

ADVANCE!

**Gospel-Centered
Movements Change
the World**

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Evangelism Handbook: Biblical, Spiritual, Intentional, Missional.
Broadman & Holman, 2009.

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an Emerging Culture.* Kregel, 2009. (with Mark Liederbach)

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The Power of Movements

Have you ever set off a metal detector in an airport? Maybe you forgot the change in your pocket or had a watch that caused the alarm to sound. If you have set it off, you know the drill: the personal screener with his handy little wand gets a little more than intrusive to make sure you are safe to travel. In the RDU airport they know me well, because I set them off without fail. Why?

In 1998 I had the joy of receiving an artificial hip (insert sarcasm here). That in itself will ruin your whole day. I was 38 years old, still fairly active athletically, and more than a little bummed that my wrestling days with our growing children were over. I now have the joy of a piece of titanium jammed in my femur, a joy that slows me down every time I fly, which is more often than I like.

Because of that fake hip I have now set off metal detectors on four continents.

I received my metal hip in 1998. But I started setting off metal detectors in 2001, in late September in fact, while en route to South Africa. You see, several years before that September a man in the middle east had become pretty ticked off at the West, and in particular the US. Osama Bin Laden convinced less than two dozen men to come to the states, to attend flight training schools in order to learn how to fly domestic air carriers. These men boarded flights on September 11, 2001, and armed

with nothing more than box cutters, unleashed an attack unprecedented in American history, leaving almost 3,000 dead.

Immediately after the attacks, the metal detectors were turned to a more sensitive frequency. For the first time in three years of having a metal hip, I set off a metal detector less than two weeks after 9/11.

I have set off metal detectors ever since.

Bin Laden started a movement. He led a handful of men to conduct a most sinister act, one that has led to the recognition of a global movement of terrorism just when we thought the Cold War's end would lead to a much more peaceful world.

While many have been involved, one man started the movement.

He was not a dictator.

Nor was he the leader of a massive, organized army.

But using an idea and modern communication tools, Osama bin Laden has to some degree changed the whole world. But not for the better.

The world, your world, has been shaped more by movements than anything else.

Whether you realize it or not, the things you buy, the clothes you wear, the job you choose, the college you attend, the shows you enjoy on television, all are shaped by movements around you: fashion movements, cultural movements. Momentum in one area or another is the unseen influence in your daily decision-making. But these are trivial matters. What about the larger decisions in your life? You have to this point in life already made decisions about what you value, why you are here, the purpose for life, and why you live the way you do."

Why do we even make such choices? Why do we care about the problem of evil around us, or why one thing is "good" and another is "bad"?

God created in you and me an insatiable appetite to be part of something bigger than ourselves. And that starts with God Himself.

Theologian and philosopher Augustine said it this way:

“Thou has made us for Thyself, and our hearts are restless until they find rest in Thee.”

The story of the history of the church tells of a glorious journey of the good news, the gospel, of Jesus Christ as it spread globally. At her best, the Church has been led by gospel-centered leaders, advancing the movement of God among peoples in ever-spreading impact. From Patrick in Ireland and Columba in Iona to the Great Awakenings in more recent history and the missionary movements they birthed, much of the story of Christianity is the record of courageous believers whose lives centered on Christ alone.

At her worst, followers of Christ have become mired in institutionalism and formalism, and have at times caused as much harm as good for the gospel. You see this in the Old Testament. You can see Jesus confronting it in the New Testament. History has recorded far too many instances of this reality.

At her best Christianity is a movement, being spread by passionate Christ followers who live for an audience of One, whose message is not their own, but the good news of salvation found in Christ alone.

Further Thought:

Have you thought of Christianity in terms of her institutions (buildings, organizations, etc) rather than as a movement?

How would your life change if you saw yourself as someone given totally to the movement of God in this world found in Christ?

Think of the people you know—those who live next door, who work beside you or are your classmates. Do they see you as one who is advancing a movement?

Is your life characterized more by marking time or advancing a message?

ONE

Advancing God's Movement

If you are near a window as you read this, look outside for a minute. When is the last time you took a moment to ponder the wonder of creation? Man has created a lot of cool things, from theme parks to fireworks, from great cities to superconductors. But nothing we have made compares to the wonder of creation. Look at the Grand Canyon, or Niagara Falls. At night, gaze at the heavens and the vastness of it all.

Or simply look at one flower and the bee buzzing around it. I have always had a fascination with creation and particularly with animals. I have a large albino boa constrictor in my office (you don't see THAT in the office of a prof at an Evangelical school every day!). I love the fact that all of life in creation does what it was intended to do and does it well. There is a balance, a symmetry, an order to it all. When I ask my students each semester to name the place they think of when they want to get away and just spend uninterrupted time with God, and 99% name a pristine pocket of creation: the mountains, a forest, or the beach. There is something wondrous about stepping into a scene that portrays the wonder of creation. I have seen the Sistine Chapel, Notre Dame Cathedral, and walked through the Louvre in Paris. None compare to sitting on the shore of the Indian Ocean far, far away from civilization.

Creation has been made with some remarkable order. Plants provide oxygen for us; we give them carbon dioxide. Without either we

would all perish. Students in high school learn the balance in creation and the role plants, herbivores, and carnivores play in it.

Take snakes for instance; If there were no snakes we would be covered up with rats. You may not like snakes, but no one wants a house full of rats either! Bats eat mosquitoes. Okay, I am not sure why we have to put up with fleas and ticks, but overall you can see a beauty and grandeur to creation.

The Bible says God created all this, and He made it good (see Genesis 1, John 1, Hebrews 11:3). You do not have to be a follower of Christ to see this all around us. And, He made man in His image. Animals do not worry about the problem of evil. Animals do not demonstrate the reality of a soul and a hunger for ultimate reality.

<p>“In the beginning God created the heavens and the earth.” Genesis 1:1</p>
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So God made all in Creation. And He made people in His image. He created us to worship Him and gave us an amazing world in which to do so.

But something went wrong. A beautiful world is now broken: death is all around us -- cancer, heart failure, and disease. Tsunamis kill thousands in Indonesia, while an earthquake does the same in Haiti. The same mind in a man that can find the cure for a disease can also plot great evil. When Adam and Eve sinned, the Fall came and all creation was broken as a result (see Genesis 3). Have you noticed that pretty much everything in creation does what it is supposed to do and does it well? Except for people, that is. Sin is why. Thus parents never have to teach their children to lie or steal. They learn that in their nature. We have to teach children honesty and integrity. All because of the Fall.

Creation.

Fall.

God moved to make a beautiful world. The very ones He made to worship Him chose to sin, and moved to rebel.

So what did God do? God moved. He moved in Creation, and He has moved in Redemption. Jesus Christ, God Himself became man, born of the virgin Mary (John 1:14). He lived a sinless life. He came not mainly to teach or to heal individuals; He came to die for sin. He became our substitute, bearing the weight of sin on the cross.

And God moved again, for Jesus rose from the dead. Now, we can have life in His name. We can follow Jesus Christ, receive forgiveness for sin, and have an eternal hope in heaven (see Luke 24:44-47).

Creation.

Fall.

Redemption.

God has moved. God is moving to save people from sin even today. But the Bible also tells us this world is not the end. He will move again to restore all things. There is a promise of hope, of a new heaven and a new earth, of living forever in the presence of God. Revelation 21:1-4 describes it like this:

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

God will one day make all things new. This God has been moving and will continue to do His work.

Creation. Fall. Redemption. Restoration.

This grand drama of redemption tells the story in a nutshell of God's work in history. It is recorded in much greater detail in the Bible. In fact, the story of the Bible is the mission of God to redeem sinful people to Himself. The greatest movement we could ever know is one orchestrated by God.

To see more about the story of redemption go to
www.viewthestory.com

And we get to be a part of that movement. Amazing. Regardless your background, status, or ethnicity, you can join this movement. And regardless your vocation or location, you can give your life advancing it.

God created us to worship Him. As my friend Mark Liederbach likes to put it, life is worship. We all worship. But most do not worship the One Who created us to worship Him. But when we do become worshipers through the work of Jesus Christ on the cross, life becomes *missional* worship, or worship focused on inviting others to join the movement of worshipping our Creator. I have given my life to spread that movement.

To learn more about the concept of Life as Worship and the Missional Worship that results, see Mark Liederbach and Alvin Reid, *The Convergent Church: Missional Worshipers in an Emerging Culture*. Grand Rapids: Kregel, 2009.

Have you come to know this God? Has He changed your life, set you free?

If so, you have joined His movement. You now have purpose. And that purpose is not centered on you, but on Him. And the very center of that movement is His good news, the gospel of Jesus Christ.

You were created to worship God. When you by faith become His follower, you become part of a gospel-centered movement of redemption. You and I have the great honor of spending our lives--regardless of our job, economic setting, ethnic origin, or either advantages or disadvantages

we have experienced—living out and sharing the amazing good news found in Jesus Christ.

We live and work and play and raise our families in the context of that grand movement of God. To quote an early Greek poet, “we live and move and have our being” as a tiny part of that grand story.

You have one chance to live your life. You have one shot at leading a movement. Sadly, in the Western Church so many followers of Christ have lost their vision for advancing this movement, exchanging comfortable church buildings for the less comfortable practice of sharing our message with others.

But the most effective movements have been those with the clearest vision for the movement they seek to spread.

The two most important days of your life are 1) the day you were born, and 2) the day you discovered why you were born. I am convinced you and I were born to know God through Jesus Christ, and to spend our lives advancing His movement.

Movements spread when people come together around an idea, believe in it and each other, and are willing to be both courageous and generous in advancing that idea.

It can be a sinister idea. Like global terrorism. Like Nazism. Like Communism.

It can be a great idea, such as:

- the Protestant Reformation
- the Civil Rights movement
- the abolition of slavery.
- the conservative resurgence in the Southern Baptist Convention
- the Acts 29 network.
- the growing missional movement
- Campus Crusade. For Christ, International

-the birth and spread of Christianity.

I have spent my entire life studying movements. A movement changed my life. The Jesus Movement, which was a gospel movement in the late 1960s and 1970s that touched a lot of young people including me. While many today think of Christianity in its organized and institutional sense (denominations, agencies, etc), in its essence Christianity is still today what it was in its inception: a movement.

It is a movement focusing on God's movement in the world, in particular through the person and work of Jesus Christ God's Son.

It is a movement reflective of God's greater movement to create all we see and know, and its movement toward God's greater purposes.

It is a movement for which countless followers of Christ have suffered and many even today die for.

It is a movement centered not on a Western lifestyle or on what we can get from God. No, it is a movement focused on the salvation offered in Jesus Christ through His work on the cross, dying as a substitute for our own sin, and through His glorious resurrection.

This movement calls its followers to spread its message to all people, to every tribe and tongue. And the more the adherents of the movement do just that, the more it resembles the very ideal given in the pages of Scripture.

Unfortunately, in the Western church the tendency has been to focus more about buildings and services and programs than lifestyle and mission and passion. In the history of the church you can see an ebb and flow as the church moves toward institutionalism and stagnation, and then finds a fresh passion for the gospel and a renewed focus on advancing the church and the good news we have to share.

I have read countless accounts of movements in history. I have taught for decades now about amazing movements of God in the history

of the church. I had read countless books on the subject and written a few of my own. I had seen this ever-moving God do just that—move in the lives of many.

Then I read Seth Godin's book *Tribes*. You should read that book. You will see its influence here. Godin helped me to simplify all I have learned through the years. The following is a simple attempt to explain how you can be a part of advancing the fame of God through a gospel-centered life.

More good has been done and more change created because of a few movements than all the committees and conferences in the world. I have given my life to the movement of God through Jesus Christ.

To learn more about movements, check out these books:
Seth Godin, *Tribes: We Need You to Lead Us*. New York: Penguin, 2008.
Steve Addison. *Movements That Change the World*. Smyrna, DE: Missionary Press, 2009.

In his helpful book *Movements That Change the World*, author Steve Addison identifies five characteristics of missionary (i.e. gospel-centered) movements:¹

1. White-hot faith: "Missionary movements begin with men and women who encounter the living God and surrender in loving obedience to His call."
2. Commitment to a cause: A commitment to the cause of Christ and His gospel leads people to become "fearless and uncompromising agents of transformation in this world."
3. Contagious relationships: A missionary movement will be "at home in the existing culture and yet radically distinct from it." Movements spread quickly "through preexisting networks of relationships." In

other words, an isolationist form of Christianity will never advance a movement of God.

4. Rapid mobilization: Missionary movements that spread rapidly are not “centrally planned, funded, or controlled.” I would add this is why young people have been so instrumental in the spread of gospel movements. They do not need tremendous structure; they need a cause and a direction and then to be released.
5. Adaptive methods: From Patrick of Ireland to today, methods change even though the gospel never changes. “The forms changed to fit the context and to serve the needs of an expanding movement while the unchanging gospel remained at the center of the movement.”

By the way, and this is very important, advancing God’s movement does not require you to become a pastor or a missionary in the formal sense. You can be a butcher, baker, candlestick maker, or doctor, engineer, janitor, or a homemaker. Your job is not the issue. Your focus of life is. Advancing God’s movement is less about changing careers and more about changing the lenses through which you see the world. Take the posture of a missionary, regardless of your job.

Further Thought:

Think about the amazing gospel, both in terms of its great story (creation-fall-redemption-new creation), and with a focus on the work of Jesus through the cross and His resurrection. There is in the middle of our faith a bloody cross. And from that cross we have been given a cause.

Is Jesus the center of everything in your life as He is the center of creation, Scripture, history, and redemption?

Is He the center of your economic world? Your relational world? Your private world?

Look at the characteristics Addison gives of a missionary movement:

White-hot faith; commitment to a cause; contagious relationships, rapid mobilization, adaptive methods.

Which of these mark your life? Can others see these as they see you? Why or why not?

What is one thing you can do differently starting today to be more centered on the gospel and advancing God's movement?

TWO

Awareness—See the Need to Change

My Dad worked for decades as a foreman in a Birmingham, Alabama steel mill. With the modern rise of the Industrial Revolution the factory became increasingly vital to society. Factories from small to mammoth employed a significant percentage of the population.

Factories became a great place to work. They provided security for their workers. They did not require too much, just an honest day's work for the most part. One need not take risks, think too much, or go against the grain to be an effective factory worker. Godin describes the two reasons factories became so vital:

The first is pretty obvious: factories are efficient. Starting a factory and filling it with factory workers is a good way to make a profit.

By 'factory,' I don't necessarily mean a place with heavy machinery, greasy floors, and a din. I mean any organization that cranks out a product or a service, does it with measurable output, and tries to reduce cost as it goes. I mean any job where your boss tells you what to do and how to do it."

The second reason we have factories has nothing to do with efficiency and a lot to do with human nature. Part of us wants stability. We want the absence of responsibility that a factory job can give us. The idea of 'I'm doing what you told me to' is very compelling, especially if the alternative is foraging for food or begging on the streets."ⁱⁱ

This is not all bad. For many, working in factories has been a noble profession. But two things have changed. First, factories employ less people today thus creating the need for more intentional workers in the work force. Second, the mindset of the factory, where life is set up into neat categories—work time, home time, vacation time, overtime, etc—has crept into churches. The idea of Christianity as an advancing movement became lost in the security of weekly services. The insititutionalism of the world of the factory became the mindset in many churches, with age graded Sunday school, set times for services, standardized worship orders, hymnals, and rituals. As time passed, less risk was expected, less pondering of theological truths, to the point that even one's spiritual life could be determined and utilized by virtue of spiritual gift inventories and classes designed to create disciples.

Discipleship increasingly focused on information transfer rather than life transformation. The gospel continued to be preached, but became ever more bottled up in attractional events while helpful and often effective tended to create the unintended consequence of focusing all the work for the Lord in the factory...I mean, the church. Or at least the church building. The "edifice complex," referring to the increased focus on church buildings and the activity in them more than living the gospel in society, has grown with the increasing institutionalism of the church today. We too often measure a successful Christian by what they do in a church building (and how often). This matters. We should be gathering together as the people of God. But we should be measuring the *sending* capacity of our churches more than the *seating* capacity of our buildings. That is the stuff of movements.

The factory mindset was simply another way the church of the Lord Jesus shifted from being a movement to be advanced to an institution to

be maintained. We witness this in the past: Constantine's influence to institutionalize the church with the state led to a dark period (hence the term Dark Ages) where the movement of advancing the gospel continued not through the established church but through marginal expressions outside the "mainstream." Later, John Wesley and friends would see a movement birthed out of the ritualized and routinized Anglican church. Wesley had himself as a young Anglican priest in training that he did not know whether a person could be converted outside a church building. But the movement he, his brother Charles, George Whitefield and others led soon advanced particularly outside the established church and her buildings, spreading rapidly at first via preaching in the fields to any who would join that growing movement.

So whether the established Anglican communion of the 18th century or the church-as-factory model of today, movements have a way of challenging such a status quo. After all, as Godin points out, no one today aspires to be a factory worker as a child. Instead, he insists people are looking for "radicals," those "*who challenge the status quo, who get out in front of their tribes, who create movements.*"ⁱⁱⁱ

Leaders of gospel-centered movements understand the difference between timeless truth and the application of truth in changing culture. They see the difference between a biblical precept and personal preference. Peter clearly proclaimed Jesus as the Messiah to Jews in Acts 4:8-13. Paul proclaimed Jesus as the unknown God sought by philosophers at Mars Hill in Acts 17. Same message, different application. In the same way, leaders of gospel-centered movements today make much of an unchanging message while understanding well the culture in which we live. After all,

-A C major chord is the same whether on iTunes, on a CD, or on the piano in your living room;

-We use language to communicate, whether via a keyboard and the internet or face to face, or whether in English or Chinese;

-We all have some sense of right and wrong regardless of religious heritage.

For believers, recognizing the need to change does not mean we have to change the message. Heresies are born out of the desire to innovate without this awareness. Cults have been born which in the name of religious fervor actually hindered the gospel.

To get a big-picture idea of how the gospel affects all of life see Alvin Reid, *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional*. Nashville: Broadman & Holman, 2009.

What place does the gospel have in your life? Do you awaken daily with the thought that you get to advance a movement of God through the gospel, or does that thought cross your mind at all? What might you do today that would help you to focus more on the gospel?

A well known story illustrates what happens when a movement with a mission loses her focus and becomes mired in institutionalism. The story is called The Parable of the Lifesaving Station:

On a dangerous seacoast where shipwrecks often occur there was a once a crude little life-saving station. The building was just a hut, and there was only one boat, but the few devoted members kept a constant watch over the sea, and with no thought for themselves, they went out day or night tirelessly searching for the lost.

Many lives were saved by this wonderful little station, so that it became famous. Some of those who were saved, and various others in the surrounding areas, wanted to become associated with the station and give of their time and money and effort for the support of its work. New boats were bought and new crews were trained. The little life-saving station grew.

Some of the new members of the life-saving station were unhappy that the building was so crude and so poorly equipped. They felt that a more comfortable place should be provided as the first refuge

of those saved from the sea.

So they replaced the emergency cots with beds and put better furniture in an enlarged building. Now the life-saving station became a popular gathering place for its members, and they re-decorated it beautifully and furnished it as a sort of club.

Less of the members were now interested in going to sea on life-saving missions, so they hired life boat crews to do this work.

The mission of life-saving was still given lip-service but most were too busy or lacked the necessary commitment to take part in the life-saving activities personally.

About this time a large ship was wrecked off the coast, and the hired crews brought in boat loads of cold, wet, and half-drowned people.

They were dirty and sick, and some of them had black skin, and some spoke a strange language, and the beautiful new club was considerably messed up. So the property committee immediately had a shower house built outside the club where victims of shipwreck could be cleaned up before coming inside.

At the next meeting, there was a split in the club membership. Most of the members wanted to stop the club's life-saving activities as being unpleasant and a hindrance to the normal life pattern of the club.

But some members insisted that life-saving was their primary purpose and pointed out that they were still called a life-saving station. But they were finally voted down and told that if they wanted to save the life of all the various kinds of people who were shipwrecked in those waters, they could begin their own life-saving station down the coast. They did.

As the years went by, the new station experienced the same changes that had occurred in the old. They evolved into a club and yet another life-saving station was founded.

If you visit the seacoast today you will find a number of exclusive clubs along that shore. Shipwrecks are still frequent in those waters, only now most of the people drown.^{iv}

Further Thought:

Have you observed the attitude of Christianity as a factory, a place to check in regularly and do the minimum expected?

Have you at times fallen into that mindset?

How can you prevent both yourself and other believers from seeing Christianity as a minimum commitment to a religious system rather than a maximum surrender to advancing a movement?

In your own personal life, what motivates you to live passionately for Jesus?

THREE

Articulation: Movements Require Clarity

On a cold Halloween night long ago a lone figure walked along the path near the Elbe River in what is now called Germany. As he neared the door of the Castle Church, parchment in hand, he knew his action in the coming moments would cause a stir. But he certainly could not have imagined the impact of the movement he was about to advance. Weary of the institutionalism and failed theological views of the established church of his day, this young monk had seen enough. He had written what became the manifesto of the movement soon to be called the Protestant Reformation.

The young monk's name? Martin Luther. His document? The 95 theses. And his movement literally changed the world.

Many besides Luther had problems with the Catholic church of his day. But his theses proved to be the match that set ablaze a movement for the gospel of Jesus Christ, a movement that would go through various phases, to John Calvin in Geneva, the Anabaptists and the Radical Reformation, and Zwingli, to name a few.

It is one thing to sense the need for change. It is another to be able to state what and how change should come. For a movement to captivate others who will join in spreading its message, clarity is essential.

It is one thing to see the need for a movement. It is another to clarify a vision to accomplish the movement. Luther could do both. And today we need both again—a gospel-centered movement led by those who can teach others how to effectively advance that movement today.

For a movement to succeed someone has to articulate an idea in a way that is winsome and easily communicated.

Today that is much easier because of the internet and tools such as Facebook and Twitter.

But for movements to spread it takes others. It takes, in the words of Seth Godin, a tribe: "A tribe is a group of people connected to one another, connected to a leader, and connected to an idea."^v And such tribes need to be led for a movement to matter: "Tribes need leadership. Sometimes one person leads, sometimes more. People want connection and growth and something new. They want change."^{vi}

You have already made decisions about what you value. These decisions are reflected in how you spend your time and money, and how you raise your children. The importance of the gospel is seen in what you value. The "tribes" you associate with, and the level of passion with which you associate, grow out of your values.

As a college student, Jim Elliot uttered these immortal words: "He is no fool who gives what he cannot keep in order to keep which he cannot lose." Elliot understood the things of this life were not to be compared with the glories of the life beyond. That is why he could stand with his friends years later on the shores of a river in South America and be speared to death by those he came to reach for Christ. The gospel mattered more than anything to Elliot and his friends.

If someone asked you the meaning of life, how would you answer them? If someone wanted you to tell them what mattered more than anything else, could you articulate for them how the gospel makes sense of everything?

Many movements have come and gone, some of which had clear statements of belief. Marx and Engel penned a Communist Manifesto, and the communist movement influenced much of the world. Today, however, no matter how well articulated communism may be, the only places where it is accepted are where totalitarian leaders rule with an iron fist. If the core

values of a movement ultimately are shown to be wrong, the movement will ultimately fail.

But if the movement clearly speaks truth and gives a vision for living in light of that truth, it becomes an unstoppable force. When the gospel has been at the center of the faith of believers, Christianity has been such a force.

Godin grasps well the power of a movement clearly articulated and the possibilities afforded us through the internet today: "A movement is thrilling. It's the work of many people, all connected, all seeking something better. The newly leveraged tools of the Net make it easier than ever to create a movement, to make things happen, to get things done."¹⁷ⁱⁱ

We stand on the gospel—the unchanging good news of Jesus Christ and the life that He provides. Sometimes our problem lies less with the assault from the outside than the more subtle institutionalism from within which turns our attention from a risk taking, sacrificial mission to maintaining what we have.

We must take care to remember that the focus of our lives should not be on a movement, but on the Master of that movement. In Matthew 4:19, Jesus said, "Follow me, and I will make you fishers of men." He did not say to follow a movement. Many have been led astray by zeal to follow a movement whose leader took them down a path of harm, from Islamic terrorism to White Supremacism. We must consistently, clearly articulate what our movement is about and what it is not about.

It is about Christ. It is not about our preferences.

It is about worshipping God. It is not about a style of music.

It is about telling others the gospel. It is not about our political or other views.

Certainly the movement of the gospel will speak to preferences, style, and politics. But we too quickly lose sight of Jesus in our haste to

address issues of secondary importance. We would do well to heed the words of Paul, a notable advancer of God's movement: "I press toward the mark of the high calling of God in Christ Jesus" (Phil. 3:14).

"Jesus was the first missionary," Addison reminds us. "What Jesus did was to found a missionary movement that would one day span the globe."^{viii} When we become followers of Christ, we become a part of that global movement. When Jesus walked the earth, He did not go after the cultural elites of His time. He called the outcasts and the ordinary. Folks like you and I are the kind of people He uses to articulate the movement He calls us to advance.

Further Thought:

A helpful way to articulate the heart of the movement we advance is to write it down. Can you write down in a couple of paragraphs the essence of the Christian movement?

A second way is to write your own testimony of your conversion. Articulating the gospel's power in your own life helps to keep the focus in the movement. Take a few minutes to describe your life before you were changed by the gospel. Then write how you came to become a follower of Jesus: did an individual help you? Were you alone? At a church service? Give the details of when Christ became real in your life as Savior. Then, describe how He has changed your life since. Finally, think about how the gospel is changing you right now. While we are grateful for the effects of the gospel at conversion, it continues to make us more like Christ as we understand its power.

Many lose sight of the movement of God because they fail to keep before them the clear vision of following Christ.

FOUR

Audacity—Movements Mean Change, and Change Requires Courage

Another gospel-centered movement came to Germany over a century after Luther's time. Theodor Untereyck became pastor of a church in Mulheim in 1660. A growing spiritual movement called Pietism swept the Lower Rhine region during his years there. A hunger for the gospel created by this movement led Untereyck to teach the Bible to weekly small groups. A young man who attended this meeting named Theodore Frelinghuysen experienced what often happens to a believer in a gospel-focused movement; he yielded his life totally for the service of the gospel, no matter the place or the cost.

Hearing of the great need for the gospel and for churches in the American colonies, Frelinghuysen came to the New World to serve four small, Dutch Reformed churches in the colony of New Jersey. By 1726 he witnessed the movement of God's Spirit in the conversion of and a growing hunger for the gospel among many. In fact, he experienced some of the earliest sparks of the fiery movement of God historians call the First Great Awakening. He also experienced the part of movements we don't like to acknowledge or talk about: criticism.

If you will be part of a movement that challenges the status quo, you will be criticized. No doubt about it. Jesus faced the criticism of the Pharisees. Should you and I expect any less?

If you have any conviction at all you will have both friends and enemies.

Frelinghuysen, along with every person in history who has boldly stood to advance the movement of the gospel, faced his share of opposition. Some within his church complained of his focus on the gospel and the impact of the gospel on one's life. He had the audacity to refuse serving weekly communion to some whom he had observed in open wickedness. He preached the gospel to the church, demonstrating his conviction that not all were true followers of Jesus.

Finally, a list of complaints was sent to his supervisors back in Amsterdam. In the face of criticism and opposition, Frelinghuysen offered this priceless response:

Is this not the doctrine of the Reformed Church? I care not what ignorant, carnal men say behind my back. They are greatly deceived if they imagine they will thus put me to shame, for I would rather die a thousand deaths than not preach the truth.^{ix}

Frelinghuysen believed the truth of the gospel mattered more than the opinions or preferences of men. He and others of his time, including Jonathan Edwards, George Whitefield, and other bold preachers that followed him, believed the gospel mattered more than personal reputation or fame. The First Great Awakening brought a renewed gospel focus, with the result of one out of seven people being converted in New England. In Northampton, Massachusetts, where the brilliant Edwards served as pastor, half the town became Christ followers in a year's time! Pastor Edwards wrote that, for a season, the conversations on every street corner was the gospel. A gospel-centered movement affected the American colonies so much that a long-time historian from Harvard named Perry Miller (himself not a Christian) argued that the First Great Awakening did more to form the ethos of the young nation than any other factor.

Being part of a gospel-centered movement requires courage. It takes audacity to stand for the exclusivity of Jesus Christ as Savior in a

pluralistic culture like ours. It also takes courage to lead a church satisfied with maintenance to be about the gospel.

It will take courage for leaders to turn factory workers into missionaries.

It will take courage for people just like you to become radical followers of Jesus.

It takes courage to advance a movement.

During His earthly ministry Jesus warned His followers to avoid the yeast of three groups. Each of these three, like yeast in bread, could easily spread as a gospel-hindering movement, thwarting the spread of a gospel movement. First, Jesus said to avoid the yeast of Herod. Herod was marked by gross worldliness. Loving the world and the things of the world, from consumerism and materialism to gross evil like pornography or dishonesty, easily distracts from the gospel.

Next, Jesus warned His followers to avoid the yeast of the Sadducees. This group was the liberals, denying the resurrection. Many in our day, and some in the name of Christ, have abandoned the central tenets of the faith. There will be no lasting gospel-centered movement if there is not a conviction about truth.

Finally, Jesus warned about the yeast of the Pharisees. They were the legalists, those who added their tradition to God's unchanging truth. Then, they confused their traditions with that truth. Legalists always do. The result of legalism is a religious practice that may look "spiritual" on the surface, but can easily lose the gospel in its many rules. Legalists are too busy making people conform to their tradition to spend time advancing a movement, even a movement of God.

As He walked the earth, Jesus showed great love for all. But Jesus never backed down when He needed to take a stand. And when He founded the Church, He founded it to be a bold, missionary people. That is

why early in Acts you see the term “boldness” appearing frequently (see Acts 4:13, 31). In the face of misunderstanding, opposition, and at times outright persecution, the early Christians advanced their movement. They did not avoid hardship that came because of their movement; they expected it.

Addison reminds us that the very New Testament we read is a missionary document:

The New Testament is a missionary document. The Gospels tell the story of what Jesus began to do and teach, and Acts is about what Jesus continued to do through the Holy Spirit (Acts 1:1). . . . The New Testament epistles were written by missionaries concerned with the spiritual growth of Jesus’ followers in community and on mission.^x

Such a focus requires courage. The same kind of audacity is seen when God’s people recovered Christianity-as-movement, such as the great awakenings.

Luther, Frelinghuysen, and others who led gospel-centered movements demonstrated courage. Whitefield preached to thousands in the American colonies when only in his 20s. His boldness led to the conversion of many.

What does this mean to you?

This means you and I must deal with fear in our personal lives as we live for Christ daily. No doubt you live or work among people who do not know Christ. Will you take the easy route of the institutional church and let the pastor do the witnessing in your church, or will you take it upon yourself to be what Paul called an ambassador for Christ (II Corinthians 5:20)? It has never been God’s plan to use only pastors to reach people. Pastors have the task of equipping people just like you to be advancing

this movement. Being nervous about speaking up for Jesus to others is normal. Being silent at all costs is sinful.

In the face of remarkable persecution the early Christians prayed for boldness to advance God's work (Acts 4:29-31). You too can be bold as they were.

Think of a time in your life you took on a challenge you feared you would never accomplish. I remember being a skinny little high school freshman. Our new coach challenged those in my class on the football team to bench press 300 pounds by our senior year. At the time I could bench press a big fat 110 pounds! I was not confident I could ever do such a task. But I decided I would try. So I started hitting the weights.

The spring of my junior year I was a strapping 163 pounds. Still small. But I did it! I bench pressed 300 pounds. I have to tell you the sense of accomplishment was one of the great feelings of my life. I had to face the fear of failure.

What if you decided to overcome your fear of people and decided to rightly fear God instead? What if you decided that if the good news of salvation in Jesus Christ is really the greatest thing anyone could ever know you would start telling people that news?

Of course advancing a movement means more than just speaking words. It means our lives, our actions, everything reflects the impact of the movement on our own lives we seek to spread.

In his own observant way, Godin recognizes how so many people want their lives to matter, that many are ready for a movement:

3 things have occurred at the same time:

- 1. Many are realizing that working on things they believe in matters a lot more than cashing a paycheck.*
- 2. Many organizations are discovering the factory-centered model is not as effective*

3. *Consumers are deciding to spend money on things they believe in.*^{xi}

Movements that last are led by those who fear the consequences of their movement failing to advance that the criticism of those from the outside. One of the most remarkable features of those who led great changes in the Church for the gospel is courage. Every leader—Luther, Wesley, Spurgeon, the list is almost endless—faced serious criticism and yet persevered. If you fear the opinions of those with whom you disagree you will never be bold for the gospel. Our boldness should not be rude or crass, but it should grow out of our conviction that our cause is just.

When the pain of change is worth more to you than the pain of the status quo, you will change.

Godin observes the crippling impact of criticism we must overcome to advance a movement:

We choose not to be remarkable because we are worried about criticism. We hesitate to create innovative movies...or give an audacious sermon because we're worried, deep down, that someone will hate it and call us on it.^{xii}

Then he gives sage wisdom on how to deal with criticism by posing and answering two important questions:

1. *'If I get criticized for this, will I suffer any measurable impact?'*^{xiii}

In other words, will you lose your job, will you suffer longterm consequences not worth the price you pay? If the only thing that happens is you feeling hurt because of the criticism, hurt feelings go away when you are part of something significant. Hurt feelings cannot compare with the satisfaction that comes from being part of something that matters. Godin then asks a second question that totally rearranges how one perceives criticism when weighing the cost of a movement:

2. *"How can I create something the critics will criticize?"*^{xiv}

If you are one of those cautious souls who only jump into a movement when most people are convinced, you should stay away from a gospel-centered life. I remember being part of a movement of reform in my tradition, the Southern Baptist Convention. Courageous men like Paige Patterson, Adrian Rogers, and others stood for the authority of the Bible when more and more people of influence in the convention questioned it. My wife and I decided that was a movement to give our lives to even though at the time we had no idea how the denomination as a whole would respond. We made our decision based on how our involvement would affect the more important movement, advancing the gospel. We realized that the gospel is lost when a conviction about Scripture is compromised, so we gave ourselves to this movement. I knew more than a few in those early years who would not take a stand in a time of serious controversy, choosing rather to wait and see “who won” before taking a side.

Let me tell you some good news: the gospel wins! The Bible clearly teaches (as noted above) that one day God will consummate this world and make a new creation for us to enjoy forever. In the meantime, however, there is a cost to advancing God’s movement, and that includes in many cases losing one’s life. There are more martyrs for the faith than ever in history. In the West we may not face death, but we will face criticism, and when we are serious about advancing a gospel movement, sadly some in the Church will oppose it as well. Remember Jesus’ most vitriolic opponents were eminently religious.

“Challenging the status quo requires a commitment, both public and private. It involves reaching out to others and putting your ideas on the line. (Or pinning your Ninety-Five Theses to the church door.)” Godin, Tribes

The goal of a movement is not to convince everyone. Not everyone will follow Christ. Most will not. The goal of a movement is to spread an idea that will bring significant change. No great awakening led to the conversion of everyone in its time.

In other words, stop trying to get as many as you can to join the movement just for the numbers. That is insecurity. That can cause you to lower the high call of following Jesus in the name of pragmatism. Remember, Jesus fed the 5000 and taught great crowds, but He changed the world with 12. In fact, after His resurrection, only 120 gathered from the three years of His ministry.

They had no standing in the culture.

They had no power, no position, no possessions.

But they had one Lord, one faith, one mission.

And they had the Spirit of God and the message of the gospel.

With that, they started a movement.

And you are reading this because of that.

To see a movement that is God-sized you have to start with less, not more. You are not trying to draw a crowd but to lead a movement. God has often in history changed entire societies with the few passionate followers, but never with half-hearted crowds. John Wesley, who saw a spiritual revival and influence society at many levels, said "Give me 100 men who fear nothing but God and hate nothing but sin, and I care not a straw whether they are clergy or lay—with them alone I will storm the gates of hell."

Utilitarianism is the American born philosophy that "bigger is better," that "might makes right." If it is bigger, it is not always better. Just because it makes the news doesn't mean it is newsworthy. You cannot lead in a movement unless you have the courage to see that not everyone will join with you.

Further Thought:

What is your greatest fear if you were to truly give your life to advancing God's movement?

The Bible teaches us to fear God, not in a cowering way but with great respect and honor. Do you fear people more than God?

The people used by God in history to advance His movement included the very gifted and very common, the gifted and the average, the bright and the ordinary. But they all had the audacity to give their lives to Christ. What is the one thing that keeps you from surrendering all to Him? In your personal witness, will you take the challenge of this threefold daily prayer to help you personally in advancing a gospel movement:

- 1) God, today give me a chance to touch someone's life through Your gospel in what I say and how I live
- 2) Give me the wisdom to see these times
- 3) Give me courage to seize them.

FIVE

Assurance—Movements Die Without Faith

When we become followers of Christ and receive the amazing gift of salvation, our entire trajectory is changed. But while we have been redeemed from the penalty of sin before a holy God, we still live in a fallen world and struggle with our own wretchedness. There are many things in life that will serve to distract, delay, or destroy your desire to be part of God's movement.

James White talks about this in his thoughtful book *Serious Times*. Perhaps you can identify with him:

I'm taken by this, because there is nothing I want more than for my life to matter. I want to be used profoundly by God, to be seized by his great and mighty hand and thrust onto the stage of history in order to do something significant. With as pure of a heart as I can muster, this isn't about fame or prestige. It's about wanting my life to count where it is needed most. There is a great movement of God that has been set loose in this world, and I want to be on the front lines. And I have felt this way for a long time.^{xv}

"Sadly," he continues, "For most it ends there. The feeling comes and then fades." He adds:

We allow the movement of God on the surface of our spirits to become lost amid the stones the world tosses thoughtlessly into our lives. As a result, we lose the vision God can give us of our world and our place in it. Too quickly, and often without struggle, we trade making history with making money, substitute building a life with building a career and sacrifice living for God with living for the weekend. We forego significance for the sake of success and

pursue the superficiality of title and degree, house and car, rank and portfolio over a life lived large. We become saved, but not seized; delivered, but not driven.^{xvi}

Inside all of us is a desire for our lives to matter, to be about movements. God places that in us. But our own sinfulness gets in the way. And the first thing that we lose is a passion for the most important thing: the gospel.

The first thing you will lose as you seek to be about advancing God's movement is your personal witness. After all, you can be doing so many other good things instead that do not require the risk and the potential for ridicule as speaking openly about Christ can. Volunteer to watch the babies during church services, serve in as many ways as possible. Do all the things you can that are related to serving Christ and are good and noble things. Just don't get crazy. Don't put everything out there. Don't speak up about the impact Christ has made in your life, merely hope that people will see it in how you live.

We can easily practice substitute godliness—instead of doing things for God that involve risk, substitute other things instead.

Don't sacrificially give to help others, just be busy doing things that get you noticed.

Don't take your vacation time to go to another country to share the gospel, just write a check.

Don't talk to your neighbors about Jesus, just be polite to them.

Instead of raising your children to abandon everything for Christ and His Kingdom, encourage them to get a good education and a good job and to take care of their families, and just be regular church attenders. But don't get crazy.

God's love for you and me was, to use Francis Chan's term, a crazy love. Extravagant, over-the-top, unparalleled—you cannot speak of

all God did to move us from death to life in vanilla terms. Jesus Christ did not like us a little—He loved us so much He gave all for us.

Missionary, gospel-centered movements in the past and today are led by people of great faith. And these people are almost never in the center of the institutionalism at the time.

“In the renewal and expansion of the church, the breakthroughs always occur on the fringes of ecclesiastical power—never at the center,”^{xvii} Addison argues. He adds: “There are no formulas, and there are no ten simple steps.”^{xviii} In other words, it will take faith. He adds: “We are utterly dependent on God for our salvation and for the results. . . . Nothing can explain the spread of the Christian movement throughout history other than the power of God that is present in the communication of the gospel of the crucified and risen Jesus Christ.”

Though not a Christ-follower himself, Godin understands the value of faith: “Tribes are about faith—about belief in an idea and in community. And they are grounded in respect and admiration for the leader of the tribe and for the other members as well.”^{xix}

How much greater is this reality when we place our faith in the God Who created us! There is an important distinction to make at this point as it relates to advancing a gospel movement locally and globally. At one level, we are all the same before God—created in His image, fallen due to sin, in need of redemption. And as the gospel goes forth its message goes to all, regardless of status. At another level, when it comes to the effective spread of a movement, there must be a core of those with deep faith, who are committed no matter the cost. Those are the ones who give life, health, and momentum to any movement.

Pastors should be examples of this, as well as other leaders God appoints in the church. At the same time, anyone who possesses great faith in Jesus and His good news can play a vital role. Kevin Kelly gets

this when he talks about “1,000 True Fans.” He argues that you do not need to convince a multitude to spread a viable movement—you need a core of people who truly have faith. And I would add a word to that from Jesus—such faith can move mountains.

Too many churches and church organizations, denominations, and ministries miss this vital point. Overly focused on the bottom line of bigger numbers without looking beneath the surface, we can see the gospel diminished by those who should be advancing it. I heard of one effort to get unbelievers to hear the gospel. Someone offered a free car for one person selected from a group who agreed to watch a gospel presentation online. Such pragmatism confuses the wonder of salvation with a material possession (among other problems).

A few years ago I spoke on the campus of a large state university. The leader of the Christian organization spoke to his leaders with great passion about reaching their campus for Christ. He had a thorough organization. He had all sorts of charts and calendar dates and ideas. He looked at me and asked me what I thought. I told him I would start praying for and seeking just a handful of believers so radically changed by Christ that they saw every day of life as a mission trip for God, and then follow them! We can use organization, but we need a core group of true believers.

In the Jesus Movement in the early 1970s, a group of pastors walking down the sidewalk saw some hippies changed by the gospel handing out New Testaments and witnessing on the street.

“What are you young men doing?” One of the pastors asked.

“Sir, we are doing what you preachers just talk about,” he replied.

Ouch.

Talking about this concept of “true fans,” Godin notes it takes a lot to find and lead such people. They demand generosity and bravery in those they follow.

One of the remarkable submovements in the Western Church I currently observe is a growing effort on the part of leaders to distinguish between those who really believe in the gospel and those who have simply followed a religious system. Recently in chapel at Southeastern Baptist Theological Seminary two pastors from different parts of the world and different church traditions spoke. Mark Driscoll of Mars Hill Church in Seattle, an Acts29 church, and Hollie Miller of Sevier Heights Baptist Church in Knoxville, Tennessee, each preached about one month apart. Driscoll is in his 30s and Miller was aged 60 at the time, but both are passionate leaders of great churches who love the gospel. Each of them preached a message noting the difference between religion (or Miller’s term, “cultural Christianity”) and true belief in the gospel.

I grew up in the South where religion often gets in the way of the gospel. Religion says, “if I do good, God will accept me;” the gospel says, “no one is good, but through Christ’s work on the cross God will accept us.”

Religion is about the strict rules we set and try to uphold, which leads to defeated lives; the gospel is about being set free from sin so we can worship and serve the Most High God.

Religion over time encourages adherents to do the minimum, just enough to get by; the gospel compels us to give all our lives to a cause.

Godin notes that religion and faith get confused in places outside faith traditions as well:

There’s the IBM religion of the 1960s, for example, which included workplace protocols, dress codes, and even a precise method for presenting ideas (on an overhead projector). There’s the religion of

Broadway, which determines what a musical is supposed to look and feel like. There's the religion of MBAs, right down to the standard curriculum and perceptions of what is successful. . . . Faith . . . is the cornerstone of humanity; we can't live without it. But religion is very different from faith. Religion is just a new set of invented protocols, rules to live by. [Leaders of movements] challenge a given religion, but do it from a very strong foundation of faith.^{xx}

"If religion comprises rules you follow, faith is demonstrated by the actions you take." Godin

Faith becomes lost in institutionalism, when the entities created by the movement become more vital than the idea for the movement in the first place. In my book *Join the Movement: God Is Calling You to Change the World*, I compare institutionalism to advancing a movement:

Institution: Christianity is mainly a PLACE: "I GO to church"

Movement: Christianity is mainly a people on MISSION: "I AM the church"

Institution: Christianity is mainly doctrine to be believed intellectually

Movement: Christianity is both doctrine we believe and a life to be lived.

Institution: Scorecard is based on what happens in the building (SEATING capacity)

Movement: Scorecard is based on what happens in the community (SENDING capacity)

Institution: The local church is a hotel for saints to be fed, wed, and buried when dead

Movement: The local church is a hospital for sinners to find healing and life

Further Thought:

Do you have more faith in the institutions of your religious practice than in the God Who gave us the gospel?

What is the one thing that keeps you from trusting God in all things? Three areas of your life help to measure your faith: in your Time, with your Talents, and with your Treasure, do you demonstrate faith in God?

SIX

Altruism –Generosity Marks a Movement

It is precisely at this last point where the Christian movement should distinguish itself from all others. No greater expression of generosity has ever been given than the gospel. That is why Paul exclaimed, “Thanks be to God for His indescribable gift!” (II Cor 9:15)

The recipe for a life well lived as given in Scripture turns the world’s system on its head. Our culture rewards the extreme, the loud, and is built on a foundation of consumerism: get more, get yours, and get it now. As the old saying goes, we buy things we don’t need with money we don’t have to impress people we don’t like.

The gospel does the opposite. The gospel is about generosity, about altruism.

Salvation, after all, is a gift (Eph 2:8-9). When we receive that gift everything changes in how we see the world and how we gauge success.

Do you want to be a leader? Then be a servant (Mark 10:45).

Do you want to have real freedom? Then become Christ’s slave.

Do you long to have real life, life that matters, life that brings great satisfaction? The gospel’s path to that is very simple.

To have life, you must die.

That is why generosity marks the advance of the gospel. It could mean valiant generosity, like the Moravian missionaries who allowed themselves to be literally sold into slavery to reach the slaves in the West Indies.

It could mean material generosity, when Western Christians so filled with material blessings we decide to spend more on the mission of God than we do on ourselves.

It could mean believing the good news found in Christ is so wonderful that we generously tell it to all who will hear.

Here is the amazing thing about this gospel movement. The less we think of ourselves, the more we are blessed. The more we sacrifice, the more we give, the more blessed we are.

All truth is God's truth. That is why I love Seth Godin's book. He is not a Christian. Sometimes I think he is quite incorrect at points. But his essential grasp of tribes, movements, and leadership is spot on.

I love to read philosophers. Sometimes Plato is right. And Aristotle. And sometimes even business leaders get it.

Jim Collins wrote his excellent book *Good to Great* to share what he and his team learned by studying the few companies that experienced a significant growth after a period of decline. While the book has many helpful ideas, the most stirring to me is his definition of the kind of leader it takes to lead, well, a movement of positive change in a business.

The leader he described, A Level Five leader, has remarkable similarity to biblical leaders. A Level Five leader is marked by two core features: unwavering *conviction* and remarkable *humility*. You can read the book for yourself to see how he unpacks this. I want you to see how these features, loyalty to the company and even more the mark of humility, goes against the grain of almost all we see paraded around in the business world today.

God's way is the best way. God's movement matters.

You see this in John Wooden, easily the most successful basketball coach in NCAA history, leading UCLA to ten national championships. Yet his players said he never focused on winning.

Dave Meyers, who won two titles with Wooden in the early 70s, commented: "Coach Wooden didn't talk about winning—ever. His message was to give the game the best you've got. . . . Winning was not

mentioned, ever, only the effort, the preparation, doing what it takes to bring out our best in practice and games. Let winning take care of itself.^{xxxii}

Wooden understood movements. Focus on the idea—which was not to win every game, but to be the best player you could be individually and as a team collectively. Winning became the byproduct of a higher goal.

When the church focuses on buildings and budgets and the bodies in those buildings and giving to those budgets, we have lost the very idea which created all these. When we stay focused on the great idea—advancing the gospel with all we are—it is remarkable how such a focus strengthens families, grows the church, and influences culture.

When a church, denomination, or ministry focuses on money, for instance—even though money is vital to the survival of that entity—the gospel becomes lost or at least marginalized.

Institutionalism easily does this. When you shift your focus off the gospel, which is primary, to other good but not most vital issues, you begin the process of making the gospel secondary.

And that will kill a gospel-centered movement.

Do you want to be a part of a gospel movement? Then be generous. Give yourself to something bigger than you. The issue is not fundamentally about time or treasure, but about whether the things you say you value are reflected in these. If we believe in our cause we will give generously.

Further Thought

Do you consider yourself a generous person?

Do those who know you well see you as marked by altruism?

One of the most practical ways to determine what you value is to look at your checkbook and your calendar. Do those demonstrate a life given to advancing a gospel movement?

CONCLUDING THOUGHTS

Would you describe your life as marking time or as advancing a movement?

Is your devotion to Christ a daily advance, or a weekly attendance?

Which of the following areas most demonstrate your devotion to advancing God's movement?

Awareness

What needs to change in your life to help you advance the gospel?

Articulation

Can you state your life's purpose in a sentence?

Audacity

What fear keeps you from advancing God's movement? Fear of criticism? Fear of failure?

Assurance

Do you believe God can use YOU in His movement?

Altruism

Do others see you as generous? Do those in your tribe, your church, your movement get energized from your generosity?

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- ⁱ Steve Addison, *Movements That Change the World* (Missional Press, 2009), Kindle version, Location 187f.
- ⁱⁱ Seth Godin, *Tribes* (New York: Penguin, 2008), Kindle version, Location, 448.
- ⁱⁱⁱ Location 162. My term is inserted. Godin uses the more pejorative term "heretic."
- ^{iv} <http://www.bible.ca/evangelism/e-parable-life-saving.htm>
- ^v Godin, Location 52.
- ^{vi} *Ibid.*, Location 62.
- ^{vii} *Ibid.*, Location 362.
- ^{viii} Addison, Location 248.
- ^{ix} Martin E. Lodge, "Great Awakening of the Middle Colonies," Ph.D. Dissertation, University of California, 111.
- ^x Addison, Location 272.
- ^{xi} Godin, Location 139.
- ^{xii} *Ibid.*, Location 539.
- ^{xiii} *Ibid.*, Location 547.
- ^{xiv} *Ibid.*, Location 562.
- ^{xv} James Emory White, *Serious Times: Making Your Life Matter in an Urgent Day*, (Downers Grove: InterVarsity Press, 2004), 10.
- ^{xvi} *Ibid.*
- ^{xvii} Addison, Location 309.
- ^{xviii} *Ibid.*, Location 327.
- ^{xix} Godin, Location 137.
- ^{xx} *Ibid.*, Location 906.
- ^{xxi} John Wooden and Steve Jamison, *Wooden on Leadership* (New York: McGraw-Hill, 2005), 217.