

Lesson #10
The Rise and Fall of Movements
Book Notes

Foreward:

p. 14 – Sadly, the West has been slow to seize upon these models of advance, resulting in a steady decline in both the qualitative and quantitative presence of Christ’s kingdom in the West.

p. 20 – That’s when I realized I trained learned movement principles but they didn’t know what to do on Monday morning. The principles were right, but they have to be grounded in action, and action has to be informed by best practice.

p. 29 – A movement is defined by its Identity. Strategy and Methods are an expression of that Identity.

p. 32 – You alone, your church alone, will never fulfill the Great Commission. It takes movements, and movements require a different way of seeing the world.

p. 33 – A ministry mindset focuses on what we’re doing (our worship services, our youth ministry, our online presence, our community ministry), whereas a movement mindset is all about releasing authority and responsibility to the newest disciples who make disciples. A church with a ministry mindset finds it hard to see beyond its own achievements; a church with a movement mindset is not impressed with the numbers in the auditorium, but with generations of new disciples, new workers, new churches.

p. 38 – Remaining in him is the key to the rise of movements and abandoning him is the reason movements fall. It is Identity, the Word, the Spirit, and the Mission, that determines the rise and fall of movements that multiply disciples and churches.

Seven Characteristics of Multiplying Movements (p. 38)

p. 39 – Identity: Is at the heart of the rise and fall of movements. He was obedient to the living Word, dependent on the Holy Spirit, and faithful to God’s Mission.

p. 40 – Word, Obedient to the Word.

p. 41 – A disciple is simply someone who learns to obey everything Jesus commanded.

p. 43 – Spirit, Dependent on the Holy Spirit.

p. 43 – Be filled with the Spirit is to bear witness to Jesus.

p. 45 – Mission, Faithful to the core missionary task.

p. 51 – Strategy

p. 51 – Pioneering Leaders

p. 53 – Contagious Relationships.

p. 55 – Rapid Mobilization

p. 56 – Adaptive Methods

p. 57 – John Wesley had one mission, to disciple a nation. In pursuit of that mission he was continually experimenting, adapting his Methods for spreading the gospel, making disciples, forming groups, and mobilizing workers.

p. 61 – A movement may make use of methods and organizational forms, it is not an organization: it's a cause.

p. 61 – Founders have 5 important tasks to complete, and Francis of Assisi excelled in each one: 1. Wrestle with God, 2. Fuel discontent, 3. Dare to dream, 4. Commit to Action and 5. Build a team.

p. 62 – Founders like Francis must embody the cause they champion.

p. 63 – Founders are unreasonable people.

p. 64 – Founders are impatient and uncompromising.

p. 64 – Founders fuel discontent.

p. 65 – Founders point the way because they can see the destination. They live their lives backwards.

p. 66 – Vision is the fruit of a surrendered life!

p. 66 – Founders dream and then they enact those dreams.

p. 67 – Movement founders live undivided lives.

p. 67 – Founders must attract committed founders.

p. 75 – In the early stages of Growth, founders are carried forward by conviction and intuition, not evidence.

p. 76 – In the early stages of Growth, it's too soon for the founder to release authority.

p. 76 – In Growth, the movement must remain flexible if it is to adapt to its environment.

p. 76 – (Wesley) borrowed from other movements, constantly implementing, adapting and evaluating.

p. 76 – Wesley’s flexibility with Strategy and Methods was tempered by his dependence on the authority of the Word, the leading of the Holy Spirit and his clarity of Mission.

p. 77 – Wesley’s Methods were adaptive methods, simple, scalable, and reproducible.

p. 78 – The focus of the class was conversion and discipleship.

p. 79 – Discipline and accountability were Wesley’s effective methods for dealing with an expanding movement.

p. 79 – Wesley could not disciple a nation alone. He multiplied himself through a system of circuits and circuit riders.

p. 80 – How would Wesley unite pockets of revival into a cohesive movement? Leadership was key.

p. 81 – Wesley made sure these movement pioneers carried the Identity of the Methodist movement with them. Wesley examined his preachers at an annual conference and would dismiss them if they were unsuitable. He also used the annual conference to include his preachers in the shaping of the movement. Together they clarified doctrine, adapted their methods and structures and planned for growth.

p. 81 – By 1750, the building blocks of the Methodist movement were in place: 1. Societies, bands, and classes at a local level, connected nationally. 2. Monthly “Watch Night” services for prayer. 3. “Love Feasts” every few months where society members met to share a simple meal and their stories of God’s activity. 4. Regions divided into circuits opened up by traveling preachers. 5. An annual conference for circuit riders that settled doctrinal issues and checked the health and advancement of the movement.

p. 82 – Great leaders give their people freedom and responsibility within a framework.

p. 82 – Methodism became a disciplined movement of pioneers, supported by local leaders.

p. 83 – Must develop action-orientated leaders who embrace the cause; they need to build a culture of discipline around Identity.

p. 85 – In Prime, an organization knows why it exists, where it is going, and how to get there. It is achieving the results for which it was created. Organizations in Prime confront the brutal facts when they fall short and adjust accordingly.

p. 85 – When the American War of Independence broke out in 1776, all but two Methodist ministers returned to England. They left behind 600 members and a young English missionary named Francis Asbury. Methodism not only survived the Revolutionary War, it swept the land.

When Asbury dies in 1816, there were 200,000 Methodists. By 1850, there were one million Methodists led by 4,000 itinerants and 8000 local preachers. The only organization more extensive was the US government.

p. 87 – Conclusion: Eventually Methodism drifted into Maturity, Decline, and Decay. But along the way it became the unplanned parent and grandparent of other dynamic movements, the Primitive Methodists, the Wesleyans, the Nazarenes, the Free Methodists, the Holiness movement, the Salvation Army, and Pentecostalism.

p. 90 – Formality, order, and predictability matter more than getting results.

p. 90 – Fox and his followers shook and trembled with emotion. He told Fox, “You folk are the tremblers, you are the quakers.” The name Quaker stuck.

p. 92 – Rejected by society, Quakers had forged deep ties with each other. The Quakers prospered, but acceptance proved to be more dangerous to their movement than persecution.

p. 92 – A movement that has succeeded in the Growth phase is prone to arrogance.

p. 94 – Movements emerge because something needs to change, something must be put right.

p. 95 – Movements stay young by maintaining the creative tension between what is (reality) and what should be (ideal).

p. 96 – The Quakers were caught between these two rival agendas: progressives wanted to lower the tension with society to suit their rising status in the world; traditionalists sought to rigid adherence to traditional Quaker ways that would shut out the world.

p. 110 – Declining institutions no longer live for a cause beyond themselves; the one thing that matters is self-preservation.

p. 111 – The Renaissance was an era in which the secular values of this world replaced the heavenly values of the next. The individual was the master of his fate.

p. 113 – Declining institutions reward leaders for serving the organization rather than the cause.

p. 114 – These men assumed that power, status, and wealth made the papacy impregnable.

p. 118 – Effective leaders in a context of Decline serve a greater cause than just rescuing the institution. Leaders who are clear but disconnected have no influence. Leaders who are connected, but not self-defined mirror their environment and can't change it.

p. 120 – When he (Simeon) began his ministry, there was a handful of evangelical ministers left in the Church of England. When he finished, fifty four years later, evangelicals led one-third of the churches in England. The vast majority were men influenced by Simeon.

p. 125 – “And the Church must be forever building, and always decaying, and always being restored.” T.S. Eliot

p. 126 – Movements can drift from faithfulness to the Word, the Spirit, and the Mission of God. Whereas a declining institution drifts from its identity, a decaying institutions denies its Identity.

p. 134 – When human experience and reasoning are elevated above the Scripture there can be no hope of correction.

p. 137 – The declining institution has wandered from its Identity. In Decay the institution denies its Identity as a missionary movement under the Word and the Spirit.

p. 139 – “A church which has nothing but the living Word, a church which is attacked on all sides but has this one defender, is a church which need not fear for its life, for its youth is renewed like the eagle’s.” Visser’t Hooft.

p. 145 – Living organisms are continually seeking self-renewal by referring back to their essential Identity and adapting to their environment.

p. 149 – “See what the Moravians have done! Can we not follow their example, and in obedience to our heavenly Master go out into the world and preach the Gospel to the heathen?” William Carey

p. 152 – This unlikely group of religious refugees became the first Protestant missionary movement committed to disciple the nations. The focus of their faith and mission was on the sacrifice of the Lamb for the sins of the world. New disciples and churches were the reward for Christ’s sufferings.

p. 174 – Troy Cooper heard that 61 percent of people in their twenties who don’t want to do to church would be willing to do a Bible study with a friend.

p. 178 – Movement leaders rapidly mobilize even the newest believers.