TEACHING AND PREACHING WITHIN DBS CHURCH PLANTING STRATEGY

By J.T.

Millions of people have come to faith in India in the past 15 years (Kiser, par. 2). Hundreds of thousands of Muslims have chosen the difficult path of following Jesus in Sub-Saharan Africa over the last several years. Entire mosques have become Jesus followers (Vu, par. 1). The reports are amazing but sometimes difficult to believe, even for the most optimistic of people. Yet these reports of rapidly multiplying fellowships of believers continue to emerge from some of the most resistant places on the planet. In the past few years, similar smaller movements have started to occur within X. Through the training of leaders, these movements within X can be traced back to these larger movements in India and Africa. They all have shared a similar approach to proclamation, discipleship, and leadership development.

We have met many of these men and heard their incredible stories. We have been impressed by their humility and their insistence that these great moves of God had nothing to do with their intelligence or unique gifting. They talk about how it boils down to a very simple, reproducible method and a very simple focus. After prayer and an honest sense of desperation, we started to implement this approach about one year ago, and God is working through it. As people from traditional church backgrounds get an overview of the method, many people ask about how teaching and preaching fit in to the method. The goal of this paper will be to evaluate whether biblical teaching and preaching can occur in this approach to church planting.

These movements have 21 critical elements in common (Appendix A), this paper will focus on two: obedience-based discipleship and the formation of inductive Bible study groups. These groups, called Discover Bible Study (DBS) groups are formed whenever a person, believer or unbeliever, indicates an interest to learn more about spiritual things and is willing to gather a group of friends or family to study with him. The groups work through chronological and/or theme based passages of Scripture on a weekly or biweekly basis. DBS groups follow a very simple, reproducible strategy, with the leader simply guiding the group through a series of questions. The questions lead the group through accountability for obedience to principles in the previous weeks; thanksgiving to God; prayer for difficulties and struggles; a simple, inductive method of studying the passage; and a measurable declaration of how the current passage's principles will be obeyed in the coming week.

The obedience-based element comes in as the group progresses through the Scripture sets from week to week. The continuation of a DBS group depends upon the group's willingness to be obedient to the truths they are learning and their sharing those truths with others. If there is no obedience and no move towards sharing the principles learned with others, then the group will be presented with a challenge from Scripture to obey. If there is still not a change, then the leader will no longer meet with the group.

Within the typical DBS group, there is no prescribed time for the traditional model of teaching. No one stands up and shares for an extended time, there is no lecturing, no charts, no systematic breakdown of the passage from one person to the group. It is basically a shared process of discovering the truths in the passage and holding each other accountable to apply those truths. Also within the typical DBS group, unbelievers often make up the majority of the group. As unbelievers answer questions about what the passage teaches, they are always asked to share the portion of the passage that led them to their observation. This models the principle that all doctrine, opinions, and teaching must have its source in Scripture.

The DBS groups really are an embryonic church (Trousdale, par. 22). All the biblical components of a church can be found in a DBS group, and this is why the groups have been very successful in transitioning to new churches as the participants come to faith. As the DBS group makes the transition to a church, there are only minor tweaks that need to be made to ensure that all the functions of a NT church are fulfilled. However, the basic process remains the same.

Here's where the dilemma occurs for most Xn people from a church background. It is very difficult for them to wrap their head around these key ideas: no pastor up front (in the traditional sense), no preaching (in the traditional sense), allowing unbelievers and new believers (untrained laypeople) to share what they are learning from Scripture, and the simplicity of some people's take from Scripture (one time a man's application from the creation passage was that he needed to take better care of his goats).

People's objections can often be framed into two general questions, “What about the gift of teaching?” and, “What about the preaching of the Word?” The former is generally posed due to the perceived lack of teaching based upon the fact that there is no person in front giving a lecture. The latter being a lament over the perceived lack of preaching based upon the fact that there is no one standing with authority and declaring the Word in an authoritative way. Basically, people's most basic ideas of what the conveyance of truth should look like, with authority from the pulpit and systematically from the lecturer's desk, are missing in the DBS approach.

These objections cannot be dismissed as merely the misgivings of traditionalists. These are serious matters which have serious implications. Teaching is one of the major components of Christ's command in the Great Commission. Preaching is a concept that is found all over the New Testament, and gospel workers are commanded to engage in this activity. If any gospel worker's main focus is making and multiplying disciples, yet his primary activities have been described as lacking preaching and teaching, then a clear biblical response is required. Our strategies, no matter how innovative or successful, must be thoroughly biblical.

Because gospel workers involved in the DBS approach to church planting often encounter these arguments, this paper will seek to address these two general objections. An explanation of the biblical terms will be laid out, followed by an evaluation of whether these critical components to gospel ministry are adequately addressed within the DBS approach.

The New Testament uses many terms to preach, or proclaim, the Word of God. Some of the more notable are *kerusso* (κηρύσσω), “to proclaim as a herald, to announce publicly”, *euangelizomai* (εὐαγγελίζω), “to announce good news”, and *dialegomai* (διαλέγομαι), “to say thoroughly, to discuss” (Swanson). *Kerusso* carries with it the idea of a herald or public crier belting out the latest important information. The word's meaning is not inherently rooted in the gospel, because it was used in other writings of the time to describe making general announcements, conveying military orders, and giving public updates of information. Obviously, proclaiming the gospel in a *kerusso* style was not limited to proclamation from a pulpit (Walvoord, Rom. 10:14-15).

It is clear that the NT use of this word had to do with “the public proclamation of Christianity to the non-Christian world (Dodd 7). It is used again and again to describe the activity of Jesus, His disciples, and John the Baptist as they proclaimed the gospel, the Kingdom of God, the Kingdom of Heaven, Jesus crucified, and repentance. Of the 61 times *kerusso* is used in the NT, arguably only 3 instances do not refer explicitly to a proclamation of the gospel.

The word *euangelizomai* is even more gospel-centric, emphasizing the purpose and content of the proclamation. It is another common verb, and it is practically interchangeable with *kerusso* (MacArthur 8). Another word used in the NT, *dialegomai,* is often used of Paul as he reasoned with Jews and Greeks to persuade them of the merits of Christ. The reasoning and discussion is undertaken with a view towards persuading the listeners to act. Although this term can also be used for general disputing or arguing, a great example of its use in regards to gospel activity is found in Acts 17:2-3, “he **reasoned** with them from the Scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, 'This Jesus, whom I proclaim to you, is the Christ.' And some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women.” In this usage, *dialegomai* is similar to *kerusso* in that it is verbal activity that puts forth a truth or statement that generally confronts the listener with a decision point, a fork in the road, with some type of response required. These words, specifically *kerusso* and *euangelizomai*, were used to describe evangelistic activity, taking the good news about Jesus out to where the unbelievers were and announcing it openly to the world (Adams 5-6). It could be biblically stated that evangelism is preaching, and preaching is evangelism.

The pressing question for modern-day believers is how preaching, a term used specifically to denote proclaiming the gospel to unbelievers, was allowed to become an activity generally confined to church buildings with the audience being predominantly Christian. Why are preachers generally thought of as the man standing behind the pulpit talking to Christians for 30-45 minutes every Sunday? If the meaning of the word preaching is unnecessarily restricted to a select group, is it no wonder that there are so many who have naturally allowed obedience to the command to preach the gospel to every creature found in Mark 16:15 to also be unnecessarily and unbiblically restricted to a select group. *Kerusso* is a command for all believers to be engaged in proclaiming publicly the good news about Jesus, crucified and resurrected. Unfortunately, the popular understanding of preaching as biblical exposition and exhortation has done much to obscure the historical, biblical meaning of this term (Wood 950). Even the reference in 2 Timothy 4:2, where Paul uses the strongest of language in order to charge Timothy to preach the word, must be seen in the light of Timothy's primary ministry as an evangelist (2 Tim. 4:5) and not in light of some of the other pastoral functions he was fulfilling temporarily (Although Timothy certainly fulfilled some of the functions of an elder/overseer, he cannot be deemed a pastor just because 1 and 2 Timothy are part of the Pastoral Epistles. The debate as to whether Timothy was a pastor in the biblical sense is an interesting one, just google “Timothy was not a pastor” for some interesting reading). Much of our modern usage of the word 'preach' better corresponds to the biblical term for 'teach', *didasko* (Adams 5-6).

Later the distinctions between the biblical terms for preaching/reasoning and the term for teaching (διδάσκω) will be pointed out with more detail, but it is worth mentioning some of these differences now in some cursory statements and illustrations. The weatherman that announces a severe weather warning is proclaiming an important message in a public way. This is *kerusso/euangelizomai*. Although the weatherman may have a heart for people to take shelter, stay indoors, etc, his task is completed when his announcement is made. His success is detached from the response of his hearers. People are free to check the internet or another TV station to test the veracity of his reporting, and he would not be offended due to the importance of the message. In Great Commission Teaching, teaching to obey (διδάσκοντες αὐτοὺς τηρεῖν), the teacher is fully invested in the response of his hearers. In the *didasko* approach, the weatherman would explain about weather patterns and how it will all bring about catastrophic consequences for the affected regions. He would sort out any misunderstandings, clear up any false information floating around, and then command them to evacuate to a safe area. Then he would fully expect all that he was teaching about these principles to obey fully and completely. All those who refused to trust his teaching and obey it would remove themselves from the teaching relationship, which in this case would occur naturally due to their getting destroyed in a storm of epic proportions. The teaching weatherman and the preaching weatherman use very different styles.

In the DBS approach, preaching/proclaiming happens in three ways. First, every week as people are studying the Scripture together, they are asked to share the principles they are learning with at least one other person outside the group. Since most of the early chronological sets focus on the themes of redemption and repentance, many of the participants are telling others about how God saved His chosen people, how there is a promised redeemer who will come to bear our sins, how Jesus has power to forgive sins, and so on. The majority of people in DBS groups are first generation believers, so most of their friends and family are from another faith. This naturally creates opportunities for proclamation to unbelievers in way that is in line with the intended meaning of *kerusso.* Second, there is a constant emphasis on taking the message to others. The idea is usually presented in this way to the participants, “If the way of truth is so important for you, what about the rest of your family? What about your friends? Shouldn't they be studying these important things about salvation as well?” I recently had a conversation with a DBS participant that followed very similarly along these lines. He is wanting to marry a girl, but she is still a committed Hindu. In Xn culture, the wife just follows whatever religion the husband is, so he said he will just wait until they get married and then she will be forced to *ikut suami* (follow her husband). I reminded him from the stories that we have been studying that everyone who genuinely experienced the true way wanted to share it with those close to them. I told him that those who follow Jesus need to share with others, in essence telling him to start a group with his fiancee. He agreed to start studying with her. Third, the participants themselves who are still unbelievers are often confronted with a proclamation of the gospel, or an aspect of the gospel, from the group leader. Teaching often has an element of proclamation to it, and this dynamic happens often within a group that is primarily unbelievers.

If we use a biblical understanding of preaching, then the DBS approach is very faithful to the biblical principles for preaching and proclaiming the Word to all people. It not only teaches participants to engage in this activity, but it holds them accountable on a weekly basis to this commitment as well. The DBS group itself is designed to reproduce easily so that more proclamation, more *kerusso* and *euangelizomai,* can occur. Earlier it was stated that the nonexistence of authoritative proclamation from the pulpit in the DBS approach causes many people to have doubts about it. My fleshly response would be to throw doubt right back at the traditional churches that have plenty of long and authoritative speeches every week but very little consistent proclamation of truth to unbelievers outside of the church building. However, after a study of the biblical terminology for preaching, I am more apt to be convicted of my own serious lack of consistent, authoritative, and passionate proclamation of the gospel to my unsaved friends and neighbors.

The primary word used in the NT for teaching is *didasko* (διδάσκω), “to teach, provide instruction” (Swanson). The word is actually a causative form of the primary verb *dao,* “to learn”. So a simple way of explaining *didasko* would be the subject of the sentence “causing someone to learn”. *Didasko* is a common word that was widely used in the NT and in other writings of the day.

There are two aspects of teaching/teacher that we can see used in the NT. In one sense, the teachers were a recognized group in the early church, especially in Antioch in Acts 13:1. God has specifically appointed people with the gift of teaching. In 1 Corinthians 12:29, Paul rhetorically asks, “Are all teachers?” with the implied answer being no. The teachers were a group given to the church for equipping the saints and building up the body of Christ (Ephesians 4:10-12). They were given warnings and encouragement that showed them to be distinct in gifting and role than other believers. The gift of teaching is given added significance because it is the only gift that shows up in all of the gift lists from Ephesians 4, Romans 12, 1 Peter 4, and 1 Corinthians 12 (Walvoord, I Cor 12). So it is abundantly clear from Scripture how the gift of teaching is important and necessary for local churches. However, we should also be careful again not to cast this gift into the mold of our modern-day idea of what teachers look like and act like. This gift will operate best when operating contextually according to the culture in which it is ministering.

However, there is another aspect of teaching in the NT that opens it up as a responsibility for every believer. In Colossians 3:16 we see that as the word of Christ dwells richly in each believer, it should lead to 'teaching (διδάσκοντες) and admonishing one another'. In 1 Timothy 3:2, the qualifications for an elder are given with them all being character qualities except for one, the ability to teach (διδακτικόν). This requirement of being 'skilled in teaching' seems to be different than the gift (χάρισμα) of teaching found in other passages. So it appears that even though not every elder/overseer will have the gift of teaching, he must be able to teach. In 2 Timothy 2:2, Paul sets into motion a multiplying movement of entrusting the message to other men who will be able to teach (διδάξαι) others also. This multiplication is still happening today around the world and not just among those with the gift of teaching. In Titus 2:3, the older women of the local fellowship are to 'teach what is good' (καλοδιδασκάλους), in doing so training the younger women so that their obedient lifestyle will glorify the word of God. Lastly, but certainly not least, is Christ's own command in Matthew 28:20. He shares with His disciples that a crucial aspect in making disciples is 'teaching them to obey'. Therefore, the activity of teaching is always connected to disciple-making, and because the mandate for disciple-making falls to every believer, the mandate for teaching does as well. Again, just as with the gift of teaching, this everyman's teaching may take on various styles and cultural forms (much like Jesus' teaching did), but it is a responsibility that no obedient follower of Christ can reject.

As the style and content of teaching is considered, it is clear in Scripture that biblical teaching simply meant causing someone to learn. However, it certainly had elements of truth preaching (*κηρύσσω*), gospel proclamation (*Εύαγγελίζω*), and testifying (*Μαρτυρέω*) in it as well (MacArthur 8). As the early church experienced the ministry of the prophets, apostles, teachers, and pastors, it was understood that many of these gifts, offices, and functions could overlap from time to time (Utley Rom. 12:7) . This is not to equate teaching and preaching, but only to point out that teaching employs various methods in order to cause learning.

Jesus was the most skilled of teachers. It is His example that primarily shows us that teaching (causing to learn) is not bound to one setting or approach. His methods were many. His classrooms very diverse. He employed parables, current events, and illustrations from their surroundings in order to communicate truths. He asked questions, proposed riddles, and liberally dispensed allegories and aphorisms to challenge his listeners to dig deeper for the truth (Burbules, par. 14). He often would teach as the disciples were walking along. He taught from boats. In the Sermon on the Mount, he sat and gave a proper discourse that has become arguably the most famous sermon ever given by anyone, regardless of religious or political affiliation. His teachings challenged some, endeared him to many, enraged others, and made him a polarizing figure in first century Palestine. However varied His methods were, there was one component to Jesus' teaching that signalled a paradigm shift for His followers that would teach according to His example.

Obedience is required. In Matthew 28:20, Jesus laid down the gauntlet of teaching in the Great Commission style. Teaching without expecting obedience would not meet the standards of Jesus' teaching. In his book, Jesus Christ Disciplemaker, Bill Hull explains in a section highlighting the necessity of obedience, “we have not really made disciples if we have not taught them to obey” (Hull 25). Jesus was not looking for big crowds, He was not hoping to be everyone's favorite, and not looking to market Himself to the masses. It was the reason He gave the 'drink my blood' speech in John 6. It was the reason He told the rich young ruler to sell everything he owned. It was the reason he often spoke in parables that very few understood. He did not want to teach a big crowd of people that were not committed to full obedience. “He focused instead on the few who believed Him when He said radical things. And through their radical obedience to Him, He turned the course of history in a new direction.” (Platt 2)

It is this element of required obedience that makes 'Great Commission teaching' so different from most of the teaching and discipleship programs that are available today. Much of the current teaching materials focus on a transfer of content, a transmission of knowledge. Jesus' call to discipleship was not a 16 week, fill-in-the-blanks program (Hull 13). It was a call to a complete realignment of identity with their teacher, their Rabbi. This teacher-disciple relationship was important and was maintained by obeying the teachings of the master. Like in the previous weatherman illustration, the disciple removes himself from the relationship if obedience is not present. Jesus was always ready to let disciples leave. In fact, it seemed like He often sought to bring about circumstances that would force His followers to choose between casual listening and serious, life-altering obedience. Jesus' emphasis on obedience to all that He commands really points us to the absolute enormity of His body of teaching. Without understanding the seriousness of his teachings, some of Jesus' comments like those found in Luke 9:57-62 can come across as nothing more than heartless. There is much more to be said on this subject, but the focus of this paper is not obedience-based discipleship. However, it suffices to say that Jesus' model of 'Great Commission teaching' (teaching that requires obedience) should be the norm for disciplemakers and churches.

Within the DBS approach, teaching does occur, but it often does not look similar to or occur at the same pace as educated people from a Christian background have come to expect. Simple questions are asked so that the participants can dig into the Scripture for themselves, but the leader is often just guiding this discovery process without saying too much. If there are some main principles in the passage that the group is not picking up on, generally they can be prompted with a question like, “Why is this phrase in verse 12 important? What does that mean for us?” It is amazing to see the Holy Spirit working in the group to lead them to these great nuggets of truth. I have been a believer for 14 years, been to Bible college, grew up in a Christian home, and there are things that a group of lifelong Hindu men point out that I have never seen before. It truly is a work of God.

There are also concerns from many that false teaching will surely arise within the DBS approach, especially since you have a bunch of unbelievers sitting around teaching each other. This is a valid concern. In DBS groups that are functioning properly, every comment and observation shared during the group is usually accompanied by which verse of the passage the observation came from. If something sounds like it is not really grounded in the passage, the leader will ask something like, “Where do you see that in the passage?”. This helps the group to self correct. The leader of the DBS groups also meet with their mentors at least once a week, so there is always an element of outside correction as well. It is good to keep in mind that many DBS groups are operating among first generation believers. They are concerned with the basics of the faith and living those implications out in community. Much of the complex theological issues and errors come after a person has had theological training or has spent much time away from real community.

The person leading the DBS is often holding back a lot information. Speaking from experience, there are often times when the leader wants to teach so much more from a specific passage but knows that the participants are not ready for that level of teaching. Not fully explaining a concept can be difficult for the leaders, especially for those with the gift of teaching. However, the leaders are encouraged by the fact that Jesus went through this same process, in John 16:12, he told the disciples, “I still have many things to say to you, but you cannot bear them now.” There are also times within the DBS process that the leaders will not always answer the questions that people have, instead challenging that person to continue in the teaching until they learn the answer to the question. This can also be extremely difficult for teachers. A great illustration is from the story of the Jesus' birth. During the group's discussion, the questions moved from Jesus' birth to Jesus' death. One DBS participant really wanted to know who killed Jesus (what their names were), and why they wanted to kill him. There was this great urge to start sharing about Jesus' death, the religious leaders' jealousy towards him, how Jesus was 'born to die'. However, a simple encouragement was shared, “Keep on studying and I know you will certainly find the answers to your questions.” Jesus also refused answers to people that had serious questions. This serves as a filter to see who really wants to follow through to further teaching and who is only interested in getting their questions answered.

These examples really highlight the relatively slow pace at which knowledge is transferred in a DBS group. The information is completely new to most people in the groups, so we go slow to make sure that understanding and obedience are keeping up with the level of knowledge being transferred. A really important principle of teaching is to not back up your truck of truth and dump the whole load onto the unprepared. Learning the appropriateness of holding back knowledge will allow those you are teaching to develop at a rate consistent with their current maturity level (Hull 223). So in the DBS approach we delight in the simplicity of the whole process.

So even though it looks different than some are used to, 'Great Commission teaching' occurs every week in a DBS. The question is asked every week, “If this story from the Holy Book is true, what can I do this week to apply/obey these principles/commands in my life?” Another question gets asked at the beginning of each group, “How did you do in sticking to your commitment to obey from last week?” We have found that disobedient people without a desire to obey do not enjoy getting asked if they were obedient on a weekly basis. They usually fizzle out of the group. However, people who struggle with disobedience but have a serious desire to become more obedient tend to welcome the continued accountablility. In many ways, it is very fun for gifted teachers to take part in a DBS group. It is an interesting challenge to have to use leading questions and simple observations to allow others to discover truth. Also teachers get to see every week if the content is sinking in, if the truths are being followed and obeyed, and is that not the greatest test of a good teacher?

If we use a biblical understanding of teaching or 'Great Commission teaching', the DBS approach can certainly fulfill the requirements as it brings about obedience to all that Christ commanded. The one challenge is for people with the gift of teaching. Within the DBS approach, there are opportunities to gather DBS group leaders together for mentoring and troubleshooting. This would definitely be an opportunity for those with the gift of teaching to exercise their gifts among others who are guiding groups in the discovery process. I would also like to still maintain that the gift of teaching can indeed be exercised within a DBS group by simply asking questions or making simple observations. Jesus' teaching methods were often similar.

Our ministry team has felt God leading us to use the DBS approach in order to see churches planted on our island. After further study, I feel like this approach, although somewhat different in style to a traditional model, is very biblical. Teaching and preaching are happening every week as we see groups of people, sometimes already believers and more often not-yet-believers, sharing the truths about Jesus with their community and also learning to obey practical truths from Scripture. We have been constantly coming back to Jesus' words from John 6:44-45, “No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me.” We are seeing people being taught by God. It is an amazing process to see how powerful the Word of God can be in the hands of a person who is earnestly seeking to know the truth. It is also very humbling that much of our knowledge and experience is so often not needed as people respond simply to the Word and the Holy Spirit in obedience. We are learning to embrace this humble stance as God continues to use foolishness to save those who believe.

This closing paragraph should be viewed more as an addendum than part of the previous work. However, I hope that this will be helpful in some ways to better biblically frame what we are doing through the DBS approach and what we hope to continue to see happen here on the island. Just like Jesus opened (διανοίγω) up the Scriptures to the disciples on the road to Emmaus (Luke 24:32, 45) and made it very plain for them, we are seeking to open (διανοίγω) up the Scripture to those who are thirsty for it. Just like Paul did in Acts 28:23, as he 'laid out' or 'exposed' (ἐκτίθημι) the truth of God to the Jews in Rome, we want to lay out only the truth of God so that people must respond to God's message and not any cleverness that we can come up with. As the truth of God is opened up and layed out before people, we want to guide (ὁδηγέω) them into a proper understanding of this truth, just like Philip did at the request of the Ethiopian eunuch to lead (ὁδηγέω) him to the truth of the Isaiah passage. And as the truths are opened up, layed out, and properly understood, we hope to challenge people into the only proper response to biblical teaching: obedience (τηρέω). Like Jesus' command in Matthew 28:20 that stressed teaching to obey all the things that He had commanded, our hope for these DBS groups is that they would lead to multiplying communities of faith that are known by a love for the Word that is evidenced by their absolute obedience to it.

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APPENDIX A: 21 Critical Elements

1. Group process over individual process
2. Prayer
3. Scripture, by way of an inductive Bible study process called “Discovery Bible Study”
4. Households, or existing social units, rather than individuals
5. Making disciples of Jesus not converts to a religion
6. Obedience to commands of Jesus rather than doctrinal distinctives
7. Access ministry – i.e., developing relationships with non-believers
8. Ministry – meeting people’s needs leads to evangelism
9. Timing – knowing when people are ready
10. Intentionality and planning
11. Person of peace – i.e., a receptive, influential person who is the gateway for a social unit coming to Christ
12. Appropriate evangelism – i.e., communicating the good news in ways that make sense to people in their particular cultural context
13. Starting churches, Watson’s definition of which is: “groups of baptized believers in the Lord and Savior Jesus Christ that gather to worship, fellowship and nurture one another, and, outside of gatherings, endeavor to obey all the commands of Christ in order to transform families and communities.”
14. Reproduction at every level – disciples, leaders, and churches
15. Indigenous leaders – i.e., cultural insiders are the best church planters
16. The work of the Holy Spirit and the authority of Scripture
17. Persecution
18. Mentoring, which is the work of developing the whole person
19. Self-support – in almost every case there are no paid ministers, no buildings to maintain
20. Redeeming the culture
21. Awareness of spiritual warfare