

## I. CPM's Around the World

- a. In **Southeast Asia** when a Baptist strategy coordinator began his assignment in 1993, there were only three churches and 85 believers among a population of more than 7 million lost souls. Four years later, using CPM, there were more than 550 churches and nearly 55,000 believers.
- b. In **North Africa**, an Arab Muslim cleric complained that more than 10,000 Muslims living in the surrounding mountains had apostatized from Islam and become Christians.
- c. In a **City in China** over a four-year period (1993-1997), more than 20,000 people came to faith in Christ, resulting in more than 500 new churches.
- d. In **Latin America**, two Baptist unions overcame significant government persecution to grow from 235 churches in 1990 to more than 3,200 in 1998.
- e. In **Central Asia**, "In 1996, a ministry counted how many had come to faith in that one year. When they were all added up, it came to 15,000 in one year. The previous year they estimated only 200 believers altogether."

## II. CPM's in India

- a. For the past twenty years God has used Dr. Victor Choudhrie to establish CPM's in India. This national movement gained momentum because every believer was trained to be a **disciple**, and owned his responsibility to share the gospel with others.
- b. On the day of Pentecost 2009, his network baptized 300,000, not altogether in one place, but in groups of 50 here, a hundred there, in many different locations throughout India. In 2012 that network of house churches baptized over **700,000**.
- c. As of 2013 Dr. Choudhrie estimates the number of house church Christians in India as being **double** the number of believers who attend a traditional style church.
- d. In the past few years, the religious landscape in whole Indian **states** has been changed through the use of the CPM strategy. Consider these statistics:
  1. In one northern state with 20,000 villages, 7000 villages have been reached. Twenty years ago Christianity was virtually **non-existent** in this state. In another state of 28,439 villages, 95% of the villages have an active Christian witness.
  2. In another state with 45,000 villages, 10,000 have been reached with the gospel. This Indian network now has a goal to reach **every one** of the 600,000 rural villages in India, and also every one of the 400,000 slums.
  3. This is a massive change from the India of a mere **20** years ago, when rural India was virtually untouched by Christianity.

## III. What is a Church Planting Movement?

- a. A simple, concise **definition** of a Church Planting Movement (CPM) is *a rapid and multiplicative increase of indigenous churches planting churches within a given people group or population segment*.
- b. The first characteristic is **rapid**. As a movement, a Church Planting Movement occurs with rapid increases in new church starts. Saturation church planting over decades and even centuries is good, but doesn't qualify as a Church Planting Movement.
- c. Secondly, the increase is **multiplicative**. The increase in churches is not simply incremental growth—adding a few churches every year or so. Instead, it compounds with two churches becoming four, four churches becoming eight and so forth.
- d. Multiplicative increase is only possible when new churches are being started by the churches **themselves**—rather than by professional church planters or missionaries because of inherent budget and bureaucratic constraints which limit them.
- e. Finally, they are **indigenous** churches. This means they are generated from within rather than from without.
- f. The gospel always enters a people group from the outside; this is the task of the missionary. In CPM's the momentum quickly becomes indigenous so that the initiative and drive of the movement comes from **within** the people group rather than from outsiders.

## IV. What a Church Planting Movement is Not.

- a. A Church Planting Movement is more than "evangelism that results in churches." Evangelism that results in churches is a part of a Church Planting Movement, but the "end-vision" of evangelism is less **extensive**.
- b. A church planter might satisfy himself with the goal of planting a single church or even a handful of churches, but fail to see that it will take a **movement** of churches planting churches to reach an entire nation of people.
- c. A Church Planting Movement is also more than a **revival** of pre-existing churches. Revivals are highly desirable, but they're not Church Planting Movements.
- d. Church Planting Movements feature churches rapidly **reproducing** themselves. Perhaps the closest thing to a CPM, that still is **not** a CPM, is when local church planters are trained and deployed to plant multiple churches among their own people.

- e. This is a productive method of spreading churches across a population segment or people group, but the momentum remains in the hands of a **limited** group of professional church planters rather than in the heart of each new church that is begun.
- f. Finally, a Church Planting Movement is *not an end in itself*. The end of all of our efforts is for God to be glorified. This occurs whenever individuals enter into right relationship with Jesus Christ and then live obedient lives before Him.

## V. Where CPM's Flourish

- a. In areas where **persecution** and death accompany the spread of the gospel and where there often is a systematic effort on the part of the government or other religions to stop or to control Christianity.
- b. Where there is **no** denominational tradition that has been adopted by the churches and where churches retain full freedom and flexibility for when and where and how to meet without the imposition of outside cultural biases.
- c. Where there is a highly **decentralized** organization structure that is not conducive to a single individual gaining control over the whole.
- d. Where **poverty** rates run high among the populace and where outside resources are limited or non-existent.
- e. Where there is a high **demand** placed upon new believers: They are immediately baptized; they are taught that it is normal to be obedient to the commands of Christ; they are trained to win others to Christ; they then go out to form new churches.

## VI. Key Distinctives of CPM Churches

- a. Prayer is fundamental to every Church Planting Movement and is taught as the **power** behind the expansion of the Kingdom. *Rom 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer; KJV*
- b. Scriptural authority is **supreme**. Even among non-literate people groups, the Bible is the guiding source for doctrine, church polity and for the believer's life itself. *2 Tim 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: KJV*
- c. The church planting **cycle** begins with discipleship training leading to salvation. These disciplined believers then disciple others within their own families and networks of influence and entire communities are thus converted to Christ. *2 Tim 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. KJV*
- d. Abundant gospel **sowing** drives the members. This is accompanied by vivid testimonies of the life-changing power of the gospel. Believers boldly evangelize within their own families and personal networks from the first days of their conversion.
- e. Each aspiring church leader is required to be **both** a disciple and a discipler in an ongoing chain of teaching and being taught. *Matt 28:20 teaching them to obey everything I have commanded you. NIV*
- f. **Discipleship** means learn a little, practice it a lot. Whatever a lay pastor learns one day, he will teach to another lay leader the next day. This provides the ultimate example of on-the-job training that is always vital, fresh and "just in time" to be used. *Matt 28:19 Therefore go and make disciples of all nations, NIV*
- g. The emphasis is on **Holy Spirit** empowerment in which believers pray for healings and miracles. As these occur, entire communities are often led into faith in Christ. *Mark 16:18 they shall lay hands on the sick, and they shall recover. KJV*
- h. **Intentional** church planting is one of the main goals. Leaders push movement outwards, keeping churches from turning inwards. Churches divide and multiply house churches rather than grow internally which produces bigger churches.
- i. Local lay leaders are identified, trained, and empowered early on after conversion. Lack of seminary training is seen as no barrier and there is no paid professional staff. **Each** member does the work of the ministry as s/he is gifted by the Spirit.
- j. No **outside** money is required and no money is spent on the acquisition or maintenance of buildings.
- k. Obedience to the commands of Christ is essential, not optional. Every member is **accountable** to every other member. *1 Peter 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. KJV*
- l. Rapid reproduction is key; new churches start quickly once a worker enters a new area. **Inactivity** and delays are not tolerated and are seen as disobedience to Christ's commands.
- m. Regardless of poverty or riches, every believer is trained to be **generous** with what they have, even as God is generous with all He owns. *Acts 4:32 neither said any of them that ought of the things which he possessed was his own; but they had all things common. KJV*

## VII. Application

- a. From what you now know of the Church Planting Movement, what variables do you think explain some of the apparent differences between a CPM church and our own?
- b. Do you believe you have a responsibility to disciple others? If so, what do you think would help you to be more productive as a discipler of others?
- c. What would keep you from being a more productive discipler of others?