

# Spent Matches: Igniting the Signal Fire for the Spiritually Dissatisfied (Refraction)

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## Part One: The Problem

### Chapter 1: Telling Family Secrets: Exposing the Whole Truth About the Spread of the Gospel > Page 4 · Location 255

The leaders of the church today are guilty of overusing optimism.

#### Page 11 · Location 363

Gordon Conwell's Center for the Study of Global Christianity (CSGC) calculated the cost of baptizing one person globally in 2014 at \$ 753,000. All the money contributed to expanding the

#### Page 21 · Location 538

It is clear throughout history that you don't always get disciples when you plant churches; but if you make disciple-making disciples, you always get the church as Jesus intended it.

#### Page 23 · Location 561

Creating more churches like the ones we already have flies in the face of reason.

### Chapter 2: The Great Commission: Putting the Great Back Into Jesus' Last Command > Page 35 · Location 746

Becoming a disciple starts a life-transforming process of repeatedly ordering our world, both inner and outer, around the thoughts and wishes of our Father in heaven. Baptism signifies the start of a life of learning how to be identified as living a "with-Jesus" life, a life that is spiritually obvious.

#### Page 36 · Location 757

We are about knowledge, not obedience. Obedience based versus knowledge based.

#### Page 37 · Location 779

Modern Christianity, especially that which has been exported from the United States, is soaked in a perverted view of grace as tolerance and acceptance.

#### Page 37 · Location 782

Obedying Jesus leads to freedom, not legalism.

#### Page 37 · Location 783

Legalism is holding people accountable to human laws.

#### Page 41 · Location 851

Jesus was calling me to make disciple-making disciples rather than simply to make disciples.

#### Page 44 · Location 893

The Great Commission is not just a command; it is a mission statement. It is Jesus' strategic plan to see the good news reach every generation in every geographical location on the earth.

**Page 44 · Location 903**

The definition of a disciple in modern parlance is tilted toward knowledge rather than obedience.

**Chapter 3: Correcting the Great Mistake: Starting to Take Jesus At His Word > Page 49 · Location 952**

we have become worshipers of form—church. Jesus might even ask, “Why are you doing what I said I would do—build my church—and not doing what I commanded you to do—make disciple-making disciples?”

**Page 49 · Location 956**

Biblical history finds Paul making disciples before churches formed and recognized leadership.

**Page 49 · Location 957**

Both Jesus and Paul practiced form following function. The biblical function of the mission, multiplicative disciple-making, provided the direction and the form of the churches that followed. By taking the liberty to put church development before disciple-making, we've polluted the mission Jesus set us on and crippled the very organism that He wanted to foster His global mission.

**Page 52 · Location 1002**

When we plant churches, what we really do is start church services.

**Page 52 · Location 1011**

Unfortunately, if I drop the Great Commission ball, my paycheck doesn't suffer. However, if I drop the church plant ball, my economic security is threatened. Certainly, it is possible to do both; but in my experience the activity of church formation easily squeezes out the Great Commission activity. It is easier to build form/ plant churches, we do this instead of making disciple-making disciples.

**Page 60 · Location 1134**

What if the norm for church planting was at least three to four generations of disciple-making disciples before any regular public meetings were scheduled?

**Page 63 · Location 1182**

They live to grow things beyond them.

**Page 69 · Location 1277**

“Unless giving trends change significantly, evangelical giving across the board may drop by 70 percent during the next twenty-five to thirty years. A recovery of the United States economy will not have a bearing on dropping ministry income—unless generational patterns change drastically.”

**Chapter 4: From Ministry to Movement: Mind Shifts Necessary to Set the Good News Free > Page 71 · Location 1297**

When radical shifts occur, depending on old ways of thinking can be lethal. It is not possible to do what we used to do better; we have to do it differently.

**Page 73 · Location 1320**

It is imperative that we challenge our mental patterns, our paradigms, so that we see the truth that God has communicated in ways that He intended.

**Page 74 · Location 1338**

This unified view also leached into their behavior. They couldn't conceive of knowing and doing being separate. To know something was to act on it. God was not someone to be primarily understood but one to be obeyed.

**Page 79 · Location 1423**

We fail to help people understand that this is not about adding another belief to your life—analysis. This is about exchanging the organizing principle you currently have for God who came in the flesh—synthesis.

**Page 81 · Location 1450**

Howard Hendricks said on more than one occasion, "The teacher hasn't taught until the learner has learned."

**Page 81 · Location 1457**

Without revealing myself as a Greek and Hebrew nerd, let me assert that both the Hebrew and Greek words for teaching hold a causative meaning.

**Page 82 · Location 1470**

Our role is determined not by our gifts, desires, and passions but by the nature of the transformation process. Jesus was clear that we are defiled not by what goes in but by what comes out

**Page 83 · Location 1490**

Adults have a high degree of commitment to their own conclusions and a low degree of commitment to conclusions given to them by others.

**Page 84 · Location 1504**

Teaching: helping people make meaning. This moves me from a lecturer to a learning-environment designer.

**Page 88 · Location 1565**

Most major heresies in the past two thousand years find their source in trained clergy and not by the untrained.

**Page 89 · Location 1588**

Socrates, the great Greek philosopher, said, "I cannot teach anybody anything, I can only make them think."

**Page 91 · Location 1614**

What does it mean to move from an information transfer to a learning design model? There are several initial presumptions. First, start where the learner is, not where you are; second, let them drive the agenda; and third, allow them to be the author, not you.

**Page 92 · Location 1631**

Force-feeding using a subject matter expert allows for a great deal of passivity on the part of the learner.

**Page 93 · Location 1636**

The discovery process is designed to allow the learner to put his eyes on the Bible and come to conclusions he is willing to act on.

**Page 93 · Location 1646**

Obedience-focused, discovery-based, multiplicative disciple-making.

**Page 93 · Location 1651**

Where did everything come from? 2. Is there any meaning to this life? 3. Who do I listen to for authoritative advice on life? 4. Does human history lead anywhere, or is it all in vain since death is merely the end? 5. Where do we look to determine what is good or bad, right or wrong? 6. Why don't I ever feel good enough? 7. Who is Jesus and how should I understand Him in relationship to God? 8. What is my place in what God is up to in this world?

**Part Two: The Solution****Chapter 5: Hybrid Church: How One Local Church Discovered Multiplicative Disciple-Making > Page 97 · Location 1681**

Roland Allen's *The Spontaneous Expansion of the Church and the Causes which Hinder It*. Allen suggested that if our strategy can't attain what Jesus commanded us to do then we ought to change our strategy.

**Page 99 · Location 1708**

Friedrich Nietzsche said, "He who has a why to live for can bear almost any how." That is my agenda, to get you to why.

**Page 105 · Location 1804**

Baptizing disciples and teaching them to obey with methods that they could use to continue making disciple-making disciples.

**Page 105 · Location 1807**

Only when our disciples were making disciples could we say that we had reached the finish line!

**Page 113 · Location 1931**

Every church seems to have a group of "holy dissatisfied" folks. They aren't troublemakers; they just have a sense that God is up to something so much greater than they are seeing in the local church.

**Page 115 · Location 1967**

We needed to fail faster, but we also needed to fail smarter.

**Page 116 · Location 1976**

Discovery Groups rather than Discovery Bible Studies.

**Page 116 · Location 1985**

We provide online training that our facilitators can take advantage of 24/7. We hold regular four-hour sessions to help encourage their skill building.

**Page 118 · Location 2005**

The more “trained” a person is, the more reprogramming has to be done.

**Page 118 · Location 2007**

Our greatest enemy is not what we know but what we don't know that we don't know.

**Page 118 · Location 2016**

Movements live and die on good mentoring and coaching.

**Chapter 6: Discovering a Journey: Making Disciple-Making Disciples >**

**Page 122 · Location 2036**

Everyone willing to obey Jesus is a disciple, teaching as causing people to learn, building obedience-focused platforms, radically eliminating dependency on humans.

**Page 124 · Location 2081**

Appeal to “persons of peace.” Find this concept in Luke 10, where Jesus is training his disciples. He tells them to find a home where there is receptivity to the gospel and stay there.

**Page 125 · Location 2094**

But our group facilitators are taught to think in terms of multiplication instead of growth. Instead of allowing the group to grow, the facilitator offers to help this group member start a group with a friend. This new group would be called a Discovery Group for our purposes, but the new group facilitator and group members may not even have a name for it. A Discovery Group is populated solely by personal invitation.

**Page 126 · Location 2109**

The vision for groups is not to build community, grow relationally, and build a tribe to do life with.

**Page 129 · Location 2165**

Facilitators are coached to be catalytic so that their greatest joy is watching things move away from them.

**Chapter 7: The 7 Journeys: Moving from Analog to Digital Spirituality >**

**Page 150 · Location 2489**

We are spiritual people. The question is, what is the journey forming us into? Are we being formed according to the wisdom of God, Jesus, and the Bible; or formed out of our personal wisdom, our attempts to figure out how to painlessly navigate life? Jesus calls for an exchange of my personal style of relating for a biblical style of relating.

**Chapter 8: Lessons from an Unlikely Place: From Marketer to Revolutionary > Page 171 · Location 2836**

One of the gravest mistakes you can make is to implement a new strategy in old ways. Jesus phrased this as putting new wine into old. It is establishing a new culture, a new way of thinking about an old idea.

**Page 172 · Location 2847**

Key phrase.. should this be applied to Zume?

**Page 173 · Location 2867**

Thinking counterintuitively like a revolutionary, not unlike Jesus, has at least four separate elements: 1. You need to be radically committed to cause. 2. You need to start at the fringes, not at the front. 3. You need to start small. 4. You must persevere by learning to fail faster and smarter.

**Page 174 · Location 2881**

Pastors and church staffs are not paid to cause the kingdom to grow away from them. They are paid to grow it toward them so it can be measured, celebrated, and remunerated.

**Page 176 · Location 2914**

Discovering the revolutionary thinking gives us a clue where to start once we are on the journey of commitment. They don't shout from the front room, they work on the fringes. Their work is unseen for the longest time. They are not interested in being popular or spending time developing logos, brochures, or tag lines.

**Page 176 · Location 2916**

They look for the disenfranchised, those who exist on the edges, for people without a voice. Every church or Christian organization has a group of "holy discontents." As a result of their external focus, the holy discontented usually have more relationships with the unbelieving world than does the average church attender.

**Page 178 · Location 2951**

Concepts such as relationship and community will become enemies to movements.

**Page 181 · Location 3003**

Stay under the radar and away from any need to get formal approval.

**Page 184 · Location 3048**

These people still needs some type of a formal structure to pursue their spiritual journeys. But there are also just as many who will never use a formal religious structure to pursue God. We have a responsibility to both.

**Chapter 9: Movement-Ready People: Jump! > Page 188 · Location 3072**

The second lump in my throat came with the use of the word church. What I was hearing described sounded more like small groups than a church. I had a hard time reconciling the terminology. Using my patterns of thinking, I wondered if they were talking about starting house churches or some type of small-group network.

**Page 191 · Location 3128**

I believe we are on a burning platform with an opportunity for a generation of Christian leaders to participate in a new Reformation or face the shame of spiritual irrelevancy.

**Page 203 · Location 3314**

Movements need leaders who understand how to influence in the background. They don't move with a sense of personal power and vocal influence. Their influence comes in connecting people to the Bible and God rather than to themselves.

**Page 204 · Location 3321**

Movement catalysts understand that doing is the preferred style of learning, not listening.