008 forum was that there seems to be power in a missionary recognizing the spiritual principles and creating a method/tool to implement that principle. It implies that the tool has been honed for that context and is understood implicitly by its creator.

This observation comes with one warning: many CPM facilitators become so enamored with creating a method that they endlessly tinker in the laboratory and never field test. Recent history seems to demonstrate that it is better to take a method that works and adapt it than adopt the latter approach of theoretical creation that stops short of practical implementation.

5.8.2. Scriptural principles to which this adheres

Scriptural precedents for using a simple bridge into gospel presentations abound. Jesus was the master of finding bridges into spiritual conversations:

- With the older teacher Nicodemus, the necessity of spiritual rebirth (John 3)
- With the woman at the well, the necessity of living water (John 4)
- With the crowd that He fed with loaves and fish, that Jesus was the Bread of Life (John 6)
- With Mary and Martha upon the occasion of Lazarus' death, that Jesus was the resurrection and the life (John 11)
- With the paralytic let down through the roof, the necessity of a deeper level of healing – sin forgiveness (Mark 2)

Jesus gives a clear example of coaching a person through both the target group and the bridge. When the Gadarene demoniac was delivered from his bondage, Jesus gave him clear directions about whom to talk to and how to start:

As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him. And he did not permit him but said to him, "Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you." And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled. (Mark 5:18-20, ESV)

In Acts 2, the apostles used the bridge of apparent drunkenness to talk about the filling of the Spirit, which led to a clear gospel presentation.

Paul the apostle used bridges as a means of getting to the gospel. One of the classic examples is his sermon on the Areopagus in Athens in which the altar to the unknown god

was his bridge to Jesus (Acts 17:23ff). With the pagan Lystrans Paul used the concept of a Creator who provides rains from heaven as the bridge to the gospel (Acts 14:17).

It is difficult to find any example of gospel presentations in which the evangelist did not use some sort of bridge (an example, a miracle, an analogy) to transition to the gospel. No single bridge characterized each encounter, but each bridge was appropriate when used.

5.8.3. Conclusion

As a result, T4T contributes to healthy and sustained CPMs when it provides a simple and biblical way for disciples today to emulate the Lord Jesus and the New Testament disciples in knowing when to initiate spiritual conversations and how to initiate them. That means that disciples must know whom to talk to and how to start.

Ideally, every disciple would have in his or her T4T tool bag an assortment of bridges to use as varied and situationally appropriate as those Jesus employed. The reality is that new believers do not have the maturity and discernment yet to use more than one or two simple methods. Situations where CPM practitioners have modeled and taught numerous models have resulted in confusion and inactivity by those they have trained (Smith W 2004d). This was a key take-away from the 2008 global trainers forum as they studied numerous CPM cases. In every one of them, the strategy coordinator employed and taught *one simple method* rather than multiple methods (Stevens 2008).

This seems to contradict the example of Jesus, the master of bridges. However, on closer examination, when Jesus Himself trained new disciples, He, too, gave them just one method:

- With the Gadarene demoniac, He told him to share his testimony (the great things God had done for him, how He had mercy on him (Mark 5:18-20). He gave him one tool, not many.
- On the first mission of the 72, new disciples, Jesus gave them just one way to find houses of peace: *Speak peace to a house. If they let you in, heal the sick, then tell them about the kingdom of God* (Luke 10:5-9).

Would these disciples add more bridges to their tool bag as they matured? Undoubtedly. But in coaching *new* evangelists, Jesus gave them just one way to start.

This explains why many T4T plans fail. They use a model for mature Christians (multiple, complex bridges) when they ought to use a model for new Christians (one simple way to bridge). Sometimes mature Christians can implement a complex method, but the first gen-

eration of new disciples cannot follow this model. If any progress is made, it is usually only one generation deep. More often, no progress is made at all.

CPM practitioners who want to implement T4T in a way to initiate sustained CPMs should ensure that they have *one* simple name list and gospel bridge strategy. Multiple approaches will not work in launching T4T in a locale.

Second, CPM practitioners must examine their approach for helping trainees identify with whom to share the gospel. It may be that taking Ying Kai's standard approach for an *oikos* name list works well in their context. However, like Sundell and Campbell discovered, a fresh adaptation might be called for to enable the first wave of existing Christians to gain success in finding lost people to evangelize. If so, the first generation of new Christians may be able to use Kai's standard name list approach from that point on.

Third, CPM practitioners would do well to carefully examine the variety of bridges being used in the evangelistic world and find one that is appropriate for their context rather than quickly latching on to one that sounds exciting. In fact this is an admonition increasingly shared when training in the U.S.A. American pastors that hear Fred Campbell's testimony from Austin, Texas are tempted to buy breakfast burritos and send teams out on Saturday mornings to ask the miracle question. This might work, but how much better to field test various days and times, various gifts (or not) and various bridges (miracle question, testimony, etc.) before settling upon one. In fact, most creators of new methods in each of the four fields field-tested various methods to see which worked best.

Finally, CPM practitioners must balance carefully the need and desire to create a fresh method with the wisdom of using a four-field method "straight out of the box." There is value in creating or at least field testing a number of models in each of the four fields. My recommendation is that practitioners try several applications for each of the four fields and evaluate the results before making one standard in their people groups. In field testing, adapting and even creating, a practitioner learns the nuances of each model and settles upon one that he or she finds effective and understands implicitly. This understanding significantly increases the ease in training by the practitioner and implementation by the trainees.

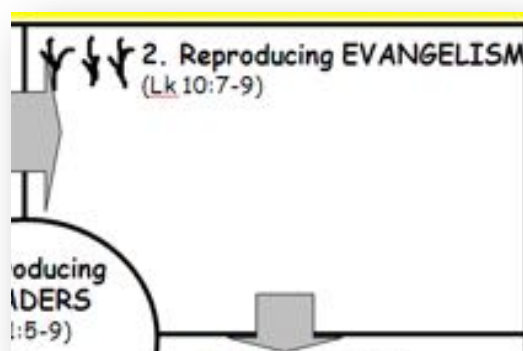
A practitioner must be careful of four dangers in this area: 1) Endlessly adapting or creating without ever implementing or settling upon one simple method to use. 2) Adapting the model so radically that the practitioner loses the inherent process that made the model effective (e.g. losing the three-thirds approach in the training). 3) Making the "new, improved" model more complex than can be implemented by the average third generation believer. In this latter arena, it is not uncommon for a practitioner to develop a complex model that can be

implemented by the generation zero training group, say, college students. But the practitioner fails to keep in mind the normal end-user typified by a third-generation believer, say, barely literate villagers who are the parents and grandparents of the college student. The result is a model that only works one or two generations deep. Finally, 4) a danger exists of a practitioner taking what should be a culturally appropriate model, trying it just a few times and then declaring it ineffective. Rather, if the model appears to work well in similar contexts, it is better for the practitioner to try it 50 or 100 times before declaring it ineffective.

As time passes and the CPM matures, the CPM facilitator can undoubtedly inject a variety of tools within each of the four fields (if needed), but must be careful to do so only with mature believers, only in response to significant need for such a tool and with the reminder not to confuse the average new believer with multiple tools for each field.

5.9. Field two: reproducing evangelism

Every CPM has a way to fulfill the instructions of Luke 10 in finding people of peace and helping them reach their *oikos* (circle of influence). Every CPM demonstrates a situation in which many lost people are hearing the gospel through personal encounters with Christians. CPM methods can be evaluated by how well they do at implementing the instructions and examples of Scripture, especially as epitomized in Luke 10.



To evaluate how well T4T does in implementing biblical principles in evangelism, we will examine several areas in the broad realm of reproducing evangelism. It is my estimate that a great part of T4T's success lies in its ability to encourage disciple-makers to implement biblical principles.

5.9.1. A broad, biblical evangelism strategy: Scriptural principles

Understanding the broad scope of evangelism is critical in evaluating T4T or any other CPM method. Otherwise one is tempted to reduce evangelism to one component of an overall biblical strategy (reductionism again). Evangelism is *more than* a simple gospel presentation, though it includes gospel presentations.

CPM practitioners, and T4T systems specifically, must avoid the temptation to narrow the method and strategy to one or two components alone. Biblically, it seems that an overall evangelism strategy revolves around three broad areas. For the sake of evaluating the breadth of T4T in applying biblical CPM principles, it is essential to look at a few biblical principles (Smith SR 2011f).

5.9.1.1. Three broad areas

5.9.1.1.1. Right bridges

Jesus taught his disciples to look for Spirit-prepared persons of peace and through them, reach their *oikos* (circle of influence). He taught them whom to look for and how to bridge into evangelism. This was the subject of sections 4.7 and 5.7 and seems to be a strength of T4T.

5.9.1.1.2. Right practices: presence, power and proclamation

“Whatever house you enter, first say, 'Peace be to this house.' If a man of peace is there, your peace will rest on him; but if not, it will return to you. Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. Whatever city you enter and they receive you, eat what is set before you; and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'” (Luke 10:5-9, NASB)

Effective evangelism in CPM strategies, based on this passage (and the sending of the Twelve passages – e.g. Matthew 10, Luke 9) utilizes three key tools or practices, especially in uncovering Spirit-prepared persons of peace. These can be called the **“3 P’s” of finding a person of peace: Presence, Power and Proclamation** (Smith SR 2009a). They are the three legs of the evangelism stool. Missing any leg makes it more likely to miss persons of peace, or for them to miss reaching their *oikos*.

Presence – The evangelist brings a loving presence and the holy presence of God. Jesus tells His disciples to enter into homes (places they can be on the lost person’s turf) and speak peace, eat what is set before them, and generally invest in those who are responding. This is not relationship evangelism, but it is *relational* evangelism (loving, engaging and edifying). “Relationship evangelism” has become a term to connote building relationships with the lost for months or usually years before sharing the gospel. *Relational evangelism* is quite different. It is not hard-hitting cold-calling but is loving encounters with lots of people, getting to spiritual conversations quickly and investing time when it becomes apparent they are prepared by God. In general, since T4T encourages sharing within relationships, or sharing

lovingly with strangers (when appropriate), it seems to be doing an effective job at providing the “presence” aspect to evangelism.

Power – Every CPM I am aware of is accompanied by miracles, signs and wonders, especially in the evangelism phase. Dr. David Garrison included divine signs and wonders in his list of factors common in *most* but not all CPMs (Garrison 2004: 232-233). He probably would have included this factor as a characteristic in all CPMs but his initial surveying of CPMs failed to ask about this until he began commonly seeing this in later CPM surveys he performed (Source: personal conversations with Garrison).

Jesus states it simply: “heal the sick” and proclaim. There is much talk in the “transformational” community about bringing healing to people and communities, but what is envisioned there is really “presence” – compassion toward people. What Jesus is describing here are miraculous interventions by God. It could be a vision of Jesus (very common in the Muslim world), a healing, an exorcism or dramatic answer to prayer (a job, reconciliation, pregnancy for a barren woman).

In CPMs miracles are almost assumed. Of course God wants to demonstrate Himself to these lost souls. He will stop at nothing to reveal Himself. This principle is proving true not just in animistic societies but also in Muslim, Hindu, Buddhist, Western, urban and multiple other societies.

An effective evangelism strategy is going to call for the power of God to be demonstrated in great faith. A simple way we do that is to offer to pray for needs of lost people in the name of Jesus, in their presence.

In my estimation, this second area (power) is not clearly delineated in most T4T approaches. Many practitioners of T4T miss persons of peace because they only share a message (proclamation) and a loving presence, but never the power of God for a lost person. While some adaptations make this a clear part of their approaches, it would be well for T4T practitioners in general to find ways to call upon the power of God in the lives of the lost they witness to.

Proclamation – Jesus said to heal the sick and “*say to them, 'The kingdom of God has come near to you'*” (Luke 10:9, ESV). A clear proclamation of the death, burial and resurrection of Jesus and salvation being offered to all people through repentance of sin and faith in Jesus (Luke 24:46-47) is the necessity for salvation of every person. The lost cannot believe if they do not hear the gospel. It is not uncommon for evangelists to share parts of the gospel or spiritual truth, but stop short of sharing the whole gospel message.

Proclamation also included in the New Testament calling people to commitment – repentance and faith (e.g. Mark 6:12, NASB, in the sending of the Twelve: “*They went out and preached that men should repent.*”). Repeatedly Jesus and the apostles called people to a radical response to the claims of the kingdom (Mark 1:15-17, Matt. 11:28-29, Acts 2:40, 2 Cor. 5:11). Effective evangelists realize that they do not know if someone is ready to believe until they ask for a response.

One of the reasons T4T has been effective is because it has given disciples a straightforward way to share the gospel clearly and call the question for a response to Christ.

5.9.1.1.3. Right amount of time

The sending of the 72 was a short-term strategy. These disciples were out for days or weeks, then returned to Jesus. They gave themselves wholeheartedly in a short term “push” (an all-out effort) to find persons of peace.

A common problem in CPM strategies is the failure to find persons of peace due to a lack of spending enough time at the right times of day or right times of the week to find them. Every society displays a unique ratio of responsiveness. In some contexts, it could be one out of every five people evangelized will respond. In other societies, it might be one out of a hundred. If a missionary team operates in a society in which one out of a hundred people is a person of peace, but they only witness to three people a week, it becomes apparent that it may take a long time to find such responsive persons.

By increasing the amount of gospel seed sown, CPM teams are able to find good soil much faster, just like the 72 did. They can do this two ways:

1) Short-term “pushes” by long-term team and short-term teams. The typical “push” in the CPM world would involve designating a week or two when the team sets aside their normal schedules and presses hard to find persons of peace. On normal weeks, they might keep a normal schedule. But on “push” weeks, they push hard every day, setting aside usual schedules and activities, and look for persons of peace. They try to be out at the time of day when lost people are available to talk. With the 72 disciples the goal was: get out there and meet people, go into their homes, heal the sick and proclaim the kingdom *until you find the persons of peace*. If they could not find them in the first place, they were to move on to the next until they did.

2) Weekly disciplines. During normal weeks, CPM teams still need a discipline for weekly witness. The key for Ying Kai in T4T was helping believers establish a weekly discipline of witnessing to five people. This was the norm for every believer. When every believ-

er is witnessing five times a week on average, a CPM ministry will find the persons of peace as time goes by. This witnessing discipline is common in most T4T approaches.

T4T approaches in general *do not* emphasize short-term pushes but rather emphasize weekly disciplines of witnessing. The latter works well for new believers in the local culture because they typically have many lost family members, friends, co-workers and neighbors. But this strategy does not work well for outsiders such as missionaries or long-time local believers who have few relationships with the lost. Instead, such laborers need dedicated pushes to find persons of peace.

T4T methods generally succeed when they implement the weekly discipline of evangelism with new believers as well as with the trainers. But the reality is that unless the same T4T methods incorporate person of peace pushes such as in Matthew 10 and Luke 10, it is difficult for a T4T strategy to get started with missionaries and long-time local church members. T4T generally does not provide such a Luke 10 push strategy.

Therefore, for T4T to work well in many places, it is helpful for the practitioner to design in short-term pushes with volunteer teams, local believers, the missionary team, etc. This helps the work get started by finding new persons of peace. *Then* weekly discipline strategies will work well with those new believers they reach. Even so, there will come points in the movement when new believers exhaust their *oikos* name lists. It is at times such as this that leaders of the movement need to add in to their strategies fresh short-term pushes to find new persons of peace and keep the movement expanding outward.

This points out one more weakness of T4T, which will be addressed more later. Using a weekly disciplines approach of witnessing works well in urban environments because the average believer is casually in contact with dozens, if not hundreds, of people (secondary relationships). In villages, believers know almost everyone well (primary relationships) but very quickly, with T4T strategies, a whole village becomes evangelized quickly. Unless these village believers incorporate short-term pushes out to other villages, the evangelization work can stall.

5.9.1.2. Reproducible versus reproducing

A key descriptor with fields two, three, and four and the center platform is the word “reproducing.” There is a significant difference between ***reproducing*** and ***reproducible***. The latter is theoretical. The former is actually working after much trial and error. For CPMs to emerge, all four fields tools must be both reproducible and reproducing. It is critical that

these things happen in a way the average new believers can reproduce (again, envision a third generation believer implementing this tool or method).

This reproducing aspect especially applies to an evangelism strategy. Gospel proclamations / presentations have to be simple to use. Jesus illustrated such an approach with the Gadarene demoniac. He instructed the man in a very simple way to share the good news:

“Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you.” (Mark 5:19, ESV)

In the same way, the instructions Jesus gave the Twelve and 72 were extremely straightforward and simple to follow. In fact, not only could the Twelve do it, but also the 72 (expanded group of disciples) could follow the same instructions.

Weekly disciplines and short-term pushes have to be easy to grasp. Praying for the power of God to be demonstrated must be a normal way of living. Gospel proclamation must be easy to understand and apply. Every aspect of the evangelism strategy must be reproducing.

Where T4T evangelism methods are succeeding, it is because the gospel approach is reproducible enough to be implemented by multiple generations of new believers. This fact was true in the original T4T movement. When missionaries in other contexts keep their evangelism strategies, including gospel presentations, simple and appropriate, they have a better chance of making their evangelism strategy reproducing. However, there have been a number of contexts in which missionaries have made the T4T strategy, particularly the gospel approach, too complex to be reproduced. When this happens, evangelism is typically only one generation deep – those the missionary team can lead to faith.

5.9.1.3. The essence of the gospel

The Scripture makes it clear that no one can be saved without calling on the name of the Lord. To do that, the lost must hear the gospel (Acts 2:21; 4:12):

For "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED." How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!" However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?"

So faith comes from hearing, and hearing by the word of Christ. (Rom 10:13-17, NASB)

This last verse is a commonly misunderstood one. In light of the context, Paul is saying, “Faith comes by hearing. Hearing what? The message *about Christ*.” He is not saying in this context that faith from hearing the word of God (Scripture) but the word of Christ (the gospel).

It should be obvious what the gospel is, but many missionaries have a definition of the gospel much broader than what the Scripture gives. Some have defined it as almost any spiritual truth.

What is the gospel? It is specifically the good news that Jesus Christ provided redemption for us (through His death, burial and resurrection) and that we can be saved through faith in Him alone, which is well illustrated in a couple of examples. The first may be the most succinct.

Then He opened their minds to understand the Scriptures, and He said to them, "Thus it is written, **that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name** to all the nations, beginning from Jerusalem. You are witnesses of these things." (Luke 24:45-48, NASB, emphasis added)

Now I make known to you, brethren, **the gospel** which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, **that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to Cephas, then to the Twelve.** After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep. (1 Cor. 15:1-6, NASB, emphasis added)

The gospel is the truth about Jesus dying for our sins, being buried, yet rising again to prove His claims and that through Him all people can be saved (through repentance and faith). **Any gospel presentation that is used in CPM evangelism, and T4T specifically, must get to the person of Jesus, make his work clear and then show listeners how to respond.**

5.9.1.4. An understandable gospel

An important characteristic of the gospel presentation used in evangelism in any context is that it must be understandable by the average lost person, not to be confused with Satan making things difficult to comprehend by putting a veil over their hearts. This is the idea that it should be simple enough, that if God removes the veil, the gospel makes sense – it really is good news in their context.

“When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path.” (Matt 13:19, NIV)

Evangelists have a responsibility to share the gospel in a way that is not needlessly difficult to grasp – it must be understandable in their worldview. This is why it is critical not simply to lift a gospel presentation from another context and assume it is spoken in a way to be understood in the local context.

For example, the Ina people of East Asia are Animists which means they believe spirits inhabit all the objects around them and control the good and bad things that occur in their lives. Only through appeasement of the spirits can they control the bondage they feel. They live in constant fear. One of the most important applications of the good news for them is that Jesus has **power** to free them from the enemy, and that they can live a victorious life over the spirits and death (Col. 1:13).

First, they had to understand that the gospel really is good news in their context.

Second, evangelists had to make the gospel presentation complete enough that they have a good understanding of who Jesus is and what He is calling them to. What that meant was that the evangelists had to start at the right place. They could not begin where others could since the Ina have little knowledge of the biblical God.

If the evangelists started with a normal Western gospel presentation (e.g. “God loves you and has a wonderful plan for your life!”), the Ina listeners would not know how to respond. Their normal response would be: “Which god or spirit?” While that bridge to the gospel works in many places, this people group had such an absence of understanding the basics, the evangelists had to back up and start at the beginning: “There is a Most High God who created everything.”

What is good news for Animists? Jesus’ power over the spirits.

What is good news for Buddhists and Hindus? Jesus’ power to break the cycles of re-incarnation and bring them to true heaven.

What is good news for Muslims and Jews? Jesus has the ability to break the works salvation efforts and give true salvation.

What is good news for post-moderns? Jesus offers true, eternal relevance.

Evangelists must share the good news in a way that is understandable and brings it to bear on their need. The gospel is always the same: Jesus’ passion, and salvation through faith in His Name. The way evangelists share it varies from place to place.

In general, T4T approaches seem to do a good job of getting the gospel clearly in front of listeners. There have been instances in which practitioners have lifted a gospel presentation from another context and used it in their new context. It has borne little fruit because the practitioner did not evaluate this approach well enough to see if it presented the gospel clearly enough to be effective with the worldview of their people group. But T4T as a methodology does not lack for an effective process to get the gospel to people quickly in the relational process.

5.9.1.5. *Pressing for disciples, not simply decisions*

It is apparent in all of Jesus' evangelistic encounters that He called listeners to more than a decision ("pray a prayer" or "walk an aisle") but to an all-encompassing life of discipleship (follow-ship):

And he said to all, "if anyone would come after me, let him deny himself and take up his cross daily and follow me." (Luke 9:23, ESV)

CPMs are built around making disciples, not decisions. Decisions can be shallow responses to the gospel. Disciples count the cost and live a life of surrender. *When disciples live surrendered lives, movements emerge that are both broad and deep.*

A key to helping people count the cost is giving them a vision of the King that inspires joyful sacrifice. In two of His foundational parables about kingdom life, Jesus painted that very picture:

"The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.

"Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it." (Matt. 13:44-46, ESV)

Gospel presentations must be complete enough to elevate the value and majesty of the King and life in the kingdom in order to call for joy-filled radical responses of follow-ship.

It is at this point that a number of T4T adaptations have fallen short. It is not uncommon for practitioners to default to a gospel presentation that presses for a decision without adequately elevating the King and making the cost of discipleship clear. To be sure, some practitioners have worked hard to elevate the King and press for disciples in their gospel approaches. But practitioners, in general, must give careful attention to ensuring that they do not press for quick decisions that are not count-the-cost decisions based on the joy of finding the treasure of the King and His kingdom.

Evangelism strategies, while direct and focused, must maintain a breadth in keeping with biblical teaching. When T4T implementation maintains such an approach, it generally bears long-term fruit.

5.9.2. Survey responses and case studies

The survey responses unanimously affirm the importance of having a clear, reproducible gospel presentation as a part of T4T strategy. What is difficult to ascertain from the surveys is the breadth of these ministries in field two evangelism strategies beyond a gospel presentation.

A common factor of CPMs as CPM trainers review CPM case studies worldwide is this: *believers use one evangelism strategy, one simple gospel presentation and one simple call to commitment that any average new believer can learn* (see section 5.7.3 for more discussion of this concept).

Effective CPM practitioners start with one gospel presentation in their context that will work. Then they adapt it as they go if it does not seem to be understandable or address the needs of their people group's worldview. They tweak and adapt, but are constantly using one. They recognize that if they use more than one basic gospel presentation, it is easy for trainers to get confused. Later, when trainers are proficient, CPM practitioners may expand what they use. But in the beginning, they start with one.

This practice does not rule out supplemental aids such as media (e.g. The *Jesus* Film), but every disciple needs to have a basic M2E gospel presentation: how to witness mouth to ear – with anyone, anywhere, any time.

T4T Surveys Gospel Presentation Approaches	Top 10	Mid 10	Bottom 16
% that <i>created</i> gospel approach	50%	30%	6%
% that include a clear call to commitment	90%	90%	75%
% that use a <i>single</i> gospel approach	80%	60%	38-63%

Evidence of T4T effectiveness can be seen in the survey results based on how true T4T adaptations were to a **single** reproducible gospel presentation. The table above reveals that 1) 80% of the top ten group used just one single gospel approach whereas 2) 60% of the mid ten did and 3) an indeterminate number of the bottom sixteen (somewhere between 38% and 63%). Using multiple gospel approaches may have caused confusion in trainees in the

bottom 16 group and therefore caused lack of effectiveness in implementation. A few of the more productive ministries used multiple gospel presentations, but it appears they were introduced after the initial stage when disciples were more mature.

If **creating** a gospel approach implies that the practitioner understands this part of the methodology well and has honed it to a particular worldview, then the survey results reveal that those which created their approaches generally were more effective (As explained in section 5.7.1, the fact that they created these approaches may account for their effectiveness.) Of the top ten 50% created their gospel approach whereas of the mid ten only 30% and of the bottom sixteen only 6%. A number of the top twenty producers created a gospel presentation approach that has since been emulated by others.

Finally, 90% of the top twenty ministries included a clear call to commitment (discipleship) in their initial gospel presentations; whereas only 75% of the bottom sixteen did, which may account for some of the difference in results. The most effective ministries are generally inviting people to respond to the good news they hear, but this call to commitment is more sporadic in the less effective ministries.

5.9.3. Conclusion

To summarize, T4T adaptations in field two that 1) use a gospel approach that is too complicated or 2) a gospel presentation not appropriate for a worldview (to call for radical response) or 3) or an evangelism strategy that neglects the broader aspects of evangelism are setting themselves up for frustration and plodding growth. The temptation for T4T implementers is to use T4T as originally developed or adapted elsewhere without serious evaluation of what is needed in their own context.

This observation continues to underscore the necessity of broader CPM training of which T4T is just one part. Without such an approach, implementers expect T4T to be a cure-all or holistic evangelism approach. It *can be* a holistic approach, but only as practitioners understand the broader biblical framework and instill these broader elements into their T4T strategies.

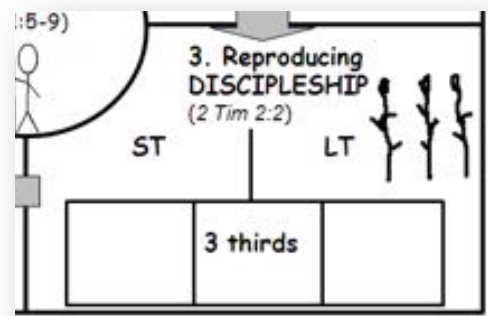
Recommendations for T4T adaptations within field two are as follows:

- Address all three P's – presence, power and proclamation
- Address the need for the right amount of time spent in finding God-prepared people, especially short-term pushes to find persons of peace
- Ensure that a gospel presentation is used that . . .

- Fits the worldview
- Elevates the King and value of life in the kingdom
- Explains the whole gospel in a way that is understandable
- Calls for a joyful and radical response of surrender
- Is reproducible by an average third generation believer
- After field-testing a number of models, use just one simple evangelism approach in the beginning so that it can be used and reproduced by local believers.

5.10. Field three: reproducing discipleship

Field 3 is about reproducing discipleship. Every *sustained* CPM has found a way to disciple new believers both for the short-term and then for the long-term in a manner that can be reproduced generation by generation. How well does T4T accomplish the goal of short- and long-term discipleship that is being reproduced and sustained generation by generation?



5.10.1. Survey results

At this point in the four fields progression, the survey results begin to paint more of a picture of which ministries multiply and continue in a sustained manner and which do not. The farther one progresses in the four fields and G4 reproduction, the more the differences in the top ten, top twenty (or mid ten) and the bottom sixteen become more pronounced. To clarify the differences, the top twenty category will often be changed to reflect the mid ten: the group between the top ten and bottom sixteen

The first difference is in the **number of short-term discipleship lessons** each group uses on average.

T4T Surveys – Short-Term Discipleship	Top 10	Mid 10	Bottom 16
Average number of short-term discipleship lessons	9.2	10	12.1

What can be observed here is a creep toward less reproducible discipleship curricula as we move toward the less fruitful ministries. The distinctions seem subtle, yet they are still significant. Neill Mims' observations that most large and sustained CPMs use no more than ten short-term discipleship lessons makes sense in this context (Mims 2005).

A second difference emerges in evaluating the sustainability of a CPM. Sustained CPMs have found a way to develop **long-term discipleship** for the health of the disciples, the church and the movement. One way to accomplish that is to have a specific lesson in T4T in which a long-term discipleship process is taught and **launched**.

T4T Surveys - Long-Term Discipleship	Top 10	Mid 10	Bottom 16
Percentage that have a long-term discipleship lesson AND launch	100%	90%	75%

Again, the change is subtle, yet significant. The top producers have a **plan** for sustaining the movement through long-term discipleship (curriculum as well as a launch time). They do not see T4T as a short-term initiative but as a long-term discipling relationship. The percentage erosion in the bottom sixteen may indicate a view of T4T that is short-term in scope, thus meaning that generational growth is limited in nature.

At this point in the surveys, there does not appear to be any difference in the three different groups about whether the long-term curriculum was created by the practitioner or adapted from a creator elsewhere.

Short-term discipleship must help new disciples through certain hurdles of faith. The first hurdle that was faced in many discipleship decisions in the book of Acts was that of baptism. A study of the book of Acts reveals that in the nine examples of baptism, all appeared to occur on the day that believers professed their faith except for one (Garrison, Mims and Carlton 2008: 43). The exception is Saul of Tarsus who fasted and prayed until he was baptized three days later. Baptism played a key role as the form of confession of faith of the early disciples. CPM trainers have noted throughout the last twenty years that the more immediate baptism is, the more bold and firm disciples are in their faith (Smith with Kai 2011: 246). It is a counting-the-cost experience much like it was with those going out to John the Baptist in the wilderness (Luke 3:8ff).

How did these three survey groups fare in terms of immediacy of baptism?

T4T Surveys - Immediacy of Baptism	Top 10	Mid 10	Bottom 16
Baptism is typically given at which lesson?	1.7	2.4*	3.4
Percentage of non-responders	0%	0%	38%
Percentage that had no baptism lesson	10%	0%	12.5%

* Without one anomaly which waited on average 12 weeks.

It is clear from Ying Kai's original CPM, which dwarfs all others in the survey, that baptism was typically given in week four after lesson four. Four weeks is still immediate compared to norms in many places, which often delay baptism twelve months. In actuality, Kai maintains that many new believers are baptized earlier but *no later* than week four when teaching on it formally (Kai 2005). Yet it is not as immediate as in the book of Acts.

What is it that firms up the decision of many new believers to be bold in their faith if they wait four weeks to be baptized? I believe that Kai's high level of accountability for them to immediately share their testimony in the first week operates as a functional equivalent of baptism prior to their baptism. In fact, in some iterations of Kai sharing the Great Commission vision-casting, he refers to "baptizing them" as calling the new believers to "bear testimony" to their *oikos* (Kai 2010). It is similar to the practice from the tent revivals of frontier America of decision-makers walking the aisle to declare to the whole group their faith in Christ. This observation does not condone the four-week delay as biblical, but is simply an observation of how Kai's movement deviates from the norm.

In light of the biblical imperative to be baptized as a sign of becoming a disciple (e.g. Matt. 28:19-20) many T4T practitioners have moved baptism to the beginning of their short-term discipleship process. Among the Ina new believers, we found it very difficult to teach them assurance of salvation first and baptism second. They had difficulty being sure of their salvation before their counting-the-cost decision of baptism. When we reversed the order and placed baptism first and assurance second, they were very confident that God had saved them because they had counted the cost and surrendered their lives to Christ (Smith SR 2003b).

The surveys show a slight delay in baptism in each subsequent set of responders: 1.8 to 2.1 to 3.4. Such small differences do not appear to be much until one remembers that this is the *average* of the scores. There were a number of scores much higher indicating a longer delay in baptism.

But what is more telling is percentage of non-responders. Non-responders means that the survey responder failed to answer the question, which would seem to indicate uncertainty about if and when to baptize. None in the top twenty were unclear about when to offer baptism. Of the bottom sixteen, 38% were unclear about when to offer baptism. 12.5% of the bottom sixteen offered no lesson on baptism. One anomaly appears in the top ten performers. One responder (10%) offered no clear lesson on baptism and also demonstrated a delay in baptism. His situation is in the far north in a frigid locale. Baptisms there are done twice a year when they are able to find warm water.

The results of the surveys in the area of baptism underscore the importance of having a definite lesson on baptism early in the discipleship process, preferably at the beginning.

5.10.2. Scriptural principles to which this adheres

How did the movements from Paul's journeys expand so quickly yet remain so pure generation to generation and place to place? If we can determine the answer to this, it can illustrate how CPMs can do the same.

It is evident that Paul used a consistent catechism (short-term discipleship) that was easy to remember and pass on from place to place. He referred to this discipleship primarily with three Greek terms: *patterns* (Gk. τύπος), *ways* (Gk. ὁδός) and *traditions* (Gk. παράδοσις). Sometimes he refers to it in a generic sense:

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

Paul refers to a body of teaching that he uses from church to church rather than re-inventing his teaching for each church. One word he used (Gk. ὁδός) was of a road or way to walk in.

That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my **ways** (ὁδός) in Christ, as I teach them everywhere in every church. (1 Cor. 4:17, ESV, emphasis added)

Not only did Paul serve as an example himself (see Phil. 3:17 below), but also he gave a pattern of discipleship that the believers could emulate. He had a τύπος (tupos) which is the Greek word for pattern and from which the English word "type" is derived:

Brethren, join in following my example, and observe those who walk according to the **pattern** (τύπος) you have in us. (Phil. 3:17, NASB, emphasis added)

At other times Paul emphasizes that this body of teaching is a set of biblical traditions (Gk. παράδοσις) which must be honored:

Now I praise you because you remember me in everything and hold firmly to the **traditions** (παράδοσις), just as I delivered them to you. (1 Cor. 11:2, NASB, emphasis added)

So then, brothers, stand firm and hold to the **traditions** (παράδοσις) that you were taught by us, either by our spoken word or by our letter. (2 Thes. 2:15, ESV, emphasis added)

Paul was so confident that the body of teaching (catechism or short-term discipleship) was trustworthy and reproducible that he recognizes that the Roman believers had become obedient to this *pattern/form* though Paul himself had not yet arrived:

But thanks be to God that though you were slaves of sin, you became obedient from the heart to that **form** (τύπος) of teaching to which you were committed. (Rom. 6:17, NASB, emphasis added)

Roland Allen observes the same pattern in Paul as he trained new converts:

The question before us is, how he could so train his converts as to able to leave them after so short a time with any security that they would be able to stand and grow. It seems at first sight almost incredible St. Paul left a tradition to which he constantly refers. (Allen 1962: 85, 87)

Philip Carrington, in an often overlooked, yet groundbreaking study of catechisms of the New Testament church, posits that a common short-term discipleship pattern can be observed not only in Paul's writings. He moves beyond that and compares Paul's writings with the writings of Peter, James and John and emerges with a set of early Christian traditions that appeared to have been common throughout the Acts church. Such a standard of teaching would serve as a reproducible discipleship that could quickly spread through the young church movement (Carrington 1940).

CONCLUSION

1. It has been shown that a series of formulae appears in each of the documents examined **usually in the same order**.
2. An attempt has been made to show that this series of formulae can be treated as if it belonged to a **pattern** which had an independent existence apart from the documents which embody it.
3. It is likely that it was connected with baptismal and catechetical procedure.
4. The characteristic divergence of thought and style in the different documents are explained by the hypothesis that this procedure was oral. (Carrington 1940: 88, emphasis added)

Carrington is saying that a simple, mnemonically memorable form of discipleship was a pattern of the early church, and that this pervaded the writings of Paul, Peter, John and James.

By adopting a clear, simple and reproducible short-term discipleship curriculum and pattern, T4T practitioners are returning to a biblical pattern that helps explain much of the rapidity, purity and integrity of the early Christian church planting movement. Such an approach helped to sustain the early Christian movement for decades to come as the New Testament Scriptures were being solidified, and mostly likely well beyond that period. Such clar-

ity in discipleship for T4T practitioners seems to serve as a tool the Spirit uses to leverage ordinary lay believers to be disciplers of others.

5.10.3. Conclusion

A T4T catechism package must include six to ten basic discipleship lessons for the short term that can get a new believer started down the same track as our New Testament predecessors. A practitioner can use a set of lessons transferred from another context similar to his/her own. It is usually best to take one, use it a lot, and then adapt it in light of receptivity and reproducibility. Some practitioners may need to create an entirely new set of discipleship lessons, but they must be certain to ensure that they are biblical (include the core discipleship ideas of the New Testament), appropriate to speak to the worldview and trained in a reproducible format.

5.10.3.1. Simple short-term package

Such a short-term curriculum should not number over ten basic discipleship lessons or it will be too difficult for most believers to remember and pass on. At the end of this curriculum a lesson should be added to launch long-term discipleship. An effective way to do this is to teach an inductive Bible study pattern that can be used to unlock any Bible passage and then a recommended place to start studying (e.g. the Gospel of Mark).

5.10.3.2. Non-negotiable topics

Observations from the New Testament and fruitful modern CPMs highlight a few non-negotiable topics in short-term discipleship. All short-term packages include some essential basics like prayer, daily devotions, assurance of salvation, and the Word. However besides these, for the sake of a church planting movement to grow in a healthy and sustainable manner, there are a few non-negotiables that must also be included in short term discipleship.

- **Baptism** – Most T4T practitioners are including a lesson on baptism within the first few days or weeks of profession of faith. Most are now putting it as the *first* discipleship lesson after salvation. This is probably the single most important act of obedience for solidifying a profession of faith and making true disciples.
- **Church** – Every T4T curriculum I know of that is getting to church planting movement includes a lesson very early on about becoming a church (see section 4.10). Usually this is the fourth or fifth short-term discipleship lesson. That means that T4T

groups are usually moving to field four by the fourth or fifth week and becoming embryonic churches. Without this lesson, groups will frequently not become churches but remain as Bible studies.

- **Lord's Supper (Communion)** – Sometimes Communion is bundled with the church lesson; sometimes it is separate. Either way, the Lord's Supper, properly exercised is one of the most purifying acts of worship in the church. It helps keep the doctrine and practice of the members pure. Ralph Covell, pioneer missionary to China and then Taiwan, cited one people group reached with the gospel just prior to the Communist takeover in China in 1949. The missionaries were run out by the Communists just after sharing the gospel. The people group did not have the Scripture yet, but did have the practice of Communion. Fifty years later, with no contact from missionaries, this group was not very mature, but was very *pure* in its devotion to Christ and one another (Covell 1999). The Lord's Supper is a key part of helping a group of believers follow the Lord as the church –unified in pure devotion.
- **Perseverance in persecution** – Young radical believers face persecution before many missionaries expect it. New Testament writers almost always included this as one of their basics of the faith (E.g. Acts 14:22); so should we. Only perseverance will enable a budding CPM to become a *sustained* movement. Perseverance and boldness are perhaps the most importance factors in helping a generation of believers move to field one again to repeat the process with a new generation.
- **The Great Commission** – Even though reproduction is built into the three-thirds process, it is very helpful to have a later session on the Great Commission to reinforce the need to start successive generations. It is especially important in helping disciples move beyond their *oikos* to find persons of peace in new segments of society. As in the previous point, it helps the disciples move from field four back to field one again.

5.10.3.3. *Literate versus oral format*

One of the decisions a T4T practitioner should make early on is whether to use lessons and training that are more literate in nature or more oral in nature. In the Ina CPM, almost everything *had* to be oral because of the 86% illiteracy. In Ying Kai's work, the majority of his training was literate based.

Some practitioners have a natural leaning toward using literate or oral formats. Many missionaries use oral means *because they prefer them* not because this is what is most effective in their context. Choosing one method over the other because this is what we prefer rather than what is most effective and reproducible in our people group is a dangerous approach. In such a situation, missionaries are letting personal preferences rise *above* what it will take to reach their people group.

Training using oral methods is like driving a car with the parking brake partially or fully engaged. One can drive the car the same speed, but it takes more effort. Oral methods inherently have speed dampeners built in for which the trainer must learn to compensate. That usually means, with a few rare exceptions, that it takes more work to make oral T4T packages *reproducing*.

It is not uncommon to hear orality proponents describe how easy it is for oral learners to learn songs, stories and skits. It probably is *easier* for them than literate people, but in all my personal experience and my interviews with oral learners and missionary practitioners, I have learned that it is never easy. It is *hard work*, generally harder than a literate approach. CPMs are occurring globally using oral versions of T4T (e.g. TRT), but training sessions typically require more time (2.5 to 3 hours).

CPMs among non-literate people groups are just as possible as among literate ones. But the practitioner must use the proper methods and adjust expectations in training appropriately. It is essential for a missionary to choose an oral or literate method based on the needs of *the people group*, not the missionary's preference. *To do this it is best to think about an average third or fourth generation believer. What type of reproducible method will that person need?* This should be the starting point in the type of T4T curriculum to develop.

If realistically, the majority of people that will be reached in the first few generations are literate, it is more advantageous to choose a literate model. Many missionaries and church planters prefer an oral approach because they love stories. This is fine, but they should use stories in a literate model not oral model. If so, it will speed the reproduction generational cycle because the lessons are easier to learn and pass on.

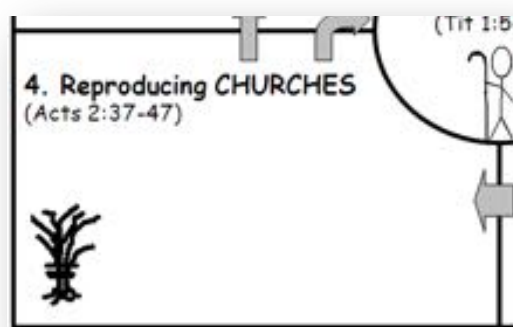
5.10.3.4. *Preserve the three-thirds training format*

Above all, in developing a T4T discipleship curriculum, the practitioner must be sure to preserve the three-thirds training approach. Many practitioners, in an attempt to create a curriculum completely new, neglect the three thirds, especially the four components that contribute most to reproduction: loving accountability, vision-casting, practice, setting goals with

prayer. The three-thirds process is the heart of the training for trainers process and should not be violated.

5.11. Field four: reproducing churches

Field four describes the importance of churches being formed with the new believers who are in discipleship. They must be formed in a manner that can reproduce endlessly through the people group. How well is T4T accomplishing the goal of establishing healthy, multiplying churches? How well does it accomplish this during the short-term discipleship portion of the training process?



5.11.1. Survey responses

The surveys do not provide any clear insights about the relative differences between the top producers and the least productive producers from the responses about a church lesson in their curriculum. All but two of the 36 responders had a church formation lesson in their short-term discipleship curriculum. The two that did not fell within the bottom sixteen, so that may indicate uncertainty about when to transition from group to church in these ministries. However the statistical difference does not seem large enough to draw that conclusion with certainty. The only insight is that the least productive group of ministries generally introduced church formation at a later point *if* they mentioned it at all. In the bottom sixteen, a general sense of uncertainty prevailed about the whole area of *when* to form churches.

T4T Surveys - Average number of groups and churches	Top 10	Top 10 w/o Kai	Mid 10	Bottom 16
Average number of groups (not churches)	235	235	109	26
Average number of churches	14,648	256	53	3
Churches as % of total meeting points	98%	52%	33%	10%
Average number of generations	6.2	4.8	3.2	1.7
Length of time implementing (months)	58	51.7	62.7	38.8

The area of data that may indicate a difference comes in comparing the average number of groups and churches for each group of survey responders. In the table above, churches are not reported as a subset of groups. Rather “groups” are a different set of data from the “churches.” Groups generally refer to T4T groups of believers that have not yet (and may never) form into churches. Functionally they serve as a sort of Bible study and training group. Churches generally would be groups that have crossed the line into a category the survey responder feels qualifies it as a church.³¹

It is most helpful to compare the data removing Ying Kai’s numbers, which dwarf the other 35 surveys. It is helpful to note that Ying Kai does not give statistics on groups that are not churches. He assumes that every group is aiming toward functioning as a church no matter its title.

First, it is apparent that both the top groups of survey responders give a high priority to forming churches and have a significant number of churches to work with. They have apparently honed their church formation process. The bottom sixteen have on average only three churches per ministry. It becomes clear from this that the latter group has not had much experience yet with church formation.

Second, the ratio between groups and churches is helpful. The top ten category (without Ying Kai) appears to be placing a high regard for helping groups become churches. They have found a way to facilitate this as more than half of all the meeting points are considered churches. In the mid ten category, one-third of the meeting points are considered churches. In the bottom sixteen, ten percent of the total meeting points are considered churches.

The conclusion to draw from this is that the most productive ministries have a clear focus on helping groups become churches. They have prioritized it and found a way to make this a natural part of their four fields progression in T4T.

5.11.1.1. Emphasize church formation to multiply baptized believers

All 36 surveys have been ranked from most productive to least productive by a measurement most missionaries can agree upon: *baptisms*. There is a move today in CPM circles to shy away from *church planting movements* as a descriptor. The most common new descriptor is *discipleship making/multiplication movements (DMM)*. I have observed this trend over the last three years in the Western world (U.S. and Europe), which is generally more

³¹ Since most of the survey responders were Southern Baptist missionaries (IMB), they generally have a similar definition of church, and a similar idea of when a group crosses the line from Bible study to church.

churched. The move to “DMM” comes primarily out of desire not to alienate existing churches and denominations. The result, however, has been an apparent weakening of ecclesiology in CPM strategies. Groups are forming without any clear identity and, more often than not, are parts of larger churches (Sundell 2014).

Mission groups that emphasize the term “DMM” still anticipate movements in which the number of new disciples is no different from movements that emphasize the term “CPM.” However, such a shift in terminology and weakening of ecclesiology, even with similar T4T methodologies, may be creating a dampening effect in the overall evangelization results.

In the most productive ministries in the surveys, church formation was a high value. The number of baptisms in these ministries was higher. It is impossible to say with certainty why these ministries had more baptisms than the ministries that did not emphasize church formation as much. But it is possible that when groups become “churches” and have that identity, they become healthier environments for building disciples and empowering disciples to reach out in evangelistic efforts. They have a stronger sense of autonomy to move toward the end-vision.

The correlation is clear: *ministries that more consistently got to field four churches produced more baptisms and got to new field one efforts (new generations)*. We must caution against adopting a term and strategy that emphasizes anything less than church formation (such as *DMM*), and specifically churches that reproduce.

It may be that this new emphasis on discipleship groups rather than churches is no different than the decades old problem faced by missionaries and spelled out by Roland Allen:

The first and most striking difference between [Paul’s] action and ours is that he founded ‘churches’ whilst we found ‘missions’. (Allen 1962: 83)

5.11.1.2. Why the church ratio is low with the less productive ministries

There appear to be two possible reasons that the ratio of churches to the total number of groups meeting is lower as one moves farther to the right on the table (from more to less productive):

1. It is possible that the ministries are just not far enough along in their results to have found a way to consistently help groups become churches. They have just not enough time. Perhaps the more productive ministries had a similar ratio of churches to non-church groups early in their ministries. It may be that the less productive ministries have been at it a long time but saw their first breakthroughs later in the process, so are playing catch-up

This might be true for the bottom sixteen but the mid ten clearly have been implementing T4T as long as the top ten group but with fewer results than the top ten.

2. A more plausible reason is that the less productive ministries have not yet found a consistent way to make their field four strategy (church formation) flow naturally from their field three discipleship strategy. Their church formation strategy appears weak. It is possible that it may strengthen as they get more groups to work with. But the surveys (based on length of time implementing T4T) are not encouraging that this will automatically occur.

5.11.2. Scriptural principles to which this adheres

Church planting (field four strategies) is not a value in the CPM community because it is a *pragmatic* way to reach people. It is a value because the church was the whole purpose of creation – the preparation of a bride for the Son (Eph. 1:23; 3:21; 5:27; Rev. 19:7-8, 21:9). Jesus made it clear this His mission was to build a church for Himself that the gates of hell could not stand against (Matt. 16:18).

Since Jesus mentioned the term “kingdom” over 100 times and the term “church” only twice, we could conclude that He did not value the church. In fact, the situation is quite the opposite. We see the Spirit incarnating the *kingdom* advance through the development of the *church* in the book of Acts. There is a clear emphasis in Acts on starting churches in every locale.

The facts are these: St. Paul preached in a place for five or six months and then left behind him a church, not indeed free from need of guidance, but capable of growth and expansion. (Allen 1962: 84)

I would argue that Allen’s time line is rather generous for Paul. More often his length of tenure in a place (outside Ephesus and Corinth where multiple churches started in each locale) was on the order of a few weeks before he was expelled from the locale (Smith SR 2010c).

A good example comes at the end of Paul’s first missionary journey, which lasted nine to twelve months. Paul had preached the gospel and planted churches in Cyprus, Pisidian Antioch, Iconium, Lystra and Derbe. In likelihood there were groups of disciples formed in each of these locations over the course of six to nine months (at the most an average of two months per locale). Paul and Barnabas then begin re-tracing their steps beginning with the most recent groups first. The terminology used for these groups is informative:

When they had preached the gospel to that city [Derbe] and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. And when they had appointed elders for them **in every church**, with prayer and fasting they committed them to the Lord in whom they had believed. (Acts 14:21-23, ESV, emphasis added)

Though young and immature, in each place these groups were called “churches” by Paul and Barnabas. This terminology indicates that Paul attempted to start groups *as* churches from the very beginning or within the first few weeks help them become churches. Undoubtedly they were embryonic churches – baby churches; hence the need for Paul and Barnabas to solidify them by appointing some of their members as leaders. They knew this last step would strengthen these churches.

The book of Acts provides a precedent for establishing churches quickly within the evangelization and discipleship phase of pioneer work.

Since the Jerusalem church provides a clear example of what such a new church looks like (a church that was formed within days of Pentecost apparently), many CPM practitioners use Acts 2:37-47 as a pattern for forming new churches. They know that the church will mature in the months and years to come, but the Acts 2 passage provides a clear picture of a newly formed church.

Such churches in Acts met in places already convenient to them, especially homes (e.g. Acts 2:46, 18:7, 1 Cor. 16:19, Rom. 16:5). CPMs seek to meet in places most convenient to the spread of the kingdom.

Today’s Church Planting Movements grow large by focusing on small groups meeting in homes. The earliest model for this is the intimate circle of Jesus and his twelve ples. . . . The New Testament is filled with references to churches meeting in homes. (Garrison 2004: 213)

5.11.3. Conclusion

Numerous conclusions have been drawn throughout this section. One that may not appear explicitly is that T4T ministries need a specific *strategy* to help T4T groups become churches, not simply include a “church” lesson in their T4T curriculum. It is apparent from case studies, surveys and numerous consultations with T4T practitioners that many practitioners *assume* groups will become churches if they have a lesson on church in their short-term discipleship.

In actuality, what often happens is they have a lesson that *teaches* about church but does not *call the group to become a church*. In the minds of some of these practitioners, they do not believe that these groups can become churches this early though they have a lesson on church. Practitioners need to believe that these groups can be started as embryonic churches but churches all the same.

Having a clear definition of church, a lesson on church and launch point for the group to become a church does not mean that the church is a mature one. Rather, in the beginning it is a baby church. But it is still a church. A baby human is still a human. It has a heart, mind, arms, legs, eyes, nose, and mouth just like an adult. But its abilities are limited because the limbs and mind are not fully developed yet.

In the same way, a new church has the basic functions and identity of a more mature church. But it is less developed and not able to accomplish as much as the mature church. Yet it is still a church. In the beginning, T4T practitioners should expect it to have the basic components of a church, but not expect it to offer the wide array of programs that large, mature churches might.

As mentioned previously, to have the most fruitful ministry (most new disciples), T4T practitioners must focus on church formation from the beginning; nothing less. All activities in discipleship (the way groups meet, the expectations, etc.) should be geared toward expecting groups to become churches. Practitioners do not have to use a house church model alone, but must have a clear church planting strategy that is tied into their field three discipleship strategy. They must expect to launch groups as churches at an early process.

Based on the correlations in the T4T surveys, anything less than a *church planting* strategy will result in fewer baptisms and fewer new generations. The church is the body of Christ and a place of health in which to nurture believers and from which to launch disciples to advance God's kingdom.

Jeff Sundell and Nathan Shank call field four "God's reset button" (Shank 2014). The church is a place of self-correcting and spiritual edification. In the context of the church at each new generation of disciples, the Spirit corrects deficiencies that come with individual discipleship or problems that enter the movement. The New Testament epistles serve as an example that heresy and immorality are addressed through the mechanism God has provided – the *body of Christ* using the Word of God under the guidance of the Holy Spirit.

5.13. Center platform: multiplying leaders

In the center of the four fields, some disciples enter a new realm at each generation – the realm of multiplying leaders. Leadership development is the engine the Spirit uses to sustain the movement. *Sustained* CPMs are in essence *leadership multiplication movements*. Many T4T movements focus on three levels of leadership development (C.A.N.):

C–hurch leaders – **TRAINERS**

A–rea leaders (leading multiple generations) – **MID-LEVEL TRAINERS**

N–etwork leaders – **BIG TRAINERS**

How well is T4T doing in developing leaders who can shepherd churches and the movement in a healthy and sustained manner?



5.13.1. Survey results

An adaptation of part of a table from Chapter 3 sheds light on **basic level leadership training (church level)** that the survey responders give to their group leaders. What is missing from the survey results are how long, on average, trainers stay with a group. However, it is possible to extrapolate a picture of training of basic level leaders from the following data.

The first component of the three-thirds correlated with long-term discipleship			
5 = always; 1 = never	Top 10	Mid 10	Bottom 16
Pastoral Care	4.78	4.8	3.94
Percentage that have a long-term discipleship lesson and launch	100%	90%	75%

This table cross-tabulates two types of data: 1) how frequently T4T groups include pastoral care as one of their three-thirds elements (5 = always; 1 = never) and 2) the percentage of responders in the group that have a plan for long-term discipleship (as well as a specific lesson to launch long-term discipleship).

The picture that results sheds light on how well each group of responders does developing **basic level leaders**. Since T4T develops basic-level leaders in the weekly training approach, and a major portion of the trouble-shooting comes in the pastoral care portion of the first third, it is evident that the top two groups of responders place great emphasis on this. In addition the majority of them have a long-term discipleship strategy, which would imply (but

not guarantee) that trainers expect to stay with their groups for the long-term while employing this first component of the three-thirds.

The lowest producing group gave less emphasis to the pastoral care portion of weekly training. In addition, a long-term discipleship strategy was less clear and consistent, probably implying that the trainers had less vision to stay with the groups for the long-term. They may have in mind the concept of T4T as a six or seven-lesson program instead of a long-term discipling approach.

What these results point to is that the more productive ministries generally indicate a better strategy for sustaining the movement through church-level (basic) leadership training.

The survey results for **mid-level** and **network level (big trainer) training** are difficult to quantify in a table format. Instead observations will be made about each group below.

5.13.1.1. Top ten

The majority of the top ten had a clear system for leadership training beyond the weekly format. Not all responded to the survey in this area. Those that did, with one exception, demonstrated a healthy command of mid-level trainer (area leader) and big trainer (network leader) training. What stands out is that these responders often were the creators of these training systems, which implies that they had intimate knowledge of the purpose and model of leadership development.

The one exception was a situation that has since imploded (McB___ 2014) primarily due to the lack of an effective and scalable mid-level and network-level training system. In fact, all training by the missionaries was given to one network leader (a national) who would give the missionaries no access to the mid-level leaders. When this network leader fled the country due to persecution, the missionaries lost contact with most of the other leaders. Their system lacked access and scalability.

5.13.1.2. Mid ten

The survey results for the mid ten group demonstrates a growing lack of mid-level and network-level training. It is clear that some of these responders did not yet have a plan in place for these levels of training. Some were doing a good job but were still in the formative stage. Only four or five out of the ten demonstrated a healthy plan of action at this level of leadership training.

5.13.1.3. *Bottom sixteen*

The least productive group showed a predominant lack of a plan for training leaders beyond the basic level T4T group. Undoubtedly, these practitioners had fewer leaders to mentor, so the majority of plans that *do* exist are personal mentoring. A scalable plan is not evident in most. It may be planned in their minds but it not reality yet for most.

This illustrates a common drawback to most CPM training events, even of the two or three week variety. Since most missionaries that go to CPM training are new in their work and are establishing new strategy plans, foremost in their minds are fields 1-4 strategies. They are focused on how to win people to Christ, disciple them and get the first churches started. Typical in most strategy plans is that mid-level leadership development, though taught in CPM training, is a distant idea (the majority of the CPM plans I have in my files demonstrate this tendency).

I am not sure that there is any way to get around this problem at such an early stage in CPM training. The ears of these new CPM practitioners are not yet receptive to this stage of planning since many have no churches yet. Despite warnings to make sure they have at least a mid-level training plan in place, many CPM practitioners neglect this portion. This observation seems evident in the survey results.

Often what happens is that after the number of churches multiplies, the practitioner begins to look for a mid-level and network-level training approach, and often it is difficult to play catch-up.

5.13.2. **Scriptural principles to which this adheres**

An important premise in leadership development is this: what a new leader of a small house church needs in terms of character and skills is very different from what a mature leader of a large church needs. Both are leaders, but the character set and skill set vary significantly. This becomes evident from Scripture. ***In developing new leaders, a practitioner should be looking for the most basic qualifications for spiritual leadership that are appropriate to that stage.***

This fact can be illustrated in the difference in character and skills needed for the following two scenarios:

- *A fairly young believer leading a small house church of ten newer believers from his oikos. He is sharing the leadership responsibilities with two other close friends.*
- *A senior pastor of a church of 2000. His church is involved in multiple ministries and programs, and he has a staff of 20 full time pastors.*

It is easy to see that the leader in the second scenario will need much more in terms of character (patience, spiritual vision, self-discipline) and skills (management ability, teaching ability, time usage). ***What a leader needs in the beginning (character and skills) will be different from what he may need at a later stage.***

5.13.2.1. The development process of leaders by Jesus

CPM practitioners generally develop leaders in the same manner Jesus and Paul did – gradually through lots of proving opportunities. A brief overview of how Jesus developed the Twelve is very revealing about how to discern who should lead. It also helps explain why T4T typically has a healthy approach for developing leaders in movements. For many of us, our mental picture of Jesus calling the first four apostles is consistent with the typical image of them simply leaving their nets to follow a person they had not met before.

Stage One: First Encounters - John 1:35-51

Long before Jesus called the four brothers to leave their boats and follow Him, Jesus had a number of encounters with them. The first one was when John the Baptist referred Jesus to them.

As they began to show interest in Jesus, He was not ready to call them to full-time “follow-ship” or make them “apostles” yet. Instead, He probed them with small requests or statements. He watched how they responded to these small requests or statements.

How did Jesus develop them? He gave them small things to obey – “Stay with Me tonight; go get your brother; think about what you can become.” In addition, He began to spend *sporadic time with them* observing their lives as they observed His. At this point, Jesus did not make great demands on the disciples.

Stage Two: Creating Disciples in the Seashore Call - Mark 1:16-20, Luke 5:1-11

The famous story of Jesus calling His four disciples – Andrew, Peter, James and John – who were business partners -- came weeks or months after His original encounter with them in John 1. These men knew Jesus and had spent time with Him, including sitting in the boat and listening to Jesus teach. Knowing this fact helps explain how Jesus could walk up to them and essentially say: “Okay men, it’s time. Leave your business and follow Me full time.” Knowing what they knew about Jesus at this point, they counted the cost and decided it was worth it.

How did Jesus know that they were the right men? He had already spent significant time with them. When He probed them with larger requests (“Take Me out in your boat; let down your nets; leave your nets to follow Me”), they repeatedly obeyed.

How did He develop them? By giving them greater tasks to fulfill and by spending uninterrupted time with them. He began to give them much more attention.

Stage Three: Choosing the Twelve – Luke 6:12-16; Mark 3:13-19

But the Twelve were not yet “apostles”. In actuality, Jesus had many more men and women who were disciples of His than merely the Twelve (e.g. Luke 6:12). But it was time to select twelve men to become “apostles” who would receive more authority and take on more leadership responsibility. They were being given more of a leadership role. Even after choosing the apostles, Jesus continued to invest in many other disciples (e.g. the 72 disciples of Luke 10), but the Twelve received His greatest investment.

How did Jesus discern these were the right men? Through an evening of prayer and fasting (Luke 6:12).

How did He develop them at this point? By giving them more attention and increasing their responsibilities (ministry) (Mark 3:14-15).

What do CPM practitioners learn from how Jesus discerned the right men and developed them? How do they implement the principles from Jesus’ model? How is T4T adhering to the biblical precedent?

- **Give new disciples small assignments and see who is faithful, then increase responsibility. Matt. 25:21**

It is easier to take a faithful man and teach him skills

Than to take a skillful man and teach him faithfulness.³²

This Scriptural principle is very easy to implement in T4T. In the beginning, trainers do not expect their new trainees to lead a movement. They are just trying to see who is good soil. Who will obey the Word? Who will begin to witness? Then will they start a new group with their new converts? Then will they train them? Trainers ease trainees into leadership responsibilities.

³² This is a statement that Ralph Neighbor III taught me early in ministry in Los Angeles that has held true for me the last 25 years.

- **As people prove faithful, give them more time and attention.** The best leaders/trainers are developed on the job.

As it becomes apparent where the good soil is, *then* trainers begin to give those people more attention. A common leadership mistake missionaries make is by spending 90% of their time with the 10% who are the least responsive. They cajole them and do whatever they can to move them off center. Successful CPM practitioners do what Jesus did – spend 90% of their time with the 10% who are most fruitful. The fruitful ones need extra attention because of their increased responsibilities and the challenges that accompany growth. They need to be developed on the job.

- **God will choose those that are unlikely because they are hungry and teachable (1 Sam. 22:2; 1 Chron. 11:10ff)** What people can become may not be what they are now; we must see their potential, and speak to them about it. (e.g. Peter the rock – John 1:42)

The Bible illustrates this principle when David was expelled by Saul and became an outlaw in the wilderness. In 1 Samuel 2, other men who were political refugees joined him:

Everyone who was in **distress**, and everyone who was in **debt**, and everyone who was **discontented** gathered to him; and he became captain over them. Now there were about four hundred men with him. (1 Sam. 22:2, NASB, emphasis added)

These men were characterized by three D's: Distress, Debt, and Discontentment. Such a motley band would have discouraged many practitioners that no leadership potential existed. Yet out of this group of troubled men David developed his "600" who stuck with him through many difficulties (2 Sam. 15:18). From within this group developed the "mighty men" of valor (1 Chron. 11:10ff). David saw their potential. The men were hungry for change. It was a perfect recipe for leadership development.

In CPMs, the leaders of the movement rise up out of the harvest. A CPM trainer Kevin Greeson says, "Men of peace do not descend from heaven but rise up from hell!" (Greeson 2006) The future leaders of a movement were men with sinful lifestyles yesterday. They are sinful with lives full of problems, but they are hungry for change. They are encumbered with a crust of mud that hides their potential. Only through prayer and time with them will a practitioner see the potential underneath the apparent sins and problems.

If a CPM practitioner or trainer does not see their potential, and speak to them about it, who will? These men and women often rise up to the vision trainers cast to them as they faithfully develop them along the way. It is risky. But hungry people will often push through

the barriers to rise to the occasion. Jesus described them as violent men who let nothing stand in their way of acquiring the treasure in the field (Matt 11:12; Luke 16:16; see Matt 23:13 for the reason why they had to be violent).

From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it. (Matt. 11:12, NIV)

The entire process of leadership development takes much prayer, fasting and testing. Fortunately, T4T provides the trainer many opportunities to help them develop biblically and observe their faithfulness in a safe environment. The trainer is there to catch them and assist them at each step of the way. It is on-the-job training.

5.13.2.2. The development of leaders post-Pentecost

Paul developed his leaders much more rapidly than Jesus did because he worked in a post-Pentecost situation whereas Jesus worked in a pre-Pentecost situation. Once the Spirit was given (post-Pentecost), even the Twelve developed much more rapidly and showed remarkable boldness (Acts 2). Paul trusted the role of the Spirit to mature his leaders *as he developed them along the way* (e.g. Acts 14:21-23).

In line with Scripture, CPM practitioners also operate from a post-Pentecost perspective. They use the developmental leadership principles of Jesus but benefit from the *presence of Jesus in the life of each believer through His Spirit*. The practitioners do not have to be constantly present for their trainees to *be with Jesus*. Instead, their role is to help them learn how to listen to and respond to Jesus.

Leadership development post-Pentecost, therefore, is even more rapid than when Jesus walked with His disciples on earth.

Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and **greater works** than these he will do; because I go to the Father. (John 14:12, NASB, emphasis added)

5.13.2.3. Leadership qualifications: Crete versus Ephesus

One of the most common objections to CPMs is that, at times, fairly new believers are called to be leaders of groups and churches. This practice seems to contradict what Paul says about the qualifications of overseers:

He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. (1 Tim. 3:6, NIV)

However, 1 Timothy 3 is not the only list of qualifications for overseers that Paul gave. Practitioners must develop *biblical* expectations for leaders ***appropriate to their stage of responsibility and development***. The prohibition about new converts is very important – for the right setting.

Paul actually gives ***two*** lists of qualifications for church leaders (elders or overseers) in his epistles – Titus 1:5-9 and 1 Timothy 3:1-7 (referenced above). Both lists are important, but they are appropriate for completely different contexts.

In Titus, Paul and Titus had just completed a church-planting trip to the island of Crete.³³ The language of Titus 1 makes it clear that there are a number of new churches (weeks and months old) around the island in the various cities. Paul has left Titus behind in the apostolic role of completing the foundation for the movement in Crete (1:5). The final step is appointing leaders of these new churches. ***All of the believers*** are young in their faith at this point. Out of this group, Paul gives Titus clear guidelines for the type of men to pick. ***Therefore, the list given in Titus 1 is the list to use in NEW CHURCH situations.***

³³ Acts does not speak about this. Most scholars believe this happened after Paul's first trial in Rome. He may have been released and then traveled for a while. During this time, he made the Crete tour. Later he was re-imprisoned in Rome. (e.g. Cole 2011: 145) This is a strong possibility, though we cannot be sure of the timing.

Overseer Qualifications – Titus & Timothy

Overseer Qualifications	New Church Crete - Titus 1:5-9 "Appoint"	Mature Church Ephesus - 1 Tim. 3:1-7 "Aspire"
Character	Above reproach	Above reproach
	True to one wife	True to one wife
	Not wild living	Respectable
	Not rebellious	Not contentious
	Not self-willed	
	Not quick-tempered	Gentle
	Not addicted to wine	Not addicted to wine
	Not violent	Not violent
	Not greedy	Free from love of money
	Hospitable	Hospitable
	Love what is good	Good reputation with outsiders
	Sensible	Prudent
	Just	
	Devout/(devoted to God)	NOT a new convert (so not become conceited)
	Self-controlled	Temperate
Skill	HOLD FAST the Word in order to exhort	Able to TEACH the Word
	Children who believe	Manage household / Children under control
	(True to one wife?)	(True to one wife?)

(Smith with Kai 2011: 267)

Contrast this with the list in 1 Timothy 3. When Paul writes Timothy, he instructs him about what to look for in new leaders who felt God calling them to serve as overseers. The church and this CPM are mature, probably 10-15 years old. ***Therefore, the list given in 1 Timothy 3 is the list to use for MATURE CHURCH situations.***

This fact explains the differences between the two lists.

Character First: The first obvious lesson from the two lists is the priority of ***character*** over ***skills***. In looking for the basic qualifications for church leadership, character is paramount.

What a contrast to what missionaries often look for: educational credentials; experience; ability to preach eloquently, etc. If CPM practitioners can get people with *growing character*, then they have good material from which to develop the appropriate skill sets.

What are remarkable about the lists are **four key differences**. In new church situations, this is helpful. It enables practitioners to adjust their expectations for new leaders in new groups and movements.

5.13.2.3.1. *Difference 1: Appoint versus Aspire*

In the mature CPM in the province of Asia (Ephesus as the epicenter), a spiritual environment had developed not too different from the one many Christians have experienced. Believers and churches were maturing. Leaders were prevalent. Many godly examples of leadership were evident to younger believers on a weekly basis. As these younger believers followed the Lord, He put on their hearts a desire to serve Him in greater ways – as church leaders or missionaries. They felt a “call” from God – just like many missionaries have:

It is a trustworthy statement: if any man **aspires** to the office of overseer, it is a fine work he desires to do. (1 Tim. 3:1, NASB, emphasis added)

Out of the many who aspired - a good desire - Timothy had to discern if they were **qualified** to lead at this level yet.

In contrast, in the emerging movement on Crete, the new believers had very little concept of what a church leader looked like. They had no aspirations to lead. Therefore, until a spiritual climate of leadership aspiration was developed, it was Titus’ responsibility to **appoint** or choose new leaders. He was going to have to look for men qualified, speak to them about their potential and help them ease into leadership.

For this reason I left you in Crete, that you would set in order what remains and **appoint** elders in every city as I directed you. (Titus 1:5, NASB, emphasis added)

The word in the Greek for “appoint” here (Gk. καθίστημι) is very similar to the meaning of the word for “appoint” (Gk. χειροτονέω) in Acts 14:23:

When they had **appointed** elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed. (Acts 14:23, NASB, emphasis added)

Toward the end of their first journey, with churches that were weeks and months old, Paul and Barnabas did exactly what Paul was asking Titus to do: appointed young believers to lead the new churches. In the beginning of a CPM or a new church start, a CPM practitioner or trainer must be very proactive in choosing and developing leaders. It is possible to do it as they begin to prove themselves to be leaders by their faithfulness and fruitfulness. Trainers must take some risks and then “commend them to God’s care.” Some leaders will not make it (e.g. Judas), but that is a risk that must be taken if leaders will develop. They will not aspire; they must be appointed.

One principle that can help in CPMs is to appoint **multiple leaders in each church**. That is the meaning behind the Greek in Acts 14:23: Paul and Barnabas appointed multiple elders in each church they started.

The use of the plural here implies what was true at Philippi (Phil. 1:1) and Ephesus (Acts 20:17, 28) that each church (one in each city) “had its college of elders” (Hackett) as in Jerusalem (21:18). (Robertson 1933)

Because new leaders are still fairly young believers with not many ministry skills, it helps them share the load and reduces the fear factor. It provides a safer environment in which to grow.

5.13.2.3.2. *Difference 2: Not a New Convert*

A second major difference between the two lists is that Paul removes the prohibition (“not a new convert”) for the Cretan situation. Why? Because all he had were new converts, just as in Acts 14:23. **When all practitioners have are new converts, they must develop some of them to lead the others.**

Why the prohibition against new converts in 1 Tim. 3:6? Paul says, “*he may become conceited and fall under the same judgment as the devil.*” Paul essentially says that “in a mature church, do not dare make a new convert a leader of a mature group. He will become proud and then fall quickly.”

The corollary is this: **In a new church with all new believers, the prohibition for new converts is removed. The practitioner is free to develop new converts to lead – out of necessity.**

5.13.2.3.3. *Difference 3: The “No Longers” of Titus 1*

A study of the list of qualification in Titus makes clear that a number of them begin with “not.”

- Not wild living
- Not rebellious
- Not self-willed
- Not quick-tempered
- Not addicted to wine
- Not violent
- Not greedy

In the Greek, another way to translate “not” in a context like this is “no longer.” Such a translation transforms the list:

- No longer living wild
- No longer rebelling
- No longer living for oneself

- No longer quick to get angry
- No longer addicted to alcohol
- No longer violent
- No longer living for money

The implication of the “nots” or “no longer” is that many of these people *used to be that way*, especially considering what kind of starting material they came from:

Even one of their own prophets has said, "Cretans are always liars, evil brutes, lazy gluttons." This testimony is true. Therefore, rebuke them sharply, so that they will be sound in the faith. (Titus 1:12-13, NIV)

Titus was not apparently working with converts who had been moral Jews or God-fearers who obeyed the Old Testament Law (e.g. Titus 3:3). Rather, he was dealing with recently carnal pagans turned children of God. So, the instruction Paul gave him in everyday vernacular was, “Look for people who are getting their lives cleaned up from a sinful past: people who are no longer selfish hedonists, drunkards, fighters, rebels or materialists. Find people who are changing.”

In Ephesus, on the contrary, the qualifications were stricter. A study of the contrasts reveals that Timothy received a “matured” version of Titus’ list.

Crete (earlier)

No longer living wild

Not quick-tempered or harsh

Not greedy

Ephesus (later)

Worthy of respect

Gentle

Free from even the love of money

For CPM practitioners, this is a lesson in choosing leaders in new churches: look for the “no longer.” They are not perfect or mature yet, but they are growing in godly character. Therefore, they can prove to be examples to the flock (1 Peter 5:3). They are people that other new believers can emulate in life transformation.

5.13.2.3.4. Difference 4: “Hold Fast” the Word versus “Able to Teach” the Word

In the list of qualifications, there is at least one very important skill that church leaders need: they need to be able to handle the Word of God well and guide their flock to understand and obey it. This is a non-negotiable. (The other skill is the ability to manage their household.)

The difference in the two lists, however, is their ability in relation to the Word.

Holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict. (Titus 1:9, NASB, emphasis added)

Able to teach . . . (1 Tim. 3:2, NASB, emphasis added)

The only way leaders can faithfully lead their churches and keep them within doctrinal purity and moral uprightness is by helping them value the Scripture as their authority and obey whatever it says. Holding the Word as authoritative and obeying whatever it says are the twin banks to keep the river of the movement within doctrinal orthodoxy and moral purity (Smith SR 2014c).

In a new church situation, a new convert is not yet able to teach the Word, at least not eloquently. However, in a mature church a basic skill is the ability to teach the meaning of God's word to the flock.

What **is** required in a new church? The new leader must **hold fast the Word** so that he can use it as the authority for encouraging and correcting the flock. He may not be able to teach well yet (a skill he will learn) but he must **value** the Word and go to it for answers. With the Scripture as his guide, he can exhort/encourage and refute people with sound doctrine. Sound doctrine means that he finds answers from the Word, not from other sources.

With leaders in new church situations, CPM practitioners should use the Titus qualifications: make sure they love the Word and rely on it as their authority for leading the flock.

5.13.3. Conclusion

My conclusions have largely been stated throughout this section. However, it is helpful at this point to highlight a few more conclusions that may not have been apparent when it comes to center platform strategies – reproducing leaders.

First, CPM practitioners must embark upon their CPM strategies with the end in mind: not only multiplying churches (section 4.10) but also multiplying leaders in a system that can expand with the movement. Since most practitioners are primarily thinking about fields 1-4 in their initial plans, it behooves practitioners to access follow up training or coaching to stimulate their planning for leadership development *beyond* the first stage of leadership (church level). Failure to add in mid-level training when churches get to the second generation means that practitioners may be waiting too long and can put a damper on the momentum.

In fact, the moment that first generation churches emerge, the practitioner should be considering two steps forward: helping them get to second generation quickly and planning a mid-level training of the most fruitful leaders.

Having seen such a deficit in the leaders of emerging movements in IMB's Southeast Asia region, I called together a coaching consultation with these missionaries. It was a small meeting of men whose ministries had dozens or hundreds of churches and at least two generations deep. I invited to that meeting two consultants who had been much further down the CPM path: Ying Kai and Kevin Greeson. We asked each missionary to present their situation to the group and get feedback from each other as well as the consultants, trainers and myself.

The group came up with five key elements for sustaining CPMs:

1. Set the three-thirds pattern well, especially at G2 (Are they doing it exactly like G1?)
2. Identify and equip big trainers
3. Identify and gather network leaders at mid-level trainings and testimony times
4. Train mid-level trainers in basic theological education and skills
5. Keep pushing outward – target new areas and find new network leaders (POPs); Send fruitful people to new areas. (Mims 2012b)

It is interesting to note how many of these points (#2-4) deal with mid-level and upper level leaders. For the men leading these movements, leadership training was in many cases still in formation. They needed coaching to find ways to train leaders to reproduce with the movement.

A second conclusion to highlight is that T4T practitioners *will not naturally* stumble into leadership development for mid-level and upper level leaders. This level of leadership development is not built into the weekly three-thirds meetings, which again demonstrates that T4T practitioners need a broader CPM strategy training of which T4T training is a part. T4T practitioners must develop or adapt a scalable leadership training model that will fit with their context and the time that leaders have available for additional training opportunities.

A third conclusion is that T4T practitioners must be careful to train the *right* leaders in these mid- and upper-level situations. A tendency is to train all leaders or the most vocal leaders. A clear principle in CPMs is that fruitful CPM practitioners invest more time in training *fruitful* leaders. In CPMs fruitful means those that have multiple generations of work. *These* are the ones who need the most attention.

If practitioners give all group leaders, even unfruitful ones, the additional training, their efforts may reinforce fruitless behavior. Instead by giving more attention to the fruitful

leaders, generational fruitfulness is reinforced. Key issues that relate to generational movements can be addressed and not be diluted by questions from leaders with no fruit or who live in the theoretical.

Mike Shipman in the Be New CPM describes how this happened in their movement. His monthly mid-level training was a popular event. It occurred one Saturday each month. In the beginning primarily the most fruitful leaders attended and it built momentum in the movement. But as the number of believers grew, so did the awareness of this “extra training.” New believers began attending the monthly mid-level trainings. The result was that it reverted to discipleship training and key leadership questions were left unanswered. Momentum slowed in the CPM. When Shipman realized this trend, he re-organized the meeting back to its original intent and found alternative ways to ensure that the other believers were receiving additional training in other contexts (Shipman 2013b).

Leadership development, at all three levels, is the engine the Spirit uses to sustain church planting movements. It must be an integral part (hence at the center of the four fields) of every CPM plan.

5.14. Summary

In summary T4T does an exceptional job of incorporating most of the basic principles of church planting movements. It does not incorporate all of them naturally, so the CPM practitioner needs to be intentional in giving attention to the overall framework of CPMs within which T4T is a methodology and process in order to implement much of it. In my estimation, T4T has gone as far as or perhaps farther than any other CPM methodological approach in helping the practitioner to cooperate with God to initiate and sustain healthy church planting movements. It achieves this by synthesizing into one overall approach a *method* and a *lifestyle* that encourages the main essentials of healthy movements. This is resulting in movements that are balanced (have the basic essentials of evangelism, short- and long-term discipleship, healthy churches and maturing leaders) and sustained (not temporary). It encourages this growth not only in one generation of disciples but also in many subsequent generations of new disciples.

When rightly understood and implemented, it is truly a system in which trainers train trainers who then train trainers, and offers hope for ministries across a wide spectrum – from churchled to unchurched in a multitude of worldviews. We now bring our attention to final

recommendations in Chapter 6 about how T4T can be improved and how T4T can be a benefit in a variety of contexts.

6. Recommendations for long-term sustainability of CPMs that utilize the T4T process

The aim of this thesis has been to evaluate T4T as a process and methodology for aiding in the development of sustained CPMs. I have proposed that *T4T can enable and sustain (by the Spirit's power) healthy church planting movements because built into the methodology is a discipleship process that develops believers in their personal and communal growth and equips them to repeat the process with other individuals they reach.*

By this point, the general process and methodology behind T4T should be clear. Through a series of case studies and surveys, it has been demonstrated that T4T not only aids CPM practitioners in getting to CPMs, but also has been effectively adapted to many different contexts. When a methodological approach bears positive fruit in a number of different contexts, we move from calling it a fruitful practice (that succeeds in one environment) to a best practice (Garrison, Mims and Carlton 2008: 148).

The focus of this study has been two-fold: T4T as an aid in helping practitioners 1) get to **church planting movements** and 2) develop **sustainability** in these CPMs. Both of these areas will be evaluated in this chapter with final recommendations given.

For the purpose of defining the limits of what can be evaluated, it is helpful to summarize where CPM methodologies and processes fit within the broad strategy of achieving CPM. It is helpful to remember a basic progress in strategy development and implementations:

**Biblical principles → framework → methodologies →
processes → applications and plans**

- **Biblical principles** are the foundation of any movement of God. The Spirit works in certain ways and God has made clear in His Word how He works and how we should cooperate with Him. The goal in any strategy is to effectively live out these principles.
 - *E.g. The Holy Spirit convicts the hearts of lost people and creates a harvest field. Evangelists must go into the harvest field to share the gospel to find those the Spirit is convicting.*

- Out of the multitude of biblical principles, it is helpful for a CPM practitioner to have a clear **framework** of which principles are specific to a CPM approach and how to organize them as high value activities and foci. We call this a CPM framework. A framework synthesizes high value activities in a manner that provides momentum toward the end-vision.
 - *E.g. It is essential for a CPM practitioner to consistently develop and implement a reproducible approach to find these God-prepared people and use a reproducible and effective evangelism approach.*
- However, a framework is still simply a systematic grouping of biblical principles and proposal for applications. It is not specific enough to specify specific plans or methods. Therefore, practitioners must develop **methodologies** for applying these principles in a certain local context. Some CPM methodologies provide a seamless process to incorporate many of the framework essentials. Some methodologies must be compiled to accomplish the same overall framework (e.g. an evangelism strategy, discipleship strategy, church planting strategy and leadership development strategy).
 - *E.g. We and our national partners will use our testimonies and the Creation to Christ story to filter for the prepared people and bring them to Christ.*
- As a part of methodologies, **processes** define *how* such methodologies will be implemented – patterns, ethos, expectations, etc. The three-thirds process of T4T is an example of *how* to implement a methodology in a reproducible way.
 - *E.g. We will train all believers in testimony and Creation to Christ weekly in a three-thirds approach to better equip them to be ministers of Christ.*
- Finally, specific **applications and plans** are put into place (both long-range plans and short-term action plans) to implement these methods and processes – when, where, how, who, with whom, etc.
 - *E.g. We will train XYZ church members on Saturday morning in testimony and Creation to Christ and go to the park to look for persons of peace.*

Generally, this approach moves from broad principles to narrow action plans. This thesis evaluates the middle section: methodologies and processes. In this study, the biblical principles and overall CPM framework were somewhat assumed. **The intent of this study was to evaluate T4T as a methodology and process to help practitioners implement the biblical principles and the CPM framework, and to evaluate how effective T4T is in the result of sustained CPMs.** By understanding the overall CPM framework that T4T is intending to implement, it is easier then to see how to adapt T4T methods to apply the framework in other contexts. T4T is not the only effective CPM methodology in practice. It is just one, but one of the most effective and diverse ones.

Most of the dangers in applying the methodology of T4T come when practitioners confuse these five areas: *biblical principles, CPM framework, methodologies, processes and applications/plans*. When a CPM trainer tells a missionary to implement a cultural *application* in a context where it will not work rather than advising the missionary to implement the *method* and find a cultural way to adapt and apply it, he sets that missionary up for frustration. Missionaries must understand the biblical principles that empower frameworks and methods.

Other dangers arise, however, when CPM trainers remain too broad in their training, only supplying principles and occasionally frameworks. The difficulty comes when trainees do not make the connection of how to implement the framework – they cannot see a method for doing it. Missionaries need an effective way to implement biblical principles in a way that provides momentum toward the goal (framework).

In all CPM training, teachers must continually monitor their messages and strike a balance of teaching broad principles and frameworks while at the same time giving examples and practice in application: methods, processes and even plans/applications.

6.1. T4T as a process to get to church planting movements

The assessment I have come to is that T4T, when understood and implemented in culturally appropriate ways, is one of the most proven methods and processes for helping practitioners get to church planting movements. We have seen that T4T has been used by God to bear multi-generational fruit (disciples and churches) in what would be considered church planting movements or emerging church planting movements in the following contexts:

- East Asia limited access country – both urban and rural
- Animistic peoples of East Asia

- Muslims of Southeast Asia
- Buddhists of Taiwan
- Hindus and Muslims of South Asia
- Muslims in the Arab world
- Western, churched societies such as the United States and Australia
- Tribal peoples of Africa

A track record (as of 2011 only) of baptisms (1,793,863 with Ying Kai; 55,720 without Ying Kai) and churches (149,550 with Ying Kai; 5,367 without Ying Kai) attests to its effectiveness in leading large numbers of people to faith and establishing reproducing churches in a diversity of locales.

But such numbers do not mean that these ministries are church planting movements. They could be effective saturation church planting. Rather the markers of movements (at least four generations of new churches) are in place in the top twenty ministries surveyed (on average 5.5 generations of disciples and 4.7 generations of churches).

These metrics only extend to the date of the surveys, a snapshot taken in 2011. The number of ministries achieving the benchmark of numerical magnitude and generation depth has multiplied since then. In addition, it should be remembered that the surveys only represent a **cross-section** of T4T ministries globally. Many very fruitful practitioners did not take the time to respond to the survey.

I believe that the effectiveness of T4T in helping practitioners get to CPM has been due to two broad factors: 1) four fields framework implementation and 2) the three-thirds process.

6.1.1. Four field implementation

T4T has been greatly misunderstood since its inception in part because we did not see the depth of the original movement for many years and in part because when T4T was shared abroad, the sharers did not understand the depth and breadth of the process. When understood, however, it has been a significant step forward in CPM approaches in creating an all-in-one process/method for applying the overall Heart and Four Fields framework, discussed in Chapter 4.

We cannot emphasize too much how significant the shift was in the CPM world by tying together the Four Fields framework through one methodological approach.³⁴ Prior to T4T, CPM practitioners generally had a piecemeal approach to CPM – an evangelism method, short-term discipleship method, long-term discipleship method, church-planting method and leadership development method. Many of those methods did not naturally lead to the next stage. Many of them carried with them opposing or differing sets of ethos. Many practitioners did not know how to balance them together. Many of these were possible for a missionary and skilled church leaders to implement but were not simple enough for third generation believers to implement.

A significant part of T4T's success has been tying these various methodological approaches together. It has given not only missionaries, but also new disciples a seamless process on moving through the four fields. It answers the question of what to do when a person says "yes" at each stage in the process. Therefore T4T helps push through hurdles at each stage to keep the momentum going to the next stage (e.g. moving from a person saying "yes" to the gospel to how to begin discipling that person). It also provides a way to help a new generation do the same thing.

In other words, T4T has provided an almost complete methodological approach to accomplish the elements in the overall CPM framework, enabling T4T movements to emerge as *balanced* and *healthy* movements. Prior to T4T, many CPMs were unbalanced and unstable. Some were strong in evangelism but poor in discipleship. Others were strong in discipleship but poor in church planting. By emphasizing all elements of the four fields framework, T4T has in the process helped CPMs to emerge as healthy movements of God. As an illustration of this success, after I shared with a consortium of seminary professors how T4T helps implement the four fields framework, one pulled me aside after that two-hour session to say, "I have no more questions; they've all been answered. My fears have been put to rest" (Lawless 2012).

T4T is providing breadth of health and depth of foundational stability to CPM strategies. It has a general methodological completeness to it.

³⁴ I use "Four Fields" generically to describe the basic high value elements in a CPM framework.

6.1.3. Three-thirds process implementation

Second, T4T has been successful in large part because of the process of weekly discipleship interaction. This process, the three-thirds process, has enabled more effective implementation of all four fields not just by the outside evangelists, but also by generations of national believers. Prior to T4T, CPM practitioners would affirm, “We want to develop multiple generations of disciples and churches.” The problem was how to accomplish that. How does one equip and coach a new believer to witness, start new groups, disciple others, start churches, grow as a leader and help other newer disciples do the same? That was the key question.

T4T entered the CPM discussion with an answer to this: use the three-thirds approach each week in discipling believers and encouraging them to do the same with their disciples. The three-thirds approach has provided a memorable pattern for discipleship that can be emulated by each new generation. It helps the trainees gain confidence and competence to implement the four fields with a new generation of disciples. In other words, it equips and coaches them to train trainers who train trainers who train trainers.

Mike Shipman, who leads the Be New CPM in Southeast Asia, comments about the difference that came in their work when they implemented the three-thirds process:

Based on the foundation of abiding in Christ and bold gospel proclamation, the three-thirds process of T4T has been the rudder that has kept the plan on course toward CPM. The three-thirds has guided us to CPM rather than an ‘evangelism explosion’ or a number of first or second generation churches. (Shipman 2014).

The three-thirds process of T4T globally has enabled trainers to train *everyone* not just a pre-selected few. The result is that trainers more likely find the fruitful people that God has prepared. Out of the many that receive good training, a smaller number rise up who bear great fruit. As they continue this three-thirds process with a new generation more fruitful people are discovered. By training many, the good soil is being discovered and cultivated.

The three-thirds process has in essence greatly aided the development of a 2 Timothy 2: 2 and Matthew 28:18-20 ethos of disciple making, which is the heart of T4T. The three-thirds process has equipped believers to cooperate better with the Holy Spirit in moving toward the end-vision. Within the three-thirds, the four components that aid in reproduction (accountability, vision-casting, practice and goal-setting with prayer; see section 3.3.1) have proved to be game-changers in the CPM training process. They have provided a model that better enables disciples to move from *being* discipled to *discipling others*. The four reproduction components have transformed ordinary small group life into CPM small group life. In contexts where I see T4T practitioners stymied and generational growth plateaued, I help

them examine the implementation of the three-thirds and the four reproduction components specifically. The majority of the time, a breakdown in this implementation is the root of the problem.

Through the three-thirds process T4T has provided a model for creating an ethos and equipping for the multiplication of disciples and churches. It provides an effective *process* for implementing the *method* and producing generations by the Spirit of God.

6.2. T4T as a process to achieve sustainability of CPMs

T4T has proven effective to help ministries move from *church planting* to church planting *movements* in which disciples and churches are reproducing in multiple streams to the fourth generation and beyond consistently.

The second question to answer comes in connection to the sustainability of such movements. How does one move from temporary, flash-in-the-pan movements to those that can be sustained for years to come? Indeed, temporariness was a common malady of some CPMs in the late 1990s and early 2000s (see section 3.6.2.3). Others have endured the test of years. What has made the difference?

6.2.1. Defining sustainability: sustained momentum versus permanence / durability (longevity)

To answer that, we must determine what is meant by the term “sustainability.” In CPM circles, there are two ways that people refer to sustainability.

1. **Sustained momentum:** Can this system of evangelism, discipleship, church planting and leadership development be sustained for the long-term? Can we maintain momentum or will we plateau at a certain level of growth?
2. **Permanence or durability (longevity):** Will these disciples and churches be around fifty years from now or are they temporary? What will there be to show for our efforts in twenty years?

The first question is easier to answer as we look at the life span of recent CPMs. Some have lost momentum and some that still maintain momentum. The second question is one much more difficult to answer. Since the first modern CPM did not emerge until around 1994, a twenty-year track record does not provide enough time to speak to the permanence or longevity of the results fifty years from now. We can hazard educated guesses based on what remains after ten or twenty years. But the only way to evaluate the second question is by

comparing modern CPMs with other movements in history and drawing out parallels that may apply. The second question - permanence – will be touched on briefly but is worthy of a separate dissertation incorporating a historical study of movements.

6.2.2. Key factors for sustained momentum

For the purpose of this study, I will focus primarily on answering the first question – how to maintain momentum in CPMs for the long-term and avoid a plateau in growth. Once momentum is lost, it is very difficult to re-attain. For example, in the Ina CPM we were a part of, when we left the work in 2004, the momentum slowed greatly for three years, even though the results attained to that point largely remained in place. We still had the same number of believers and churches; we were not losing the fruit of previous efforts, so perhaps this speaks a bit to permanence. But the momentum slowed due to ten separate factors that coalesced within a period of 1.5 years (Smith, Smith, Leong and Tan 2007). It took approximately three years for the momentum to rebuild among the Ina churches. Therefore, understanding the nature of sustaining momentum in CPMs has been an important area of study, not only for myself, but for others who have labored in the CPM world for ten or more years and want to see our labors last.

The pattern of history is that mission movements have a life span that can range from decades to centuries. Mark Stevens notes that the general pattern moves through four distinct phases: 1) *unreached*, 2) *movement*, 3) *established* and 4) *institutional* (the entire pattern can be viewed in Addendum 5).

Phases in the Life of the Historical Church				
	Unreached	Movement	Established	Institutional
Status of Believers	Few scattered believers	Many within the ethnic group believe & churches multiply quickly	The % of believers increases and wants to impact society. Society is more accepting of the church.	Heritage Faith that emphasizes the institutions and hierarchy of the denomination.

(Stevens 2014)

While the institutional stage can be revived through grass-roots movements so that it shows renewed signs of the movement stage, the general progression has a lifespan that eventually ends in institutionalism and stagnated growth (Stevens 2014). Generally, evangelistic and church planting growth continues at both stages of *movement* and *established*. The question is how to maintain momentum as long as possible in these two stages before institutionalism sets in.

It is clear that the Christian movement epitomized by Paul's journeys moved the kingdom of God into the *movement* and *established* phases, and this period of growth lasted well beyond the first century.

The early Christian missionary offensive, carried forward during the first century by itinerate preachers and teachers is a remarkable phenomenon And this aggressive evangelization was never matched through the course of the following four centuries. (Riesner 1997: 253)

Today even the most agnostic historian stands amazed that what began in a humble stable in Bethlehem of Palestine, the backwater of the Roman Empire, in less than 300 years had taken control of the Lateran Palace of the emperors of Rome, a gift of Constantine to the church. (Winter 1999: 140)

In general, the Roman church did not move into the institutional phase until the fourth century with Constantine. If it maintained momentum as a movement for two or three centuries, it sets a precedent that modern CPMs can do the same. CPM lifespans as movements need not be measured only in years or decades.

In the history of the church since then other movements have showed similar growth patterns measured by decades and centuries. Methodism, which had its roots in the mid-18th century, is a good example. The Methodist movement in the United States provides milestone markers of this progression.

In 1771 there were just 300 Methodists in the American colonies led by four ministers. By the time of Francis Asbury's death in 1816, Methodism could claim 2,000 ministers and over 200,000 members in a well-coordinate movement.

The Methodist rise was short-lived. By the end of the century the Baptists had overtaken them. Before 1840 and during their meteoric rise, the Methodists had virtually no college-educated clergy among their thousands of circuit riders and local preachers. Their relative slump began at the same time that their amateur clergy were replaced by seminary-educated professionals who claimed episcopal authority over their congregations.

Eventually the Methodists joined the ranks of the more sedate mainline churches and moved into decline. Why? Their circuit riders got off their horses to become settled parish clergy. Secularized theological education replaced life-long, on the job, ministry training. A professional elite disempowered ordinary people called and willing to serve. (Addison 2005: 2, 6, 8)

Steve Addison, a researcher of historical church planting movements, notes the trajectory of 1) *movement* and 2) *established* phases as starting in the year 1771 and culminating in the year 1840 – the high-water mark of Methodist momentum in the U.S. Methodism maintained healthy growth for 70 years before institutionalism began to dampen its momentum.

Addison notes that Baptists in America, however, continued their momentum for many more decades as they purposefully avoided institutionalizing the movement. The goal of this paper is not to evaluate the role of institutions. Rather, the purpose is to recognize that the momentum of movements can be prolonged, and also to acknowledge that most, if not all, movements lose momentum at some point. This does not mean that the results of the movement have been lost – only continued growth.

What are the key factors that sustain momentum in T4T? The keys are the very factors mentioned in section 5.1.

6.2.2.1. *The three-thirds process*

Rather than re-explain the three-thirds process again, I simply acknowledge here that based upon my research, especially that of the surveys, that a *process* of encouraging the evangelizing, discipling and church planting among future generations of new believers is the heart of maintaining momentum in a CPM. Among the Methodist movement, it was the *method* of making disciples in small reproducing “societies” that formed the foundation of a discipleship culture that perpetuated the movement for decades.

It is undoubtedly true that it was by means of the Methodist organizational pattern that the fruits of the revival were conserved and multiplied. (Runyon 1998: 115)

It was the *loss* of the expectation that this was the norm for every believer, but rather the purview of professional clergy, that spelled the end of the movement (Addison 2005).

John Wesley underscored the importance of coupling evangelism with these reproducing societies so that the results of the momentum could be maintained. It is interesting to note a question and answer session that he fielded late in his involvement in the movement:

Q. Is it advisable for us to preach in as many places as we can, without forming societies?

A. By no means. We have made the trial in various places; and that for a considerable time. But all the seed has fallen as by the highway side. There is scarce any fruit remaining. (Emory 1831: 212)

In other words, Wesley advised against evangelism unless new believers were put into discipleship societies (which often became churches) which would mature them and help them to reproduce their lives.

As long as T4T movements are able to maintain a discipleship culture of reproduction – a culture where this is the expectation of every new disciple – then the momentum of such movements has hope for continuing for years and decades. The three-thirds process, especially as it incorporates the four parts that lead to reproduction – accountability, vision-casting,

practice and goal-setting with prayer – is the heart of the reproduction engine of T4T. It has already been demonstrated that where some or all of these are lacking, evangelistic and church planting results are less. It stands to reason that any T4T movement, which at some point in the future weakens these elements, will lose momentum not unlike what occurred in the Methodist movement.

But it is not just the reproductions elements of the three-thirds that are essential to sustained momentum. The other elements – pastoral care, worship and new lesson – must remain reproducible for momentum to continue. The qualifications for who can evangelize and *start* a new group must remain open to all disciples. It is not uncommon, as movements mature, for elements such as these to become less reproducible. Just as the qualifications for overseer mature in the lists from Titus 1 to 1 Timothy 3, so also it is easy for elements in T4T to do the same. When this occurs in *mature* groups, this is not a problem and does not slow down CPM momentum. But when this occurs in *new* groups, then momentum will stall.

The danger lies in the maturing movement making the qualifications for leaders of *new* groups the same as the qualifications for leaders of *mature* groups. It no longer encourages the same ethos of reproduction along the leading edge of the movement where people are coming to Christ. It forgets its roots. This shift in perspective moves it toward institutionalism and death of momentum.

CPM practitioners and movement leaders must maintain perspective on the differences needed in new versus mature groups. They must resist the temptation to consolidate results through extra-biblical requirements and institutional solutions.

6.2.2.2. *The Heart and Four Fields principles*

In addition it becomes apparent from this study that as long as the T4T process envisions and equips disciples to implement all of the elements of the Heart and Four Fields framework, especially the four fields portion, then momentum can continue. When any generation loses the vision to move through the four fields progression, then generational growth stops. Movements can stop when any of the principles of kingdom movements are violated consistently. In the following chart, one can observe how momentum can slow or stop. This table is based on the essential elements in the Heart and Four Fields CPM Framework.

Within the table that follows five gray sections are highlighted in *italics*. Sustained momentum for CPMs occurs only when each of these areas in the four fields (1. Finding God-prepared people, 2. Reproducing Evangelism, 3. Reproducing Discipleship, 4. Repro-

ducing Churches and 5. Reproducing Leaders) *naturally and purposefully* leads from one to the other; hence, the arrows leading from one section to the other.

It is easy for potential CPMs to break down when one does not lead to the next. For example, if reproducing evangelism is taking place but new believers are enrolled in non-reproducing discipleship programs of an existing church (or are not disciplined at all), the emerging movement comes off its tracks.

A final arrow leads back from field three (reproducing discipleship) to field one (finding God-prepared people), symbolizing the heart of sustaining momentum in a CPM – that all new disciples are taught to look for people around them to evangelize so that they can become fishers of men who train the next generation. When the vision, equipping and empowerment for this break down, a movement stalls. Therefore, when there comes a time in a movement when ordinary believers are no longer “qualified” to start a new generation, momentum halts.

Heart and Four Fields: Common areas in which CPMs lose momentum	
End-vision	The end-vision becomes weak. Reproducible methods become mere mechanisms without purpose. Eventually believers in the movement see no need to keep methods and processes reproducing but rather consolidate growth, satisfied with current size. Competing visions from outside introduce non-reproducible methods.
Segmenting	The movement saturates a number of segments with the gospel but fails to cross barriers to new segments and use adapted methods for such segments. Satisfaction with current segments leads the movement to stall.
G4	Tracking of the movement is done by numbers not generations. Satisfaction with numbers of new believers and churches means that less emphasis is put on helping believers start new generations. Eventually, starting new generations is seen as unusual and extraordinary, rather than what is normally expected.
A person abiding in Christ	Continual spiritual growth, holiness, dependence on the Spirit and/or revival grow weak as it is emphasized less (often in preference for methodological correctness). As believers plateau in spiritual growth, God's anointing moves from blessing the movement and the movement becomes a thing of the past – something remembered as a golden age.
Fervent prayer	What began as a prayer movement wanes as dependence on methods grows. Believers become less fervent in crying out to God for breakthrough and more reliant upon themselves. What goes on in churches can be sustained without prayer.
1. Finding God-prepared persons	<i>In the beginning, movements started as evangelists found the right people God had prepared. As time passes, less emphasis is put on finding new persons of peace and more on consolidating discipleship with current streams of the movement. Therefore the momentum stalls.</i>
2. Reproducing evangelism	<i>Evangelism becomes less reproducible but more the domain of professionals. Average believers no longer do consistent evangelism. The generational growth stops at this point with occasional new fruit from full-time ministers.</i>
3. Reproducing discipleship	<i>Evangelism may remain strong, but a failure develops in linking converts to discipleship, especially in new groups by those who led them to faith. Discipleship becomes less a value in the community or more the domain of highly-trained leaders (clergy and/or laity). The discipleship process becomes non-reproducible and fails to equip each new generation to disciple another new generation. Maturity wanes.</i>
4. Reproducing churches	<i>Churches no longer reproduce but rather grow large. Starting new churches becomes more difficult because of growing extra-biblical requirements: building, full-time clergy, number of members, denominational recognition, etc. Even starting new groups (that are not churches) becomes more difficult. They must be started by highly-trained lay leaders with a long leadership development process. OR, discipleship fails to start new churches in the process and eventually the results of evangelism are not conserved in Christ-communities that can perpetuate and reproduce the discipleship process.</i>
5. Reproducing leaders	<i>At any point in which leaders of groups fail to reproduce, the movement stops. This can occur if a leadership development process is not in place, especially long-term discipleship using a three-thirds approach. Leaders of the movement fail to reproduce when a scalable leadership training approach is not in place. I.e. mid-level training fails to multiply and keep up with the momentum. Finally, when top-level national leaders are not identified and empowered to shepherd whole streams of the movement, CPMs stall, limited by the capacity of the missionary and/or a handful of national leaders.</i>
Death	When believers stop sharing the gospel out of fear of persecution or stop living sacrificially to honor the King, movements grind to a halt. Lack of counting the cost, sacrifice, boldness and perseverance can halt momentum in specific streams of CPM or churches.

6.2.2.3. Leadership development

Perhaps the most important area to give attention to in order to maintain momentum is leadership development (the “center platform” in the four fields). Since leadership multiplication and development is so far down the road for newly beginning CPM practitioners, it often gets inadequate or delayed attention, which can slow down or halt the movement. It is difficult to play catch-up when it comes to developing enough leaders to keep pace with the momentum of the movement if it is not built in from the beginning. Leadership development is the engine the Holy Spirit uses to sustain CPMs.

6.2.2.4. Summary

In summary, CPMs commonly stop when believers and leaders within the movement become satisfied with current progress and fail to sacrifice to maintain momentum. As vision becomes fuzzy, methods become less reproducible and sacrifice wanes. As movements begin to number in the tens of thousands of believers, it is easy for leaders to lose sight of what remains of the task and focus on what they have. One very productive (1,100+ baptisms and 200+ churches among Muslim-background believers) T4T practitioner spoke to this issue after filling out his T4T survey:

Our main leaders were sort of feeling pretty good about themselves with hundreds of baptisms this year (we had 227 more baptisms last month PTL), but after reading [the account of Ying Kai's CPM] they sent me a YouTube video - It was an astronomy video of our solar system comparing the sizes of the planets with our sun. Then it compared our sun's size to other suns in other solar systems, our sun is tiny in comparison. They told me, "We were feeling like we were as big as the sun, but after reading this book and reading about thousands coming to our Lord, there is a long way to go before we are like the "BIG" suns." What a blessing it is for me that they are casting these visions. (Feldges 2011)

Clarifying such a perspective, renewing the end-vision, very likely means that this work will maintain momentum for the foreseeable future. That is, as long as the vision is clear and the remaining task is urgent, this group of national leaders will keep pressing toward the end with reproducing methods and sacrificial lifestyles.

6.2.3. Key issues in permanence

A thorough study of the critical factors contributing to the permanence of movements cannot be made in this paper, especially in light of the relative short history of modern CPMs (less than twenty years).

That movements of similar nature in history have had enduring impact has been demonstrated ever since the early Christian movement. In about A.D. 111, Pliny the Younger, governor of Bithynia (northeast of the Roman province of Asia), wrote to the Emperor Trajan about the extensive spread of Christianity:

I deemed it expedient, therefore, to adjourn all further proceedings, in order to consult you. For it appears to be a matter highly deserving your consideration, more especially as great numbers must be involved in the danger of these prosecutions, which have already extended, and are still likely to extend, to persons of all ranks and ages, and even of both sexes. In fact, this contagious superstition is not confined to the cities only, but has spread its infection among the neighbouring villages and country. Nevertheless, it still seems possible to restrain its progress. The temples, at least, which were once almost deserted, begin now to be frequented; and the sacred rites, after a long intermission, are again revived; while there is a general demand for the victims, which till lately found very few purchasers. From all this it is easy to conjecture what numbers might be reclaimed if a general pardon were granted to those who shall repent of their error. (Pliny 2001: 4)

Fifty years after the Pauline church planting movements, Christians demonstrated not only momentum in growth but also an enduring quality. Fifty years after Paul's missions, significant evidence and impact was felt from the kingdom movement. Harnack agrees:

About 50 A.D. Christianity was an ellipse whose foci were Jerusalem and Antioch; fifty years later these foci were Ephesus and Rome. The change implied in this proves the greatness of Paul's work and of the work done by the first Christian missionaries. (Harnack 1908: 83)

Such precedent is critical for modern CPM practitioners. It is not uncommon for the enduring nature of their work to come into question. CPMs are criticized in a number of ways, but perhaps the most common comes from concern about the rapidity of multiplication of disciples and leaders. Critics equate rapid development with unsustainable movements:

At the practical level the value of rapid reproduction can function as a pragmatic Procrustean bed, reshaping those aspects in the missionary task that do not fit the needs of speed and forward movement. The inherent danger of an emphasis on rapidity is a truncation of the basic Pauline pattern of evangelism that results in sustainable churches, the appointing of gifted spiritually mature and proven leaders, training of leaders, and continued strategic involvement in church development. The emphasis on rapidity also stands in contrast to Jesus's pattern of leadership development; he took three years to build and train his team of apostles. These necessary steps should not be short-circuited. Practitioners should take care that short-term gains do not take precedence over long-term sustainability. (Massey 2012: 107)

Massey illustrates a common misconception that CPM critics have: that one must choose *either* rapid reproduction *or* spiritual maturity with long term sustained results. Such false dichotomies, however, fly in the face of the results of the rapid multiplication in the

Acts accounts. Accusing CPM practitioners of truncating Paul's methods and then using Jesus's training of the Twelve as the example to follow, switches from a post-Pentecost model (Holy Spirit indwelling believers) to a pre-Pentecost model (Holy Spirit not yet indwelling believers) of discipleship.

Such either/or views contradict the views of scholars such as Roland Allen and Adolf von Harnack who acknowledge the lasting effect and permanence of a movement that spread *rapidly* using reproducible methodologies. *Such views seem to come from interpreting past history in light of current realities.* If the current reality which a missiologist writes about is in the institutional phase, it is often difficult to imagine that the movement stage can have permanence. As Stevens observes, it is all too easy to interpret the movement stage by the

Phases in the Life of the Historical Church

(Stevens 2014)

	Unreached	Movement	Established	Institutional
Status of Believers	Few scattered believers	Many within the ethnic group believe & churches multiply quickly	The % of believers increases and wants to impact society. Society is more accepting of the church.	Heritage Faith that emphasizes the institutions and hierarchy of the denomination.
Evangelism	Mainly done by outsiders	Almost all believers share the Gospel and do the Great Commission wherever they go but especially with their friends and family. Apostles go area by area sharing the Gospel and starting churches that multiply.	Many believers share the Gospel and do the Great Commission. Superstar sharers/methods emerge. Mass evangelism helps get the Gospel to a wider audience and sometimes saturation. The % of believers can grow rapidly.	Many Christians but some born into Christian families or join for benefit. Evangelism is done by sharing with children and youth in institutions/camps, inside the church building, foray evangelism, mass evangelism, and by paid ministers. Lay believers' responsibility is to invite people. Church starts are done through experts.
Discipleship	Few if any believers are being disciple	Everyone disciples! Obedience and multiplication are normal. People disciple anywhere, at any time.	The focus becomes transformation – transform all aspects of society. Children and youth ministry emerge. Materials written by well known person/entity to explain the Scripture. Many times that person begins having sermons.	Discipleship is gaining knowledge/information, obedience is not emphasized. Expected to use the expert / institutional material. Transformation of society is done through institutions. If the denomination or network is big enough it sometimes becomes connected with a political group.
Church Meetings	Few if any gatherings of believers	Churches gather in homes and various other places, but the number of churches are multiplying rapidly! Everyone can start a church.	The church meeting becomes more formalized. Buildings are built to accommodate the increase in believers, especially in areas without heavy persecution.	The weekly service/church programs become most important. Sermons become the norm. To be a church, you must have a building. The functions of the church have become activities or committees/beams of the church and are done at the building. Abundance of activities and meetings.
Training of Leaders	None	Done by the local church or local network. Little clergy/laity gap. Priesthood of the believers is emphasized.	Much training being done! Some institutions established to further facilitate training especially at a deeper level or with a successful teacher. The more established a network, the more the clergy/laity distinction emerges.	Only specialists do the training. Training is mostly or only done at an accredited institution – with some extension that has a certificate or degree. Training focuses on increasing knowledge and the ability to defend the status quo.
Status of Missions	None	Churches send apostles to new areas; most members are sharing the Gospel where ever they go.	Churches send apostles to new areas; organizations started to help facilitate those sent.	Denominational organizations do missions for the churches. The churches just support the organizations.

institutional stage to the detriment of the missiologist and practitioner.

And yet the encouragement for CPM practitioners is that many enduring churches and denominations emerged from highly explosive movements (Acts movements, Wesleyan movement, Baptist movement) that feel foreign today. What is essential is that practitioners give attention to factors that contribute to *long-term impact*: long-term discipleship, planting and maturing healthy churches and developing leaders for all stages of the movement.

In fact, careful attention to the five key areas in the four-fields diagram (1. Finding God-prepared people, 2. Reproducing Evangelism, 3. Reproducing Discipleship, 4. Reproducing Churches and 5. Reproducing Leaders) seems to be producing enduring results. Many missiologists who realize that T4T emphasizes such a long-term, multi-generational holistic approach to ministry revise previous misgivings they had about CPMs (Lawless 2012).

However, when one's exposure to CPMs in general, and T4T in particular, are that it is simply a short-term evangelism and short-term discipleship methodology, it is easy to understand that critics would doubt the long-term viability of these churches. When critics fail to see the in-depth training given to multiple levels of leaders, it is easy to understand how they can doubt the longevity of the work.

Having said all of this, it must be recognized that modern CPMs began around 1994 or 1995, which gives barely a twenty-year history. It is impossible to evaluate the long-term enduring quality of CPMs yet. An excellent study could be made by missiologists doing an exhaustive comparison of modern CPMs with other movements in history. cursory attempts have been made in support of CPM (Addison 2009), but an exhaustive study is still non-existent.

Some issues of permanence we can see clearly in CPMs. It is true that house churches change locations, disband and re-form based on persecution and migration. Others disband permanently yet the believers emerge in other places to start new churches. Yet the net effect in CPMs is that many churches remain, grow larger and make great impact in their community. It is true that in many oppressive environments, it is difficult for outside examiners to find many of these churches. The churches often post no signs and meet in secret.

An encouraging sign that CPMs are moving toward permanence especially characterized by the *established* phase comes in looking at the transformation of local communities where CPMs occur. Shank argues that dozens of local CPMs in his context of South Asia are producing long-term results in community transformation:

I am proud to say, "Our ministry has started thousands of localized, strategic community transformation centers (or co-ops)."

We have gone about a systematic campaign against alcoholism among men in hundreds of communities. This has happened through ongoing teaching related to being filled with the Spirit rather than the things of this world. As a result, hundreds of men have put down the bottle and stopped beating their wives. With the money no longer given to liquor stores, children are sent to school with books, materials and appropriate dress. Sobriety offers these families new hope through a model of fatherhood focused on the needs of the family rather than daily appetites.

[Shank goes on to catalog their work on literacy, benevolence projects, sex trafficking, domestic violence, infant exposure, care for orphans and widows, better citizenship, unemployment, etc.]

For those interested in 'holistic ministry' we offer you our best practice. All these things have been accomplished through the establishment of localized community-oriented transformation co-operatives. We believe the Holy Spirit inspired these co-operatives and laid out patterns in Scripture for our systematic pursuit of their establishment.

For more information on joining the Spirit and the Kingdom in transformational, holistic ministry please begin your search here:

Matthew 16:18 – “... I will build my church, and the gates of Hades will not stand against it.” (Shank 2013: 30-31, emphasis in original)

In essence, Shank is verbalizing that the key to long-term community transformation is the planting of transformational CPM churches. While it is too early to guarantee that modern T4T movements will bear fruit that is evident in fifty or one hundred years, such results are encouraging that they may. It is not too hard to imagine a situation similar to that which Pliny described of abandoned pagan temples fifty years later.

6.3. The triggering effect: death

Up until this point, I have neglected to discuss the most common unspoken (or assumed) ingredient necessary for ministries to become movements. In my estimation, this last principle is one of the reasons T4T is bearing fruit, or one of the missing ingredients in T4T ministries that are not bearing fruit. I discuss this principle in this final concluding chapter because it also serves as a recommendation for all CPM practitioners including those using T4T. It is not a principle one *defaults* to living out; it must become a *conscious, proactive lifestyle*.

At the bottom of the Heart and Four Fields Framework is a stalk of wheat falling into the ground and dying:

Death

(Surrender; Perseverance; Boldness – John 12:24)



Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. (John 12:24, ESV)

This picture symbolizes the grain of wheat falling to the ground, and in dying bearing much fruit. It points to the final major kingdom principle of CPMs: The only way to fruitfulness is through giving up our lives – death. It was the way Jesus had to walk – the way of the cross for atonement. It is the way disciples must walk – the way of the cross – to fulfill the proclamation of that atonement. ***Death (whether physical death or a life of surrender/sacrifice) is the spiritual triggering effect that God seems to use to birth a movement.*** The bold, sacrificial believer lays down his life of self-focus and personal dreams, and from the ground emerges the sprouts of a movement. Death represents counting the cost, surrender, boldness in the face of persecution, and perseverance.

Until someone is willing to boldly risk proclaiming Jesus, regardless of the personal cost, movements lay dormant. There are no exceptions. Every CPM I have tracked has come at great personal cost to the CPM initiators – both outsiders (missionaries) and insiders. Every CPM I am aware of resulted when a person of peace gladly received Jesus and decided to be the first in his community to make Jesus known, even though it would be very unpopular – even life-threatening.

David Garrison counts the suffering of missionaries who initiated CPMs as occurring in most CPMs he tracked (Garrison 2004: 235-236). He also counts a high cost for local believers to follow Christ, as occurring in most CPMs he tracked (Garrison 2004: 224-225). Put together, it is likely from Garrison's research that this is a factor in *all* CPMs.

It is common for CPM practitioners who have finished a comprehensive CPM training to develop plans that have strategies for all the Heart and Four Fields components. What is not certain, however, is if they are willing to count the cost to implement such things. They can have a “perfect” plan on paper that remains theoretical because no one has pulled the trigger to initiate it, no matter the cost.

The way of the cross is the triggering effect of movements. Persecution *will* come to every movement no matter the society. Even in Colonial America the Baptist movement endured frequent persecution (Gourley undated).

It's not a matter of *if* but ***how long*** before persecution starts in any movement. Therefore, a CPM practitioner must have in place plans to count the cost personally and to help local disciples to do the same. The practitioner must have a strategy for helping them live a life of counting the cost, surrender, boldness and perseverance. Death is the only way to fruitfulness.

T4T movements, in general, seem to be bearing fruit because they address this spiritual principle from the start. How have they done this?

6.3.1. Case studies

6.3.1.1. *The original T4T movement*

What goes undiscussed in most T4T trainings is the cost of discipleship and of mission fulfillment. Ying Kai does not explicitly include a session on “death.” However, throughout Kai’s training, he includes dozens of testimonies and stories. Many of these testimonies have boldness and counting the cost as their theme (Kai 2010). Through many stories of faithfulness and that devotion to Jesus is worth our sacrifice, Kai inspires his trainers to live a similar life of sacrifice. It is an essential part of the ethos of the movement. So, essentially, Kai first builds boldness in the believers through 1) his personal lifestyle and 2) testimonies of faithfulness of other disciples.

In Ying Kai’s short-term discipleship (six lessons), an often-overlooked lesson is the fifth one. It is entitled “God as the Heavenly Father” (Kai 2006). It would seem that if a practitioner were going to use just six lessons to teach the most principles for new disciples in beginning to follow Christ, this lesson would *not* be one of them. But Kai realized that a proper understanding of the role of the Father is foundational to a proper response in the disciple.

What does Kai emphasize in lesson five?

1. *The Heavenly Father loves us*
2. *The Heavenly Father protects us from the evil one.*
3. *The Heavenly Father provides for our every need, so we need not worry.*
4. *The Heavenly Father disciplines us to help us stay on the right path (Kai 2006)*

In lesson five, Kai is teaching new believers to live boldly and sacrificially and also to persevere. God is watching out for them and will take care of them. Thus, in his short-term discipleship, Kai has addressed the final element of CPMs – boldness, sacrifice, perseverance, and surrender.

6.3.1.2. *The Ina CPM*

In our work with the Ina people, there came a month when the movement began. In the previous month we had no churches, but in the breakthrough month three first generation churches were started. In the following weeks, fifteen more first generation churches were started. All eighteen of these churches were started by near culture church planters from a

Christian people group in our province. Then severe persecution broke out when most of these 33 church planters were arrested, interrogated, beaten and jailed before they were eventually released.

In an amazing advance in the emerging movement, as the new Ina believers witnessed these outside church planters lay down their lives, they were emboldened to witness to other villages. Within a few months, the Ina believers started nine more churches. From that time on, virtually every Ina church adopted a pattern of planting one or more new churches in other villages in the lulls in the farming cycle (at least every six months).

What triggered the breakthrough in that first month? Death (Smith SR 2004a). The outside church planters moved from the theoretical to the operational, and to do so, they were willing to lay down their lives. Their sacrifice, their testimony, inspired the Ina to follow in their example. It sounds reminiscent of Revelation 12:11 which was the verse that inspired the Moravian movement to such great sacrifice:

And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. (Rev. 12:11, ESV)

What helped these outsider church planters live this way? Their training. The initial training these men received during a four-week training was built around a CPM strategy that incorporated ten steps to planting reproducing churches. Step eight is quoted verbatim below. It was trained over and over in them, and then they trained it in all Ina churches.

Step 8. Model and encourage boldness

Three elements are key in encouraging boldness (besides your own example). Without boldness, there will be NO church planting movement.

1. BAPTISM

Study the book of Acts and you'll find that the early believers were baptized immediately after their decision to follow Christ (See Acts 2.41, 10.48, 16.15, 16.33, 18.8). That's because baptism is a sign that you are SURE of wanting to follow Christ, NOT as a sign that you are MATURE in following Christ. Maturity is shown in other ways, specifically in the fruit of the Spirit. History shows that when new believers immediately make the step of obedience to be baptized, they are more likely to be bold in their faith and to obey in other areas. They are more likely to become a church quickly also.

One of the first converts will need to be baptized by you. If there is one person who clearly seems to be rising as a leader (perhaps your person of peace), you may want to baptize him first and then help him baptize the rest. Remember to make everything reproducible. So as you baptize, teach leaders how to baptize.

Encourage immediate baptism of those who repent of sins and believe in Christ; do not wait until they are mature (Acts 2.38-41; 8.12; 8.26-38; 16.33)

2. COUNT THE COST

There will be no movement or effective witness without a bold willingness to suffer for the sake of Christ (Matt. 10.28-33; Luke 14:25-33; Acts 4.1-31; 5.17-42; 6:8-60; 14.1-22; 18:9-10; Rom. 1:16-17; Eph. 6.18-20; Rev. 21.7-8)

This is at the heart of discipleship (Luke 9.23-26); Before they come to Christ, they must seriously count the cost

3. THE ENCOURAGEMENT OF SCRIPTURES – Matt 10.28-33

There is no substitute for the believers turning to God's Word and resting in the promises it provides during times of difficulty (Smith SR 2001).

This step in the CPM training highlights three processes that were in place in the Ina CPM that was birthed. Counting the cost, boldness and perseverance were core elements of the initial discipleship every Ina believer received. They knew that persecution would be immediate when they believed, so they had to be willing to die.

This first step of dying happened at **baptism**, which was immediate upon one's profession of faith. It was at this point that the new believers **counted the cost**. A pivotal moment occurred in the second year of the Ina movement when about 80 churches were in existence. I held a mid-level training of twelve fruitful leaders representing those churches. I was teaching about baptism and encouraging the leaders to ask good questions of the new believer when in the water with the candidate:

1. *Have you decided to follow Jesus and Him only?*
2. *Do you know that He has forgiven you of all of your sins?*
3. *Are you telling all of these witnesses that you will follow Jesus and never turn back?*

When I finished teaching, an older man raised his hand timidly and asked if the Ina churches could add a fourth baptism question. I asked him what it was. He responded: "I want to ask, 'When they come into your house, and drag you away, and throw you into prison and threaten to kill you, will you still follow Jesus?'" It was then that I knew that these precious believers had learned to count the cost and realized that what they gained was the treasure hidden in the field. From that time onwards, every Ina baptism included the *fourth* baptism question:

4. *When they come into your house, and drag you away, and throw you into prison and threaten to kill you, will you still follow Jesus?* (Smith SR 2004a)

Ina churches were emboldened by that question. These four questions became the core of the TRT (Training Rural Trainers) baptism lesson, which was the first short-term discipleship lesson. In every valley where churches were *not* reproducing, the issue almost always was fear. If these could overcome fear, a movement would start in that valley (Smith, Smith, Leong and Tan 2007). It usually entailed returning to the initial discipleship the believers had received.

Such boldness was possible when disciples understood **the encouragement of Scriptures**, especially promises of God's love, faithfulness, protection, provision and reward (His Fatherhood). Reviewing these Scriptures regularly and memorizing them were key elements in the CPM strategy. The Ina CPM was filled with encouragements to sacrifice, to be bold and to persevere. From the beginning (first discipleship lesson on baptism) to the end, this was a theme of TRT.

6.3.1.3. *South Asia*

A number of CPMs emerged in South Asia in the decade of 2000 to 2009. This area, like East Asia, became an early breeding ground for CPMs. One of the factors that encouraged this growth was the development of an ethos of death similar to what has been described already. CPM practitioners across the region, who primarily used some adaptation of T4T, shared many resources in common, one of them being a study of church planting patterns in the book of Acts. Originally developed by Neill Mims in 2006, it had one intention: to demonstrate that the natural outcome of bold witnessing and church planting is persecution (Garrison, Mims and Carlton 2008: 79-78).

This study of the Acts pattern of persecution began to proliferate not only in South Asia but also into other regions. It began to be incorporated into many CPM trainings and some of the core elements in some T4T curricula. After studying persecution examples in Acts, one truth emerges most clearly: In every instance, talking about Jesus prompted persecution. Practitioners discover that if one talks about Jesus boldly, persecution will likely result. The corollary is probably true: if disciples do not want to be persecuted, they should keep silent.

6.3.3. Survey responses

These three cases have been given as examples of the types of things that T4T practitioners have done to encourage the final element in the CPM framework: death. Many practitioners are including studies on this in their broader training of mid-level and upper level leaders. A number of them are also making it a part of their short-term discipleship.

The T4T survey asked two questions to attempt to address how the T4T practitioners were encouraging the role of “death” in their disciples. These two questions cannot assess completely how successful these practitioners are in instilling this ethos into their ministries. For instance, the survey does not have the ability to evaluate the spirit in which these practitioners train, the testimonies they share and the example they model in front of the group.

T4T Surveys - Percentage that included baptism and perseverance in short-term discipleship			
	Top 10	Mid 10	Bottom 16
Baptism	90%	90%	81%
Perseverance	80%	90%	75%
Frequency of accountability	4.9	4.8	4.2

The two questions have to do with whether or not the practitioners include in their short-term discipleship lessons on baptism (counting the cost) and perseverance (e.g. God as Heavenly Father). In addition, accountability in the three-thirds process can frequently encourage boldness as testimonies of boldness are shared.

At first glance, the **top ten group** does not appear to score as well as the mid ten group. However as I examined the responses on the surveys, I realized that the top ten were doing a good job of encouraging boldness in their disciples, and the results demonstrate this. All but one provided a baptism lesson early on. The only exception was in a frigid area in the north (T4T Survey #2 – due to the absence of non-frozen water), yet boldness was being encouraged by having disciples share their testimony quickly. In addition, in this area of the country, the movement has relative peace with the government – that is, no persecution.

In terms of a lesson on perseverance, all but two of the top ten provide this. However, one of the two mentioned that they do this “organically” rather than having a lesson on it, which means they are talking about it and modeling it in every meeting (T4T Survey #5). This trend is evident as this movement emerged amid great persecution which still rages. The other person is the one mentioned above in the frigid north. They have yet to face persecution in their environment (as of the survey) (T4T Survey #2).

Finally, the top ten scored high on how frequently accountability is included as a common part of each three-thirds session (4.9 out of 5 on average).

The **mid ten group** shows good consistency in encouraging a willingness to die through a consistent use of baptism and perseverance lessons. The one exception to the baptism lesson question *may* have a baptism lesson, but he left the question blank (English is his second language) (T4T Survey #14). The one exception to the perseverance lesson works in an open, church context where there is little opposition or persecution (T4T Survey #16).

Finally, this group scored high on how frequently accountability is included as a common part of each three-thirds session (4.8 out of 5 on average).

The **bottom sixteen group** shows signs of degradation in both categories. However on the baptism question, 81% included it in the short-term discipleship. One of the 19% actually baptizes immediately (in a very oppressive Muslim environment) but does not have a specific lesson on baptism. So in effect 88% of the responders are addressing baptism quickly though only 81% attempt to baptize immediately (see section 5.9.1 regarding the bottom sixteen group generally delaying baptism longer than the other two survey groups).

In addition to slight degradation in baptism (especially the delay in baptism), only 75% of the responders included perseverance as a short-term lesson. Unlike the top ten group, I can find no evidence (from the surveys) that the 25% without this lesson are addressing perseverance.

Finally, this group showed degradation on how frequently accountability is included as a common part of each three-thirds session (4.2 out of 5 on average), though it was not uncommon.

To summarize, it is impossible from the surveys to go farther than this in evaluating the ability of these 36 practitioners to develop a culture of counting the cost in their ministries. It appears that there is a high correlation between boldness / perseverance and fruitfulness. These surveys hint at that, but the only way to examine this further is to do a thorough case study of each ministry.

6.3.4. Scriptural principles to which this adheres

A number of Scriptures have already been presented in previous sections outlining how foundational “death” (counting the cost, surrender, boldness, perseverance) is in kingdom movements. Persecution is a common theme throughout the New Testament. In fact, it is so common that the lack of teaching in Western contexts as well as in missionary strategy trainings is startling.

Boldness in the face of persecution was a repeated theme linked with kingdom growth. Consider these statements by Paul:

Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church, in filling up what is lacking in Christ's afflictions. (Col. 1:24, NASB)

So death works in us, but life in you. (2 Cor. 4:12, NASB)

What is lacking in Christ's afflictions? Nothing for atonement; much yet, however, for the fulfillment of the Great Commission. Christ did His part to purchase our redemption. We must do our part to proclaim it to the world no matter the cost.

In paraphrase, Paul said this to his churches:

I knew ahead of time it would be tough to proclaim the gospel to you, but how could I do otherwise? Christ compelled me. You were lost, so we came with news of salvation. The moment we opened our mouths verbal abuse was hurled at us, and rocks were hurled at us. We were hunted down and imprisoned. We were beaten, but the Word of God was not imprisoned. Because we counted the cost and joyfully opened our mouths, you received eternal life! So, death was at work in our mortal bodies, but life in your spiritual bodies!

Paul taught this truth to his churches because Jesus taught this same concept to His disciples. The instructions in the sending of the 12 and the 72 are filled with references to the persecution the disciples will encounter. It was expected as normal. Jesus simply taught them how to respond to it:

[Sending of the Twelve] "Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves. Beware of men, for they will deliver you over to courts and flog you in their synagogues, and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. When they deliver you over, **do not be anxious** how you are to speak or what you are to say, for what you are to say will be given to you in that hour. For it is not you who speak, but the Spirit of your Father speaking through you. Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, and you will be hated by all for my name's sake. But the one who endures to the end will be saved. When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes. (Matt. 10:16-23, ESV, emphasis added)

[Sending of the 72]:

"Go your way; behold, I am sending you out as lambs in the midst of wolves." (Luke 10:3, ESV)

"On your way! But be careful—this is hazardous work. You're like lambs in a wolf pack." (Luke 10:3, The Message)

In the final week of His life, Jesus prepared his disciples for the persecution that would become the norm in the midst of carrying the gospel to the nations:

“Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name's sake. And then many will fall away and betray one another and hate one another. And many false prophets will arise and lead many astray. And because lawlessness will be increased, the love of many will grow cold. But the one who endures to the end will be saved. And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.” (Matt. 24:9-14, ESV)

From a historical perspective, persecution for the church is the *norm* and brief respites of peace are like blips on the timeline.

Ultimately, Scripture teaches it and case studies of modern CPMs confirm it: **fear is contagious, but so is faith**. Jesus promises the presence of His Spirit to help the disciples get through the ordeal (Matt. 10:19). In my conversations with many national believers who have been imprisoned and beaten, their response is almost always unanimous. “I was afraid of being persecuted before the time came. But when I went through it, God was with me. It wasn’t nearly as difficult as I thought it would be.”

This illustrates another principle taught in Scripture and confirmed in CPMs: ***It is the fear of persecution that paralyzes, not the persecution itself.***

Yet Scripture is clear: *persecution does not breed CPMs; boldness in the face of persecution does*. Persecution can kill the budding faith, like the rocky soil of the parable:

When affliction or persecution arises, because of the word, immediately he falls away. (Matt 13:21, NASB)

What we have discovered is that the fear of persecution can paralyze believers from living and speaking boldly for Jesus. They have figured out the corollary of the Acts persecution study: if they do not say anything, they may not be persecuted.

Fear is contagious. It spreads through a group of believers and paralyzes them all. In CPMs, when we see a group of believers not witnessing or reproducing, the first thing we examine is their boldness. In the majority of cases, this is the problem.

Fear is contagious, but so is faith. One good soil believer who lives in faith that God will take care of him will live a life of boldness that will inspire many others. A group can be transformed from fearful paralysis to faith-filled boldness by one person.

Such boldness was evident in the Acts church. Even in the midst of persecution, the scattered believers had a lifestyle of bold witness:

And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. Devout men buried Stephen and made great lamentation over him. But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison.

Now those who were scattered went about preaching the word. (Acts 8:1-4, ESV, emphasis added)

Boldness and perseverance were so critical for the life of the churches and the movements Paul initiated that he made it a part of the early discipleship that churches received:

When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. (Acts 14:21-22, ESV)

6.3.5. Conclusion

“Death” has been the element of ethos in church planting movements that rarely gets translated into CPM frameworks. I have found that when we *assume* that certain elements are present in a practitioner’s strategy (e.g. abiding in Christ, prayer and death), they often are overlooked or dismissed as less important.

It is critical for the CPM practitioners to recognize the death element as essential for a movement of God to occur. It was the path Jesus had to walk and it is the path every disciple of Christ must walk. It was the path the disciples and churches in Acts had to walk and it is the path churches today must walk. Such teaching is not popular in Christian or mission circles, and perhaps that is why discipleship is so anemic and movements so infrequent.

T4T does help encourage “death” through the three-thirds process (especially accountability) and when baptism and perseverance are included in short-term discipleship. However, these are no guarantees that the disciples will be sacrificial and bold in their discipleship.

Death is more modeled and encouraged in the day-to-day interactions of trainers with trainees. Counting the cost, surrender, boldness and perseverance are a *lifestyle* that cannot be effected through a curriculum or even a discipleship methodology. Rather, it comes from biblical conviction in disciples who decide to lay down their lives for the sake of the elect:

Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory. (2 Tim. 2:10)



It is a lifestyle of joyful sacrifice in following the King. When lived out by the trainers, it is fostered in the new disciples. At the end of the day, it becomes obvious if these trainers live as if they have found a treasure hidden in a field:

“The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.” (Matt. 13:44, ESV)

Such devotion must be taught, modeled and valued in every context from earliest discipleship to missionary training. Without it, the rocket of a movement of God stands upon the launch pad – constructed, prepped, fueled and manned – but with no one pushing the trigger to fire it into space. This is the hidden distinctive - the triggering effect - that often separates movements of God from “good ministries.” T4T practitioners would do well to make “death” a part of the way they live and the way they encourage trainers to live. It is a non-negotiable.

6.4. Comparing Training for Trainers (T4T) with the Discovery Bible Study (DBS) approach

As we draw final conclusions about T4T as a method and process for aiding practitioners in getting to sustained church planting movements, it is helpful to make a brief comparison of T4T to the other major CPM methodological approaches. In the CPM practitioner world, two major CPM systems seem to be producing the majority of the results in the world. These two overarching systems have within their respective spheres many variations and local adaptations. The two approaches are Training for Trainers (T4T) and Discovery Bible Studies (DBS). The latter is championed by David Watson and is resulting in CPMs in a diversity of locales and worldviews.

A frequent question raised by practitioners is whether to use a T4T-type approach or DBS-type approach. In actuality, the approaches are very similar – perhaps 80-90% the same – but with significant difference of nuances. They both seek to implement similar biblical principles to get to CPM. And yet there are enough differences that many are confused about which approach to use.

Both systems have their strengths and weaknesses. Both can learn from the other, and have. T4T practitioners should understand DBS in order to draw on its strengths. In fact, my recommendation is that T4T practitioners incorporate many DBS elements when appropriate. T4T is not the only way to get to CPM, and practitioners must be careful not to become dogmatic that one methodological system is the only correct way.

Though I have written a book to help CPM practitioners around the world understand the entire T4T process (Smith with Kai 2011), I have been cognizant throughout my CPM training (since 2001) that this is just *one way* to implement CPM principles. Having such a mind-set, I hope, has helped me maintain some distance and perspective so that I encourage *CPM* implementation, not just T4T or DBS implementation. A CPM is a movement of God, and that is the goal. T4T or DBS is just a human process and methodology to cooperate with God to get there.

6.4.1. Overview of DBS

To give a brief overview of DBS, the heart of the approach is to disciple “lost people” into the kingdom as a group by having them discover truth from God’s Word inductively together weekly. The goal is to find persons of peace and their *oikos* and to facilitate Discovery Bible Studies in their homes in a three-thirds type approach. While they are on the journey toward coming to Christ (a several week or several month process – often 26 weeks), they are encouraged to share the Bible stories with other family and friends and to start DBS groups with them, all prior to salvation.

At the end of this initial process, new believers are baptized and then begin a 24 week inductive Bible study church planting phase in which they are formed into a church.

The idea for discipling lost people comes from David Watson’s interpretation of Matthew 28:18-20. From the phrase of “make disciples of all nations,” Watson advocates that it is teaching believers to gradually disciple lost people into the kingdom (Watson 2011).

6.4.2. Differences between DBS and T4T

Several major differences can be observed between standard T4T and DBS:

- **Length of gospel sharing:** T4T shares the gospel quickly (one presentation or perhaps several) and then discipled those who accept Christ. DBS has a long evangelism track (usually 26 Bible stories from Creation to Christ) (Watson 2008b). Watson would call this evangelism track a discipleship track since the lost persons are being discipled before accepting Christ fully. In many ways, DBS offers lessons here to T4T users as DBS has a good strategy for “yellow light” people – those who are open but not ready to believe.

- **Discipling the saved versus discipling the lost:** T4T disciples the “saved” while DBS generally disciples the “lost” in the initial phase. Watson feels that the latter approach offers a better opportunity to change worldview by the time a lost person accepts Christ and that those who make it to the end of the DBS series are very firmly in the kingdom.
- **Time to get to church:** In DBS, it is normally at the end of the evangelism track (usually 26 weeks) that the groups of new believers are baptized and then formed into churches (usually employing a 24 core Bible study approach beyond the evangelism phase) (Watson 2008c). T4T, on the other hand, forms new groups into churches starting at about the fourth or fifth week after hearing and receiving the gospel. At first glance, it would appear that T4T starts churches much more quickly, but if one remembers that DBS groups are taught to start new generations of DBS groups in the evangelism / discipleship phase, then once the church planting phase starts and first generation groups are training second generation which are training third generation, then churches may be formed every week or few weeks in DBS. So the initial time to get to church is long (more than 26 weeks) but the time to get to subsequent generations is rapid since they follow on the heels of the earlier generations.
- **Inductive Bible study versus lesson taught:** A perceived difference, though it is not actually as different as many people think, is that *only* DBS uses inductive Bible study approaches from the beginning and throughout its lifespan. Evangelists and trainers are only facilitating the group to hear from God; they generally do not answer questions. T4T has very scripted gospel presentations and short-term discipleship lessons for the first few weeks before moving to an inductive Bible study approach for long-term discipleship (usually at the 7th to 11th training sessions). However, this is not always the case. Some T4T adaptations, especially those using storying approaches, utilize inductive Bible study from the beginning though the applications may be more guided. Some T4T adaptations use several discovery Bible studies in the evangelism phase. And all T4T adaptations include some form of inductive Bible study for long-term discipleship.

- **Starting with a group or an individual:** Another perceived difference is that DBS always tries to evangelize/disciple a group of people – a person of peace and family/friends, whereas T4T does not. Watson feels that when this group believes *as a group*, it is easy for it to become a church and to stand against opposition. In addition, DBS encourages decisions in cultures in which decision-making is a group process. T4T, on the other hand, can start with a group or an individual. Ying Kai originally trained anyone who believed – whether it was one person or several persons. However, some T4T adaptations emphasize evangelizing and training a whole group (*oikos*) at the same time. Even so, the reality is that many T4T practitioners do not intentionally try to evangelize a whole group the way DBS does.

6.4.3. Similarities between DBS and T4T

As David Watson and I have discussed these two systems, he has emphasized to me the similarities between DBS and T4T. He has emphasized that DBS meetings also have a three-thirds approach similar to T4T (Watson 2011). In many ways this approach is the same as T4T but there are a few fundamental differences. Below is the general format of a DBS meeting:

- *Opening (This become prayer time)*
 - *What are you thankful for this week? (Prayer)*
 - *What needs do you or others have? (Intercession)*
 - *How can we help meet the needs expressed? (Ministry)*
- *Review of last lesson*
 - *What did we learn last week?*
 - *Did last week's lesson cause any changes in behavior or thoughts?*
- *Reports about sharing during the week*
- *New Lesson*
- *Plans for sharing in the coming week*
- *Plans for meeting the needs expressed in the coming week (Watson 2008a)*

At first glance, this does not seem similar to T4T. However, in the table below, similarities can be seen when DBS and T4T meetings are laid out side by side:

T4T & DBS meeting format comparison	
T4T	DBS
FIRST Third of the Meeting	
Pastoral Care – “How are you doing?” and then respond to needs	<i>Opening (This become prayer time)</i> - <i>What are you thankful for this week? (Prayer)</i> - <i>What needs do you or others have? (Intercession)</i> - <i>How can we help meet the needs expressed? (Ministry)</i>
Worship	(Partly met in the opening time “What are you thankful for?” Developed more fully in the church phase of DBS.)
Accountability – Following (how did you obey the lesson?) and Fishing (whom did you share with or train?)	<i>Review of last lesson</i> - <i>What did we learn last week?</i> - <i>Did last week’s lesson cause any changes in behavior or thoughts?</i> <i>Reports about sharing during the week</i>
Vision-casting	(Not evident)
SECOND Third of the Meeting	
New lesson	New lesson
FINAL Third of the Meeting	
Practice – practice it until the group is competent and confident	(Not evident in Watson’s training except in restating the story in their own words) though some DBS practitioners incorporate practicing the story
Set goals with prayer	- <i>Plans for sharing in the coming week</i> - <i>Plans for meeting the needs expressed in the coming week</i>

Though DBS training does not emphasize a three-thirds approach, it is evident that a three-thirds approach is built in to the questions that are asked. Each new generation is taught to ask the same questions, thereby reinforcing the three-thirds approach.

There are a couple of major differences in the three-thirds approach, however, based on what Watson teaches in his DBS training. First, there does not seem to be a strong vision-casting component in the weekly meeting, though a lot of vision is cast up front to a group when it forms. Second, the practice component in DBS does not appear to be nearly as strong as with T4T. In DBS, the group hears/reads a story and then restates it in their own words. This helps them practice it to some extent. But even so, it appears that practice is not as long as it is in T4T.

Since these two areas (vision-casting) and (practice) are two of the four reproducible elements of the T4T process, DBS practitioners may do well to incorporate them into their

weekly format. In fact, some DBS practitioners incorporate a much more extensive practice time into their local applications of DBS.

Finally, worship in the first 26 weeks as the group of unbelievers is being evangelized/discipled is not as evident. Expressing thanks is the foundation of what will become worship later on as the group becomes a church (Watson 2006). But in the foundational 26-week phase, worship is not emphasized.

6.4.4. Weaknesses of DBS

DBS offers several lessons that can be applied to T4T approaches. Having said that, in my opinion, DBS has several weaknesses that should be recognized, just as T4T has its own weaknesses:

- ***Discipling the lost who do not have the indwelling Holy Spirit*** – The approach that DBS uses to disciple the lost comes, in my opinion, from a misinterpretation of Matthew 28:19-20. Jesus’ command to “make disciples of all nations” would seem to imply that the first step is to share the gospel and then disciple those who believe. DBS’s interpretation that this means “disciple the nations (the lost)” seems to fly in the face of Jesus’ model of sending the 12 and 72, as well as the Acts model. Discipling lost people (who do not have the indwelling Holy Spirit) can work, but discipling people who have the indwelling Holy Spirit generally seems to result in a more effective discipling process.
- ***The long evangelism track is often not needed*** – Watson would argue that the 26-week evangelism *is* discipleship. Even so, 26 weeks is a long time to try to meet with a group of lost people to evangelize them. Many chronological Bible storytellers have tried this approach and found it difficult to meet with the same group for such a long period of time, especially in a high-persecution environment. Instead, shortening this evangelism track to several weeks or several days can bear similar results assuming one wishes to disciple the saved, not the lost. Many DBS implementers, recognizing this difficulty are shortening their initial track to 8-20 stories. In fact, many CPM practitioners have found that having *one* gospel presentation they can use to find “green light” people but also having a several-session story set to use if people are open but not ready to believe (“yellow light”)

can be an effective approach that avoids unnecessary delays with those ready to believe.

- ***The genius of the inductive study approach can also be a weakness*** – Both DBS and T4T use inductive approaches at various stages in their implementation. DBS uses it exclusively from start to finish. Lost persons discovering truth from the Bible is a powerful encounter with God. At the same time, the facilitator's reticence to ever "teach" or emphasize certain lessons or applications can mean that a group does not draw the most important lesson from a text. A careful balance of facilitating discovery with exhortation must be developed with sensitivity.

6.4.5. Recommendations for T4T practitioners as they learn from DBS

T4T practitioners must be students of Scripture and students of CPMs in general, not just T4T. Otherwise they may miss lessons to be learned from other non-T4T spheres of life. DBS offers some helpful insights to T4T practitioners. I would recommend T4T practitioners to consider several adaptations depending on their context:

- ***Have a "yellow light" evangelistic approach:*** There are a number of contexts where it is a rare thing to find individuals who accept Christ whole-heartedly on the first hearing of the gospel ("green light" people). When practitioners share the gospel and find those who are open to hearing more, but not ready to believe immediately, they would do well to have a set of Bible stories/studies to continue with the open person in the days or weeks to come with a clear end point in mind – a clear time for commitment to Christ. It is easy for missionaries to implement yellow light strategies for years with no effect. I am not recommending this. But I am recommending that practitioners develop five to ten follow-up evangelistic stories/studies to help find God-prepared people, not miss them.
- ***Start with a group in the evangelism process:*** While some T4T practitioners already do this, it is not the norm. T4T typically emphasizes evangelizing anyone that the evangelist meets, usually people in one's sphere of influence. The result is often small T4T groups – the trainer and the new convert. Since it is easier to start churches with a group of new believers and since many societies emphasize group decisions, it is often helpful if the practitioner has a strategy for gathering a group

of people that know each other in the evangelism process. A simple five or seven week discovery Bible study phase in the home of a lost person has proven to be a very effective Field 2 evangelistic strategy in addition to a single gospel presentation approach. Many T4T practitioners in the U.S. are using discovery Bible studies as the Field 2 portion of their four fields T4T approach (Sundell 2011b). Such practitioners maintain all the T4T elements, but just use DBS stories with a group of individuals on their turf. Such a strategy can help mitigate the situation of small, anemic T4T groups.

- ***Combine these two:*** Using a discovery Bible study approach in the evangelism phase can be a powerful process for the Holy Spirit to convict the lost *together* of truth. It has been a frequent component of CPM practitioners in village contexts (Smith SR 2001).

6.5. Common pitfalls that T4T frequently encounters and some recommendations

Overall it is my conclusion that T4T, when understood and implemented well, is as effective as any strategy I am aware of in helping practitioners work in concert with the Holy Spirit to achieve healthy, sustained church planting movements. T4T is not an answer to all of the needs of a healthy CPM, and many recommendations have already been made in previous chapters. In examining the results of T4T case studies and surveys, it seems that T4T is providing one of the most complete models for well-balanced CPMs.

In addition to the weaknesses mentioned in the previous section, it is helpful in this conclusion to note some common pitfalls that T4T frequently encounters and some recommendations for solving these. The pitfalls highlighted below are those that may not have been emphasized already in the text of this paper.

6.5.1. Pitfall 1: Not having a first generation group use exactly the same three-thirds pattern with their second generation groups

In a consultation of CPM practitioners who had dozens of new groups and churches, many of them second or third generation, a common roadblock they faced was that there were many first generation groups but far fewer second generation and even fewer third generation groups. Ying Kai was invited to trouble-shoot with this group of fruitful missionaries. He

immediately spotted a common pitfall that their ministries had fallen into: *the missionaries (or Gen 0) had implemented the three-thirds process well in the first generation group, but they had not insisted that the first generation implement exactly the same three-thirds model in the second generation groups* (Mims 2012b). Kai observed that this was a common pitfall that T4T trainers fall into. Though they do the three-thirds well with their Gen 1 groups, by not emphasizing that Gen 1 trainers do the same with Gen 2 groups, *a pattern is not set that new believers use the three-thirds approach*. The result is that many T4T ministries do not see consistent post-Gen 2 results. Therefore, Gen 0 trainers must ensure that their new believers (Gen 1) understand the three-thirds process and implement it in their new Gen 2 groups. If so, a pattern is set by indigenous believers for new believers who train others.

6.5.1.1. Secondary Pitfall: The missionary/outsider does not understand the three-thirds process, and therefore does not use this process with Gen 0.

A common reason that Gen 1 trainers do not train Gen 2 believers in the three-thirds approach is that the outsiders who trained the Gen 0 group did not understand and implement all seven components of the three-thirds. This pitfall is so common that many T4T consultants examine this first when troubleshooting generational reproduction problems. The missionary or outsider who introduces T4T must understand the entire three-thirds approach, implement it well, and make sure the Gen 0 teaches Gen 1 believers to pass this process on. The most common pitfall is that the missionary does not understand the four components that get to reproduction (accountability, vision-casting, practice and setting goals with prayer) and give enough time for them in the weekly training.

6.5.2. Pitfall 2: Not training Gen 0 believers in the same context and manner in which they are expected to train their Gen 1 believers

A common pitfall is that missionaries train the Gen 0 believers they mobilize (e.g. a group of believers in a church) in an artificial, classroom or church environment but expect these trainers to know how to implement T4T with new Gen 1 believers in a home. The missionary trains Gen 0 believers perhaps in a church (not a home), in a classroom approach (sterile, not in a three-thirds model) without any body-life interaction. To expect believers trained in this environment to implement something they have not *felt* and *seen modeled* makes it difficult for them to envision how to do it “for real” with people they lead to faith – in a home, workplace, coffee shop or park.

For example, Jeff Sundell discovered that when he trained church members in a church building, the implementation rate was virtually non-existent. When he trained church members in a home or coffee shop in a three-thirds approach, and told them to do the same thing with lost people they witnessed to, the implementation rate was much higher (Sundell 2011b). The church members were able to do exactly what was modeled and did not need to make a huge mental leap about how to apply what they were learning.

In training existing believers in T4T, the closer a trainer can come to training the group in *exactly the same way* they will train groups of new believers, the higher the implementation rate will be. In fact, if the trainer has the opportunity to train a group of church members *weekly* for a short period of time using a three-thirds approach, rather than *monthly or quarterly* for a longer period of time in a classroom approach, the implementation rate will be higher.

To compare such results of a regular monthly rollout of T4T training with CPM practitioners rather than a one-off training, the East Asia Region of IMB altered its T4T training. For years T4T training for missionaries involved a three or four day training with Ying Kai. Since the implementation rate was low, a trial project was attempted in which Ying Kai trained and coached a select group of missionaries who had 1) good local language and 2) local national partners. Kai met with the group one day each month (rather than in a four day training) over the course of a year. The implementation rate with this group was extremely high and the percentage of local trainers who trained others was higher than in Kai's work (Kai 2014). The baptism and church planting results from this group demonstrated that this was a much more effective model for T4T equipping of missionaries/church leaders than a longer one-time training (Cunnyngham 2008).

Finally, if the one-off model is the only option, the practitioner can make it more effective by taking the group through a model two-hour three-thirds session or two so that they can *see and feel* the actual process. Anything that can be done to move the training away from a sterile classroom (information giving) feel to a body-life experience (modeling and living it out) will help in implementation at the next generation.

6.5.3. Pitfall 3 – Not having a clear long-term four fields strategy

Though this principle has been emphasized repeatedly in this paper, it bears mentioning once more. T4T implementers who fail to see the long-term multi-generational four fields approach will fail to incorporate into their training steps to help move disciples and trainers through these stages: 1. Finding God-prepared people, 2. Reproducing Evangelism, 3. Repro-

ducing Discipleship (short-term and long-term), 4. Reproducing Churches and 5. Reproducing Leaders. T4T practitioners must have in their curriculum and process clearly defined content and mechanisms to move through each of these stages generation by generation. They need to have a way to naturally progress from one to the next, and need to make sure it is reproducible enough that subsequent generations of believers can do the same. And they need to ensure it is a *long-term* discipling process that can develop maturity in the movement.

The genius of T4T is that it linked these five key areas of CPM together. It is tragic when practitioners truncate T4T into implementing just one or two fields. When T4T devolves into an evangelism or short-term discipleship strategy, the beauty of the methodology is lost.

6.5.4. Pitfall 4 – Not having a mid-level trainers model and plan from the beginning of the work

Though this has been mentioned previously, it is important to highlight that a common pitfall T4T practitioners have is failing to have a mid-level training model ready when the time comes to train mid-level leaders. It is far too common for practitioners to realize too late (once burn-out sets in some leaders) that they should have been training fruitful leaders. As they scramble to find a way to do this, momentum slows or halts. Though mid-level training may be months away when they start, T4T practitioners need to have in mind a model for implementing this training once it becomes apparent that some T4T leaders have multiple groups and/or multiple generations.

6.5.5. Pitfall 5 – Failure to adapt T4T content to the local context and worldview

Many new T4T practitioners have been taught to take T4T “classic” and just implement it exactly in their context with no adaptations. In early days, this practice was for fear that new implementers would destroy the simplicity and reproducibility of the process (as well as a lack of understanding by some T4T teachers of what was a non-negotiable). In fact, many practitioners did attempt to make the short-term discipleship lessons longer and much more theologically deep. Such adaptations resulted in non-reproducible content.

However, such distortions by some who may have misunderstood both the three-thirds process and the need for reproducible content, should not push new implementers into the other ditch: failure to adapt content to the local context and worldview.

What is needed is for practitioners to understand the basic processes at work and then to develop (or adapt) content that accomplishes the same things (e.g. gospel presentation,

short-term discipleship, long-term discipleship, church model) in a manner that is biblical, contextually appropriate and reproducible. Normally the most effective way to do this is to use a model and content that is already bearing good fruit in a context similar to the new practitioner's. One practitioner recommends using such a model (similar to one's own context) and try it 50 or 100 times before making adaptations – to see if it really works or not (Sundell 2011b). As the practitioner uses it, it is then easier to see where to make further adaptations based on response and implementation levels at each generation.

The “take it and do it exactly the same way” approach rarely works; nor does the “develop a complicated and robust set of lessons” approach. A judicious evaluation of existing T4T models and lesson plans with adaptation to the local context is the best route to take.

6.5.6. Pitfall 6 – Failure to keep trainees accountable to God (rather than the trainer) and help them encounter God in meetings

A subtle error frequently worms its way into T4T training. Such a pitfall occurs when trainers expect trainees to be accountable to *them* and do not emphasize that they should be accountable to *God*. This mistake sets up T4T groups for personality cult-like characteristics that must be avoided at all costs. T4T is about helping trainees *encounter God* in a powerful way – to hear from God and then decide to how to obey Him in the ensuing week. The solution to the pitfall is for trainers to have as their goal helping the group (including themselves) experience God and surrender to His purposes each week (not a pre-determined agenda). The result is deep spiritual conviction, not human manipulation or peer pressure.

Such an approach can help the group listen to what God is saying in prayer, counsel and the Word. Trainers can accomplish this goal by asking trainees what they have heard God say. They ask trainees how they want to obey what God is saying and when they return how they obeyed God. Trainers should bare their own souls each week to talk about how *they too* are trying to obey what God is saying. Trainers should make the entire training meeting a prayerful experience in which the group *often* pauses for prayer and to meditate on what God is saying.

6.5.7. Pitfall 7 – Viewing T4T as the all-encompassing answer for CPMs

Two related pitfalls arise in this area: 1) If one just does these things (A+B+C) then a CPM will result (A+B+C=CPM); and 2) T4T has all the answers one needs for implementing a CPM. Both of these pitfalls are mechanistic and reductionist: they often exclude God from the spiritual equation and reduce the complexity of a CPM to a few key areas.

When CPM methods were much less effective and best practices much less certain, CPM practitioners clearly saw the need to cry out to God fervently in prayer. There was little tendency to reduce CPM to a formula *because there was none*. But as the years have gone by and best practices have emerged, *the very effectiveness of these methods* has tempted practitioners to succumb to these twin pitfalls. Practitioners should be thankful that best practices like T4T and DBS have emerged to help them down the path toward *working in concert with the Holy Spirit* to get to CPMs. But at the end of the day, they must remember that a CPM is a work of God, not of humans.

Best practices should be *guides* toward more effectively relying upon the Holy Spirit through biblical principles not *substitutes* for this reliance. The effectiveness of best practices must never be seen as a substitute for listening to the leading of the Spirit or that things should and will work the same way in every place and at every time. Best practices are simply a guide toward trying to do things in a reproducible way that can be ignited by the Spirit. Almighty God will not allow His work to be reduced to a formula.

In addition, best practice training should not be viewed as a substitute for getting broader training in CPM beyond the best practice itself. The nuances and complexities of CPMs are great. CPM practitioners must first and foremost be students of the Word who seek kingdom movements, and who use best practices along the way in the process to get there.

The more effective best practices become in the future, the greater these temptations will become.

6.6. Conclusions and recommendations

As CPMs become more commonplace, CPM practitioners will continue to develop, adapt and hone best practice methods and processes, just as they have done with T4T. T4T met a critical need to incorporate the elements of the Heart and Four Fields framework into an integrated system. In addition, it introduced a model for training believers to become disciple-makers (trainers) not just disciples using the three-thirds approach. T4T then inspired the global CPM community that multiplying generations of disciples is possible and can continue in a sustained and healthy manner. T4T helped solve a crucial pitfall in early CPMs: overcoming leadership overload. Finally, T4T has offered practitioners around the world a “plug-n-play” template to use for implementing a contextually-appropriate T4T model in their own contexts: use the three-thirds template but insert contextually-appropriate content in the four fields.

With such a contribution, not just in the original context of East Asia, but also in numerous other contexts since the original 2001 breakthrough, T4T has demonstrated that it is a very effective aid in helping practitioners get to sustained, healthy church planting movements. With such a method in existence, CPM practitioners should give it careful consideration as they look for models for implementing CPM processes. Whether practitioners adopt it as is, or use elements from it in others systems (e.g. DBS) or in their own newly-developed systems, T4T possesses many features to help them down the path toward CPMs.

For missionaries whose focus is developing church planting movements, my recommendation is first to thoroughly understand the history and nature of T4T, especially to read several case studies. Second, evaluate its appropriateness for the target context. Third, if implementing T4T, choose a model and curriculum developed for a people group similar to the target group in question. Fourth, implement this model with *many* groups of believers (or new believers that will be evangelized) to determine how appropriate it is, and what needs to be adapted. Field-testing in the context of many faithful, consistent, long-term attempts will indicate how to move forward as opposed to a few cursory, temporary starts. Many missionaries have made short-lived, half-understood attempts in T4T and afterward concluded that T4T does not work in their context. Fifth evaluate the effectiveness of the revised model by looking at multi-generational fruit and continue to make adjustments.

In addition, in order to effectively learn how to implement T4T, it is best to see it modeled. Potential T4T practitioners would do well to attend a T4T training event(s) by accomplished T4T practitioners to learn how to implement T4T effectively. This can be done in a multi-day training for missionaries and church planters. Or, it can be done by accompanying a T4T practitioner to a group he or she is training. Finally, it can be facilitated by inviting a T4T trainer to train the new practitioner in a weekly or bi-weekly format just as the trainer would do with his or her own group.

T4T, when implemented as described in this paper, has proven to be very effective in sustaining momentum, not just in producing well-rounded CPMs. The answer to the permanence or enduring quality of CPMs using T4T cannot be fully answered yet. The best that can be done, as with any ministry, is to give careful attention to the progress, maturation and durability of the work, and seek to build in long-term discipleship and leadership training to encourage longevity. Solomon's words to another generation are still appropriate for today:

Know well the condition of your flocks, and give attention to your herds. (Prov. 27:23, ESV)

T4T holds promise for enduring movements that will saturate communities with the kingdom of God, transform societies as a result and demonstrate such results fifty or a hundred years from now. Yet each generation must heed this admonition and pay careful attention to the church. Each generation is just one generation away from apostasy, which is evident even in the seven churches of the Revelation, thirty years after the end of Paul's work there. The words to the church in Ephesus, the high water mark of Paul's movements (e.g. Acts 19:8-10), caution us from becoming too confident that any ministry model will automatically bear fruit that lasts for generations:

Remember therefore **from where you have fallen**; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. (Rev. 2:5, ESV, emphasis added)

Today's fruit is no guarantee of another generation's fruit no matter the model of ministry one uses.

Doubtless more refined CPM frameworks, methods and processes will be developed in the years to come to inform and enhance our current understanding of CPM strategy. T4T and DBS will serve as a foundation to build these refined approaches, and that is as it should be. In ministry it is helpful to find best practices, implement them and be faithful with what we know at the time. Even as we do, we continue to learn and grow so that we can be faithful with the next things we learn.

When it comes to longevity of church planting movements, the longer we can cultivate movements of God, perhaps the longer we can perpetuate kingdom transformation similar to what the Master taught us to pray:

"Pray then like this:

'Our Father in heaven,

Hallowed be Your name.

Your kingdom come,

Your will be done,

On earth as it is in heaven.'" (Matt. 6:9-10, ESV)

Jesus' standard is that the kingdom work in our communities feels like heaven on earth. This is *His* end-vision. May God so do it!

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Addendum 1: T4T Dissertation Research Inquiry

Dear colleague,

There has been so much implementation of various forms of T4T (Training for Trainers) in around the world that I am collecting research on how it is being implemented and the collating that information confidentially to draw conclusions for a doctoral thesis and for assisting persons who want to adapt T4T for their context.

You are using some form of the T4T process. I would like to ask you to take **30 minutes** to answer this research inquiry as honestly as possible. All answers will be kept confidential. Your feedback will be extremely valuable in helping us shape T4T training around the world as we seek to finish the task of world evangelization. It will assist us as we follow up on people reading the T4T book or being trained in T4T.

Please answer these questions, save this document and then email it to me at: steve@onepost.net by October 15. If you can send me any copies of your T4T curriculum in English and/or other languages, it would be helpful. This is a completely voluntary survey, but your contributions will have worldwide impact.

If you have any questions, please email me. Thank you!

Steve Smith (Singapore)

Affinity Leader, SE Asian Peoples (IMB) and author of *T4T: A Discipleship Re-Revolution*

----- QUESTIONNAIRE -----

For the sake of this questionnaire, "T4T" will refer to any process that emphasizes training believers to obey Jesus, to witness and disciple/train others to repeat the process – no matter what name you call it.

Your name:

Your role:

Your country and area of responsibility/target group:

How long have you been using a T4T process?

What do you call your T4T training?

Where did you receive your T4T training?

How many T4T groups do you and your team personally lead?

What **numerical results** have you seen as you have implemented T4T (converts, baptisms, groups, churches, generations)?

How many **generations** (beyond you and any pre-existing believers you've trained) have you seen?

- Believers:

- *Groups:*

What other **intangible results** have you seen as you have implemented T4T (e.g. spiritual maturity, leadership development, churches planted, joy, etc.)

What **ADAPTATIONS** have you made to T4T to help it be effective and appropriate in your context?

What **CHALLENGES** face you currently in implementing T4T?

Please indicate **if (YES/NO)** your T4T training includes a lesson/session on each of the following areas, and if so, **WHAT** you use in that area:

- **Bridging** into gospel conversations (e.g. testimony):
- Effective **gospel** presentation (e.g. Creation to Christ):
- A way to **draw the net** to challenge people to believe:
- **Short term discipleship** lessons:
 - **How many?**
- A lesson on **baptism** (and how soon you get to it):
- A lesson(s) on **church formation** (and when it comes in the process):
- A lesson on **perseverance** in the face of persecution:
- A lesson to launch **long-term inductive discipleship**:

What do your groups study for **long-term discipleship development** after their initial discipleship (e.g. chronological stories, Mark, etc)?

How do you address the **leadership training** of mid-level or top-level leaders?

Do you consistently use the **three-thirds process** in your training session?

On a **scale of 1-5** (1 is rarely, 5 of almost always), which of these **7 elements** do you include in your training sessions:

Pastoral/personal care:
 Worship/praise:
 Loving Accountability:
 Vision-casting:
 New lesson or Bible study:
 Practice:
 Set goals with prayer:

Is there anything else that would be helpful to share with me?

Addendum 2: Heavenly Father's Heart Vignette

A verbatim account by Ying Kai

A young student in Taiwan worked hard to pass an important exam that would enable him to get into a good middle school. He really wanted a new bicycle to ride thirty minutes to the new school, but doubted he would get it since his family was so poor. One day, however, as he passed his parents' bedroom, he heard his father comment to his mother that he would buy a new bicycle for the young student. The son was overjoyed. That night before bed, he asked his father for a new bicycle. But his father said, "No!" The son was perplexed but did not give up because he knew his father's heart! As he persisted, his father finally said, "Yes." The next day he had a new bicycle.

The son said: "Because I knew my father's heart, I never gave up. If I didn't know his heart, I probably would have given up. So if we know our heavenly Father's heart, we will have more confidence to do what He wants us to do."

Throughout the Bible, God chooses a person to save along with his whole household. Here are some examples. Take a few moments to explain the story behind each one.

- **Noah** (Genesis 6-9) – Because of Noah's righteous life, even though the whole world was corrupt, God saved Noah and used him to save his whole family on the ark. God saved Noah and all who belonged to him.
- **Lot** (Genesis 19) – Noah lived in a wicked city. Yet Lot lived righteously and God saved him and his whole household before the city was destroyed. God saved Lot and all who belonged to him.
- **Rahab** (Joshua 6) – Rahab was a prostitute who put her hope in God. God saved her and her whole household even though her city was destroyed.
- **The Gerasene Demoniac** (Mark 5:1-20) – God cast many evil spirits out of a violent man and then immediately sent him to tell his family and friends in their cities. Before he had even finished one training session, Jesus sent him to bring salvation to his oikos. God saved the demoniac and all who belonged to him.
- **Cornelius** (Acts 10-11) – Cornelius was an important army officer who was seeking God. God brought him the good news and saved him. Cornelius gath-

ered everyone who belonged to him and they were all saved; God saved Cornelius and all who belonged to him.

- **Lydia** (Acts 11) – *Lydia was a worshiper of God who heard the gospel. God saved her and her entire household – all who belonged to her.*
- **The Philippian Jailer** (Acts 16) – *The jailer was far from God, not seeking God, yet God had mercy on him. That very night God saved him. With urgency, he woke up his family to hear the good news and become baptized.*

The point is that God not only wants to save you, He also wants to save all who belong to you. As you pray through your name list and witness to your oikos, don't give up on them. Keep loving them and sharing with them. Be persistent.

[Many times the following story is shared after the Philippian jailer if there is time.]

FAMILY SAVED AT MIDNIGHT by Ying Kai

Would you wake up your whole family at midnight and share the gospel with them? In Acts 16, the Philippian jailor could not wait. Perhaps his family thought, "It's midnight, why are you waking us up?" Perhaps he said, "If it had not been for these men, I might be dead right now. These two gentlemen saved us." He could not wait. He asked Paul and Silas to come to his house. At midnight, the jailer and his whole family came to Christ. God loves you, chooses you, and works through you to save your whole family.

I have a friend who is a Chinese-American medical doctor. When he was very young, his family emigrated from Hong Kong to the States. When he went to the States he decided, "I will become a medical doctor and make a lot of money and have a good reputation." He became a doctor but was not satisfied. He thought, "I want to be the head of my department." So he studied and got a Ph.D.

After this he landed a job at a very famous hospital in Los Angeles as the head of the department. He was only 40 years old. There were many very well known doctors working under him. At this hospital he became very rich. He had everything. He had three daughters and was very happy. He was really pleased with his life.

But one day, he received a report after his annual check-up. He was told: "You have a tumor in your liver that is the size of a golf ball. You need to prepare to die. Even

with an operation, there is not much chance. You will not live longer than six months, but you could die much sooner.” That night he could not sleep. He thought to himself, “What can I give to my family after I die? My oldest daughter is only 16 years old and hasn’t even finished high school. I can’t even go to her high school graduation.” He decided to make recordings of birthday and graduation greetings for his daughters but felt that no one would listen to them after he was gone. As he thought about his death, he could not sleep.

Then he remembered, “When I was a teenager in Hong Kong, I joined a church.” After he came to the States, he never went to church. Now he thought again about Jesus, but he didn’t know how to pray. Finally he found the telephone number of the pastor in Hong Kong, and tried to call him. He got through to the pastor and told him his whole story.

The pastor led him to read Psalm 103:1-5 and told him, “Only if you repent and turn will God help you and perhaps heal you.” So, in the middle of the night, he asked Jesus to help him. He knelt down and prayed with the pastor on the phone. When he hung up, he felt very peaceful, because he had eternal life. Now he could face his own problems!

He had received salvation, and thought to himself, “I cannot wait.” So, at midnight, he woke up his wife. His wife said, “Why are you waking me up?” He said, “I have given you everything, but I haven’t given you eternal life. Tonight, I received eternal life. I want to share this with you.” Right there in his bedroom, he led his wife to follow Jesus.

They both thought, “We can’t wait.” So, at midnight, they woke up their three daughters. The mother said, “Dad has given you everything. You go to a very good private school. He has given you everything. But he has not given you something very important: eternal life.”

The father said, “I will lose my life very soon. But I have received eternal life, so I can face my problems. I know where I will go when I die. I want to share the gift of eternal life with you.” So in that night, the whole family became Christians. They held hands, knelt down in the living room, and prayed together. They were very happy.

When they stood up, the second daughter, who was only 12 years old, said,

“Dad? Jesus loves us, is that right?” He said, “Yes.” So she said, “I think Jesus loves you, too. Make an appointment for surgery. We will pray for you and ask Jesus to heal you.” So they all knelt down again and prayed for the father.

The next day, the doctor made an appointment for surgery. After five days, several doctors operated on him. When they performed the surgery, they could not find a tumor. There was only an indentation in the liver the size of a golf ball. So they closed the incision and told him, “You’re healthy. Jesus has already removed the tumor for you.”

Hallelujah! He resigned as the superintendent and went to Vancouver to study at Regent College. He is still in that seminary serving as the head of the Department of Chinese Studies Program. He has sent a lot of missionaries back to Asia. So God, through you, can save your whole family. There is a sense of urgency!

God chooses you to save you and all those who belong to you. This is your heavenly Father’s heart. If you know His heart, then you will not give up asking Him for what is in His heart. The responsibility is yours to witness to your own. Don’t give up! God will eventually save them.

Addendum 3: Gospel Presentation Examples

1. The original T4T movement

Lesson 1 – The Assurance of Salvation

Congratulations, you are a child of the Heavenly Father (Acts 17:28-29)! From this point on, you can have a new relationship with God and receive all of His promises. Here's how you can know Him.

I. **Let us review how we receive eternal life through Jesus.**

(A) What is the result of sin?

(Isaiah 59:2) _____

People try many different ways to find God, yet fail. Why? (Ephesians 2:8-9)

(B) How does God draw us to Himself? (1 Peter 3:18)

II. **The way of salvation**

(A) The redemption of Jesus + your faith + repentance = salvation

Has God done what he wants to do (death and resurrection)?

_____ Yes _____ No

Have you done what you need to do (believe and repent)?

_____ Yes _____ No

If you have "believed," then you are saved!

(B) What does Jesus promise to those who follow Him? (John 10:28)

(C) Eternal life does not only mean you will live forever; this life with God also means that we are able to live a life of holiness, righteousness, kindness and strength. We will forever receive the blessings of God.

(D) Believing in Christ not only means you will have eternal life, but starting right now, you have a new life, letting you feel peace, happiness, and blessings at this very moment. You will also become one to bless others.

III. **Your response**

Do you know you have been saved? _____ Yes _____ No

Do you know you have received eternal life? _____ Yes _____ No

Conclusion: ____I have been saved ____I have not been saved ____I still don't know

IV. If anyone is in Christ, he is a _____, the old _____, the new has come. (2 Corinthians 5:17)

The saved will be changed. Have you experienced the following changes?

_____inner peace	_____awareness of sin
_____constantly feel God's love	_____desire to read the Bible
_____peace of having been forgiven	_____ability to defeat sin
_____attitude of becoming better	_____caring for others

V. If you sin again, are you still saved?

(1 John 1:9) _____

(1 John 1:6-7) _____

VI. Please joyfully fill in your spiritual "birth certificate."

On _____(yr) _____(mo) _____(day) I received Jesus into my heart to be my savior. He forgave my sin, became my Lord, and took control of my life. Now I have become a child of God, and become a new creation. I have begun a new life.

Signature: _____

VII. Memorize Bible verses.

"He who has the Son has life, he who does not have the Son, does not have life," 1 John 5:12.

VIII. When you receive this great salvation your life is full of joy and peace! The first thing that you should do is to share this good news with those around you. Tell five people all that you have heard and learned today. In addition, train these individuals to share and train others. In the following weeks continue to teach at least five more individuals. This is the great news and it is God's will; He is willing for all to receive salvation.

2. The Creation to Christ (C2C) story

(A summary of the Bible's basic message)

I would like to share with you a story that is changing the lives of people around the world.

PART1 – True Story from the Bible:

This is a summary story of the Most High God's relationship with the world. This story is from a book called the Bible. Men did not make up the Bible. It is the word of the Most High God. The Most High God is **more powerful** than any ancestor, person, government or god that people worship. **This story is true and reliable because it is the word of the Most High God.**

PART 2 – Created for a Relationship With God

Creator: There is only one God, and He is the Most High God. He existed in the beginning before there was anything else. **The Most High God is the Creator. He created everything we can see and cannot see.** When God began to create things, He just used His words. He spoke and everything came to being. He created angels who are spirits to worship and serve Him. They were very beautiful. He also created everything we can see – the sky, land, water, mountains, oceans, sun, moon, stars, all plant and animals. Finally, He created man according to His image. God created man to enjoy all that He has created. **God created everything and saw that it was very good.**

God and Man in Relationship: God placed the man and woman in a beautiful garden to live. **They had a very good relationship with Him and with each other.** He told them to take care of the garden and enjoy everything. He gave them a special command: they could eat from every tree in the garden except one. If they ate from that one tree, they would be punished and die. The man and woman listened to God and had a wonderful relationship with Him in the garden. ***God created us to have a wonderful relationship with Him forever!***

PART 3 – People are Separated from God

Fall of the Devil: However, do you remember the angels God created? One of the angels was very smart and beautiful. This angel became very proud. He wanted to be like God and to have the other angels to worship him instead of God. Only God deserves all the worship and service. Therefore God cast the disobedient angel, the devil, and the other angels who listened to him out of heaven. These bad angels are known as demons.

Disobeying: One day, the devil tempted woman to eat the food from the tree that was forbidden. The woman listened to the devil and ate the fruit. Then she gave it to her husband to eat. Both of them disobeyed God's command. **Sin is anytime we disobey God's command. God is righteous and holy. He must punish sin.** God cast the man and the woman out of the garden, and their relationship with God was broken forever. Human beings and God were now separated forever.

All Have Sinned: Like the first man and the woman, since then **we have all sinned by not listening to God's commands and are separated from God.** The result of sin is eternal punishment in hell. ***We cannot live forever with God as we were designed.***

PART 4 – People Can't Come Back to God

10 Commands: Over time, the number of people on earth multiplied. **Yet God loved them very much** and wanted them to have a relationship with Him. He gave them 10 commandments to follow. Remember God is perfect and holy, so we must be perfect and holy to live with him. The 10 commandments teach people how to relate to God and how to relate to people. Some of the commands were: do not worship other gods or make idols; honor your parents; do not lie, steal, murder or commit adultery. **However, no one was able to obey all of these commands.**

Sacrifices: So, each time they sinned, God allowed them to repent of their sins and offer a blood sacrifice to take the place of their punishment. This sacrifice was shedding the blood of a perfect animal like a lamb. **If they would repent and offer the blood sacrifice, God would forgive them and let the animal die in their place. Only by the shedding of blood can a person's sin be forgiven.** However, people kept sinning and the sin sacrifice became a ritual rather than something from their heart. God became tired of their insincere acts. People were still separated from God. ***We cannot come back to God on our own no matter what we do.***

PART 5 – Jesus Comes to Earth

God Sends Jesus: However, **God still loved us very much.** Therefore He gave us a perfect way to reconnect to Him. God sent Jesus from heaven to show us the way back to Himself. [Who is Jesus? Jesus is God's one and only Son.]

Teacher: When Jesus was on earth, **He was a wise teacher.** Many people would come to hear Him teach about how they could return to God.

Storm: Jesus was also a **powerful miracle worker.** On one occasion, He was with some of His followers crossing a large lake on a boat. It was late at night. While Jesus was sleeping, a powerful storm arose on the lake. Jesus' followers were very afraid. They awakened Jesus and said, "We are about to die!" Jesus rebuked the wind and said to the waves, "Quiet! Be still!" Immediately the wind and rain stopped. **Jesus' power is greater than the powers of nature.**

Feed 5000: On another occasion over 5,000 people came to listen to Jesus teach about God. When evening came they had not eaten and were hungry. Altogether they only had five loaves of bread and two fish. Jesus gave thanks for the food, then used the five loaves of bread and two fish to feed over 5,000 people. **Jesus' power is able to satisfy man's needs.**

Demon-possessed Man: Another time, Jesus saw a man with many demons inside him. The man was very powerful and dangerous. People were afraid of him. Yet Jesus loved the man and cast the demons out of him. **Jesus is more powerful than the evil spirits** [or evil spiritual world].

Raising the Dead: Finally, on another occasion, Jesus' good friend became sick and died. Jesus was not with him. Four days later Jesus arrived at His friend's house. Jesus felt very sad. His friend was already in the tomb. Jesus went to the front of the tomb and said, "Friend, come out." His friend rose up and walked out of the tomb alive! **Jesus' power is greater than death.**

Love: *Jesus did all these things because He loves people and wants us all to come back to God.*

PART 6 – Jesus, The Perfect Sacrifice

Perfect: Unlike us, **Jesus never sinned.** He obeyed His Father in heaven perfectly.

Cross: Therefore most people loved Jesus. However, some religious leaders were jealous of Jesus. These men arrested Jesus and decided to kill Him. They placed Jesus on a large cross. **They took His hands and His feet and nailed them to the cross.** [A cross is when you take two large pieces of wood and put them together in the shape of a t.] **His precious blood flowed from His hands, feet and body.** Jesus suffered much pain on the cross.

Substitute: **Jesus is the perfect sacrifice. Jesus was perfect and did not deserve to die.** Instead, Jesus died for all mankind. God loves us and allowed Jesus to die on the cross in our place. **Only through the shedding of Jesus' precious blood was God able to forgive our sin.** Jesus' death demonstrates God's love towards us.

Resurrection: After Jesus died, he was placed in a secure tomb. However this story doesn't end here. On the third day **Jesus rose from the dead** and showed Himself to His followers! **He proved that everything He said was true.** Then He returned to His Father in heaven. **Jesus took our punishment and now provides a way for us to come back to God!**

PART 7 – The Wandering Son

Before He left the earth, Jesus told a story to his followers about a father and his sons.

A Son Leaves: The father had two sons. The younger one said to his father, "Father, give me my share of the inheritance." So he sadly divided his property between them. The younger son got together all he had, set off for a distant country and there wasted his wealth in wild living. After he had spent everything, he began to be in need. So he went and got a lowly job feeding pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

Comes to His Senses: **One day he came to his senses.** He said, "How many of my father's hired men have food to spare, and here I am starving to death! I will set out and go back to my father and

say to him: 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired men.'

Repents: So he got up and went to his father. But while he was still a long way off, his father saw him and was filled with compassion for him. He ran to his son, threw his arms around him and kissed him. The son said to him, "Father, I have sinned against heaven and against you. I am no longer worthy to be called your son."

Restored: But the father said to his servants, "Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf and kill it. Let's have a feast and celebrate. **For this son of mine was dead and is alive again; he was lost and is found.**" So they began to celebrate.

PART 8: How to come back to God

Jesus Brings Us Back: We are all like the younger son. We all have left God and are forever separated from Him. We all must repent of our sins and return to God. Only Jesus can lead us back to God's side and make us His son or daughter. We can live with Him forever in heaven.

Jesus said, **"I am the way, the truth, and the life. No one comes to the Father except through me."** John 14:6

Question: We must go through Jesus to return to God. How can we go through Jesus? You must admit to God that you have sinned against Him. You must believe that Jesus died in your place. You put your trust in Jesus to bring you back and give you eternal life as God's son or daughter. From that point on, you let Jesus be your Master and obey His word.

****Would you like for Jesus to bring you back to God? (Yes or No?)**

How to Come Back to God

The whole Creation to Christ story is summarized in one verse: **"For God so loved the world that he gave his one and only Son, that whoever believes [trusts] in him shall not perish but have eternal life."** John 3:16

To come back to God, you must put your faith (trust) in Jesus. To do that, you must turn from your old sinful life and ask God to forgive you. **"If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness."** 1 John 1:9

Therefore, to return to God you must repent (turn from) your sins and believe in Jesus as your new Master.

Prayer: God wants you, your family and friends to return to Him. To return, you must believe in your heart and confess . . .

"God, I know you love me, but I have sinned against you.

However, Jesus is the perfect sacrifice for my sin. I believe and trust in Jesus to take my punishment.

I confess I have sinned and am sorry. God please forgive me.

I put my trust in You Jesus and ask you to lead me back to God.

I agree to obey You as my Master from this moment on as I read the Bible.

Thank you for my new and eternal life as your child."

You can talk to God through prayer and He will hear you.

----- END OF C2C STORY -----

Assurance

If you truly turned back to God, you are now God's child. You have a brand new life! The Bible says:

"I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life." 1 John 5:13

No matter what happens, you are now God's child forever! He wants you to rest assured that you have a new life and nothing can separate you again!

It is important now to meet with other believers, read God's Word and pray to Him regularly to grow in your new relationship with God.

Go Tell and Train Five

I know you care about your family and friends. God is waiting for your whole family to believe in Him. Go home and tell your family and friends this good news. God loves them too! **Write down the names of at least five people you want to tell this story to this week. Whom do you think most would like to hear this?**

_____	_____
_____	_____
_____	_____
_____	_____

Let's practice telling the story together several times and then pray for the people you will tell. If they decide to follow Jesus, train them to repeat the process the next week with five of their friends or family.

I will meet again with you soon to see how you are doing with this, and I will train you in the next step in growing in your new relationship with God.

3. The Any 3 gospel presentation

Any-3 Witnessing – Anyone, Anywhere, Anytime

Step One: Get Connected *(Build a rapport through friendly conversation)*

We get connected with two questions, “How are you?” and, “Who are you?” Enjoy getting to know the person before moving on to spiritual matters. Relax, interact with them about life, get acquainted with them by asking how they are doing. Establishing rapport is very important before you engage in witnessing.

Step Two: Get to God *(Transition to spiritual matters)*

The purpose of “Getting to God” is to transition the conversation to spiritual matters and begin to establish that we are all sinners. Pray for an open door. If an open doesn’t immediately happen, go to the transition:

TRANSITION 1: “Are you a Hindu, Buddhist, Muslim or Christian?” OR “Which religion do you follow?” OR if you already know, “You follow the _____ religion, right?”

- “Almost all religions are the same (or similar), aren’t they?”
 - The point of religion is to try to do good and be good enough to please God, so that God will receive us. Almost all religions are concerned with doing good things to offset our sins, but we never get our sins paid off.
 - We are all frustrated, aren’t we? We try our best to please God, but fail (sin) continually, leaving us frustrated.
- “We are all sinners, aren’t we? Our sin debt gets larger instead of smaller, doesn’t it? Because we sin every day, don’t we?”

Step Three: Get to Lostness *(Establish our common sin problem and the frustra-*

tion of failing in our religious duties by letting them talk about their religious experience.)

Next, we establish our common sin problem by saying,

- “We are all sinners, aren’t we? Because we sin every day, don’t we? Even good people sin. Sinning is easy, but paying off our sin debt is hard, isn’t it?”

Most religious people are doing religious activities to pay off their sin debt. Therefore, we simply ask them,

TRANSITION 2: “What are you doing to pay off your sin debt?”

Let the person talk about 3-5 things he or she is doing to get sins paid off. Ask questions along the way to clarify. Then ask three questions:

Three Admission Questions

1. Is your sin debt paid off yet?
2. When will it be paid off?

Example: Our sins are like a debt that grows larger. If we have a debt in this life, we generally know when it will be paid off. If you pay for your sins the way you are now, when will they be paid off?

3. In eternity (on judgment day) will they be paid off?

Step Four: Get to the Gospel (Take 6-8 minutes to relate *The First and Last Sacrifice Story*.)

Transition 3: *“What I believe is different (or “What my holy book says is different”). I know my sins are forgiven, but not just because I try to be a good person. My sins are forgiven because God Himself has paid for my sins.”*

Then, share the following story:

The First and Last Sacrifice Story

Part One: Jesus

Jesus, the Word of God, was in Heaven with God from the beginning. He was born into this world through the Virgin Mary. Even the Qur'an says this. Jesus never sinned, even though He was tempted in every way imaginable. Jesus overcame the desires of His flesh. He never married; never killed anyone; never gathered riches for Himself.

Jesus performed great miracles. He cast out demons; healed the sick and blind; Jesus even raised the dead.

It is interesting that, though Jesus was not yet old, He began prophesying about His death. To his followers He said, “I must die, but I will rise again.” Do you know why Jesus said, “I must die?”³⁵

³⁵Although many Muslims believe that Jesus did not die, we speak the truth about His death in *The First and Last Sacrifice Story*. Out of respect, they usually let us finish the story. If they raise an objection at this point we try to avoid answering until after the gospel presentation. When the question must be answered, we often refer to Old Testament prophecies concerning Jesus' death. We also mention Qur'anic references, such as 3:55 and 19:33. The first reference clearly states that Jesus died, and *surah Miriam* 19:33-34 states the Muslim position that Jesus prophesied his death and resurrection: “*And peace is on me the day I was born and the day I will die and the day I am raised alive. That is Jesus, the son of Mary - the word of truth about which they are in dispute.*”

Part Two: *Why did Jesus have to die? (The Adam and Eve Story)*

The answer is found in the *Taurat* (what Muslims call the books of Moses). The *Taurat* tells us about the first persons God created, Adam and Eve. God put them in a perfect paradise, called the Garden of Eden. They were given great freedom to eat fruit from any tree in the garden except for the fruit of the tree of the knowledge of good and evil. God promised that if they ate of that fruit they would die.

A Covering for Sin

One day, Satan visited Eve in the form of a serpent and tempted her to eat the fruit that God had forbidden. She ate the fruit, and gave it to Adam, who also ate it. Suddenly, they both felt ashamed, so they made clothes out of leaves to cover their nakedness. Knowing they had done wrong, they were afraid, and hid from God.

God's Punishment

As He had promised, God punished Adam and Eve for their disobedience. God cast Adam and Eve out of the garden paradise, and eventually they would die. God's desire had been for them to live forever, but because of their sins, they lost paradise and died.

It is interesting that the *Taurat* says Adam and Eve committed just one sin and it resulted in their judgment and death. Adam and Eve seemed like good people, perhaps better than us. Perhaps they had already done hundreds of good works. They hadn't killed anyone, committed adultery, or stolen anything. But they disobeyed *just once* and it resulted in death. Sometimes we think that if our good deeds outweigh our bad deeds that our sins will be forgiven, but that is not what the Bible says.

Promised Savior and New Clothes

Yet God still loved Adam and Eve. So He made a way for their sins to be forgiven. After pronouncing His judgment on Adam and Eve, God also judged the serpent (Satan) who had deceived them. God promised that from the woman's descendant, a Savior would come who would crush Satan's head, although Satan would also injure Him. Over the centuries that followed, many prophets of God foretold the coming of a Savior who would take away the sins of the world.

Then God did something very interesting. He changed Adam and Eve's clothes. God replaced the clothes made of leaves that Adam and Eve had made with new clothes made from animal skins. Of course, to make these clothes, an animal had to die. The death of an innocent animal was the price that God paid to cover the sins of Adam and Eve. Because He loved Adam and Eve, it appears that God himself offered the first sacrifice for the forgiveness of their sins. The Bible teaches us that apart from the shedding of blood, there is no for-

givenness of sins (Heb. 9:22). Since that first sacrifice, all of our forefathers have offered sacrifices to have their sins forgiven: Adam and Eve, Cain and Abel, Noah, Abraham, Moses, David, and others.

Part Three: “That is why Jesus had to die!”

And then Jesus came, born of a virgin, the descendant of a woman. Jesus lived a sinless life, and performed great miracles. At the beginning of Jesus’ ministry, a prophet named John pointed to Jesus and said, “Look, the Lamb of God, who takes away the sins of the world.”

That is interesting, isn’t it? Jesus was called “the Lamb of God.” Why? Because a lamb is an animal used for sacrifice. Do you remember my question: “Do you know why Jesus said, ‘I must die?’” That is why Jesus said, “I must die.”

Jesus came to be God’s sacrifice to pay for our sins. This is why He surrendered Himself to the Jewish leaders and Roman soldiers to be crucified. He was God’s sacrifice for your sins and mine.

As He was dying, Jesus said, “Father, forgive them,” and then cried out, “It is finished,” meaning that our sin debt had now been paid for. Then Jesus bowed His head and died. But on the third day, Jesus rose from the dead, just as He had promised. For the next 40 days, Jesus appeared to more than 500 of His followers, and then was taken up into heaven. We know that one day, Jesus will return to earth as judge over all mankind.

That is Why I Know My Sins Are Forgiven

The Bible tells us that if we surrender our life to Jesus as Lord and believe that He has paid for our sins through his sacrifice and that God has raised Him from the dead, our sins will be forgiven. *And that is why I know my sins are forgiven. [OPTIONAL: Share your testimony.]*

Step Five: Get to a Decision

Transition #4:

- ***“It makes sense, doesn’t it, that we cannot pay off our own sins but that God made a way for our sins to be forgiven through Jesus’ sacrifice? This makes sense, doesn’t it?”***
 - ***“(Have you ever heard this story before?)”***
 - ***“Do you believe this (that Jesus died as a sacrifice for our sins and was raised from the dead)?”***
-

- GREEN LIGHT: If open to the gospel, read Romans 10:9-10, 13 together. Make sure they understand it, then invite them to surrender their lives Christ as Lord. Lead them through a prayer of surrender.

SAMPLE PRAYER:

“Lord, I am a sinner, separated from You. Because of that, I deserve judgment for my sin. However, I believe that Jesus died as a sacrifice to pay the penalty of my sin. On the third day Jesus was raised to life. Now and forever I repent from my sin and invite Jesus to become the Lord of my life. My life is Yours. Forgive me of my sin and lead me each day in the Truth. Thank You in the name of Jesus, my Lord. Amen.”

- Once they believe, begin discipling them immediately (e.g. in a T4T-type process)
- YELLOW LIGHT: If open, but not ready to profess faith, briefly tell them the other sacrifice stories, or invite them to study another sacrifice story very soon. Then ask if *you can pray for any need they have in the name of Jesus*
- RED LIGHT: If not open to the gospel, summarize the gospel briefly, emphasizing the difference between the gospel and their religious activities aimed at paying off our sin debt to God. Then politely change the subject and/or offer to pray for them.

[For a fuller explanation, read ***Any-3: Anyone, Anywhere, Anytime*** by Mike Shipman, WIGTake Resources, 2013. www.churchplantingmovements.com]

Follow-up Sacrifice Stories³⁶

If the person is open (YELLOW LIGHT) but not ready to believe (GREEN LIGHT), you can tell another sacrifice story, each time going back to the sacrifice of Jesus after telling it and inviting the person to believe. Once they believe, you do not need to tell more sacrifice stories but can immediately begin discipling them.

Cain & Abel Story:

After they were banished from Paradise, Adam and Eve had two sons, Cain and Abel. Cain became a farmer, while Abel became a shepherd. One day both brought sacrifices to God – Cain brought produce from his field, but Abel sacrificed an animal from his flock. God accepted Abel's sacrifice but not Cain's. Cain became jealous of his brother. Although God warned Cain to repent, he killed Abel instead. God punished Cain. Abel, by contrast, was made right with God and inherited eternal life (Heb 11:4).³⁷

Noah Story:

Over time the world became full of evil. Only Noah was considered by God to be a righteous man. Therefore, God decided to destroy the world with a flood. Only Noah, his family, and some from each kind of animals would be saved.

By faith Noah built a boat in obedience to God's command, although it had never before rained on the earth. God warned Noah and his family to get into the Ark along with the animals, and then God shut the door. For forty days and nights a flood covered the entire earth, but God protected Noah's family in the Ark. However, all of the people and animals who hadn't entered the Ark were destroyed.

When the floodwater subsided, the Ark came to land on Mt. Ararat. At that time Noah built an altar and offered a blood sacrifice from the animals on the Ark. Although Noah and his family were spared from temporary judgment by entering the Ark, they still needed a substitute for their sin.³⁸ When God smelled the aroma of the sacrifice, He promised that he

³⁶ In the first follow-up visit we retell the Adam and Eve portion of *The First and Last Sacrifice Story* again, and add the Cain and Abel story to it to form one story. It is helpful to retell the Adam and Eve story during the first follow up visit because it becomes the foundation for open persons, once they profess faith, to using Any-3.

³⁷ The point to emphasize in the Cain and Abel story is that God accepts blood sacrifices but rejects other sacrifices of our choosing.

³⁸ The point to emphasize is that even though Noah and his family were safe from temporary disaster because they entered the ark, they still offered animal sacrifices to atone for their sin debt.

would never again destroy every living thing on the earth, as He had done with the flood. God gave a rainbow as a sign that He would never destroy the entire earth with a flood again.

Abraham Story:

Abraham lived his life in faith and obedience. God promised Abraham that he would build a great nation through his descendants. But Abraham and his wife Sarah became old and were yet to have children. Even so, God once again promised Abraham a son through his wife, Sarah.

Even though at times Abraham's faith wavered, God gave him and his wife a son late in life. And then several years later, unexpectedly, God told Abraham to sacrifice his son! Believing that God would provide a sacrifice, Abraham offered his son in obedience to what he was told. However, when he was just at the point of killing his son, the angel of the LORD stopped him. God provided a ram for a sacrifice. Only God can provide a suitable sacrifice.³⁹

Moses Story: Passover

The descendants of Jacob, Abraham's grandson, settled in Egypt. They were enslaved by the Egyptians as their numbers increased. God sent Moses to Pharaoh, king of Egypt, to demand their freedom. Each time Pharaoh rejected God's demands, He sent punishments/disasters on Egypt. This happened 10 times.

The final punishment was for God to kill all of the first-born sons and first-born cattle throughout the land. There was only one way to avoid this calamity.

Only those who obeyed God's requirement would be saved. God commanded His people to sacrifice an unblemished lamb, and put its blood on their doorposts and lintel of their door.

There was weeping throughout the land of Egypt as the first-born sons and cattle of each family died. God mercifully passed over those who had sacrificed a lamb, and they were saved. With this final punishment, Pharaoh allowed the people to go free from Egypt. Only through the shedding of blood can sins be forgiven. Jesus was called the Passover Lamb (1 Cor 5:7).⁴⁰

³⁹ The point to emphasize in the Abraham story is that God provided the perfect sacrifice, not that God provided a substitution. Many Muslims state that God replaced Jesus with a substitute.

⁴⁰ The obvious point of the Passover story is that the lamb's blood atoned for the sins of the people.

Moses Story: Law

After delivering Abraham's descendants from slavery in Egypt, God called Moses to the top of Mt. Sinai. There He gave Moses the Law. The Law included 10 primary commandments, along with hundreds of other commandments based on the 10 commandments.

The purpose of the law was for God's people to live holy lives, because God is holy. People often broke the Commandments, rather than obeying them. Judgment always resulted from disobedience to God's commandments.

What were people to do for forgiveness when they broke God's laws? The Law itself stated that blood sacrifices were the way for sins to be forgiven. Therefore a person must bring an unblemished sacrificial animal and place his hand on the animal's head, showing that the person's sin was being transferred to the animal. The animal was then killed, because the wages of sin is death. The priest would then sprinkle some of the animal's blood on the altar, and the person's sin would be atoned for.

Only God can determine how sins are atoned, and He instituted blood sacrifice as the way of atonement.⁴¹

⁴¹ The point of this story is that the Law itself prescribes blood sacrifice as the only way to atone for sin.

Addendum 4: Middle Level Training Conference

Middle Level Training Conference – by Ying Kai and Bill Fudge

“Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well.”

-3rd John verse 2

Purpose:

Seeing churches started using BASIC T4T is not so complicated, but for the ongoing expansion to be strong, stable, and long term, more than the BASIC T4T training is needed. To spread the gospel through trainees sharing their testimonies, gathering those who believe and establishing first or second generation churches (small groups) is also not so difficult. But to continue that expansion to the third, fourth generation and beyond with fast spreading of the gospel, forming small groups, and training those in the groups to continue the pattern of expansion requires more than just the BASIC T4T training.

There are two dimensions of expansion and rapid growth. One dimension is testimony sharing (seed sowing), the harvest of gathering and training those who come to faith to also begin sharing, gathering and training. The second dimension beyond expansion is to build into the leadership strength, understanding and growing maturity to stabilize and sustain that growth. In other words, not only is abundance of fruit important, but development of maturity and strength is also necessary to withstand time, problems, challenges and to establish structure and oversight that will maintain the growth.

Implementing CPM work is not just training Trainers(BASIC T4T). It also requires providing and modeling pastoral care to the developing flock of Trainers and believers.. The Trainers(leaders) need to be accountable to one another, learn to counsel each other, and help each other, so that the gospel will continue to spread fast, and the Trainers(leaders) will also grow in maturity of life and holiness and be able to encourage others, and defend against attacks from Satan.

Just as we need the Lord’s strength as we experience fatigue, difficulties, problems with family and friends, and even emotional problems, so too, those Trainers that we train also

need to grow in their biblical knowledge and in their spiritual life, and be able to draw on the Lord's strength. The MID-LEVEL TRAINERS CONFERENCE is designed to help faithful Trainers grow in the Lord, recognize and deal with personal and ministry problems, and establish a prayer and networking team that will pray for each other. To help them grow, the MID-LEVEL TRAINERS CONFERENCE teach them the scripture, leads them to grow in their Christian and family life, and helps them envision and plan for their future of service. Following is one method used extensively which has proven to be very good and successful in providing personal, spiritual and ministry growth for the participants.

Method:

The MID-LEVEL TRAINERS CONFERENCE should be planned (ideally) for 5-10 days of retreat with worship times, prayer times, quiet times, personal scripture reading of assigned texts, Bible teaching, personal interview and counseling with each participant, group critique and encouragement for each participant, sharing times of victories and difficulties, fellowship times, vision sharing for the future by each person, and prayer for each person.

1. Preparation for the Retreat: The preliminary work of finding, and arranging a place, for food lodging and meeting, scheduling the daily work, and overseeing the conference. If you have a big trainer, administrative oriented person, or a very responsible coworker, you can ask them to help you make these arrangements. For the first conference you may need to do all of this, but you should be training someone else by taking them with you, plan with them, and teach each step for preparation. After you have trained someone, then a main coworker (Big Trainer or administrator) must find a training place. They need to invite coworkers who need to be trained. They also arrange all times, places, people, any necessary transportation, lodging, etc.....
2. Who is invited to the Retreat?
 - a. Co-workers who are using T4T, have at least 3rd or 4th generation churches whose Trainer/leaders they have trained, and have been in the work for 6 months or longer. These MID-LEVEL TRAINERS (though you do not give them a title), need nurture, problem solving assistance, spiritual growth, and a time to rest and come aside where they receive care and ministry.

- b. You will also want to invite to the retreat or part of the retreat the one who will be teaching the scriptures. It seems best to teach a whole book or books of the Bible. Usually, Romans, seems to be a good book to begin with.
- c. The Big Trainer (one who oversees these MID-LEVEL TRAINERS) is also included in the planning, interviews, etc., as you train this person to lead other Mid-Level Training in the future.

Important Parts of the Mid-Level Trainers Retreat:

1. Introductory Time.

- a. Meet each other and introduce self (name, where they live, when they became a Christian, number they led to Christ, and the number of small groups they formed and generation they're at).
- b. State the purpose of the training this time.
- c. Worship, sing hymns, pray, and short devotion and praise time.

At the end of the worship time, you should give directions again about the schedule and expectations for the group.

- 1. Schedule: Personal Devotion time of Scripture reading and Prayer
- 2. Schedule: Each person for a personal counseling time with you or the BT
- 3. Schedule: Plan times of games, and social interaction when all participants get better acquainted with each other.
- 4. Ask each person to watch each other, get familiar with each other, and evaluate each other through games, conversations, discussions, attitude of how they eat, attitude of how they live and their manner of relating to people while together. This is preparation for the Interpersonal Relationship Discussion time later in the meeting.

- 2. **Personal devotion time.** Assign each participant to read the scripture that will be studied later in the retreat. It is good to assign them to read the book through a number of times (3 times perhaps), and remind them how to meditate and make notes on the book as they read and study.

3. **Personal Counseling Time.** As each participant is having his personal time of reading the scriptures, fellowship with others, and praying, you (and the BT) should schedule and have a personal counseling time with each participant. You should plan around one hour for each person. You will want to arrange for each male and female to have the same gender person to serve as their counselor.
 - a. Counseling includes:
 - b. Talk about the success or failure starting from the 3-6 months before today
 - c. Talk about individual evangelism and training status
 - d. The number of churches they established and the generations in each church
 - e. Individual spiritual life, family life, and work life problems.
 - f. Prayer life
 - g. Personal spiritual gift
4. **Small Group Interpersonal Relationship Discussion.** First introduce the purpose of Interpersonal Relationship Evaluation and Performance. It is to establish everyone as 'my mirror'. You can set this up with games, discussions, and also asking people in advance to listen evaluate and watch people and their attitudes and behaviors, seen through games, conversations, discussions, attitudes of how people eat, converse, attitude of how they live, etc.
 - a. Lead the group in a Interpersonal Relationship Discussion time. This is a difficult exercise, especially the first time. The purpose of this is to LEARN TO ASSESS other people, to evaluate them, and to be able to share with them good things and needy areas. A second purpose is to HEAR ABOUT ONE-SELF as each person is critiqued, giving both the good personality traits and character seen and the areas where a person needs to improve. A third purpose is to build a sense of openness, fellowship, and camaraderie within this group of fellow servants of the Lord. NOTE: It is difficult for these folk, many who do not know one another well, to do this, but usually after the start, with one person giving encouragement and also pointing out areas for growth, that the group begins to do this in earnest. The end desire is to serve as a 'mirror' for the each person to see themselves, and know where they need to grow in Christian maturity, moving toward completion in body, mind, and spirit as God's servants.

- i. Games
- ii. Many different games can be used, but one which you might consider is to blindfold one person, and let an assigned unblindfolded partner, lead them through an obstacle course. Then change the blindfolded person and the unblindfolded person so each will have the same kinds of experiences.
- iii. Discuss the feelings, the learning, and the application of what is learned to their own life, to their leadership of children, spouse, those they train, church, etc.
- iv. Discuss the greatest success and worst failures in your evangelistic life.
- v. Discuss what you are best at, and also what it is you want to accomplish the most, but are unable to accomplish.
- vi. Each person share about everyone else's good and bad from your point of view coming from the games, interactions, fellowship, discussions, and observations while together.
- vii. Repent, encourage, and pray with each other.

5. **Personal and BT (supervisor) prayer time.** This time is special time after the Small Group Interpersonal Relationship Time when again, each person meets with the counselor(supervisor) to discuss any needs, concerns, plans, etc., and a time for the counselor (supervisor) to encourage the person, guide the person by pointing them to scripture, and praying for the person.

6. **Bible study**

Deeply study one book of the Bible. One person skilled in teaching should teach this. Add in discussion as well as Q&A for the book of the Bible. Romans is a good book to study at the first retreat, but others could also be Ephesians, 1 Peter, etc.

7. **Starting out again (using small groups)---Closing commitment time**

- a. First, begin this session with individual quiet prayer to seek the power and guidance of the Holy Spirit.
- b. Ask each person in the group to share:

- c. their next 6-month's training plan in the small group. Include your new name list and the number of generations of churches.
 - d. Vision after 6 months – What God wants to do for you and where?
 - e. Challenge to them to have faith to accomplish what you want to do the most, what are you best at.
8. **Prayer of Blessing.** Everyone must give everyone else a word of encouragement.
- a. Commitment prayer—each person in a small group of two or three, pray for their group partner
 - b. Commitment prayer—You or the BT lead in prayer for each person in the group, and for the group as a whole. Include their vision, their ministry, their personal spiritual growth, their families, and the persecutions and distresses they will face, and for victory in each.

Addendum 5: Phases in the Life of the Historical Church

(Mark Stevens 2014)

Phases in the Life of the Historical Church

	Unreached	Movement	Established	Institutional
Status of Believers	Few scattered believers	Many within the ethnic group believe & churches multiply quickly	The % of believers increases and wants to impact society. Society is more accepting of the church.	Heritage faith that emphasizes the institutions and hierarchy of the denomination.
Evangelism	Mainly done by outsiders	Almost all believers share the Gospel and do the Great Commission wherever they go but especially with their friends and family. Apostles go area by area sharing the Gospel and starting churches that multiply.	Many believers share the Gospel and do the Great Commission. Superstar sharers/methods emerge. Mass evangelism helps get the Gospel to a wider audience and sometimes saturation. The % of believers can grow rapidly.	Many Christians but some born into Christian families or join for benefit. Evangelism is done by sharing with children and youth in institutions/camps, inside the church building, foray evangelism, mass evangelism, and by paid ministers. Lay believers' responsibility is to invite people. Church starts are done through experts.
Discipleship	Few if any believers are being disciple	Everyone disciples! Obedience and multiplication are normal. People disciple anywhere, at any time.	The focus becomes transformation – transform all aspects of society. Children and youth ministry emerge. Materials written by well known person/entity to explain the Scripture. Many times that person begins having sermons.	Discipleship is gaining knowledge/information, obedience is not emphasized. Expected to use the expert / institutional material. Transformation of society is done through institutions. If the denomination or network is big enough it sometimes becomes connected with a political group.
Church Meetings	Few if any gatherings of believers	Churches gather in homes and various other places, but the number of churches are multiplying rapidly! Everyone can start a church.	The church meeting becomes more formalized. Buildings are built to accommodate the increase in believers, especially in areas without heavy persecution.	The weekly service/church programs become most important. Sermons become the norm. To be a church, you must have a building. The functions of the church have become activities or committees/boards of the church and are done at the building. Abundance of activities and meetings.
Training of Leaders	None	Done by the local church or local network. Little clergy/ laity gap. Priesthood of the believers is emphasized.	Much training being done! Some institutions established to further facilitate training especially at a deeper level or with a successful teacher. The more established a network, the more the clergy/laity distinction emerges.	Only specialists do the training. Training is mostly or only done at an accredited institution – with some extension that has a certificate or degree. Training focuses on increasing knowledge and the ability to defend the status quo.
Status of Missions	None	Churches send apostles to new areas; most members are sharing the Gospel where ever they go.	Churches send apostles to new areas; organizations started to help facilitate those sent.	Denominational organizations do missions for the churches. The churches just support the organizations.
Origination & Structure	None	Very little structures. There are leaders – especially apostle/ prophet types who go around in the networks but the focus is on building the Kingdom not the network or denomination. Some churches have deacons.	A moderate amount of structure. Hierarchy grows but still is focused on the Kingdom. The structures are not restrictive. Deacons become common. Specialization becomes more common.	Highly organized and focused on structure and hierarchy. Top down. Doctrinal statements on par with Scripture. Churches not agreeing with the top leadership or doctrinal statement are ostracized or kicked out. Much time maintaining structures and institutions. Leaders want to strengthen the denomination. Clergy/Laity separated. Certain things can only be done by the clergy – baptism, Lord Supper, etc.
Status of Persecution	Persecution effective in keeping the church limited. Believers fearful.	Believers willing to pay price for God's Kingdom. Boldness in the face of persecution multiplies the church.	Persecution causes problems for the institutions / hierarchy. But the heavy persecution usually slows down or has seasons.	Persecution causes the church to stop sharing the Gospel with non-believers or the persecution goes after the few top leaders in the hierarchy and severely weakens the church.