

Let me share with you a bit of a journey the Lord has had me on for the past few months. At the end of May, Foursquare held their annual convention in Anaheim, Ca. As they do every year, part of the convention consists of workshops that deal with specific areas of ministry. The workshop I decided upon was entitled, “Leadership-Multiplying Leaders/Churches”. If I’m honest with you, the only reason I decided upon this workshop was that I thought it would be helpful for our youth director, Luis Horn,¹ to become acquainted with the workshop leader, Ralph Moore, and the Hope Chapel movement. If I give you the “I’m the pastor reason”, it’s because I’m always willing to learn more about ministry. Unfortunately, as with many times in my life and yours I’m sure, we come to the place where we think we’ve heard it all. To be fair to myself, I’ve read every book, listened to every ministry resource, and viewed every ministry DVD, Ralph Moore has to offer.

As is the norm, God had something else in store for me, namely to be humbled. During the course of the workshop Ralph asked a number of questions regarding church, leaders, and multiplication. He asked who, by name, were we discipling. He then further defined discipling to include the practice of spending time with said people in an intentional process of aiding their spiritual growth. Preaching praying, putting on events, classes, etc., didn’t count. He then added, have you followed the example of Jesus in having 3 close disciples, and 9 other (to equal 12) disciples. As I looked at things I realized I had about 4-5 people that I spent a consistent-intentional amount of time discipling. Not too bad I thought, could use some improvement, but I’m on the right path.

Then came the question that rattled my world, “**Who are your disciples², disciples?**” “My disciples, disciples?!” I thought. At that point it occurred to me that I had not been intentional in those in whom I was investing time, (save for staff) to help them to identify and disciple others. Ralph went on to add that the reason many churches do not multiply, the reason we seem to have such a lack of leadership within the local church body, is because discipleship is only one layer deep. Typically a Pastor will spend time discipling a member of the Church, helping them to grow and walk in more of what God has for them. However, once that relationship is terminated, for whatever the reason, that is where discipling stops. We’ve breed a generation of Christians who believe, because of what they’ve been shown, that discipleship is about my personal growth. Ralph relayed the point that in order for churches to multiply, for leaders to be raised up, for a “movement” to begin, discipleship must be multi-layered. Not only must I have my disciples, but my disciples should have disciples-disciples. For a church to reach the point where it becomes a “movement”, discipleship should go at least 4 layers deep³.

Ralph went on to further add that in order to create a “movement” there must be a process for leadership development, that is non-education based, relational, and easily transferable. Not only

¹ Did I mention how wonderful you are Luis ☺

² By disciples I do not mean to imply a cult-like obedience, rather in the New Testament sense of the word— learner

³ If you are not familiar with Ralph Moore or the Hope Chapel movement, from the two churches he founded in Manhattan Beach and Hawaii have come over 300 church plants in the U.S. alone. This does not include the numbers of international churches. Many of the churches to come out of Hope Chapel are what are termed granddaughter or great-granddaughter churches. Meaning, churches that were planted from churches that were planted from one of Ralph Moore’s churches.

should discipleship go 4 layers deep, but a church needs to be structured as a ministry training ground. What Ralph meant, was to say that there should be some process by which those who have been identified as leaders (i.e. faithful and teachable) are taught about ministry and what it is to be a Christian leader. At his church he has formed reading groups that meet once a week and discuss books that relate to ministry and leadership. He asked us the question, “What is your process for leadership development?” He went on to further add, “If you don’t have an identifiable process, what makes you think you will have any more leaders than you have now?”

As you might have guessed, this was the impetus for the formation of our reading groups. I created a list of people whom I thought were leaders and invited them to join one of the 4 groups. Some said yes and others declined. My excitement after each meeting, the depth of conversation, and the ministry that I see happening in and through each group is exciting and a testimony to what God does when people gather and focus attention upon him. However, this is not the end of the journey, nor the reason for writing this paper.

After the convention concluded and the reading groups had formed, I began working on the sermons for the current series on the Book of Acts. As I was studying through Acts 2:42-27 I came across a book entitled “The Forgotten Ways⁴.” The premise of the book is looking back at the early church movement in order to glean insights for the church today. Unfortunately, the book was not very helpful, however, there was a line in the book that has haunted me and caused more than one restless night, “**How did the early Christians do it?**” I’ll share with you the page of the book from which this question is drawn and I think you’ll better understand:

About four years ago I (the author) attended a seminar on missional church where the speaker asked a question. “How many Christians do you think there were in the year AD 100?” He then asked, “How many Christians do you think there were just before Constantine came on the scene, say, AD 310?” Here is the somewhat surprising answer.

AD 100 as few as 25,000 Christians

AD 310 up to 20,000,000 Christians

*He then asked the question that has haunted me to this day: “**How did they do this? How did they grow from being a small movement to the most significant religious force in the Roman Empire in two centuries?**” So let me ask you the question—**how did the early Christians do it?** And before you respond, here are some qualifications you must factor into your answer.*

- *They were an illegal religion throughout this period. At best, they were tolerated; at the very worst they were very severely persecuted.*
- *They didn’t have any church buildings as we know them. While archaeologists have discovered chapels dating from this period, they were definitely exceptions to the rule, and they tended to be very small converted houses.*

⁴ Alan Hirsch and Leonard Sweet, “The Forgotten Ways: Reactivating the Missional Church”. Brazos Press 2006

• They didn't even have the scriptures as we know them. They were putting the canon together during this period.

• *They didn't have an institution or the professional form of leadership normally associated with it. At times of relative calm, prototypical elements of institution did appear, but by what we consider institutional, these were at best pre-institutional.*

• They didn't have seeker-sensitive services, youth groups, worship bands, seminaries, commentaries, etc.

• They actually made it hard to join the church. *By the late second century, aspiring converts had to undergo a significant initiation period to prove they were worthy. In fact they had none of the things we would ordinarily employ to solve the problems of the church, and yet they grew from 25,000 to 20 million in 200 years! So, **how did the early church do it?** In answering that question, we can perhaps find the answer to the question for the church and mission in our day and in our context.*

“Wow!” I thought, it's hard to conceive of a movement that grows that quickly and has that much influence. Being the kind of person that enjoys reading, especially history, I began to read more books on the Early Church movement and the record of the expansion of the church in the book of Acts. This led me to begin to research other movements in the history of the Christian Church. Patrick and his mission to the Irish—which gave birth to succeeding generations reaching Scotland, Britain and Western Europe. Philip Jakob Spener who started the Pietist movement in post-reformation Germany, which led to the renewal of the Luthern Church and the revitalization of missionary training. Count Zinzendorf and the Moravians at Hernut—how a small community gave birth to the modern missions movement and somehow continued a 24hr prayer meeting that lasted for 100 years. John Wesley and the Methodists—who brought about cultural change in Britain and led to the evangelization of the working classes in Britain and North America. The Church in China that has grown in numbers forty-fold over the course of 30 years, in the midst of persecution, and who are soon to become the largest Christian population in the world. The Hope Chapel and New Hope movements in Hawaii—that have succeeded in reaching 10% of the population of Hawaii.

At this point you may be asking, “What is the purpose of this paper?” The answer to that question lies in the current state of the Church in the United States. Currently the US is the fifth largest unchurched nation in the world with over 187 million Americans who remain untouched by the gospel. Of the adults who do attend any given protestant church on a typical Sunday morning, half are not Christians, based on a survey conducted by the Barna Research group⁵, asking people if they considered Jesus as their Lord and Savior. Churches lose 2,765,000 people each year and between 3500 and 4000 churches close their doors each year for the last time; while only 1100-1500 churches are started. Not a single county in all America has a greater percentage of church people today than a decade ago.

⁵ www.barna.org

My contention is that America does not need another mega-church, seeker-sensitive church, or a church happy with a few people gathering and starting another ministry here and there. What our nation needs is another “movement”. A movement like the ones which have occurred throughout church history, where God stirs the hearts of his people to spread the gospel to every byway and highway, that raises up disciples passionate for Him and His Kingdom. In the remainder of the paper I’ll share with you my findings of what these varying movements accomplished, and how they did it. This whole idea of a “movement” is what this paper is all about. What would it take and how would we have to structure our church, to create a “movement”.

The Early Church

What They Accomplished

By “Early Church” I mean the church that was established at Pentecost and continued until Constantine made Christianity the official religion of the Roman Empire. Rodney Stark⁶, a sociologist from the University of Washington, did a study on the early church movement and its rise in the Roman Empire. The following table shows his findings:

Year	Number of Christians	Percent of Population
40	1000	0.0017
50	1400	0.0023
100	7530	0.0126
150	40496	0.07
200	217795	0.36
250	1171356	1.9
300	6299832	10.5
350	33882008	56.5

Based upon his estimate that the population of the Roman Empire in 350 AD totaled 60 million, Christianity succeeded in converting 56.5% of the population. A growth rate of nearly 40% per year.

How They Did It

The best view on how the early church accomplished what they did can be found in what Luke, in the Book of Acts, records in 2:42-47:

And they devoted themselves to the apostles teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

⁶ Rodney Stark “The Rise of Christianity” HarperOne 1997

The passage can be broken down into four points:

They were a “learning” church—as they devoted themselves to the apostles teaching

They were a “loving” church—fellowship was a hallmark of their relationships

They were a “worshipping” church—in both reverence and joy

They were an “evangelistic” church⁷-by being a missionally minded people

They accomplished these points in a two-fold setting—meeting in the temple for their large group gatherings and in small group settings in homes

Paul provides a model for the Christian movement in the way in which he went about evangelizing and discipling Asia Minor. He would first enter a city, along with a team of people, and proceed to the city’s synagogues, where he reasoned with the Jews and Gentile God-fearers that Jesus is the Messiah. He would then take the converts and teach them, for as long as was possible. He would then set up elders/leaders to take the reins of the newly established church and move on to the next city. After a period of time he returned to strengthen the church, which lead to the church sending out teams to reach unevangelized areas .

Patrick and Ireland

What He Accomplished

What did Patrick achieve in his twenty-eight-year mission to the “barbarian” Irish Celts? The question cannot be answered with mathematical precision, but estimates are possible. It is believed there were some Christians, perhaps Christian slaves or traders and their families, already living in Ireland by AD 432, but there was no indigenous Irish Christian movement before Patrick. Patrick and his people launched a movement. They baptized “many thousands” of people, probably tens of thousands. There are historical records that speak of at least fifty-five churches that Patrick’s team planted essentially in the one province of Connacht. An ancient document called the “Annals of the Four Masters” reports that Patrick’s mission planted about 700 churches, and that Patrick ordained perhaps 1,000 priests. Within his lifetime, 30 to 40 or more of Ireland’s 150 tribes became substantially Christian.

“Most certainly he did not succeed in converting all the heathens of the island; but he won so many of them for Christ, he founded so many churches, ordained so many clerics, kindled such a zeal in men’s hearts, that it seems right to believe that to him was directly due the wonderful out blossoming of Christianity which distinguished Ireland in the following ages⁸.”

⁷ For further elaboration on these points download the sermon mp3 8-09-09 at www.hiswaycommunity.org/audio.htm

⁸ George G. Hunter III *“The Celtic Way of Evangelism”* Abingdon Press 2000

Patrick's mission spawned two other missional movements to the Celtic Picts in Scotland and the Germanic Anglo-Saxons. Through several generations of sustained mission, Celtic Christianity re-evangelized Europe, helped bring Europe out of the Dark Ages, fueled Charlemagne's Carolingian Renaissance, and ushered in the Holy Roman Empire.

How He Did It

Patrick's entourage would have included a dozen or so people, including priests, seminarians, and two or three women. Upon arrival at a tribal settlement, Patrick would engage the king and other opinion leaders, hoping for their conversion, or at least their clearance, to camp near the people and form into a community of faith adjacent to the tribal settlement. The "apostolic" (in the Greek sense of the meaning "sent on mission") team would meet the people, engage them in conversation and in ministry, and look for people who appeared receptive. They would pray for sick people, and for possessed people, and they would counsel people and mediate conflicts. On at least one occasion, Patrick blessed a river and prayed for the people to catch more fish. They would engage in some open-air speaking, probably employing parable, story, poetry, song, visual symbols, visual arts and, perhaps, drama to engage the Celtic people's imaginations. Often, Patrick would receive the people's questions and then speak to those questions collectively.

The apostolic band would welcome responsive people into their group fellowship to worship with them, pray with them, minister to them, converse with them, and break bread together. One band member or another would join with each responsive person to reach out to relatives and friends. The mission team typically spent weeks, or even months, as a ministering community of faith within the tribe. The church that emerged within the tribe would thusly be indigenous.

If God blessed the efforts of Patrick's band and the people responded in faith, they built a church. Indeed, the salient goal of the mission to each settlement was to plant a church, and Patrick often led in the decisions regarding the chapel's location. Sometimes one or two members of the entourage would fan out and reach a nearby community. Sometimes they planted more than one church in the same settlement. The founding of a church would have involved a public service in which the church's first converts were baptized into the faith. When the apostolic entourage moved on, Patrick would leave one of his protégés behind to be the new church's priest, leaving with them a textbook of elementary Christian instruction. Typically, one or two of their young people, who would one day be priests or nuns, would join the entourage as it moved on to another tribal settlement, to plant another church.

The monastic communities Patrick founded had a threefold division of the day into worship, study, and work. Each community included a guest house for visitors. Guests were accorded a kind of semi-spiritual status and housed within the sacred enclosure. Often the guest house was given the choicest site within the settlement and yet was always set apart, sometimes within its own enclosure. The *hospitium* as the house was known (hospitality).

These monastic communities produced a less individualistic and more community-oriented approach to the Christian life. The people supported each other, pulled together, prayed for each other, worked

out their salvation together, and lived out the Christian life together. Every person had multiple role models for living as a Christian.

They recognized a zone of Christianity the majority of the church fails to recognize. The bottom level deals with the factors in life that our senses can apprehend; this is the empirical world that the sciences deal with. At this level, people learn to plant a crop, fix a water pump, or build a house. The top level deals with the ultimate issues in life that are beyond what our senses can perceive; this is a “transcendent” or “sacred” realm. The middle level deals with the questions of the uncertainty of the future, the crises of present life, and the unknowns of the past. Such issues as a fruitful marriage, safety during travel, raising kids, etc.

How they did it:

Team Evangelism—No Lone Rangers, one-to-one, confrontational, or public crusade evangelism.

Monastic communities prepared people to live with depth, compassion, and power in mission.

Imaginative prayer in all settings—in solitude, with a soul friend, in the small group, in the corporate life, and in ministry with seekers.

Monastic community hospitality in ministry with seekers, visitors, refugees, and guests

Process evangelism—

The Roman model for reaching people who are ‘civilized’ enough is 1) present the Christian message, 2) invite them to decide to believe in Christ and become Christians; and 3) if they react positively, welcome them into the church and its fellowship. The Roman model seems very logical to us because most American evangelicals are scripted by it. We explain the gospel, they accept Christ, we welcome them into the church. Presentation, Decision, Assimilation.

The Celtic model for reaching people differs from the Roman in so far as: 1) you first establish community with people, or bring them into the fellowship of your community of faith, 2) within fellowship, you engage in conversation, ministry, prayer, and worship, 3) in time, as they discover that they now believe, you invite them to commit.

Roman model

Celtic Model

Presentation

Fellowship

Decision

Ministry and Conversations

Assimilation

Belief, Invitation to Commitment

George Hunter comments on the relevance of the Celtic Christian story to what Western Christianity faces in the twenty-first century.

- 1) A host of new Barbarians substantially populate the Western world once again; indeed, they are all around us. Many of them are “secular”; that is, they have never been substantially influenced by the Christian religion; they have no Christian memory and church to return to. Many have never acquired a “church etiquette”.
- 2) The new barbarians no longer hold to the ideals of “Modernity”, that humans are essentially good and rational creatures; that they can build morality and society on reason alone; that science and education will deliver humanity from its problems. The new Barbarian is suspicious of people and institutions that claim authority, and are skeptical of Ultimate Explanations.
- 3) Most churches assume that the Postmodern New Barbarians are unreachable, because they are not “civilized” enough to become Christians. The typical church ignores two populations, the people who aren’t refined enough to feel comfortable with us, and the people who are too “out of control” for us to feel comfortable with them.

Phillipp Jakob Spener and the Pietist Movement

What They Accomplished

Lutheranism in Germany and Christianity in Europe, at the time of Spener, had become highly institutionalized, waywardly theological, and devoid of the connection between faith and practice. Pietism contributed largely to the revival of Biblical studies in Germany and to making religion once more an affair of the heart and of life and not merely of the intellect. It likewise gave a new emphasis on the role of the laity in the church. Rudolf Sohm claimed that "It was the last great surge of the waves of the ecclesiastical movement begun by the Reformation; it was the completion and the final form of the Protestantism created by the Reformation."⁹

Not only did they bring a revival to the church in Germany and Europe at large, they reinstated the importance of missions amongst the European Church. None of the major Protestant leaders of the sixteenth century had been favorable to missions, and some had even opposed them altogether. Spener disagreed and claimed that the Great Commission had been given by Christ to all Christians, and that all were responsible for the conversion of unbelievers. Therefore, the University of Halle (a university founded by the Pietists) became also a center for the training of missionaries. When Frederick IV of Denmark decided to found a mission in India, he could not find among the orthodox Lutherans in his country any qualified person to head the mission, and had to appeal the University of Halle to send him missionaries whom he in turn would send to India.

How They Did It

⁹ Justo L. Gonzalez *“A History of Christian Thought: Vol 3”* Abingdon Press 1987

In 1675 Spener published his *Pia desideria* or *Earnest Desire for a Reform of the True Evangelical Church*, the title giving rise to the term "Pietists". In this publication he made six proposals as the best means of restoring the life of the Church:

1. the earnest and thorough study of the Bible in private meetings, *ecclesiolae in ecclesia* ("little churches within the church").
2. the Christian priesthood being universal, the laity should share in the spiritual government of the Church
3. a knowledge of Christianity must be attended by the practice of it as its indispensable sign and supplement
4. instead of merely didactic, and often bitter, attacks on the heterodox and unbelievers, a sympathetic and kindly treatment of them
5. a reorganization of the theological training of the universities, giving more prominence to the devotional life
6. a different style of preaching, namely, in the place of pleasing rhetoric, the implanting of Christianity in the inner or new man, the soul of which is faith, and its effects the fruits of life.

The six pious desires that gave the title to Spener's *pia desideria* were the program of the entire movement. The first such desire was that Christians might be moved to a clearer and deeper understanding of Scripture through their devout study in small conventicles or house meetings, which Spener called *collegia pietatis*—hence the name of Pietists given to his followers by their opponents.

The main marks of Pietism were: an emphasis on personal piety; the practice of forming small groups to promote that piety, while at the same time implying that the church at large was incapable of performing that duty; the stress on personal reading of Scripture; the feeling that the core of Christian doctrine must be simple, and emphasis on the ministry of the laity.

Count Zinzendorf and the Moravian Community at Herrnhut

What They Accomplished

1. Setting up a watch of continuous prayer which ran uninterrupted, 24 hours a day, for 100 years.
2. The origination of the *Losungen*, the "Daily Watchwords," on 3 May 1728, published today in 50 languages, the oldest and most widely read daily devotional work in the world.
3. The establishment of over 30 settlements globally on the Herrnhut model, which emphasized a lifestyle of prayer and worship and a form of communal living in which personal property was still held but simplicity of lifestyle and generosity with wealth were considered important spiritual attributes. As a result, divisions between social groups and extremes of wealth and poverty were largely eliminated.
4. The sending out of hundreds of Christian missionaries to many parts of the world including the Caribbean, North and South America, the Arctic, Africa, and the Far East. The Moravian missionaries were the first large scale Protestant missionary movement. They were also first to send unordained "lay" people (rather than trained professional clergymen), the first to go to slaves, and the first in many countries of the world. The first Moravian missionaries were a

potter named Leonard Dober and a carpenter named David Nitschmann, who went to the Caribbean island of St Thomas in 1732.

5. The formation of many hundreds of small renewal groups operating within the existing churches of Europe, known as "diaspora societies". These groups encouraged personal prayer and worship, bible study, confession of sins and mutual accountability.¹⁰

In 1731, Zinzendorf was invited to Denmark for the coronation of a new king. In the midst of the pomp and ceremony, God opened a door that would change hearts and nations around the world. During a dinner at the Danish palace, Zinzendorf was served by a Christian slave -- now named Anthony - from the Danish West Indies. In their book, *Count Zinzendorf*, Janet and Geoff Bengé describe their conversation:

"Tell me, how did you come to hear of Christ?" Ludwig asked.

Surprised that one of the dinner guests would ask him questions of a personal nature, Anthony answered, "I first heard of Christ when I was on the ship coming to Europe."

"What do you mean 'first heard of'?" Ludwig asked. "St. Thomas has been ruled by European countries for many years. Surely you must have heard of Jesus Christ before then.... Tell me, how is it that you could live on a Christian island and not know about Christ Jesus?"

"Perhaps a story will help you understand, sir," Anthony replied. "When I was a child, a slave who was a coach driver drove his master to church. While the service was going on inside, the slave was expected to wait with the carriage. But this slave became curious. The church doors were closed, so he crept up to them and put his ear to the door to hear what was being said inside. Someone saw him and reported him to his master.... The slave owner took out a knife and cut off his ears right there on the church steps."

Ludwig felt his stomach turn as he pictured such a gruesome act, on the steps of a church no less.

"You need to understand that the white people on Saint Thomas do not want their slaves to hear about Jesus Christ. They fear that the message will fill their heads with new ideas and cause them to rebel."

Filled with compassion, Zinzendorf invited Anthony to come and share his testimony at Hernhut. The former slave accepted, and his message stirred in the Moravians a deep commitment to go wherever God would send them. A year later, after much prayer and preparation, two Moravians were chosen and sent as the first missionaries to the West Indies.

Eventually John Wesley would be "born again" through the ministry of a Moravian church on Aldersgate Street in London. To gain more encouragement, Wesley traveled to Hernhut and spent months with the Moravians, sharing their lives of worship, teaching and service.

How They Did It

The roots of the Moravian Church go back to the reform movement of John Hus, who in turn was inspired by John Wycliffe who first made the English version of the Bible available to ordinary people. An offensive to the Catholic hierarchy, Hus was "burned on the stake" in 1450 (See *The Old Rugged Cross*).

¹⁰ Wikipedia Article "*History of the Moravian Church*" and a great book by Geoff & Janet Bengé "*Count Zinzendorf: Firstfruit*" YWAM Publishing 2006

In the eyes of the church establishment, Hus had committed heresy. He believed that everyone should be allowed to read the Bible in their own language -- an unthinkable notion in a culture that reserved God's Word for elite students of Latin. He also opposed the Pope's money-raising efforts to sell indulgences (the false assurance that people could buy or earn pardon for sin instead of trusting in Christ's redemption through the cross).

Hus was "tried" and found guilty. When asked to recant, he refused. Instead he knelt and prayed that God would forgive his accusers. Mocked and humiliated, he was led naked to the stake, where executioners covered him with wood and straw for the torturous fire. Given a last chance to recant, he answered, "In the truth of the Gospel which I have written, taught, and preached I will die today with gladness." Then the fire was lit using pages from the forbidden Bible printed by John Wycliffe as kindling. Enveloped in flames, Hus kept singing an old hymn, "Christ, thou Son of the living God, have mercy upon me." He died praising the Lord He loved!

Like their teacher, the followers of Hus in Bohemia based their fellowship on the Bible. Even Martin Luther expressed his appreciation for their understanding of salvation by faith, "church discipline," and loving expressions of "the priesthood of all believers." Their fellowship grew rapidly and spread into Moravia. But with their growth came persecution. Fueled by the Hapsburg emperors, the Catholic Counter Reformation became more militant, and many Hussite churches were destroyed. As persecution intensified, they were forced to hide. In 1722, some of the Moravian Hussites sought freedom in Saxony, Germany. They were welcomed by Count Zinzendorf, who offered them land and shelter -- and helped them establish a Christian village dedicated to God and His work around the world. Here, in a foreign land and among unfamiliar people, they became known as "the Moravians."

Nikolaus Ludwig von Zinzendorf was a nobleman born in 1700 in Dresden, Saxony, in the east of modern-day Germany where he was brought up in the traditions of Pietism. Zinzendorf studied law at university in accordance with the wishes of his family, but his main interests were in the pursuit of his religious ideas. In 1722 he left the court in Dresden to spend more time on his estates at Berthelsdorf, where he hoped to establish a model Christian community.

Out of a personal commitment to helping the poor and needy, Zinzendorf agreed to a request (from an itinerant carpenter named Christian David) that persecuted Protestants from Moravia should be allowed to settle on his lands. Among those who came were members of the Bohemian Brethren who had been living as an underground remnant in Moravia for nearly 100 years since the days of Comenius.

In 1722 the refugees established a new village called Herrnhut, about 2 miles from Berthelsdorf. The town initially grew steadily, but major religious disagreements emerged and by 1727 the community was divided into warring factions. Zinzendorf used a combination of feudal authority and his charismatic personality to restore a semblance of unity, then on 13th August 1727 the community underwent a dramatic transformation when the inhabitants of Herrnhut "Learned to love one another." following an experience which they attributed to a visitation of the Holy Spirit, similar to that recorded in the Bible on the day of Pentecost . Many issues were settled by this renewal or revival and, while different doctrinal views still occasionally threatened the unity of the community, Count Zinzendorf was able to maintain harmony of spirit from then on, so the revival could continue unhindered.

The Hernhut model was broken up into “choirs¹¹”, “classes”, and “bands”.

Choirs—were the largest group in terms of numbers and were given over entirely to teaching and the singing of hymns¹². The choirs met twice per week and would be the closest to what the modern day evangelical church would consider Sunday service.

Classes—were gender specific and were broken up into five groups; little children, middle children, big children, young men, married¹³. Each class had a Helper, Overseer, Monitor, Almoner (one who distributes alms to the poor), a Servant and were made up of 15-25 people. The classes were used for spiritual and community oversight and met weekly.

Bands—Were made up of 3-5 people of the same gender and were for the sole purpose of encouragement, sharing, confessions, and personal reporting of spiritual experience. No teaching or Bible study was allowed. They were adamant about separating teaching and confession/encouragement and made sure to provide individual times for both.¹⁴ Each band met 2-3x per week.

The reason the community was divided in such a way was that Count Zinzendorf believed, along with Martin Luther and Philipp Jakob Spener (father of Pietism), that the way to restore and revitalize ecclesiastical organizations was the proliferation of independent renewal groups within the official framework of the larger organization. This was known among the pietists as “*ecclesiolae in ecclesia*”. This approach to institutional renewal combined grassroots initiative with Episcopal (i.e. leaders) leadership to maintain a vigorous balance between spontaneity and order, enthusiasm and established authority.

John Wesley and Methodism

What They Accomplished¹⁵

At the time of John Wesley’s death, 1791, nearly 10% of the population of England was somehow involved in a Methodist Society¹⁶. There were 1 in 20 Brits involved in one of the Methodist Class meetings. Francis Asbury, named by Wesley as one of the co-superintendents of the work in America, succeeded in bringing the number of Methodists in America from 1 in 30 to 1 in 3. Historians see the Methodist class meeting as the major influence in curtailing the rampant alcoholism that plagued

¹¹ Not singing choirs

¹² At the time, and especially in the Hernhut community, hymns were sung for didactic purposes. The way in which hymns and music are used for praise in the modern church is not the equivalent of how the Moravians worshipped. It is not a matter of a right or wrong way, I’m simply describing what they did.

¹³ Or women

¹⁴ In the modern church we attempt to do everything (teaching, encouragement, prayer, confession) all in the same meeting, unfortunately trying to do it all has led to doing none effectively.

¹⁵ D. Michael Henderson “*A Model for Making Disciples: John Wesley’s Class Meeting*” Evangel Publishing House 2005, see also Howard Snyder “*Radical Wesley and Patterns for Church Renewal*” Wipf and Stock Publishers 1996

¹⁶ Population estimates for England in 1800 run around 5-6 million

England¹⁷ and to the downfall of the unspoken British caste system. As peasants and Lord's gathered in the same class meeting, societal expectations were laid aside.

How They Did It

The Wesleyan model was successful due to its emphasis on process evangelism, organizational structure, and training leaders "in the ministry".

Wesley regarded evangelism (and therefore the salvation of an individual) as more of a process than an event, unlike most evangelism today where the focus is upon an event that results in a decision which is assumed to coincide with regeneration. This process of salvation had been Wesley's own experience. Wesley regarded all of his searchings and efforts prior to his Aldersgate experience in 1738 (his education at Oxford, ordination to Anglican ministry in 1728, leadership of the Holy Club, missionary activity to Georgia in 1735) as the time of his "awakening" to the things of God during which the Spirit of God was working on his conscience. This "awakening" finally culminated at "about quarter before nine" in the evening of May 24, 1738 when he felt his heart strangely warmed and realized that he trusted "in Christ, Christ alone for salvation."

In his subsequent preaching ministry (i.e., his "net evangelism") throughout the chapels, by-ways and fields of England Wesley regarded those who responded as people whom the Spirit had "awakened." Whether or not they were "regenerate" could only be determined over a period of time during which the individual must be given pastoral care and close examination. All of these "awakened" respondents were invited to attend Wesley's Society meetings. "There is only one condition previously required of those who desire admission into these societies," Wesley wrote; "a desire 'to flee from the wrath to come, and to be saved from their sins.'"

A problem soon arose. Wesley's preaching ministry was so successful that in the year 1743 alone one thousand new members were added to his London Society. This kind of rapid growth presented a problem for personal pastoral care and supervision. How were so many "awakened" seekers to be supervised and encouraged, and false professors weeded out? Wesley was adamant regarding the necessity of constant, personal pastoral care. "How grievously are they mistaken who imagine that as soon as the children are born they need take no more care of them," he wrote. But how could he personally minister to so many?

The answer began in Bristol where Wesley's Society had grown to 1,100 people. A society member by the name of Foy suggested that one person call on eleven others during the week to inquire of their status. The Bristol Society was quickly transformed, "In a while, some [class leaders] informed me that they found such and such a one did not live as he ought. It struck me immediately, 'This is one thing, the very thing we have wanted so long.'" These weekly visitations soon became weekly class meetings, "This was the origin of our classes at London," he wrote, "for which I can never sufficiently praise God, the unspeakable usefulness of the institution having ever since been more and more manifest." Soon, every Methodist Society was broken into smaller Classes of 12 persons who met weekly with a Class Leader for pastoral care, examination, encouragement and exhortation. According to Wesley, "Many now happily experienced that Christian fellowship of which they had not so much as an idea before. They began to

¹⁷ Estimates put 1 in 3 Brits as alcoholics according to modern day standards

'bear one another's burdens,' and naturally to 'care for each other.' As they had daily a more intimate acquaintance with, so they had a more endeared affection for, each other."

The "Class," consisting of 12 people pursuing the discipline of Christian godliness, became the centerpiece of Methodism for the next 100 years, until the mid-1800s. It was in the Class that the "awakened" were disciplined, examined and instructed, and where they shared mutual fellowship and learned to bear one another's burdens. It was in the Class that the "Rules" (those standards of behavior expected of every Methodist) were read and where individuals were examined to see if they were sincere in their desire to live according to Methodist discipline. Eventual membership in the greater Methodist Society was contingent upon a probationary period in the Class. People whose lives appeared to genuinely mirror their profession would be recommended for full membership. Those who continued in their old ways and demonstrated no willingness to change their walk would eventually be excluded from the weekly Class and the quarterly Love Feast. This was accomplished by a system of "tickets." A written ticket (eventually printed) would be issued once every three months, by Wesley or by the Class leader, to those Class members who were in good standing. This gained them entry to the Class meeting for the next three months and to the quarterly Love Feast. Then new tickets would be issued. Those members who by their lives had demonstrated growth in grace were given new tickets. Those who failed to attend meetings or whose lives had otherwise called their profession into question were not issued new tickets until they had demonstrated genuine repentance and a desire to renew their pursuit of Christian godliness.

As the Methodist movement progressed Wesley saw the need to divide the class meeting into an even smaller unit of 5-10 people which he named "bands". The mission statement of the bands wrote Wesley "...are a company of men having the form, and seeking the power, of godliness; united, in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." Like the class meeting bands were for encouragement, and no teaching was allowed during those meetings, only intimate sharing, confessions, and personal reporting of spiritual experience. The difference between Wesley's "bands" and "classes" were that bands were made up of same gender only. Wesley saw that having both men and women in his class meeting did not allow for full disclosure of ungodliness that tempted and trapped each gender.

The differences between the "Society" meetings and "bands" can be illustrated as follows¹⁸:

Band	Society
Behavioral change	Cognitive acquisition
Lay leadership	Professional leadership
Leader as enabler	Leader as instructor
Personal interaction	Lecture/sermon
5-10 members	50-100 members
One sex	Both sexes
Active participation	Passive participation
Confession of struggle	Biblical presentation
Every person speaks	Only leader speaks
Subjective emphasis	Objective emphasis
Appointed membership	Membership by choice

¹⁸ Society meetings consisted mainly of teaching and the presentation of the Gospel

Priesthood of all	Priesthood of elite
God as immanent	God as transcendent
Faith as experiential	Faith as inferential

From these “bands” created what he referred to as the “Select Society”. Those who made up the Select Society were identified by Wesley or the resident overseer as worthy of investment for future leadership. The main attribute Wesley looked for was faithfulness, as Wesley wrote “...faithfulness to duty is the primary qualification for positions of authority.” These groups meet weekly to “spur one another on to good works”. Wesley created what he referred to as a Ladder of Leadership:

Sick-visitor: responsible for the visitation of those in need of pastoral care

Steward: responsible for monies donated to the poor and the church/community facilities

Class leader: Overseer of a group of 12

Band leader: Overseer of a group of 5

Local preacher: one of a team that preached/taught at the Society meetings

Traveling preacher: one of a group of 14 preachers who preached in a defined circuit of Society meetings

Assistant in charge of a circuit: Overseer of a circuit and 14 preachers

Two other processes Wesley instituted, was that each Society was responsible for coordinating 3 people for fasting and prayer each day and the 4th Saturday evening of each month was to be devoted to worship and intercession. The later process came about because the alcoholism so rampant in urban England. Most Brits would work 12-14 hour days in the factories 6 days a week. Saturday night became the night to unwind and most would do so in the pubs. Wesley needed to provide an alternative to those workers who were part of the class meetings.

China After the Cultural Revolution

What They Accomplished

Mao Tse Tung began the “Cultural Revolution” in China in 1966. One of the tenets of the Revolution was to purge Chinese society of religion, Christianity included. In 1976, when Mao Tse Tung died and brought about the end of the “Cultural Revolution”, there was not one registered Christian church in all of China. In 2006 over 50,000 registered Protestant churches and “meeting points”, as well as a vast number of unregistered house churches. In 1949 when the communists took power there were 700,000 Protestants, today officially 17-20 million Protestants, over a twenty-fold growth. Including house church believers that number is in excess of 60 million. China is on the way to having the largest

evangelical Christian community of any country in the world, already rivaling that of the United States in terms of numbers.

In Yongjia county with a total population of 730,000 there are 130,000 registered Christians not including those under 18 years old, nor unregistered house churches. 18 percent of the population are recognized Christians. Nowhere in the US, with a comparable population is there such a high population of evangelical Christians—18%.

In March 2005 a professor at Nanjing University wrote a book on Protestant churches in the Northern Jiangsu Province. According to the professor's research authorities who in 1998 did a survey of five municipalities in the northern part of the province, stated that by the end of 1997 there were 752,248 Protestant Christians in these five areas, and 2,581 registered churches and meeting-points. One city had more than 180,000 believers, and the number of rural believers in the four counties in this municipality had increased thirty-onefold since 1982. In 1984 one of these counties had only 872 believers, but by 1997 the number had grown to 48,000 (nearly sixtyfold growth in just thirteen years). Since 1985 the number of Christians in one city has grown annually by more than 10,000, and there are now more than 200,000 believers. In one city the number of churches and meeting-points has grown by 50 annually

How They Did It

Tony Lambert in his book *"China's Christian Millions"*¹⁹ outlines what he sees as the reasons for the church in China's phenomenal growth:

Scripture—at times believers would have only one page of the Bible at a time and have to share pages with other believers. The lack of Bibles led to a hunger for the Word of God and an interpretation style which looks for the simplicity of doctrine and practice. Since believers were not and in some cases still not able to write theological books or articles, transfer of biblical knowledge by necessity had to be simple

Prayer—due to persecution and suffering, the church's only recourse was prayer. They had no power, nor recourse with the authorities

Grass roots—since no institutional church was allowed during Mao's rule, the burden of leadership fell to the average believer. This continues to this day, as the church continues to multiply most rapidly within the house church movement

Training—since the end of the cultural revolution, seminaries have sprouted around China. These seminaries are far different than our American schools in so far as these schools have a one year program, at most two, and graduates are expected to go to unreached areas and start church's

¹⁹ Monarch Books 2006

Seriousness—for the Chinese believer the Christian life is not cultural, but comes at great cost and is therefore taken seriously

Hawaii and the Hope Chapel/New Hope Movements²⁰

What They Are Accomplishing

The current population of the state of Hawaii stands at 1,288,198. Currently there are more than 75,000 people that attend either a Hope Chapel or New Hope church, just over 6% of the population. If the same were to be accomplished in the State of California, with a current population of 35 million, that would be 2.25 million people. From the two churches started by Ralph Moore in Manhattan, Ca. and Kaneohe Ha., there have been more than 700 churches started in 6 countries. By the year 2020 it is estimated that that number will grow to more than 1,000. The main campus of New Hope in Honolulu has started more than 50 churches in America.

How they are doing it

New Hope—there process revolves around fractals and the Life Journal. Fractals are groups of 4 people that gather together once a week and serve together in a ministry of the church. At the fractal gatherings each member is expected to complete the Life Journal reading and journal on what was read. The Life Journal takes each person through the reading of the Old Testament in a year and the New Testament twice in a year. The journaling consists of following the method developed by Pastor Wayne Cordeiro known as S.O.A.P. S stands for Scripture, the days Bible chapters are read. O stands for observation where the reader writes down what they see in the Bible. A stands for application, where the reader relates the reading to personal life. P stands for prayer, where the reader writes and says a prayer based on the application portion.

Their process for multiplying churches is an outgrowth of the fractals. They identify people as leaders from those who have successfully lead and multiplied fractals. These people are put on volunteer staff and oversee varying aspects of the church's ministry. If they continue to bear fruit they are then brought on staff for the purpose of planting a church. Once a locale has been established the identified staff member, along with a group of 20-30, becomes the pastor of a satellite campus. The main service is viewed via video feed and all New Hope members who live in the area are encouraged to attend. Over the next six months the campus pastor takes over speaking duties, a worship team is established, a ceremony is held announcing the new church, and generally there are over 400 people attending the church at this time.

Hope Chapel—there process revolves around the Sunday service, mini-church, and reading groups. They take the Acts 2 model of a large group gathering and meeting in homes as normative for today's church. The Sunday service revolves around worship and teaching, typically through books of the Bible. Mini-churches are smaller groups of around 12 that meet

²⁰ You can find out more about New Hope at www.enehope.com and Hope Chapel at www.hopechapel.com

weekly and discuss questions based on the teachings in the Sunday morning services. These groups are encouraged to grow and split into more mini-churches. Once a person has split a mini-church three times they are considered for pastoral ministry and a new church plant. These people, along with staff, are put into reading groups that meet weekly and discuss a book relating to ministry chosen by Ralph Moore. Once a new church plant pastor is identified, he gathers a team of 20-30 that meet for six months or more as a mini-church. As the launch date draws closer members of the congregation are asked to join the church plant for a commitment of one-year. At the end of the year they are free to return to the main campus if they so desire. Generally their church plant teams consist of 75-100 people.

What This Means for His Way

First let me say thank you for reading this far, my hope is that reading about the varying movements in the history of Christianity has brought you hope that though our nation is in a state of decline God can and desires to start fresh movements that will change the course of history. In my opinion, based upon the research I have done, we as a church need to transition from the mindset of having a big church and move towards the mindset of releasing God's people into ministry. Instead of starting new ministries headed by an individual or group of leaders whose goal is to gather people, we should be thinking about ways to engage more and more people into ministry. Only when we see God's people released and not gathered will we see a movement that changes the hearts and minds of people and an incline in the Church's effectiveness in our country.

The common thread amongst all the preceding movements was structuring a church's people into processes that created environments for discipleship, training, and spurred people to advance the kingdom. My goal is that we would begin the process of brainstorming such a structure at His Way, which would lead to a movement that would help to fulfill the Great Commission.

My thinking on the matter is that we need to adopt the Pietist idea of '*ecclesiolae in ecclesia*' following the Hernhut and Wesleyan Models of classes, bands, and training groups. As such I propose we consider dividing our church into the following three groups:

A group consisting of 12-20 persons, of both genders, for the purpose of assimilating new believers and creating an atmosphere of fellowship and mutual encouragement and edification. These groups should meet at least once a month. To promote discussion and interaction, possibly using questions based on the weeks sermon

A second group consisting of 3-5 persons, of the same gender, with the goal of spurring on life transformation through the reading and application of Scripture, confession of sin and accountability, and praying for our lost friends and family. These groups should meet no less than two times a month. And no teaching should be allowed.

A third group of people who have been identified as faithful, leaders, and possible candidates for further ministry within our church or outside. These groups will be reading groups, the goal of which is to teach people, within the context of relationship, about ministry.

My proposal is just that a proposal, and is in need of your thoughts and insights. Maybe there are better more productive ways to structure our church for a movement but the following concepts should be considered in whatever is decided:

Team evangelism—people will be won for the Kingdom most effectively by groups rather than by individuals

Process Evangelism—Seekers need to be enfolded effectively into the life of the community

Prayer—A concrete expression of trust in God’s ability to transform lives and show his power

Discipleship—disciples are made within relationship, not solely through teaching, by the reading and application of Scripture, the confession of sin and mutual accountability, serving, and reaching out to the lost

Training—we must become intentional about identifying future leaders and training them in the things of ministry. Future leaders are those who bear fruit and are faithful, not necessarily those with the most talent and gifting.

Grassroots—a movement may be created an individual or a small group of people, but they will not be enough to sustain a movement unless the average-everyday believer is disciplined and released.

Multiplication—bigger and bigger churches do not create nor sustain movements rather the proliferation of smaller communities and churches do. We need to be in prayer and intentional about multiplying smaller groups and churches

I close with this quote from Adolf von Harnack²¹, “...every great religious movement is characterized by a return to simplicity in doctrine.”²² Let us return to the simplicity of making more and better disciples and curtail the temptation to build more and bigger buildings and programs and we too shall see a movement birthed from among us.

²¹ “*History of Dogma*” Cornell University Library 2009

²² By doctrine he means “practice”, he uses the term “dogma” for how we use the term “doctrine” today