

an army of
ORDINARY PEOPLE

*Stories of Real-Life Men and Women
Simply Being the Church*



FELICITY DALE

BARNA 

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An Army of Ordinary People: Stories of Real-Life Men and Women Simply Being the Church

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To protect the privacy of those who have shared their stories with the author, some names have been changed. Still, every story in this book is true.

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This book is dedicated to all those who work in the trenches, many of whom have stories like the ones in this book. In particular it is dedicated to the memory of Lillie Villarreal, a true person of peace with a heart as big as Texas, who made us part of her family.

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Foreword

ASK ANY GREAT teacher or coach the most effective way to help people learn, and you'll get a uniform answer: through stories. Stories motivate, captivate, and educate. A good narrative grabs our imagination, helps us to relate to the characters, and improves our recall of the principles. As the possessor of perfect knowledge and understanding, perhaps that was why Jesus Christ relied so heavily upon stories as His primary instructional method.

An Army of Ordinary People is a book of stories that will help you grasp why organic churches are growing in popularity and increasing in influence. Millions of Americans want to know how to *be* the church rather than simply *go* to church. This is a book that takes you by the hand and shows how. With a cast of characters as varied as those to whom Jesus ministered, *Army* innocently highlights the fact that the “simple church” approach is viable for anyone who is serious about knowing God more deeply.

Our research indicates that relatively few people—certainly less than one out of every five, depending upon how tightly you define it—are gifted as leaders. That has been one of the limitations raised about the possible spread of simple churches; there are not enough genuine leaders to initiate and develop simple churches. But Felicity Dale's stories about the simple churches that she and

her husband, Tony, have known are proof that organic ministries operate differently than anything we have seen on this continent in our lifetime.

The ability to assemble people and direct their efforts within these nontraditional ministries is less dependent upon organizational competencies such as public speaking, management prowess, and fund-raising than upon such spiritual commitments as availability, faithfulness, and obedience. If you search for a common thread among those who lead these churches, you'll find that it is their determination to love and serve God and His people. These people are revolutionaries. They are a spiritual remnant that does not care about the prevailing practices and customs of the church world as much as they care about the presence of the Holy Spirit, the directives in God's Word, and participating in a community of people whose hearts yearn for God and will not be satisfied until they connect with Him.

These are simply ordinary people doing ordinary stuff that is enabling God to produce an extraordinary result. Do you want to be one of them?

The people described by Felicity in these pages are what is often referred to as "early adopters"—they are among the first people in our midst who have embraced a new approach to following Jesus on American soil. But they are far from being the totality of the movement. Our national studies not only show that house churches and other forms of organic faith are growing rapidly, but that tens of millions of Americans are similarly open to new types of faith experiences and expressions.

For instance, half of all adults (50 percent) contend that "a growing number of people I know are tired of the usual type of church experience." In fact, the numbers of Americans who are doing something about it—or are considering taking some type of responsive action—are unprecedented. The percentage of adults

involved in a house church has more than doubled in the past decade. Two out of every three adults (64 percent) say they are “completely open to carrying out and pursuing their faith in an environment or structure that differs from that of a typical church.” And an overwhelming three out of four adults (75 percent) say they sense that “God is motivating people to stay connected with Him, but in different ways and through different types of experiences than in the past.”

The organic church movement is not religious activity run by professionals, based on programs and dependent upon big budgets to maintain buildings and facilities. It is, as the name “simple church” implies, an uncomplicated gathering of like-hearted people who want to follow Christ and worship together, growing in their faith and relationships. Instead of becoming predictable, bureaucratic, or even well organized, simple churches strive to be authentic and to be driven forward by the Spirit of God.

To experience what God has in store for them, those in the organic church movement employ the simplest but most profound of concepts: waiting on God’s Spirit, following His will, serving people, worshipping without fanfare or self-consciousness, enjoying intimate relationships with other Christ followers, and making faith a lifestyle rather than an event. They believe that what the Bible says is true, and because they have the eyes of faith, they perceive and receive miracles from God. In fact, their smaller context for ministry allows them to test their faith more intensely and to observe and revel in the amazing outcomes in ways that are often impossible in a larger setting.

Organic churches are not perfect. They have issues, like any gathering of people or any group that seeks to accomplish something significant. But one of the beautiful realizations that *Army* brings to light is that simple churches are not seeking to redefine “the church” as much as they are engaged in returning it to its

original, biblical form—sometimes unknowingly. The stories and commentary you'll read in this book will help you to understand why the early church was more similar to the simple church model than to the programmatic church that is so common today. Perhaps both have value in today's marketplace. The simple church certainly has as much claim to the title "church" as does the more conventional form.

Take some time to read about Hank, the produce manager; Tony and Kathy, the tenderhearted doctor and nurse; Elizabeth and Scott, the good neighbors; Jordan, the college student; Josh, the wayward gang member; David, the maintenance supervisor; Jim, the church elder—and many more. These are people like you and me—not "professional Christians" whose training has prepared them to plant churches and build infrastructures, but common citizens whose hearts yearn for the presence and guidance of God.

I'm willing to bet that you will read many of these stories and think to yourself, *I could do that*. You'll read the experiences outlined in these pages and be astounded by what God has done. If you're like me, some of the testimonies will bring tears to your eyes. This is a book that merely describes some of the incredible, life-transforming work that God is doing in our midst today. He looks for people who are looking for Him, and blesses those who want to be a blessing to others. It's not, as they say, rocket science. All it takes is some faith and a little bit of courage.

If you want to be part of this movement of God, do exactly what these practitioners have done: trust God enough to let Him direct your journey. The journeys depicted by Felicity show that it takes no special coaching or reservoir of Bible knowledge. It takes a willing heart, an open mind, and a bit of determination. As Felicity shows us, the lives of those who allow God to lead them will, thankfully, never be the same again.

George Barna

Preface

WRITING THIS BOOK has been both a privilege and a humbling experience for me. When I first began thinking about writing a book of stories that would illustrate house or simple church principles, I had no idea where the journey would take me. I spent many hours talking with the people whose lives are portrayed here, and was often profoundly moved and challenged by what I heard.

Some of the names in the stories have been changed, for reasons that will become obvious.

This book is not aimed at theologians or people who want to read deep and complicated philosophical or theological discussions. There are many great books about simple church written from those viewpoints. Instead, this book is written for ordinary people, like the ones whose stories are told here. My hope is that anyone reading this book will gain a vision to join the ranks of this army of people with outrageous faith who have dared to take God at His word, make disciples, and join Him in building His church.

This book is not for the religious or fainthearted. It will offend those who prefer not to cross paths with people who are not like themselves. This book is for believers who are in the trenches,

willing to get their hands dirty in the pain and glory of life. It is for those who are not afraid to go where Jesus did—people who are willing to let God be God and to do things His way.

My thanks go to all those who were willing to risk opening their lives to share their stories.

This book belongs to them.

Felicity Dale

Introduction

THIS IS A book of stories. Stories are compelling; they grab you. Jesus used stories to illustrate spiritual principles again and again. He told stories people could relate to—stories about things His hearers would be familiar with—crops and sheep, yeast and coins. When we tell stories, people remember them, even if they forget everything else we say.

Each of the stories in this book is about the life of an ordinary person God has used to make disciples and gather them into a simple church. The stories are a snapshot in time, a brief glimpse at a relevant part of that person's journey. You will notice that very few of the people are in so-called "full-time ministry." Most of them are like you and me—they get up in the morning and go to work all day. They raise families. They have their share of problems and frustrations. They are not spiritual superstars.

But something happens when they decide to reach out to unbelievers to make disciples and start a church. All of a sudden, their stories shift into the extraordinary! God accepts their offers to yield their lives to Him. He then turns their lives—and their world—upside down.

Across the world, God is speaking the same message to people.

He no longer wants it to be church as usual. He wants His church back! Everywhere, people are catching a vision of a church that is simpler, that meets around the dining table in a home, during lunchtime in an office, or over a hot beverage in a coffeehouse. It is a vibrant community, based on building relationships and following the leading of the Holy Spirit. Are all of these simple expressions of His body healthy? Do all of them survive? Not every one. They are often messy and seemingly insignificant, but together they represent something that God is doing worldwide.

An army of anonymous people—nameless and faceless—is rising up. They are willing to take God at His word and are attempting to reach their world with the good news that Jesus still opens blind eyes and sets captives free. Under the command of their Captain, they are following Him wherever He leads. He is taking them into unexplored territory where not-yet-believers are waiting to hear about the Lifegiver and have their lives transformed by Him. Jesus is challenging them to gather this “new wine” into the new wineskins of small, caring communities of His people that He calls church. He promises that His presence will be there with them.

Each story illustrates a principle (or two) about how to make disciples that gather as a simple church. My hope and prayer in writing this book is that anyone reading it can identify with one of the stories and say, “I can do that!”

1

GOD USES ORDINARY PEOPLE TO DO THE EXTRAORDINARY

The Produce Manager Who Planted Churches

For they could see that they were ordinary men with no special training in the Scriptures. They also recognized them as men who had been with Jesus. — ACTS 4:13

*These who have turned the world upside down have come here too.
— ACTS 17:6, NKJV*

⚙ In any land, when laborers, mechanics, clerks, or truck drivers teach the Bible, lead in prayer, tell what God has done for them, or exhort the brethren, the Christian religion looks and sounds natural to ordinary men. Whatever unpaid laymen, earning their living as others do, subject to the same hazards and bound by the same work schedules, lack in correctness of Bible teaching or beauty of prayers, they more than make up for by their intimate contact with their own people.

— DONALD MCGAVRAN, *Understanding Church Growth*

IF YOU HAD met Hank in the large grocery store where he worked, you would have found a soft-spoken, unassuming man. In fact, the produce manager was so introverted, his friends jokingly said that it was a real achievement if they could get him to string three words together.

Years before, Hank had played in the worship band at a legacy¹ church, but eventually drifted away. When a friend learned that Hank wasn't attending church, he invited Hank to visit his church that met in a home. To Hank's surprise, an old friend was leading the group—Hank and Doug had been in the worship band together. Now Doug pastored a legacy church and also led the home-based group.

"A couple of us guys get together at Starbucks every week," Doug told Hank. "We read some chapters out of the Bible during the week. Then on Fridays we get together to hold each other accountable for what is going on in our lives and to pray for our friends. We call it a life transformation group. Would you like to join us?"

As Hank devoured Scripture, prayed for non-Christian friends, and confessed his struggles to his accountability partners each week, things started happening.

The first change was unexpected and devastating. Hank's wife of more than twenty years left and then divorced him. Drawing on God's strength, Hank threw himself even more vigorously into what the Lord was doing in his life, and his spiritual life accelerated like wildfire.

"I'm not sure what's going on," Hank admitted to Doug one day. "For no reason that I can figure out, other employees

at work keep asking me to pray for them. They never used to do that. There are other Christians around who are much more vocal about their faith than I am, but I'm the one people confide in. What do you think is going on?"

"Do you remember what we learned in our *Experiencing God*² Bible study?" Doug asked. "We need to see what God is doing and join Him in it. I think God is doing this. I wonder what He has in mind. Do you think some of your friends from work would be willing to get together with you to study the Bible?"

Hank wasn't a trained pastor. He had never gone to college, let alone seminary. After graduating from high school, he had joined the military. Hank knew he still had so much to learn about God. Could he really start a church?

When Hank asked the coworkers for whom he had been praying if they wanted to meet with him in his home, only one of them said yes. But when

Hank mentioned the idea to several of his family members, they wanted to come and bring some of their friends. So Hank started his first church, with a majority of people who did not know Jesus. One by one, they gave their hearts to the Lord and then began experiencing remarkable transformations in their lives.

Two months after the church began, Hank was carrying a large, heavy pallet at work. Not seeing a hose that was lying on the ground, he tripped and fell, shattering his ankle. For

**We need to see what
God is doing and join
Him in it.**

the next three months, he was confined to his bed. Hank used the time to pray and read his Bible as well as other Christian books. The church continued to meet, with members gathering around Hank in his small apartment.

One day Hank's mother came by to check on him. During the visit she asked, "Would you start a church in my house too?" She lived about twenty miles away. Hank's second church was a real family affair—many of his fifteen siblings and their children joined. A month later, some of Hank's grown children who had never been involved in church asked if he would do something similar for them.

But God wasn't done yet. Three months later, a woman telephoned Hank. "I met your son the other day, and he was telling me about how you run churches in people's homes," she said. "I would love to have something like that in my home. Would you be willing to show me how?" A fourth church was born, grew rapidly, and spawned two other groups. In less than a year Hank, the guy people teased because he never said anything, had birthed six churches!

Witnessing God's Healing

Hank and two other Christians were at the hospital one day to visit José, a friend who was in a coma from a drug overdose—a botched suicide attempt. (The twenty-one-year-old had been heavily involved in gangs and drugs most of his life.) When they arrived at the ICU, a group of doctors was gathered around José's bed, preparing permission forms to

harvest his organs. José was brain-dead; the doctors had just pulled the plug on his life-support machines. The grieving relatives were waiting in the hallway.

“Why don’t we pray for José anyway?” one of Hank’s friends suggested. The small group of believers gathered around the bed, laid their hands on José, and prayed, “Lord, when You walked this earth, You healed the sick and raised the dead! Will You come and show Your power again in this situation?” Then Hank and his friends left to get something to eat.

When they returned to the ICU, there was a lot of activity and an air of suppressed excitement. One of José’s relatives came up to Hank and his friends with tears streaming down his cheeks.

“You will not believe what just happened! Shortly after you left, José opened his eyes. The doctors couldn’t believe it. All their tests indicated he was dead. Look at him now!”

Hank couldn’t believe what he saw. José was sitting up in bed eating a Popsicle.

On another occasion, Hank prayed for a girl with a serious brain tumor and she was healed. Hank had grown into a man of faith who knew beyond any shadow of doubt that God heals the sick and raises the dead.

But there is something else you need to know about Hank. A few years ago, Hank was diagnosed with Lou Gehrig’s disease, a debilitating condition characterized by progressive loss of muscle control. For some time, Hank had been having difficulty performing simple physical tasks. He never

fully recovered from his broken ankle and had an increasingly tough time walking. Yet most of the churches Hank started were planted during the years when his physical condition was steadily deteriorating.

Eventually he needed a wheelchair, was unable to drive, and required personal assistance for several hours each day.

Hank had grown into a man of faith who knew that God heals.

During this time, Hank developed other leaders who were able to take responsibility for the churches. Members of the network helped to take care of him, and the churches frequently met in his apartment

around his wheelchair. Hank remained unfailingly cheerful and excited about what the Lord was doing in his life and the lives of people God had touched through him.

Although Hank died in December 2007, his story lives on.

Ordinary People; Extraordinary Results

All over the world, God is using ordinary believers like Hank—or you and me—to plant churches. In countries such as China³ and India,⁴ among others, hundreds of thousands of people become Christians every year because of the multiplication of these simpler forms of church.

It is no longer exclusively up to the trained professional who has been to Bible college or seminary to advance the Kingdom. Housewives and factory workers, businesspeople and doctors are leaving their comfortable pews and heading into their worlds to make disciples. Many non-Christians who would never darken the door of a

church building have no problem meeting in small groups called simple, organic, or house churches.

Just imagine what would happen if ordinary men and women by the thousands were equipped to replicate that growth in home after home.

About one-third of Christians in the United States are not attending an organized church, but they have not given up on their Lord. Imagine what could happen if this group caught hold of the simple church vision and disciplined not-yet-believers in their own homes within their circle of friends.

There are many people within legacy churches who have a passion to reach out to those who do not know Jesus. Imagine what could happen if they were trained and released to start these simpler forms of church.

God will use anyone who is willing to advance His Kingdom. The question is, are we ready to let God use us?

When I look at Hank's life, I know I have no excuse!

***God will use
anyone who
is willing to
advance His
Kingdom.***

Acknowledgments

MY HEARTFELT THANKS go to all those who were willing to risk telling their stories for this book. Without their collaboration this book would not have been possible. My thanks also to the many family members and friends who read it story by story and then gave their advice and encouragement, and to the wonderful editorial team at Tyndale House Publishers who took my finished product and improved it beyond recognition.

Lastly, my thanks go to my husband, Tony, whose unfailing love and support are beyond price.

Notes

Chapter 1: God Uses Ordinary People to Do the Extraordinary

1. *Legacy church* is a term we use for a more traditional form of church because we so value the spiritual legacy we have received from them.
2. Henry T. Blackaby, *Experiencing God* (Nashville: B&H Publishing Group, 2007), 101–117.
3. When the Communists took over China in 1949, there were estimated to be one million Christians in that nation. Since that time, despite intense persecution resulting in many of the leaders being killed or thrown in prison, the church has grown exponentially. Our good friend Curtis Sergeant has extensive knowledge of the work in China. In an e-mail message to Felicity Dale on July 22, 2008, he wrote:

Mr. Ye Xiaowen, the director of China's State Administration of Religious Affairs (the highest Communist Party official in charge of all religious affairs), in two meetings at Beijing University and in the China Academy of Social Sciences, claimed the number of Christians in China, including both the underground and the government-sanctioned churches, both Catholic and Protestant, has

reached 130 million members. A lot of people now cite those figures. There is a reasonable chance that there is some overlap among those groups. I personally use a number of 100 million, seeking to compensate for some of the overlap and to take out a percentage of [those who] may not be born again.

4. Tony and I recently had a phone conversation with a friend of ours who has a network of house churches in central and northern India. He encouraged his network to baptize all their new believers on the same day as a gift to God, commemorating the birthday of the church. On the Day of Pentecost 2009, they baptized more than 250,000 people.

Chapter 2: What Is Church?

1. Mark 4:14
2. C. Peter Wagner, *Church Planting for a Greater Harvest* (Ventura, CA: Regal, 1990), 7–8.
3. In charismatic circles, this is referred to as a “word of knowledge.” A word of knowledge occurs when God supernaturally gives a piece of information to a person that no one would naturally know.
4. Galatians 6:2
5. Colossians 3:16
6. Rolland and Heidi Baker have written an account of this in their book *Always Enough* (Grand Rapids, MI: Chosen Books, 2003).
7. See the home page for Iris Ministries, Inc. at <http://www.irismin.com>.
8. Since that time, the Indian government has done an amazing job of rehousing the homeless in the cities. The slums have been razed and the people now live in government housing. On our last visit to Chennai in 2008, there were virtually no people sleeping on the streets. However, the villages remain as poor as ever.
9. On a 2009 trip to India, we met two middle-aged housewives who have trained other women to start churches.

This army of ordinary housewives has started a combined total of 8,000 churches.

10. Matthew 11:19

Chapter 3: The 10:2b Virus

1. This is a term and concept coined by church planter Wolfgang Simson.
2. One expression of this can be found at <http://www.coloradohousechurch.com>.
3. “Breakfast with David Yonggi Cho and Rick Warren,” Pastors.com, 2001, <http://legacy.pastors.com/rwmt/article.asp?ArtID=578>.
4. David Watson, “Church Planting Essentials—Prayer,” TouchPoint: David Watson’s Blog, December 27, 2007, <http://www.davidwa.org/node/27>.

Chapter 4: The Great Commission

1. David Kinnaman, *unChristian* (Grand Rapids, MI: Baker Books, 2007), 27.
2. Neil Cole, *Organic Church* (San Francisco: Jossey-Bass, 2005).

Chapter 5: Bearing Much Fruit

1. John 12:24, NASB
2. The concepts of *attractional* and *liquid church* are discussed more fully in two books: Michael Frost and Alan Hirsch, *The Shaping of Things to Come* (Peabody, MA: Hendrickson Publishers, 2003) and Pete Ward, *Liquid Church* (Peabody, MA: Hendrickson Publishers, 2002).

Chapter 6: Luke 10 Principles

1. In charismatic circles, this would be known as the gift of prophecy or word of knowledge.

Chapter 7: The Holy Spirit Leads Us

1. Wolfgang Simson has been involved in extensive global research on growing churches, church-planting movements,

revival, and mission breakthroughs. He has written several books including *The House Church Book* and *The Starfish Manifesto* (the latter is only available online).

Chapter 9: Jesus Is Building His Church

1. See Robert Fitts's Web site at <http://www.robertfitts.com>.
2. A. W. Tozer, *The Quotable Tozer*, vol. 2 (Camp Hill, PA: Christian Publications, 1994), 78.
3. See <http://www.keepingfaithsimple.com>.

Chapter 10: Church Is Built on Relationships

1. In C. S. Lewis's Chronicles of Narnia series, Aslan the lion is an allegory for Jesus.

Chapter 11: Church Is Family

1. A more direct word from God, such as Joy and Stephen sometimes experienced, is known by some people as prophecy. Prophecy, revelation, and words of knowledge are usually referred to as "gifts of the Spirit." They are detailed in 1 Corinthians 12 and are ways that God may speak to people. For example, prophecy is a person speaking words that he hears God speaking into his heart or mind. The scriptural guidelines for prophecy are found in 1 Corinthians 14:3—prophecy is to be used for edification (building up), exhortation (encouragement), and comfort. The Scriptures instruct us to weigh prophecy; i.e., not merely to let it pass over our heads, but to assess whether it is from God and how to apply it to our lives. Words of knowledge occur when God supernaturally gives information about a person's life, and they are often used to cause faith to rise up in that person.
2. A recent survey conducted by Steve Lyzenga of House2Harvest.com for his doctoral dissertation has shown that simple churches are actually longer lived than we had originally thought. His results show that the churches surveyed had been in existence for an average of 5.06 years. If the ones that had been in existence for more than twenty years were removed, the average age was 3.75 years.

3. Neil Cole has written an excellent book called *Organic Leadership* that examines this subject. These ideas are also expanded in chapter 17 of *The Rabbit and the Elephant*, a book that Tony and I wrote with George Barna.

Chapter 13: Service and Strategy

1. “Obedience based” implies that any principle taught is put into practice as part of the course.
2. Mission Arlington serves the community with many different practical ministries that include health care, food, job assistance, a Christmas store, and much more. See <http://www.missionarlington.org>.
3. David Garrison’s book *Church Planting Movements* provides more details about what the International Mission Board of the Southern Baptist Convention is seeing happen.

Chapter 14: Stone Soup Church

1. Academic Skills Center, “Active Study,” Dartmouth College, http://www.dartmouth.edu/~acskills/docs/study_actively.doc.

Chapter 15: Discipleship and Training

1. Ninety-seven leaders representing fifty-three organic churches contributed to the 2007 “House Church Report” which was conducted by Ed Stetzer’s ministry on behalf of Leadership Network. The results indicated that 82 percent of the leaders were being mentored and/or coached by other individuals as one of their primary means of training, which is important in a multiplication movement. Significantly, discipleship in organic churches was occurring in 79 percent of those in the survey group. The fifty-three organic churches represented in the survey started fifty-two new churches in 2006 alone—almost a 100 percent rate of reproduction. Over the past five years 30 percent of their daughter churches have started granddaughter churches. That is a high level of missional fertility within a Western context. CMA is also seeing a high percentage of conversion growth among their churches in the United States, with slightly more than 25 percent of

their growth through people coming to Christ for the first time. This would not be a high rate in China or India, but in a country where around 75 percent of people consider themselves already “Christian,” this is a significant rate of conversion. A quarter of those coming into the movement are turning from darkness into the light.

2. “Discipling Viral Disciplers,” May 6, 2009, <http://www.simplechurchjournal.com/2009/05/discipling-viral-disciplers.html>.
3. Kent Smith, “The Dawn Texas Project: A Harvest Force Report” (private research project, 2003–2004).

Chapter 16: Kingdom Finances and Kingdom Kids

1. See Acts 4:34-35; 11:28-30; and 2 Corinthians 8:1-5.
2. 1 Thessalonians 2:9
3. Acts 20:34
4. For example, 1 Corinthians 16:19.
5. George Barna, *Revolution* (Carol Stream, IL: Tyndale House Publishers, 2006), 33.
6. This was part of Steve Lyzenga’s dissertation, “Assessing the State of Simple Churches in the USA Regarding Releasing Resources toward Finishing the Great Commission,” for his doctor of ministry degree from Regents University, completed in May 2009.
7. John L. Ronsvalle and Sylvia Ronsvalle, *The State of Church Giving through 2000* (Empty Tomb, 2002), 13.

Chapter 17: To Transition or Not to Transition?

1. Some examples can be found at <http://bridgepoint.org>; <http://www.apexcommunity.org>; <http://www.leavethebuilding.com>; and <http://www.vineyardcentral.com>.
2. See <http://reachmore.foursquare.org>.
3. NorthWood Church in Keller, Texas, is a good example. The International Mission Board of the Southern Baptist Convention has also pioneered in these areas. Their video *Like a Mighty Wave* can be downloaded from <http://www.imb.org>.

4. Examples include the Austin Stone Community Church at <http://www.austinstone.org> and Northland, A Church Distributed at <http://www.northlandchurch.net>.

Chapter 18: No Empire Building, No Control, and No Glory

1. See *Revolution* by George Barna or visit <http://barna.org/barna-update/article/5-barna-update/169-rapid-increase-in-alternative-forms-of-the-church-are-changing-the-religious-landscape>.
2. See Rosa's story in chapter 6 for a description of a "person of peace."
3. Felicity Dale, *Getting Started: A Practical Guide to Church Planting* (Austin, TX: Karis Publishing, 2003). The principles in this book can also be found in a six-week training course under the "Getting Started" tab on www.simplechurch.com.
4. Tony and Felicity Dale, *Simply Church* (Austin, TX: Karis Publishing, 2002).
5. John Arnott, "Let's Get Back to Supernatural Church!" *Spread the Fire*, no. 5 (2004), <http://www.tacf.org/Portals/18/docs/stf/stf%2010-5.pdf>.

Chapter 19: The Bigger Picture

1. *Restoration* and *Fullness* were both magazines that served the British house church movement.
2. An example would be *Leaves of Healing* in the healing ministry of Scottish evangelist John Alexander Dowie in the late nineteenth century.
3. The book was *Houses That Change the World* by German house church planter Wolfgang Simson. It has been republished by Tyndale House Publishers as *The House Church Book*.
4. We now feel free to call this a movement because of the numbers involved. A group of strategists with whom I am in regular contact has come up with the following characteristics of a movement:

- It generates momentum, attracting and uniting people with like passions.
- People start doing similar things because of shared values.
- Usually there is a quick change in a relatively short amount of time—the concept of the tipping point.
- There is a change in public perception.
- There are people who are change agents/catalysts (often a group of people at the grassroots level).
- There is a climate for change that either exists or is set by the catalysts.
- An appetite and energy for change often begins with younger people.
- A movement is often a reaction to the status quo—hence persecution may follow.

There are three structural components to a movement (according to studies in 1970 by Luther Gerlach and Virginia Hine):

Decentralization: Things don't just happen with one leader or in one place

Segmentation: Things may look different in different places but they share similar values

Interconnection: Those involved in the movement are able to connect together

(Information in this note compiled from my blog at www.simplychurch.com.)

5. Steve Lyzenga of House2Harvest discovered some interesting facts in the survey for his doctoral dissertation. He writes, "The average age is 5.06 years with a range from 6 months to 40 years. If I remove the one at 40, the average drops to 4.78. If I remove three more at 30, the average drops to 4.15. If I remove three more at 20, the average drops to 3.75." Remember, these are churches that are still in existence!
6. Great blogs on simple church include SimpleChurch Journal at <http://www.simplechurchjournal.com>; The M Blog at <http://guymuse.blogspot.com>; and TouchPoint at <http://www.davidlwatson.org>.

7. This concept comes from Malcolm Gladwell's book, *The Tipping Point* (New York: Back Bay Books, 2002).
8. For example, articles such as "Going to Church by Staying at Home: Clergy-Less Living Room Services Seen as a Growing Trend" in the *Washington Post*, <http://www.washingtonpost.com/wp-dyn/content/article/2006/06/03/AR2006060300225.html>, and "There's No Pulpit Like Home," in *Time*, <http://www.ptmin.org/TIME.pdf>.
9. For a more complete treatise of this subject, see *The Rabbit and the Elephant* by Tony and Felicity Dale and George Barna (Carol Stream, IL: Tyndale House Publishers, 2009), chapters 20 and 21.
10. Reggie McNeal, *The Present Future* (San Francisco: Jossey-Bass, 2003), 4.
11. See http://www.openheaven.com/forums/printer_friendly_posts.asp?TID=4477.