

CRACKING

THE WHIP

REACHING

THE UNREACHED

THROUGH PLANTING

CHURCHES THAT

PLANT CHURCHES

PEYTON JONES

FOREWORD BY ALAN HIRCH | AFTERWORD BY CAREY NIEUWOF



CRACKING THE WHIP

Reaching the Unreached Through
Planting Churches That Plant Churches

PEYTON JONES

Foreword by Alan Hirsch

Cracking the Whip: Reaching the Unreached Through Planting Churches That Plant Churches
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Exponential is a growing movement of activists committed to the multiplication of healthy new churches. Exponential Resources spotlights actionable principles, ideas and solutions for the accelerated multiplication of healthy, reproducing faith communities. For more information, visit exponential.org

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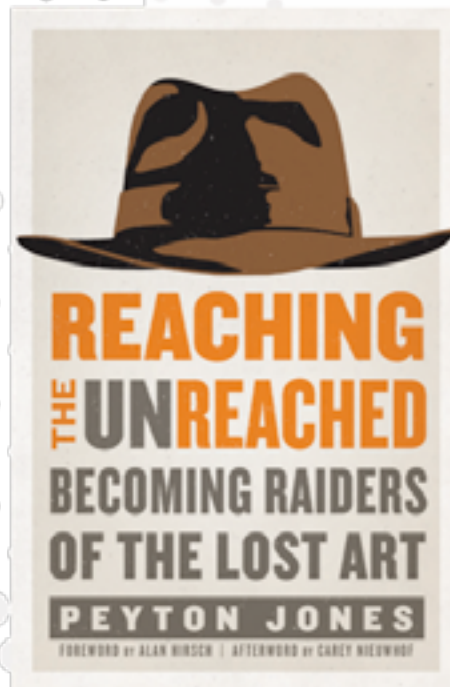
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*The world is perishing for lack of the knowledge
of God, and the Church is famishing for want of
His Presence.*

—A.W. TOZER

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***Reaching the Unreached:
Becoming Raiders of the Lost Art***

Peyton Jones

From accidentally planting a church in a Starbucks in Europe, to baptizing members of the Mexican mafia in Long Beach Harbor, Jones has been on the frontlines of today's missional movement and has lived to tell the tale. In *Reaching the Unreached*, he teaches church planters, pastors, and church leaders how to convert pew jockeys into missionaries and awake the sleeping giant of Christ's church, one person at a time.

Today there are two types of churches: those who put their proverbial heads in the sand, and those who champion 1st century principles, meet the challenges head on, and embrace the adventure of mission in community. Tomorrow, only one type of church will survive—those that accept the challenge to reach the unreached.

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FOREWORD

“The present is theirs. The future from where I’ve primarily worked is mine.”

—*Tesla*

There are those in every field who seem to be working from the future. It may take years for their colleagues to catch up to their ideologies, or principles. Even today, Nikola Tesla’s ideas are largely revolutionary. Scientists look back and scratch their heads, wondering how he could fathom such mysteries years ahead of his time.

As the founder of forward-thinking ministries such as Forge International and Future Travelers, I’ve dedicated much of my writing career and ministry to preparing the Church for the future. Many of the ideas may seem new and ahead of their time, but as I pointed out in *The Forgotten Ways*, these truths, when uncovered and restored to the Church, will cause a permanent revolution. After all, the great scientist Isaac Newton claimed that he was only “thinking God’s thoughts after Him.” How much more so with those of us who write about the church? If it’s true genius, it belongs to Him. We’ve merely tapped into what He was already saying. God Himself is the ultimate innovator.

Seeing a generation of leaders awaken to their gifts and be raised up as voices crying out for the Holy Spirit’s empowerment of everyday believers has been refreshing. Peyton Jones is one of those leaders. Those of us who subscribe to the APEST model (Ephesians

4) realize that leadership is not the point of Paul's passage. Rather, it is the equipping of the saints that will fill the earth with the presence of Christ as each of us does our share. *Cracking the Whip* takes the next necessary step that such conversations need to take.

This book will serve the church for years to come in the principles that Peyton deftly lays down. Similarly, the New Testament continues to be the ultimate source the Church goes back to repeatedly to ask a collective, "How shall we then live?" Ultimately, how we respond to Jesus' words will determine the Church's place in the world. Peyton believes, like I do, that the Kingdom of God is big enough for even the birds to perch in, and that we ourselves have limited it by thinking small.

Here's to the visionaries. Those who, like Tesla, Einstein, and Newton, seem to be tapping into God's thoughts and thereby taking us further than we thought possible. As in the realm of God's universe, so in the realm of mission. There are new frontiers to cross. God is waiting for us to rediscover His thoughts.

— Alan Hirsch (This preface first appeared in *Reaching the Unreached*.)¹

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Chapter 1

ARE WE DIGGING IN THE RIGHT PLACE?

“No one knows its secrets. It’s not something to be taken lightly. It’s like nothing you’ve ever gone after before.”

— Marcus Brody in *Raiders of the Lost Ark*

The morning of the epic beat-down of my life, I was a missionary in Port Talbot, a rough steel-working town in Wales, United Kingdom.

I was to be welcomed as the evangelist at Dr. Martyn Lloyd-Jones’s legendary church, Sandfields. To this day, I don’t know what I did to anger the 300-plus pound rugby player on the Juice. I was new to driving on the “wrong” side of the road, so maybe I triggered his ‘roid-fueled rage by doing something stupid. I may never know. In any case, as he pulled alongside us, he flipped us off, British style, gesturing with a backward peace sign and shouting through the rolled-up window. Like a bad kung-fu film, his mouth was moving, but nothing intelligible could be heard through the glass of his car window.

I thought no more of it, pulling over to park in front of the church. But as I made my way around the building, he was across

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the street, beckoning me to come over to the entrance of an alley, postured like he wanted to tell me a secret.

The secret was that he was going to beat a hole into the street with my head. Unaware of his intentions, I crossed the street to explain myself. Since I was going into a church building, I didn't want him to associate my stupidity with Jesus.

Rounding the corner, I approached him, attempting to explain myself with the universal blanket statement for stupidity in the UK.

“I'm a Yank.”

That usually did the trick.

As I got within reach, he lunged at me, screaming. I'm a short guy—five feet, seven inches. He hefted me effortlessly off of the ground, my feet dangling inches above terra firma. For a half second, it was as if my childhood dream of being an astronaut was being fulfilled.

That's when the shaking started.

He simultaneously shook me and bellowed obscenities into my face. He shook so hard that the next day, bruises formed in the shapes of his fists from where he'd bunched my sweater in his hands.

That's when the throwing started.

Depending on your point of view, the brick wall that stopped the throwing could have been a bad or good thing. But before I had time to get back to my feet, he utilized a rugby move, flipping me facedown.

That's when the hitting started.

All 500 pounds of pressure per square inch of haymaker barreled down on the back of my skull, only the asphalt getting between oblivion and me. As he hammered me into unconsciousness, my forehead split open, crunching the front of my skull into the pavement. The solitary eyewitness—a woman parking her car across

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from the alleyway—later reported to police that he appeared to have no intention of stopping. She shouted repeatedly, “He’s killing him!” as he rained down blows on my limp form. Her panicked screams probably saved my life. The scar just above my left eye reminds me of the valuable lesson I learned that day . . . next time, run.

But running would have caused me to miss another lesson about not walking down dark alleys in the UK. Nobody likes a beat-down, but beat-downs can reimburse with wisdom what they cost in pain. The inspiration of Indiana Jones (one of my childhood heroes) was a treasure hunter named Fedora, who in *Raiders of the Lost Ark* tells Indy after he loses his first fight, “You lost today, kid, but that doesn’t mean you have to like it.”

Right now, the Church is taking a beating, and rather than learning the lesson that a good beating can teach us, we build bigger barns, and in the process lose our souls, drifting farther from the mission Jesus calls His Church to: expanding the Kingdom of God on earth. In fact, practically everything we’re doing to reverse the decline of the church in the West doesn’t seem to be working.

But what if there was a way to take new ground for the Kingdom? What if that way wasn’t new, but old? The reality is that the spiritual, philosophical, and societal climate that Paul and the apostles stepped into is not all that different from the brave new world the Church faces today. On a practical level, our post-Christian world is very much like the apostles’ pre-Christian world, and if the challenges are the same, then so are the solutions. Rediscovering the first-century tactics will lead to first-century results.¹

HE CHOSE POORLY . . .

First-century church planter, the apostle Paul experienced incredible things, but he got also his butt kicked.

A lot.

There's not a single Indiana Jones movie that doesn't have Indiana on the wrong side of fisticuffs and haymakers. That guy knew how to take a pounding, but so did Paul. Scholars estimate that Paul's three times receiving "lashes forty minus one" happened prior to his ministry at Antioch, most probably during his 11-year stretch in Tarsus post-conversion. He couldn't shut up, even though he hadn't started fulfilling his calling to plant churches. His number of beatings, and hardships seemed to increase in direct proportion to the number of disciples and converts he made. But Paul counted lost people worth all the risk and hardship. Yet during those long years, Paul went from being a rising star in religious academia to simply wanting to reach the unreached with the gospel. Becoming a level 5 Multiplier begins with a motive to reach the lost, rather than make a name for ourselves.

In *Temple of Doom*, Indy tells his companions that he's in it for the "Fortune and Glory kid." In the sequel film, *Indiana Jones and the Last Crusade*, however, Indy has a change of heart. When choosing the chalice used by Christ at the last supper, Indy is forced to weigh his own motives. The ancient guardian Grail Knight tells Indy and his companions that they must choose wisely. Indy faces a more crucial decision when he's forced to let the treasure go, to save the lives of his friends. If fortune and glory are what you're after, church planter, then you're in for quite a beating. Let go now, and reach instead for what will save lives . . . reaching the unreached.

Despite the lip service we pay to understanding this, we still seem so unwilling to get out there and live the adventure that Jesus

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called us to live. When Jesus arrived on the church scene in the first century, He cracked the whip to make the corrupt moneychangers stop. Twice. Both times, zeal for God's house as a central place for seekers from all nations to find God burned him up. He'd rather have it emptied than misrepresent him. Perhaps if He visited our churches today, He'd crack the whip to get us to mobilize us to go. Perhaps he'd empty the church in a good way, and we'd begin to emulate the apostles who learned to master the lost art of reaching the unreached outside the church walls.

After all, aren't we tired of not reaching people? And when we do finally see a few converts trickle in, aren't we even more tired of reaching the same types of people we always do? The same middle-class people that already went to church? People just like us?

What about the unreached? What about the cross section of people in our community who never darken the doors of churches? You know – the kinds of people that flocked to Jesus, but ran from the Pharisees? If we want to reach the ones that nobody is reaching, we need to go where nobody is going and do what nobody is doing. That was one of the secrets of the first century church. We need to start digging around the book of Acts and rediscover what made them such a dynamic force.

DIGGING IN THE RIGHT PLACE

In *Raiders of the Lost Ark*, everybody is engaged in a race to discover the location of the Well of Souls, and unearth the secret of power resting in the Ark of the Covenant. Indy discovers the ultimate weapon before they do for one important reason: He first learns to decipher a secret map room leading to the lost chamber containing the coveted Ark. He tells his fellow raider, "They're digging in the

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wrong spot.” In the same way, many church leaders are attempting to find the secret of mobilizing their congregations on mission, but looking in the wrong places for the answers.

What if I told you that most of the silver-bullet seminars and pastors’ conferences are making the same mistake? Every book, seminar, or ad on Facebook promises to make your church bigger, better, sexier, and what it should be. Over-promising, but under-delivering. So we chase the wind, in circles, hoping to buck the system and discover the magic pot of gold at the bottom of the ministerial rainbow. But the promises have only led to our churches experiencing continual leaking of people outward, rather than the inward flooding of people into our churches.

Has it ever occurred to you that as pastors, we can leave our front door every Sunday morning, entering our cars, passing neighbors we don’t know, driving across towns that we aren’t reaching, only to drive through yet another neighborhood where our church building sits? Another neighborhood that isn’t being reached? We’ve covered a lot of distance on our way to church, and penetrated none of it. Yet, this story repeats weekly in cities all over America. The place names are different, but the story is the same. Similarly, our church people also drive into an unreached neighborhood despite the presence of the church building, and give little thought to the dwellings surrounding their place of worship. When the praise band stops, the pastor mounts the pulpit, trying to whip up some activity, action, or zeal for reaching the people around them. To what effect?

You already know the result. A new idea is postulated from some book, podcast, or conference. A new program is launched with much fanfare, and Statistics tell us that within 10 seconds of hearing an announcement, people have already made up their minds

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whether or not they'll participate in it. When the announcement is outreach-related, the decision time is probably is more likely the three seconds their brain takes to process it. And so, the pastor drives back home, repeating the morning's journey in reverse through his geographical reminder of failure through unreached neighborhoods, wishing he could motivate his congregation to mission.

The answer to the hidden power within our churches has been sitting in front of our leaders in the pews week after week, buried deep within the people in front of them. If we only took the time to grab a shovel and dig into what makes the average believer tick, we would discover the secret power is within each of them, waiting to be unearthed and released through their spiritual gifts. Once the gifts of everyday believers become activated, they become awakened to mission, and from that point on, there's no looking back.

SUBSTITUTING WITH A BAG OF SAND

Most people don't think they like evangelism because it's been tied to programs aimed at the masses, rather than custom fit for the individual. Who wouldn't shrink away from a one size fits all kind of evangelism? The way evangelism is presented as a conversation disembodied from relevance that forces people into uncomfortable corners and presses them into a "limited-time-offer-Savior-sale" is enough to make me run away. Add a bunch of cheesy slogans like, "It's hell without Jesus," and who wouldn't be creeped out by the mention of evangelism and run away as fast as they can?

But I've got a theory . . .

My theory is that people like evangelism—real evangelism.

People hunger for biblical evangelism because they were wired for it. It's just that our modern set-up doesn't let it take place

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naturally. This is why Jesus chose his words carefully in Acts 1:8, saying we'd be his witnesses. Note that he did not use the word "evangelists". There are those called to be evangelists, and they equip people for evangelism according to Ephesians 4:10-11. Nonetheless, although we may not all be called to be an Evangelist, being a witness is something much more natural. Being a witness is an unconscious thing. It oozes out of you. It also involves the Holy Spirit partnering with you in your everyday rhythms of life.

What if being a witness was as simple as doing what made you feel alive? What if you love to bake, or entertain people at cocktail parties? What if you love to barbecue? What if you like to immerse yourself in nerdy tabletop board games, or MMORPGs? What if you love to help people who are less fortunate? What if you are the ultimate fighter in the octagon but an ambassador in the gym? What if you could take the things that naturally flow out of you and harness them toward evangelism? What if all of these things were connected to your spiritual gifts and provided an opportunity for you to connect with people? I think we'd find that people were actually excited to share their faith because it's sharing their lives—what makes them feel alive—with others.

What if we redeemed these practices so that our people simply learned to engage in conversations with others? It's that simple. It really is. For centuries, the Church has been staring at a solitary man on stage that works hard to master his one gift. Do the math with me. Let's say that a leader of a megachurch is a gifted orator, and draws crowds of thousands. For one hour every Sunday, thousands of people focus their attention on the gifts of one man, reinforcing the idea that, "your gifts don't matter unless they point back and support the gifts of this one man." Sunday after Sunday, believers

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sit and listen silently, completely unaware that the Holy Spirit has supercharged them for ministry by equipping them with spiritual gifts. And so, in that setting, those gifts lay dormant.

But take that same believer on a short-term mission trip to Haiti or Thailand where they have opportunity to serve on the front lines of mission, and as their spiritual gifts that once lay dormant within them finally awaken, something within them springs to life. As they feel the Spirit wearing them like a cheap suit, they feel alive for the first time in years as they serve, comfort, share food, services, or the gospel. Having tasted the adventure, and having broken free from the mundanity of spectator Christianity, they return to the States and eagerly await the time that their church will send them “outside” again, yet are forbidden from continuing their newfound lives as participants. Only now, they’ve been ruined for sitting. They’ve tasted . . . and they can’t go back to the same boredom. This holy discontent is the first stage of mobilization that births movements, and helps a church become what Exponential calls a “Level 5 multiplying church.” Without the awakened gifts of individuals in a church, there will be no movement. No matter how gifted the church’s leader.

The unleashing of our spiritual gifts is the start of a developing appetite for evangelism...real evangelism. This is why on Peter’s first evangelistic “big day” at Pentecost; he ties it in with the developing of their own spiritual gifts.

Let’s step back and analyze Peter’s approach to the assembled crowd. Have you ever thought it strange that Peter explains what’s happening by referencing Joel’s prophecy? Despite the odd choice of text from an obscure lesser prophet discourse on a plague of locusts, the focus of the passage upon God pouring out His Spirit upon everyone, activating their gifts:

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“And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my male servants and female servants in those days I will pour out My Spirit, and they shall prophesy.”

Peter tells them “this promise is for you...” He emphasizes that old, young, men, and women, free or servants, shall prophesy, see visions, dream dreams. This is body ministry in actions, or a releasing of the gifts of everyday believers. This is the key to unleashing a powerful movement. Peter is eager for the crowd to stop looking at his gift on stage as special. Instead, he tells them that the Holy Spirit will come upon each of them, activating them, mobilizing them to evangelize in the same way. Evangelism is intrinsically tied to our gifts. How tragic therefore, that the contemporary church spends so little time assisting our people to discover what they are!

Prior to his speech, the crowd taunted “Go home, Peter, you’re drunk!” But when they began to witness the power of God, Peter passed the bill to them and told them that they would soon be in on the action. They would soon discover their gifts when they became filled with the Spirit.

Want to know the secret to Acts 2:42? It isn’t about one guy using his gift. The beauty of Acts 2:42 is that it was about what the people were doing, not the leaders. The early Church wasn’t about a homerun in the pulpit, but about running bases in the pews. The result? Lost people made the run to home. The mobilization of sons and daughters, old men, and old women through their gifts is the key to the outreach in every age, including ours.

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Much of what we call church planting is really church starting. We speak of reaching critical mass, fancy marketing, and business models. What would happen, if instead of starting with a core team, bags of cash, and a sexy website, try an experiment:

- * Get out into the city and identify its needs.
- * Serve the community based on your gifts.
- * Build relationships believing in a Sovereign God.

Do this for one year. Then witness the crucial difference when you start your church. Rather than renting a public space and crossing your fingers, hoping that unchurched strangers will come, you'll build on the relationships that you've been growing for a year straight.

The apostles never planted churches in the way that we attempt to. They didn't discuss critical mass, and stack the church with crowds from the mother ship to make it look "happening". Instead, they mixed in the marketplace, trafficked with people, and shared the good news about Jesus. And try as we might to substitute that last part, there simply is no substitute. Much of what is trendy among leaders right now has been a cheap substitute for good old-fashioned, plainspoken sharing of the gospel. Whether we approach people through marketing or "doing life together" if it's a substitute for evangelism, your church plant will flounder. Eventually, you've got to share the gospel with people one way or the other. Substituting that with anything else is like Indy replacing the golden statue on the pedestal with a bag of sand. Substitute evangelism with anything, and eventually the temple crumbles.

FROM PRINCETON PROFESSOR TO TEMPLE RAIDER

Indiana Jones possessed an alter ego that made him a walking dichotomy. On the one hand, he has an unassuming day job as Dr. Jones, sporting glasses, a bow tie, and drolly rattling off irrelevant facts about archeology (before it was cool). Nobody expects that deep within him lurks an inner adventurer that would rather be out in the jungle cracking the whip on mission. Likewise, inside every believer is a hidden adventurer in the form of the Holy Spirit, deposited for active mission, yearning to break free. Why let your people settle for the classroom when the adventure of mission lay outside it? Don't tell them about the wonders of archaeology and never let them raid any temples.

Church planter, you have the chance to get this right from day one of your church plant. Nowhere else can people use their gifts so freely as in a freshly planted church. When you're too big, people can get drowned out by programs and become spectators of an attraction, rather than active participants on mission. The problem is that when believers don't follow the call to make disciples on mission, their spiritual gifts atrophy. When Paul told Timothy to, "stir up the gift of God in you," (2 Tim. 1: 6-7), it was an admonition to not to let the passion die out. Our gifts after all, lie very close to our passions. For this reason, when we find ourselves operating in our gifts, something feels alive and fulfilled within us! When our gifts lie dormant, we become bored Christians, and go to sleep like most of the students in Dr. Jones's classroom. Think back to your first short-term mission trip. That may have been the first time you felt the thrill of your gifts coming alive as the Spirit channeled through you. What you're really feeling in those moments is the excitement of the Holy Spirit channeling through you as He shows

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the world what Jesus looks like...through you. It's Him with a "you suit" on. As he wears you like the yellow Bruce Lee jumpsuit, you start doing some spiritual kung fu, doing missional roundhouses, and kicking butt in kingdom advancement.

Church planting, when done properly, is proof that God uses ordinary people to do extraordinary things. This was brought home forcefully to me when I planted a multiplying church in urban Long Beach. We had just sent out our second church plant in two years and were gearing up for a third when I realized that we were sending out our best and running out of leaders. The problem was that I was trying to leave the hub in Long Beach and go plant another one. Like George Bailey, I just wanted to get out of Bedford Falls. But we kept sending out our best people in teams to plant churches.

After the third church plant, there was nobody left behind. So I felt like I just had to disciple the people in front of me—and none of them were ministry "hopefuls." Nobody would have considered them as ministerial candidates or leader material, but they (and I) would be very wrong. Nevertheless, I started discipling those in front of me, despite their apparent lack of leadership potential.

And incredible leadership emerged.

I've since changed my view of leadership. I used to believe that people were "called" to leadership, but I've found that *more often than not, the people we call leaders are really just people who were disciplined well.* I now believe that when you really disciple people, leadership emerges as a result.

DON'T LOOK FOR LEADERS; MAKE THEM

You see, the problem with looking for leaders is that *we* often focus on people whom we think should be leaders and bypass those *God*

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thinks should be leading. Case in point, no self respecting team of elders or mission board would have probably picked the 12 disciples for ministry, but after Christ spent three years discipling them, their leadership qualities emerged. Faced with all my best leaders gone or preparing to go, I stopped looking for leadership candidates and started producing them.

How?

I started discipling the people in front of me.

Planting in urban Long Beach wasn't my first rodeo. I'd already been training church planters, but what nobody tells you about training church planters in your church plant is that they all want to go and plant churches. (I'm a little slow on the uptake.) I remember that it happened in a small group. We were getting ready to do some heavy outreach in a park where we'd seen a lot of conversions. The problem was, now that the "A" team was gone, I thought that the Hulk would smash these puny weaklings if they tried any frontline mission work. As I asked them to pray for God to raise people up in their gifts, Steve, a chain-link fence salesman said, "I can run a barbecue." His wife nudged him with a reality check and said, "For two hundred people?" He just smiled a smile that I came to know as the "*I'm going on an adventure*" smile.

That Sunday, hundreds turned up to our barbecue in the inner city, and as I looked over at the grill, Steve was grinning like the Cheshire cat—when his mouth wasn't moving. Steve, ordinarily a reserved, quiet man, was animated, talking, smiling, patting people on the back as he handed them cheeseburgers, tacos and ribs. Steve had found his gift of serving and once that was unlocked, the Spirit coursed through him. We couldn't shut the guy up. People came to faith. It was the reawakening of our church. And it started with the gifts of ordinary people.

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Perhaps what C.S. Lewis said in *Weight of Glory* is more fitting: “There are no ordinary people. You’ve never talked to a mere mortal.” When people are released in their gifts, they shift from lives of the ordinary to the extraordinary. This is one of the keys to Becoming Five.

GIFT-DRIVEN MINISTRY

When I plant a church with the intention to reach the unreached, I don’t bear that burden alone. First of all, Jesus said He’d bear the bigger part of the burden, and that my side of the yoke was light. Therefore, I’m confident that He’s going to do most of the heavy lifting. But I’ve also found myself thinking, *Wait, I’ve got a room full of people strategically gifted by the Holy Spirit for such a neighborhood and time as this.* This means that we share the burden, and he does a lot of the heavy lifting through us together.

Most people believe that they don’t like evangelism. This is because when we talk about outreach, we’ve often meant something very narrow like intrusive, socially awkward activities. This has made our people feel like round pegs being forced into square holes. But the moment people awaken to their own unique spiritual gifts, they tap into and leverage their what makes them tick. What makes people tick brings them joy. And when people are doing in the Spirit what brings them joy . . . what they were made for . . . what they were hardwired for before the dawn of creation, evangelism pours out of them . . . naturally.

We probably all remember that Indiana Jones hates snakes. His father, however, is terrified of rats. What may be natural to somebody else won’t necessarily be natural to you. This is why the

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gifts are so important. Mission costs time, effort, and patience, but it shouldn't be something that's unnatural to you. Ironically, people's gifts are so natural to them that until someone points it out, they often don't realize they're already operating in them. Why? Because they're a natural at it.

Indy was a natural with a whip. In the same way, your gifts allow you to function in the Body of Christ in a unique, crucial way. My peculiar gift in church planting is making contact and building relationships with strangers. Call it part of the apostolic gift set, but I create community wherever I go. I can penetrate frontlines, draw people in, and engage them meaningfully. My church-planting partner was an expert at leading a small community of unbelievers to faith. Our ministerial tag team was like setting up a volleyball for somebody else to spike, or creating a lay-up for another to slam-dunk.

This collective team approach results in successful evangelism and Level 5 multiplication. People begin to learn that if they do what they naturally would do with intentionality, it will naturally bear fruit. For example, leaders in the New Testament were required to show hospitality because it was a natural form of evangelism. After all, if having people over for dinner isn't a natural way of life for you, you're probably not going to enjoy leadership very much. Over the years, my church plants have done everything from college student video game tournaments that alternate every other week with a Bible study, to film critics' club or reading groups. This is how I actually started a church in a Starbucks. Because my wife and I like to join book clubs, we started one in a local Borders (may they rest in peace). Our book to be discussed was Dan Brown's *The Da Vinci Code* riding the top of the bestsellers list. The first night, 30 people turned up. The second night, 40 turned up. The third night,

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50 turned up. All unchurched. This was in Europe, where just 0.3 percent of the population believes the Bible is the Word of God. That's one third of a percent!

I like to say that whereas Rick Warren started the Purpose Driven church, we were the “accident-driven” church. We were just doing what was natural. Mark my words, if you enter the streams of life that you'd normally be in, and get creative, you'll find that the gospel touches on every aspect of life.

FISTS, WHIP, OR REVOLVER?

So, if you're going to be an active adventurer on mission, how do you find your gifts? That's the million-dollar question. But that's not where you start. The secret to unearthing the power of your gifting hidden inside you is to first find the map room. I regularly assess and train planters in my role with the North American Mission Board, and believe it or not, many planters don't pause to answer the following questions:

- * What's the suicide rate in your part of the city?
- * What's the ethnic make-up?
- * What languages do your neighbors speak?
- * What's the socioeconomic makeup?
- * What percentage of the population is unemployed or on benefits?
- * What's the chief type of occupation?
- * What are the statistics for how many are married or divorced, with or without kids? What percentage are single parents?
- * Is the crime rate high? Which crimes are the most common?

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- * What social concerns does the mayor or other civic leaders address the most?
- * Which religions are practiced, and at what rate?

You don't have to go hunting for hidden medallions in Tibet, or undisclosed map rooms in Egypt to find the answers to these questions. It's all at your fingertips as you type your city's name into the Google search window. You just have to care.

That's where I start with any church planting core team that I train in a new city. The first thing I do is to discover what they care about. In doing so, I'm helping them to discover their unique gifts. I begin by gathering them into groups and slap a few local newspapers down on the table in front of them. A newspaper is as good as a map, because the city's needs are clearly laid out in local news. In fact, I tell the core team that there will be hundreds of needs, far more than any one church plant can reach.

Step one is to ask them to identify all of the needs of the community by circling them with a black pen wherever they are identified in the newspaper. Then, after discussing their findings and what surprised them about the city, I ask them to revisit the newspaper with a red marker. This time, I ask them to circle the top two or three needs they feel passionate about and ask, "If you were going to allow the church to serve two or three needs—no questions asked, no budget restrictions, no manpower limitations—which ones would they be?"

Here's where it gets fun.

You begin to see what your people are burdened for.

People's burdens point to their passions.

People's passions point to their gifts.

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Taking in that truth alone is like drinking a renewing draught from the Holy Grail itself. The people on your core team won't be equally burdened for kids aging out of foster care, the homeless, young families, orphans, ex-cons, addicts, sex trafficking or slavery. As you allow people to talk about their burdens, you'll witness their passion, as they pour out their hearts for an issue, sometimes through tears. After that, it's not that hard to trace their passion to a spiritual gift. If somebody is burdened for the homeless population, I'm going to assume that they have been fitted with the gift of compassion, helps, and giving.

What becomes truly amazing is when the If I've got five to 10 people, all with the same spiritual gift in a core team of 30, I start to take notice, acknowledging that the Holy Spirit has sovereignly engineered this team and equipped it to do something about this need, in this place, at this time. That's gift-driven ministry. You allow the giftings of the people in front of you to lead the way, believing that people will lead these missions with passion, and more importantly, the equipping to see it changed.

I love what author and Civil Rights activist Howard Thurman said: "Don't ask what the world needs. Ask what makes you come alive, and go do it. Because what the world is people who have come alive." Until you're ready to let the people lead out from their gifts, you're not ready to foster a movement of temple raiders. You're not ready to become a level five multiplier.

Chapter 2

THROW ME THE IDOL, I'LL THROW YOU THE WHIP

“Throw me idol, I’ll throw you the whip!” — the ill-fated guide, Satipo, in Raiders of the Lost Ark

There’s no denying that if the Bible had a swashbuckling adventurer, raiding pagan temples, and looting a plunder of soul spoils, it would be the apostle Paul. Nobody had moxy, bite, or breadth like Paul. Nor did anyone wrangle for the right to don Indiana Jones’ signature fedora like the ex-Pharisee turned frontline evangelist. The Book of Acts focuses the bulk of its narrative on Paul, and most of the New Testament captures a missionary faith penned by a missionary author. And here’s the kicker, Paul was writing about a missionary Messiah, who was the human representation of a missionary God.

Take the mission out of Christianity, and it no longer makes sense. It’s like the temple when Jesus got to it. It was religion as big business. The crowds were hopping, the money was flowing, and the movement seemed to be growing. But Jesus cracked the whip that day because the lost weren’t being reached. You can

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hear the smoldering anger in his tone: “My house shall be called a house of prayer for all nations. . .” It was meant to be a place where people from all over the world could come and seek God, but the moneychangers had made it into a den of thieves. They were out for themselves.

More than any other reason, that’s why the younger generation has lost the local church. It’s not that the gospel doesn’t make sense. It’s that *we* don’t. Churches that have largely become about themselves and not the mission stopped looking good to this generation no matter how much the worship band sounds like a Coldplay rip off, or how similar the lobby café is to a Starbucks.

They don’t need a new expression of Christianity. They’ve been looking for a new demonstration of it.¹ They’ve been looking for Jesus, and they haven’t found Him in the big lights, or booming music. Statistically, they find it in church plants. Here’s why.

Church plants, more often than not, exist for mission. Sure, there are established churches that also live for mission, and equally church plants that do not. For the most part however, church plants begin with a desire to reach the lost. That commitment to reaching the lost promises power.

PROMISED POWER IS MARRIED TO MISSION

Indiana Jones teaches us that ancient things have power. If we know where to look, then we’ll be able to unleash a supernatural power into our communities that people witnessed in Acts. Luke tells us that:

“Great fear seized the whole church and all who heard about these events. The apostles performed many signs and wonders among

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the people. And all the believers used to meet together in Solomon's Colonnade. No one else dared join them, even though they were highly regarded by the people. Nevertheless, more and more men and women believed in the Lord and were added to their number" (Acts 5:11-14).

The promised power of the Holy Spirit is married to mission after all.

"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matt. 28:18-20).

"But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth" (Acts 1:8).

That's why the missionaries have all the best stories.

As church planters, we're given the opportunity to rethink ministry from the ground up. Inevitably however, we soon realize that the churches we plant run the risk of becoming a newer, hipper form of what's not working. Even as a church planter, I've found that God has been willing to take me by one hand, put a whip in the other, grace my head with a fedora, and transform me into a missional explorer . . . if I'm willing.

RISKY BUSINESS

For me, that journey started 20 years ago, in my self-imposed solitary confinement as I plugged away at an introverted, introspective

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way of doing ministry behind the closed door of a second-story megachurch office. In an honest moment of self-reflection, I asked myself, *why does my ministry look nothing like the apostle Paul's? What if it did? What would it look like today? Would that be legit? Would I even have a job if I tried to resemble him? Would I end up in jail, or in a newspaper scandal? Or at the center of a citywide riot?*

These questions circled around inside my soon-to-be shattered crystal skull, at the time where I more resembled Indy's sidekick Short Round than Paul, a.k.a the Indiana Jones of mission. But Paul had to start somewhere after all, and so do we.

In the third installment of the *Raiders of the Lost Ark* franchise, *The Last Crusade*, Indiana's father, played by Sean Connery, goes on a quest to follow in the footsteps of the brave knights he had studied all his life. With one hand on his umbrella and another on his hat, Professor Henry Jones Sr. bumbles reluctantly on his adventures. But even umbrellas can save the day. God has a place for the likes of us on this great temple raid, as any of us that have planted already know. The great secret of all is that we aren't the great adventurer others imagine us to be.

God is.

And He said He'd be with us if we went (Matt. 28:18-20).

Yet, for all of this, we still play it way safer than Jesus and Paul. Most of what we do happens behind the walls of the church. Inside. Despite our advances in technology, we mistake great opportunities with great impact. We abound in the former while missing the latter. Perhaps the early Church would simultaneously envy and pity us our opportunities, concluding that we're hiding behind our technology and substituting social media for social interaction.

What would happen if we stopped stripping risk from all of our activities? Eating at people's houses is just making mission safe.

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Perhaps the missional movement just isn't missional enough. What about doing things that actually scare you? Why does Indiana Jones excite us? For the same reason that Paul does. They were on an adventure. They were doing things that nobody else did. It wouldn't make a great movie if the camera and plot simply followed Professor Jones as he taught archaeology classes at Princeton. Many of our modern-day ministries wouldn't be worth writing about if Dr. Luke decided to write the Acts of Us.

What's the answer?

Risk.

Risk involves fear, which is probably why we avoid it.

Eleanor Roosevelt exhorted, "Do something every day that scares you." I think Paul would have liked her. He definitely seemed to fly by her philosophy.

Playing it safe doesn't reach people.

Playing it safe just isn't working.

As I meet with church planters, missional Millennials confess that they're still having problems reaching people after all. The silver-bullet strategy of inviting people to barbecues can only go on so long before you run out of people, or just end up where everyone else is: stuck.

The secret stratagem for mission has to be the mobilization of everyday believers to get out there, meet people in a meaningful way, and engage them with the gospel. Anything that substitutes that is, well . . . just a substitute. Consider the following statistics from the book *The Unchurched Next Door*.²

- * One person in five among the unchurched is seeking God and would respond if the gospel were presented.

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- * Only one of 20 is antagonistic to Christians talking about their faith.
- * In one survey from the Barna Group, 25 percent of the unchurched said they would come to church if invited by a friend.

This leads me to ask, “What are we not doing that could result in more people coming to faith in Jesus?”

The early Church certainly didn’t waste any time or opportunity in the early chapters of Acts. The three things that the first-century Church did will result in the same outcome. As I said in *Reaching the Unreached: Becoming Raiders of the Lost Art*, unless you employ first-century methods, you can’t expect first-century results.

So what were they doing in the first century that we can apply today?

Three things:

- * They established a rhythm of prayer and activity.
- * They got out where the people were.
- * They engaged those people in a meaningful way.

Let’s see if we can break apart this first-century Rubik’s Cube with a hammer and put it all back together in the twenty-first century.

ESTABLISHING A RHYTHM — OR, STUDYING ARCHAEOLOGY BEFORE DIGGING

A friend of mine once remarked that it’s impossible to become an Acts chapter 2 church until you’ve first become an Acts chapter 1 church. So what is an Acts chapter 1 church?

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A praying one.

We look at Acts chapter 2 and scratch our heads wondering how to have that. Well, it started in a quiet room as a bunch of people determined to go on mission in the city prayed.

Not very exciting, right?

You couldn't be more wrong.

I couldn't even begin to think about doing outreach without a prayer meeting. At Refuge Long Beach, we engaged in frontline, sometimes even dangerous, mission on a weekly basis. But we constantly prayed in our home groups during the week. We broke bread, prayed, and talked. And stuff happened. I've always liked what John Wesley said about prayer: "I believe in coincidences. When I pray, coincidences happen. When I don't, they don't."

It's important to realize that nobody is an expert in evangelism. Therefore, prayer isn't an option. Prayer, by the way, is both a confession of inadequacy and the first step of dependence upon the Holy Spirit. You could say that prayer and action are the two sides of the same coin. They are missional breathing. You inhale the presence of and power of God as you pray; and then exhale when you take action.

Indiana Jones's father kept a journal leading him to the Holy Grail. If you were to keep a prayer journal, the entries might look something like this:

* *Neighbor across the street – provide an excuse for me to talk to them. Give me an opportunity to introduce myself.*

Or,

* *The Johnsons – provide something that we have in common so that we can build a solid friendship with them and share our lives (dinner, Cross-Fit, our street adopting a refugee family together?)*

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The Holy Spirit is willing to work one to one with each one of us in a unique way as we boldly step out on the journey to become His instruments for bringing hope and salvation into people's lives. As you continually see God working in new and surprising ways, you'll grow in your knowledge, boldness, and confidence. Each time God meets you on the other side of obedient faith-filled evangelism, your faith will grow and increase. Like a muscle, you'll find your evangelistic prowess growing over time through regular use.

Remember, when it comes to the hard work of actually saving a soul, God does all the heavy lifting. He's just looking for a faithful messenger who will deliver the right mail to the right people, and give Him the credit when they win the sweepstakes.

As you pray, and take resulting action, God will be faithful to act.

GETTING OUTSIDE – OR LEAVING THE PRINCETON HALLS

Part of the way the apostles took action was that they went outside. Have you ever noticed that in Acts? As soon as the Spirit fell in power, they “went outside.” In fact, most of the early Church activities recorded in both the gospels and the Book of Acts happened . . . outside.

Hmm . . .

Do we need church buildings to reach people with the gospel? They can be useful. They can also become a bunker. Bunkers are good for hiding. For shelter.

The disciples left that upper room because *they wanted to go where the people were*. Why is it important to be witnessing in public

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spaces? Buildings are helpful in that they serve as a gathering hub, but the difference between our church plants and first-century church plants is that the people of God gathered outside, too. Crowds are kind of a thing in the New Testament, but the crowds gathered outside of the four walls, not behind them. Public space is where it's at.

When we planted in urban Long Beach, we had 20 or 30 people every week standing around the edges of our meetings. In non-committal fashion, they would listen to the preaching safely at the meeting's perimeter. Then some would return. Others didn't, but some left the perimeter to move deeper into our gathering. One of them is on our leadership team now. He heard me mentioning Anthony Kiedis, the lead singer of the Red Hot Chili Peppers, and Jesus in the same sentence and had to stop to see what they had in common. If we'd been inside, we would have never reached that guy. Invading their space, non-invasively, was the key.

Of course, it's not just Sundays that provide opportunities to do this. If the community had hubs, the people in our church would join them. If it didn't, we created them. We've formed film clubs, book clubs, community runs, and relief projects. You name it.

Once I was walking out of my door to church as my neighbor was heading to CrossFit. We started talking and he said, "You know, I don't get the whole church thing? Why go? Can't you just worship God on your own?"

"I get it," I said. "But there's something cool about doing it together with others. I guess you could say that church is like CrossFit for your soul."

He smiled. It made sense. We have been wired for community. Our souls know. Even if our churches don't.

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I remember reading this quote from author and pastor Charles Spurgeon that has stuck with me:

“No sort of defense is needed for preaching out of doors; but it would need very potent arguments to prove that a man had done his duty who has never preached beyond the walls of his meeting house. A defense is required rather for services within buildings than for worship outside of them.”³

In the Old Testament, there is a recurring motif of the theology of proximity and space. In the Garden of Eden you were close to God. In the temple, there were concepts of approaching God and being both near and far. Then Jesus rends the veil, and God comes out to us in the form of the Holy Spirit, as we become the new Holy of Holies. There is a picture of God busting out. Taking it to the streets. There is a sense of God invading. The Kingdom spreading.

Therefore, the early Church met daily from house to house and in the temple courts. Meeting house to house is the hallmark of the missional movement, but like I said, it's not missional enough for me. When the church can take it into the public arena like the temple courts, where people mill, and mix, then I'll feel it's truly missional. There's nothing like planting a church in a Starbucks off the back of a reading group as you've discussed Dan Brown's *The Da Vinci Code*. There's nothing that tells you that Aslan is on the move quite like the person from an alternative lifestyle who's weeping with you after the open mic night in the gay coffee house, asking what the gospel means.

If we're going to win people for the gospel, the time has come for us to get outside of the four walls of the church. Join a cornhole

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league (I can't believe I just said that, but alas, it's for the Kingdom). Start a cooking class and teach people how to cook. Storyline Church in Denver saw a major turnaround because they met with police officers who told them that if they wanted to make a difference in the community they should teach second graders how to read. Why? Because that's when kids start checking out mentally, altering the course of their lives. Storyline started a tutoring course for second graders, and it became the turn-around story of Denver's youth and their church.

What if the next major revolution in church planting was to turn the church inside out?

On a practical note, I've found that food should always be a name of the game. Here are some important things we've discovered to help you as you start down this road:

- * Always eat together.
- * Always eat together (that's not a typo, just emphasis).
- * Find the thing that you enjoy doing and be intentionally missional about it.
- * Consider bivocational ministry as a way of reaching more people.

After all, Indiana Jones was bivocational. He was a Princeton professor at his day job but moonlighted as a swashbuckling adventurer. So was Paul. Want to talk about a scholar-turned-adventurer, look no further than the gap between Acts 9 and 11. In the span between those two chapters, Paul was torn inside out, and ripped a new ministry, and it was all outside. He went from being a disciple of Gamaliel to becoming a tentmaker. What if the best way to make you an effective minister was to take you out of ministry?

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Would you do it?

God has a way of wrecking our fancy plans.

Just ask Saul of Tarsus.

INTERACTING WITH THE LOCALS — OR, CHOOSING WISELY

Once you've determined to take it to the streets and master the lost art of ministry in a public space, how do you know where to go? Why not start with where you're already going? Let's take something as simple as enjoying a hot cup of java in a local coffee bar and examine the strengths, challenges, and church-planting occupation.

Strength: I like coffee. Coffee houses are places to chill and relax, or a public space to work. Locals come here. It's a hub of the community. Work, recreation, and family all bisect in places like these.

Challenges: I'm busy. I don't have much time to simply chill or read a book at a coffee shop. I have family pressures that make it hard for me to justify a trip like that, and prevent me from hanging out for too long.

Church-planting application: Perhaps once a week, I could go solo. Another time, my wife and I could grab an hour for a chat, building our relationship together through talking. Lastly, the family could go there for hot chocolates for the kids, and coffee for the adults. Three times a week makes us a fixture there. We'd surely build relationships with employees and regulars, and have opportunity to get to know the people in our community who use the coffee shop as a community hub. We'd also spend a dime on coffee! But again, it's for the Kingdom (wink).

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You see, the sweet spot of engaging people is where people, pleasure, and proclamation opportunities overlap. I once started a church in a Starbucks in Wales. It rained every day and because of that, the community hub was in a dry, toasty Borders bookstore that boasted a large Starbucks to warm the body with coffee and books to warm the soul. In a culture where it rains every day, sports are a pipe dream at best on most days. So reading groups were the hot ticket. The reading group that we formed provided the perfect opportunity to discuss Jesus because that's what you would naturally do in a book-reading group when it came time to read the bestseller, *The Da Vinci Code*. On the back of that reading group, a church was planted, unbelievers came to profess faith in Christ, and a multiplying movement was born.

What if you love to read but hate sports? In that case, playing sports to reach your unbelieving friends and neighbors wouldn't be a good fit. Entering a soccer field is joy to one person; it's torture to another. You want to strategize ways to build relationships with people in things you'd naturally be doing anyway. If what you're doing is not natural, then it becomes artificial. To transition into gospel conversations that aren't artificial, you need relationships that aren't either. What you're looking for is a genuine relationship that will create opportunities for a genuine gospel conversation.

Consider the following five key areas that provide relationship-building opportunities:

Recreational activities

There are sports teams, CrossFit groups, and individual fitness plans that people like to partner up on. CrossFit itself is one of

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the best parallels of church that exists. People find that they enjoy honing the body better in groups than in isolation. Unbelievers are already craving true community, which provides church planters with opportunity to enter into the rhythms of society and be part of the conversation that people are already having.

Of course, there are more activities than just sports. People who take their kids to dance, gymnastics, and soccer games form a type of community. There are playgroups for stay-at-home-moms, sewing groups, sculpting classes, and yoga classes. The possibilities are endless. Find a rhythm in the community that you're planting in, and fall in line with it. If you're in Southern California, perhaps you'd benefit from taking up surfing. If you're in the wilds of Alaska, you might enjoy sponsoring sled-dog racing. Church planters think like missionaries when it comes to strategic engagement, but at the end of the day, they need recreational breaks as much as anybody. Recreation is there to help you to relax from the pressures of life, blow off steam, and have fun with other people. Let your enjoyment of life become part of the mission that God has sent you on.

Intellectual pursuits

Art class. Reading groups. Cooking classes. Night school. Many people are always trying to learn more, feed their minds, and stimulate deeper thinking. Public libraries provide opportunities to teach writing workshops, or to speak on an area of expertise. Going to art exhibits with your neighbors and engaging in discussions about an artist's work can provide amazing gospel conversations.

One of my favorite outreaches was a film club where the group watched a film, and somebody presented a 10-minute talk on why

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they chose it for the group. Then everybody got to speak into the themes that the film dealt with. Morality. Mortality. Such themes abound in movies. Movies are windows into the human experience, and many films feature themes of redemption. If that's not a gospel conversation waiting to happen, nothing is. After all, everybody's a critic.

Social causes

Unbelievers today are highly aware of the conditions in their world and socially awakened to do something about it. The North American Mission Board (NAMB) has two major missional branches: The Send Network (church planting) and Send Relief (disaster relief/mercy mission). Nothing speaks so powerfully about grace than a group of people sacrificially serving others. Often when non-believers witness the love of God in action, they're moved to join in and help. For church planters this altruism provides a huge opportunity to "pick a fight" with an area of darkness in your city and engage in meaningful mission.

There is a saying that you earn the right to speak to a culture when you serve a culture. Gospel conversations abound and flourish when we serve the less fortunate ones in a community. It could be kids aging out of foster care, making them vulnerable to sexual predators or the sex trade. It could be homelessness. Sex trafficking. Often, people in your community who are disinterested in the gospel initially come along because they share the desire to see these things eradicated from their city. Seeing you in action causes them to want to listen to what you believe.

Hospitality

Everybody has to eat. For that reason, inviting somebody over to eat seems like a big ask, but it doesn't necessarily take a huge investment of time if you'd already planned to do it anyway. Instead of an hour around the table, you might spend two hours in conversation with your neighbors. You could host a block party on Memorial Day, grill hotdogs, and rent a bounce house. You can provide coffee for the commuters standing at the bus stop in an urban setting. Mark a day of the week, pick a bus stop bench and own it. Serve coffee out of a Starbucks traveler until everyone has caught his or her bus.

Go to a Laundromat. Tell them that you represent a program that pays for people's laundry on certain days of the week. When they ask what program, tell them about your church, and how you desire to be an embodiment of grace and love to the community by showing people with your actions, not just your words. Serve coffee and cookies. Make it a party. The opportunities are endless, and the more creative you get, the more fun you'll have. And remember, that's part of the power of it.

Proximity spaces

Finally, certain places in your neighborhood are the activity. Belonging to a particular place of business can foster a sense of community. In Britain, it's the local pub. In America, it can be the coffee shop, or a place to eat, or a bar. These places are all what missiologist Alan Hirsch calls "proximity spaces," or places where the people congregate and establish an unspoken relationship and fostered sense of community. It could be a skate park, a secret surfing spot known only to locals, or a park in an urban setting.

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Whenever you see these places, consider doing business there. Especially if it's a hub in the community you're trying to reach. To ignore these places is to ignore the way that Paul operated when he entered a city. He set up a booth in the marketplace, visited the synagogue, and ate with the Gentiles. All of it was strategic.

Here's the bottom line. The way of connecting for you that's the most natural will be the evangelism that's most natural. And the more natural evangelism is for you, the chances are, the more effective it will be with the people you reach.

FIRING BLANKS

So there you are. You've invited a family over for a meal. The food is the picture of excellence. The atmosphere is superb. The company splendid. Then, a perfect night becomes ruined by the forced conversation about Jesus. The obligatory gospel conversation is pulled out and dusted off to justify the existence of a good night out.

Have you ever had that experience?

Have you ever scratched your head wondering how it all went wrong? Did you wish that the person talking had picked a better moment?

Perhaps you've been on the other side of the fence. You've been meeting with a couple or individual for months. Perhaps you've been playing basketball with a team for six months, and nobody knows you're a Christian. You don't know how to bring it up. You wait. And wait. And wait. After enough time, it's actually embarrassing to share about Jesus because it seems so out of the blue now that so much time has passed.

Here's the reality: Timing is everything. In both situations, a little more faith was required. At the dinner table, faith was needed

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to allow God to open up the right opportunity. And even though it seemed to be taking a while on the basketball courts, guys sometimes take a lot longer to talk about deep things. Nonetheless God is always working behind the scenes in our lives. Scripture tells us he that believes will not make haste (Isa. 28:16). God has perfect timing, and as we get to know people, they open up and share things that invite us into their lives on a deeper level.

It could be that after practice one of the guys tells you about his wife and how she's going to leave him. He'll ask your advice, and that's your time to listen, talk, and offer to pray for him. Often asking somebody if you can pray for him or her is the easiest way to break the ice. People will often say yes, or tell you politely that they don't believe in God. If they say yes, pray on the spot.

Building relationships naturally allows you to share the gospel in a natural way when the time comes as well. Often we've been taught to share the gospel like a slick salesman, quickly laying out our pitch, and then closing the deal on the spot. The problem is that this isn't modeled anywhere in scripture. Just be yourself, and let God be God through you.

Talking about engaging people in a meaningful way usually uncovers some major fears, insecurities, or unwillingness to engage with others. But here's some helpful advice to get people on your core team started:

- * Keep talking. Sharing the gospel is like anything else that we learn; we get better with practice. We become more relaxed and more skilled.
- * Take one step. You may find yourself paralyzed by fear, but the key to overcoming any fear is to take the first baby step. It could be inviting somebody to coffee, or even mentioning

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how God blessed you over the weekend. If somebody wants to hear more, you can always add a paragraph to the sentence. Nonetheless, you've broken the ice.

- * Read or listen to gospel sermons. Listening to the gospel regularly is not only good for your soul, but it helps you to clarify it in your mind. Listen to good gospel preaching by people who are gifted at making it simple for the unchurched. Be sure to listen to people who don't merely see it as a ticket to heaven, but as a way of life.
- * Pray for people regularly. You'd be surprised how breakthroughs happen when you partner with God, instead of trying to do it for Him.

Evangelism isn't easy. It was never meant to be. Nor are raiding temples, fighting Nazis, or uncovering lost treasures. Easy is overrated. Easy is boring. Haven't you had enough of easy? Doesn't your soul crave something challenging? Adventure doesn't come without challenge.

You can't have challenge without risk

You can't have risk without faith.

What if that was to be the next chapter in your life, church planter? What if after all the study you've invested into the lives of missionaries, saints, and preachers, God was calling you out to live the adventure that heretofore you've only read about?

Wouldn't *that* be something?

Chapter 3

DOES YOUR CHURCH BELONG IN A MUSEUM

“It belongs in a museum!” — Indy

“So do you!” — Belloq

Okay, so the title of this chapter isn't exactly straight out of the pages of *How to Win Friends and Influence People*, but you've probably already figured out that's not the aim of this book. The aim of this book is to help us reach the unreached by planting churches that make disciples who naturally make disciples. Therefore, I'm going to share with you an excerpt from my previous book, *Church Zero: Raising 1st Century Churches Out of the Ashes of the 21st Century Church*. Once you're engaging people with the gospel, you need to know how to interact with them. And the problem with our churches today is that they're anything but interactive:

This Sunday morning, I want you to engage in a sociological experiment. Turn your head to the left, and then swing it to the right. Take mental stock of the average age of the people you see.

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See those middle-aged, graying people? How many teens and young adults do you see?

We've lost the youth. Young people think our churches suck, and they've voted with their feet. The youth exodus has begun.

In Britain, this happened during the cultural revolution of the 1960s. Nobody was alarmed. In fact, they hardly noticed, because the crowds were still big. When the older generation started dying off in the next twenty years, the churches started shrinking. As everyone panicked, they awoke to a 20- to 30-year generation gap, and the tired, silver-haired souls were too old to do anything about it.

I have good news and bad news.

First, the bad news: it's happening now, and because our numbers are still swelled, we're not alarmed. After speaking at a conference, I commented to my wife, "America isn't ready yet for what we're saying. It's like they have to be where Europe is before they'll wake up." The alarm is set to go off in about ten years. Meanwhile, just keep hitting the snooze button. Until the plane is in a nosedive, people can't be bothered to think of their seats as a floatation device.

Statistically, one in four young adults claims no religious affiliation, and the number of youth who have left our churches is around the 90 percent mark. They've sat in our pews, scribbled in our Sunday schools, swayed to our worship, and then left. What happened?

Resistance to change got us here. Our "modern" worship is just one of many symptoms of our reluctance to move forward. Let's face it: most of our contemporary worship is still stuck in the 1980s. If worship is really cutting edge, it sounds like a U2 rip-off, but youth don't listen to U2. We sing U2 rip-offs because we like them; therefore, we don't change.

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To what degree are we willing to sacrifice the next generation to preserve our little brand of church?

But it's not style of worship that's keeping them away from church. It's not even evangelical truth. It's the style of our lives. When people are asked why they don't come to church anymore, they list five reasons: church is irrelevant, legalistic, hypocritical, too political, and filled with self-righteous people. Gandhi once remarked to E. Stanley Jones, "If Christians would really live according to the teachings of Christ, as found in the Bible, all of India would be Christian today." Perhaps Jesus isn't irrelevant as much as the Church is."¹

Alone Together

Ed Stetzer points out that 86 percent of unchurched people say they can have a good relationship with God without belonging to a church.¹ Before you have a defensive knee-jerk reaction to that, consider why they're saying it.

Perhaps you've overheard someone say the following, "I don't need to go to church. I can still have a relationship with God at home. If I want to listen to a sermon, I'll download something from the Internet. If I want to worship, I'll hit my favorites off of iTunes. I'm not really missing out on anything by staying at home. Watch the show at church, or watch it at home. What's the difference?"

How do you answer that?

Do you tell him he should go because the presence of God is there, and he'll miss it? I'll tell you what he'll say: "Why wouldn't the Holy Spirit meet with me? Just because I wasn't physically sitting in the building? I can spectate just like anybody else from the

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comfort of my own home. I can be blessed in the worship, and get edified from the Word, and save gas all at the same time.”

Of course, you’ll be quick to talk about Hebrews 10:25: “Don’t forsake the gathering of the saints together,” you’ll say—and he’ll be quick to respond with, “Well, I do meet with other Christians for coffee like we’re meeting now. We’re talking about Jesus.”

But the truth is, he’s getting more fellowship with you speaking into his life to get him to church than he will in church. He definitely won’t starve from the lack of chitchat he’d get drinking coffee after the service, with the few people who actually stick around instead of burning rubber during the final song. You might even answer that he needs pastoral leadership, but we’ve already established that he’s not really going to get pastoral care at most of our churches. Unless he can fit into the pastor’s schedule, or he’s lucky enough to have penetrated the iron curtain of secretaries and receptionists, he’ll never see the great and powerful Oz.

As long as the church is set up as an audience on a Sunday morning, there’s little to say to the departing youth. There’s nowhere for them to get involved. They sit at home in the neon light of their monitors because all they need in church is ears, eyeballs, and legs. All we ever ask them to do is sit. We never ask them to use their mouths.

And they’ve got so much to say.

Me the Media

This is the media generation. Before they’ve graduated junior high, they’re already making their own movies on their computers. If I’m Googling tutorials on how to use the latest version of Photoshop, I’m usually sitting there feeling like a complete moron while

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listening to the wisdom of some 13-year-old punk kid unfolding the boundless mysteries of the Adobe universe. This generation grew up, and the Internet was already there from day one, while most of us can remember the technological revolution as it happened.

Blogs, YouTube, Facebook, Twitter. Everybody has something to say. They don't care if it's important, polished, or relevant. They've just got to say it. If they like a product, they blog about it. If they are watching TV, they participate in the show's online chat. Music, food, clothing, and everything else provide a link, a space, and an opportunity to be heard.

Then they walk through the doors of a church, and we tell them to sit down and shut up. Listen to us! Quietly! If you want to talk about it, wait until the event is over, and talk about it when you get outside—because we don't provide anywhere to do that sort of thing.

This is where we're blowing it. As usual, the church will be decades behind the Cultural Revolution for fear that it might be compromising, but missionaries study a culture and find the “in” for the gospel. *There's never been a way more conducive to the gospel than giving the lost an opportunity to feed back into what they've heard.* The most unchurched generation during my lifetime, the blog generation, has unwittingly provided the church with the tools to reach them, and this is where the local church, if it were willing to sit and listen quietly, could learn a lot. This generation not only will give us the keys to unlocking dialogue with them, but also may even teach us how to be more like the first-century Church.

I get the impression from reading the New Testament that church was a participatory sport, and this generation doesn't want to be spectators.

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Are you beginning to understand why they think your church sucks?

The Gospel According to ...

This current generation will demand that we rethink how we preach the gospel. Testimonies have always been a powerful tool, but they make this generation weak in the knees like Kryptonite can make a bullet penetrate Superman's chest. This generation wants to hear other people's experiences, and testimonies are like shotguns in hillbilly country. Everybody has one.

What is the gospel according to you? How was Jesus good news to your life? You've got a story to tell, and this generation has been hardwired by pluralism to listen. For generations now, the church has bemoaned pluralism as if it made the lost any more lost. Unbelief is unbelief; no matter what clown shoes it wears. The Holy Spirit still saves people all the same, and they will still find their hearts melting under the power and person of Jesus Christ. Pluralism has unwittingly done something for the Church. It has provided us with an open doorway of evangelism. Paul was able to share Jesus in Athens, because a pluralistic society craved new thoughts and experiences in a pick-your-part-religion. You see, a pluralistic society has to value every opinion to remain consistent. Although pluralistic societies are less responsive to propositional truth, they are far more open to subjective truth.

Please understand that I'm not in any way advocating a departure from preaching objective truth. As pastor and author Martyn Lloyd-Jones frequently pointed out, if we do that, we fall into the enemy's hands. The enemy will explain us away with

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psychology, assigning us a portion with J-dubs, Mormons, and Star Trek nerds who believe Romulans are real. We must continually ground our experience in objective, historic bedrock, and preach it stronger than ever.

But the Book of Acts includes Paul's testimony written in full three entire times. Get that. Luke didn't just write it out once in Acts 9 and then reference it later with a footnote, "see chapter nine to catch the gist of what Paul told Agrippa." No, to the mob in Jerusalem and Agrippa both, he unfolds his story again in varying detail (Acts 22; 26).

Parchment, vellum, or whatever Luke wrote on was expensive. It was time-consuming to rewrite the same facts, and I'm sure Luke's hand was getting tired. So what was the Holy Spirit trying to tell us by recording it three times? That in a pluralistic, pagan society, your testimony is so powerful that it can't be heard enough! It's so hardwired into postmoderns that they can't argue with "your truth" or "your experience." While pluralism may have trivialized evangelical dogmatism, it has simultaneously opened another door for the Spirit to work. While you're sharing your testimony, lace in the propositional truths that the Holy Spirit used to change your heart, quoting Scripture at every turn. Your testimony is a secret weapon in today's society. If people attack your testimony, then challenge them on it. Ask them why they can't accept it if they believe that all personal experiences are valid. It's fun.

By inviting one person to share his or her five-minute testimony each weekend, the entire church can be used to proclaim Christ.

Synagogue Style versus Proclamation Style

There's another way we can use this cultural tendency to take us nearer to the first-century Church. Paul said that he "became

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all things to all men,” to reach them. As a master missionary, Paul learned to adapt to the culture. Nobody had to change as dramatically as Paul when converting to Christ. Up till his 30s, Pharisee Paul had been stuck in the rut of tradition, but God commissioned him to set others free from their prisons, and the most radical thing he was ever called to do was eat a hot dog. Pork belly, pork ribs, pork roast, pork chops, fricasseed pork, pigskins, you name it. Paul became a porker for Jesus.

Jesus loved those pagan porkers, and Paul didn't have to be asked twice to eat the candy of meats. His customs, routines, and personal preferences changed so that he could bring the gospel to the Gentile world. You can actually trace this in Acts. When Paul went to Athens, he used the Greek means of communication: proclamation. At the Areopagus, Paul was perceived as a babbler for Jesus as he sang loud and proud about the resurrection. But when he went into the synagogue in Corinth, he sat down rabbinical style and presented his teaching in a blend of teaching mixed with discussion as he reasoned with Jews and sympathetic Greeks in the synagogue (Acts 18:4). And the Corinthian church was born.

I'm convinced that if Paul were here today, he'd opt for the synagogue style approach to reach the Millennial blog generation, because with all their blogs, tweets, and review postings, this generation is hardwired for interaction with the gospel.

Search your feelings; you know it's true.

I would in no way advocate lessening the length of preaching unless your sermons are boring, but I would say it's sheer lunacy for us to merely preach at people rather than blend the proclamation style with a synagogue style. Synagogue style is interactive, and the modern generation wants to contribute. I suggest preaching your normal sermon and then providing discussion immediately after.

I've lost you, haven't I?

The World Needs God and Good Coffee

It all started in a Starbucks, by accident. I'd been working as a barista in a huge Starbucks in Borders. I'd been asked about *The Da Vinci Code* so many times that I decided to start a reading/discussion group about it for "one night only." Thirty unchurched people turned up. At the end of the night, they said, "Can we do that again?" When I asked them why, the response floored me, "We were able to drink coffee, ask questions about Jesus, and nobody yelled at us." Did you get that? They wanted to come back and talk about Jesus because we showed them respect.

The most evangelistic book in the Bible, John's gospel, is filled with conversations between Jesus and other people. It's not a bunch of sermons that Jesus preached, but a record of discussions. There's a reason why people connect so much with it. Discussion raises the questions of those who don't believe and gets to their obstacles to and excuses about faith. When you listen to what they have to say, the Spirit will guide you into applying the Word of God based on their questions, struggles, and dilemmas.

Why then don't we make room for discussion or a chance to contribute in our churches? Why aren't we seizing upon this cultural phenomenon and harnessing it for the gospel? If this generation can't be part of what's going on, they will switch off, tune out, and drop off.

Shouldn't they be central to what we're doing?

In the UK, a phenomenon called the Alpha course took Britain by storm. It started off with a meal prepared by the hosts, then after the small talk over dinner, the host would present a few questions for discussion, such as, "Why don't people believe there is a God?" Then there was a 40-minute video in which a guy named Nicky Gumball masterfully presented the gospel. This was followed by

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a time of open discussion that lasted about forty minutes. It was powerful. Churches that hadn't seen conversions in decades began to launch the 10-week course, resulting in professions of faith.

The only problem was what to do with them afterward. When the new converts went to the Sunday services, they found the experience nothing like the approach that had connected with them in the first place. They were asked to sit down, shut up, and listen—quietly.

And for this generation, that sucks.

Church in a Blender

What happens when Starbucks, Alcoholics Anonymous, and church are put in a blender? For one thing, it makes for a longer church service.

Have you ever been to an A.A. meeting? If not, you really need to go to one. Everyone shows up because they know that they're screwed up. That's more than you could say for most churches. People who drag themselves into A.A. know that if they had it all together, they wouldn't need to be there. That's how church ought to kick off every week. It's not about being good, but about being screwed up and needing Jesus. What they go there for is to be around other people who are struggling with the same things and receive encouragement. Sound familiar? Alcoholics Anonymous perfectly sets the tone for how church participants ought to relate to each other as they go to a place because they need each other's support. The philosophy is, "If I don't have you in my life, I'll suffer." If I weren't screwed up by sin and in need of Jesus, I wouldn't be here.

When you go to A.A. you get to interact. When you go to Starbucks, you get to talk. But our services are wired in such a way

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that people have no opportunity to do anything but sit back and enjoy the show. If we hotwired church to be all about participation, we'd really have something, though. A.A. knows that people need to talk about their dark and dirties. Starbucks got the nickname "fourbucks" because it can charge you four dollars for a cup of coffee for offering something a diner doesn't. Interactive atmosphere. Starbucks is set up for participation, and that's the key.

To this end, evangelists George Whitefield and John Wesley had a plan after they blew through towns and left a wake of converts. Rather than leave the newbies like shepherdless sheep, they formed "societies"; interactive home fellowships structured for discussion, prayer, and communion. That's what converted the Great Awakening from an evangelistic campaign into a movement. Incidentally, it's also what the early Church did when they met from house to house following Pentecost.

Rearranging the Furniture

The Puritans believed that how you set up the furniture of the church room preached a nonverbal sermon. Prior to the Reformation, the altar had center stage and communicated that you needed the priest to mediate between you and God. The Reformers scrapped the altar and placed the pulpit at the center of the room to emphasize the centrality of God's Word. The only other furniture in the room were chairs or pews set in straight rows, but what that communicated to people was that they were an audience. What a mistake!

When you read the New Testament, you can see that people prayed for one another, sang songs spontaneously, engaged in the

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activity of communion, brought words of encouragement to one another, and responded to prophecy, among other things.

Even the Old Testament temple worship was participatory. It was not an audience-based affair. You went to the temple with something that you yourself either raised or bought, and you handed it over to the priest to slay, so its blood sprayed all over you. You weren't an audience, but a participatory player contributing in a blood sport, like a tourist sitting in the first eight rows at Sea World but getting splashed with blood instead of water. It was God's way of saying, "You're a part of this." Likewise, in communion, I am actively participating in something when I eat the bread and drink the wine. I'm saying, "I'm a part of this. It was my sins on that cross."

For interaction to occur, we've got to set church up for participation. When I accidentally planted out of Starbucks, we sat around in half circles. The circle configuration communicates participation. Facing each other tells you that you're going to be a part of what happens here. Your contribution matters. It's not just welcome, but expected. Now, let me ask you something stupid. If that's not being communicated by the way you do things, how do you expect real fellowship to happen? Or discipleship? What about evangelism? Give me a good reason why that shouldn't happen on Sunday. Because of numbers? So, in effect, we've sacrificed quality for quantity.

Typical.

How will your people use gifts like encouragement and compassion? Ironically, the one thing that doesn't tend to happen on Sundays is fellowship. Christians shuffle in, watch the show, and then elbow each other during the death race to blow the holy

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Popsicle stand. No wonder our youth stay at home. Nobody is going to listen to their problems. If anybody talks to them at all, chances are that nobody is going to ask them anything meaningful beyond, “How’s school?” All of our after-service talk is so trivial. I’m convinced that we don’t even know what real fellowship looks like.

Picture a church where you walk in the door and there are eleven groups of coffee tables with eight chairs in a half circle around them. The horseshoe-shaped grouping faces the screen for worship and preaching, but you get the sense that you’re not going to just be able to blend into the crowd. Taking a deep breath, you make your way to the table. You’re nervous, but here’s the beauty of it. Everybody at the table you walk up to is so relaxed and smiling and talking. You hear people laughing, and somebody in your group asks you if you’d like to have coffee or tea. With a cup of coffee in your hand, you start to relax when somebody asks you what your name is and offers theirs. You get the small talk out of the way until the worship starts. You sing. In between the songs, a couple of people share a scripture, somebody shares a prophecy, a couple of people pray. Finally the sexiest man in the world comes up to preach—just kidding, it’s not Pillar or Refuge; it’s your church.

After the preaching, three simple yet searching open-ended questions are presented on the screen. Coffee, tea, and cakes have mysteriously arrived on to your table during the post-preaching song, and you’re eager to talk about some of the thought-provoking, convicting, and encouraging things you’ve heard. As you talk with the people at your table, you quickly realize that everybody else is as human as you are. They struggle, just like you. They get impatient with their kids, just like you. They get afraid and unsure of themselves, just like you. The difference is that they keep leaning

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on God, and after listening to them, you conclude that He seems to be helping them.

So you've got your coffee tables, you've brewed your coffee, and you have your logo emblazoned on your mugs. You're all set right? Not exactly. It's not as easy as it sounds. I need to warn you that if this is going to work, there are a few basic principles. Most importantly, there needs to be a group leader to prevent absolute chaos and steer the group while not hogging it. The key is to let the nonbelievers in your midst talk. For example, the question might be, "What do you think heaven is like?" If a Christian answered, "He is encinctured with an auriferous zodiac: (as one of Spurgeon's students at the Bible College once answered, trying to impress him), it would intimidate and confuse everybody and probably kill the group. It's important for Christians to be humble, patient, and tolerant.

It takes a mature believer to be able to handle somebody coming in saying, "I believe that Jesus was a space alien, and one day he's coming back to take us onboard the mother ship." We all know that's the wrong answer, yet it would be a huge mistake to break out the Bible like it was our S-Mart twelve-gauge double-barreled Remington shotgun. We often come off like Ash from the Housewares department when we wield the Bible like a broomstick and address them like they were the Army of Darkness: "Listen up, you primitive heathen savages." Instead, you have an opportunity to be like Jesus.

Sit by the well, have some coffee, and talk with them about Him.

This Generation Cries Out

This generation is crying out for love connection, and I don't mean Chuck Woolery. The Internet seems to connect us, but

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only in a trivial way. People are becoming less authentic in their communication. They can now watch a girl cut herself to the bone and yet be unable to help her in any way. The desensitized reaction of most in the pixelated spectator e-arena is to mock, or troll crass comments. It's their only choice, as their ability to act compassionately has been stripped away by the monitor's glass barrier. In the area of conflict, things aren't much different. Because the Internet provides little or no accountability, people are now able to say things they wouldn't dare say face-to-face. Inadvertently, we create an illusion of fellowship in a virtual community.

As I survey the cultural shift of recent years, I hear my heart echo Jesus's parable: "an enemy has done this" (Matt. 13:28). We're up against a demonic agenda that keeps us from talking face-to-face by giving us a false sense of connectedness in a virtual society. Genesis demonstrates that man was made as a relational being. It was not good for man to be alone, yet since man's fall, our disconnectedness from each other has been the direct result of our inability to connect with our Maker, leading to a spiritual disconnectedness from all others and us. Yet, according to Genesis, the virtual world can't give us what real community can. Man is still hiding, but this time it's not behind a bush but rather, a computer screen. We're still ashamed, and the Internet takes away much of the social pressure. Pseudo-intimacy in a cyber community will sabotage interpersonal relationships, and from the Enemy's point of view, that's ideal. If the gospel is anything, it's a social animal. It takes root through community and interpersonal communication.

You don't just share an opinion; you share your life.

The theological way to say this is that true ministry is incarnational. If this weren't true, then Jesus wouldn't have come in person. He'd have been content to share His opinion through

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the spoken and written word. But true ministry is always done face-to-face. Jesus, who took on flesh, was proof of that, embodying the Word He spoke long ago by the prophets. Jesus literally fleshed out the prophets' ideas because as good as the words were, they weren't the same as being face-to-face. Paul said this repeatedly: "We endeavored the more eagerly and with great desire to see you face to face" (1 Thess. 2:17); "For I long to see you ... that we may be mutually encouraged by each other's faith" (Rom. 1:11-12). In his last days, he asked Timothy and John Mark to come to him.

The one thing this generation is crying out for is found only in one place on earth: the church of the incarnational God. So incarnational is He, that He's not content to have a relationship outside of us, but has come to indwell us and incarnate Himself within our daily lives. The Holy Spirit indwelling you provides an intimacy unlike any other on planet Earth. It's the only thing that will truly meet the soul's cry for intimacy, love, and acceptance. It's found in community, where Jesus is lived out through the failure of others as they live and forgive. And there in the midst of us together, He promises He'll be there in a unique way.

In their song "Every Teardrop Is a Waterfall," the British pop band Coldplay sings, "Don't want to see another generation drop. I'd rather be a comma, than a full stop." A full stop is the British way of saying a "period" at the end of a sentence. Is that what the church has become to this generation? I don't want to let another generation drop through the cracks because I was too busy "playing church." I want the Holy Spirit to so fill the church that, like Paul said, fear comes upon the people because they realize that "God is in your midst."

I've seen the Promised Land.

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Returning to America after 12 years in Wales was the equivalent of stepping off a time machine from the future. Because Europe is decades down the dark path of post-Christendom, ministering there was like ministering 30 years into America's future. Now that I've returned, I feel like Biff Tannen holding the 2015 Almanac in 1955 in *Back to the Future 3*. Returning to the biblical principles laid down in the book is all that's going to alter the future timeline. Don't worry, I'm not going to start knocking on your forehead, saying, "Hello, McFly" or calling you a butthead."

To truly become a temple raider you have to be willing to throw God any of the idols you're clinging to first – even if it's the idol of your Sunday service. But the good news is that when you do, he throws you a whip that makes you more effective. Are you ready to get crackin'? Are you ready to lead the change necessary to multiply at a new level?

Many church planters dream of being the next mega-celebrity, but at what cost? There is one wise choice that must be made, and that is the choice to let go of the fortune and glory that Satan promises us if we sell out. Remember that interplay between Satan and Jesus? He could have had everyone bowing at his feet, but He wouldn't get to save them. The same choice is presented for each of us, just as it was the apostle Paul.

Can you imagine the work that Jesus had to do on a ministerial aspirant like Saul of Tarsus to break him, transform him, and disciple him into an imitator of Jesus? Jesus, who constantly sabotaged His own public ministry by saying the wrong things, warning people not to make His miracles public, avoided Passover crowds, and ultimately chose saving the world by sacrificing Himself. Church planter, would you make the same decision if you had the choice?

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Perhaps the answer to that question exposes much of the problem in the Church at large. We're still preaching to the choir, aiming for a following of Christians rather than impacting the lost.

Perhaps that's why we're still getting our butts kicked.

It's time to start kicking butt for the Kingdom and plant churches that plant churches that reach the unreached.

If you want to go on the next adventure with me, I strongly recommend that you pick up my latest book, *Reaching the Unreached: Becoming Raiders of the Lost Art*.

This book is just a spin-off of the original.

So don your fedora and leather jacket and get ready to crack the whip! It's time to raid some temples.

Endnotes

Foreword

1. *Reaching the Unreached* by Peyton Jones (Zondervan, 2015). Adapted and used by permission.

Chapter 1

1. *Reaching the Unreached* by Peyton Jones (Zondervan, 2017). Adapted and used by permission.

Chapter 2

1. To misquote Leonard Ravenhill who said, “The world isn’t looking for a new definition of Christianity, but a new demonstration.”

2. *The Unchurched Next Door* by Thom Rainer (Zondervan, 2008).

3. *Lectures to My Students* by C.H. Spurgeon (Hendrickson Publishers, 2010).

Chapter 3

1. This chapter is an adapted excerpt from *Church Zero: Raising 21st Century Churches Out of the Ashes of the 21st Century Church* by Peyton Jones (David C. Cook, 2013). Used with permission.

About the Author

Peyton Jones is the author of *Reaching The Unreached: Becoming Raiders Of The Lost Art* (Zondervan 2017) and *Church Zero: Raising 1st Century Churches From The Ashes Of The 21st Century* (David C. Cook 2013).

Peyton serves as the Church Planting Training Catalyst of the Western U.S. and Canada for the North American Mission Board (NAMB). He began ministry serving at a megachurch in Huntington Beach, California, before embarking to Wales, UK for 12 years. After serving as the evangelist at Dr. D. Martyn Lloyd-Jones's church, Sandfields, and as a church planter, and network leader, he founded New Breed Church Planting Network, which continues to train frontline first-century style apostolic church planters, and has trained multiple church planters across the globe.

In the twenty-five years that Peyton has been in ministry, he has served in almost every incarnation of church, context (urban, rural, university town, industrial) and across multiple denominations. He is a veteran church planter and expert in the field of missional engagement strategy. One of his passions is starting churches in public spaces, like Starbucks, and parks.

He writes regularly for magazines like *Outreach*, and *Christianity Today* where his articles have won numerous awards for excellence. He blogs regularly at Peytonjones.ninja, founded Church Planter Magazine, and hosts two podcasts associated with it: Church Planter Podcast and Hardcore Church Planting.

Peyton continues to train church planters all over the world through an online course for planters called the Bivo Inner Circle, which trains missionary church planters to be bivocational and to provide for their families while being freed up enough to plant a church. In addition, he developed a video curriculum for training core teams called *JUMP SCHOOL*, drawing on his experience as a serial church planter. You can watch his regular one-minute videos on church planting on his YouTube channel, “The Ninja Church Planter.”

Peyton received his MA Theology: Pastoral Studies in 2010 from W.E.S.T. (Now Union School of Theology) in the UK and has taught both Old Testament and Church Planting at the graduate level at two different universities. He lives in Southern California with his family.

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- * Facebook: Facebook.com/peytonjonesninja.

FREE Exponential Resources for Planting Multiplying Churches

The following eBooks are available for free download via exponential.org/resource-ebooks/

New to Five: Starting a Level Five Multiplying Church by Ralph Moore and Jeff Christopherson

Becoming a Level Five Multiplying Church by Todd Wilson and Dave Ferguson with Alan Hirsch

Spark: Igniting a Culture of Multiplication by Todd Wilson

Play Thuno: The World-Changing Multiplication Game by Larry Walkemeyer

Sending Capacity, Not Seating Capacity by J.D. Greear and Mike McDaniel

Launch Strong: A Planning Guide for Launching a Multiplying Church by Brett Andrews and Dale Spaulding

You Can Multiply Your Church: One Journey to Radical Multiplication by Ralph Moore

Flow: Unleashing a River of Multiplication in Your Church, City and Word by Larry Walkemeyer

The Journey: Toward a Healthy Multiplying Church by Darrin Patrick

Collaboration for Multiplication: The Story of the Houston Church Planting Network by Bruce Wesley

Sending Church: Stories of Momentum and Multiplication by Dan Smith

Together for the City: What Can Happen When the Mission is Bigger than 1 Congregation by Tom Hughes and Kevin Haah

Saturating Austin: A Strategy as Big as Your City by Tim Hawks and John Herrington

Igniting Movements: Multiplying Churches in Dark Places by Dr. Ajai Lall and Josh Howard

Reach: A Story of Multiplication in the City by Brian Bolt

More Than BBQ: How God is Creating a City-Wide Church Planting Movement in Kansas City by Dan Southerland and Troy McMahon

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