

Pioneering the Kingdom

*Experiences in Applying the Apostolic Pattern
for a Sustainable Reproducible Mission*

Marc Carrier



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Contents

Contents	3
Acknowledgements.....	5
Foreword.....	7
Introduction.....	9
Chapter 1: A Life Prepared.....	11
Chapter 2: Experience at Home	17
Chapter 3: Setting our Sights on Kenya.....	27
Chapter 4: The First Phase—Luke 10 Evangelism.....	37
Chapter 5: False Starts and Frustrations	49
Chapter 6: Discipleship—the Dirty Work	57
Kenya, in Pictures	64
Chapter 7: Church Development	66
Chapter 8: Workers in the Harvest Field	74
Chapter 9: Changes and Challenges	81
Chapter 10: Anticipating Potential Problems	91
Chapter 11: A Woman’s Perspective.....	99
Chapter 12: New Pioneer Mission Launched!.....	107
Chapter 13: The Role of Heavenly Investors.....	113
Appendix A: Pioneer Mission Resources Checklist.....	123

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Foreword

Everyone talks about discipleship and making disciples. But I have almost never met anyone that *has* a disciple. How many teachers, how many writers, how many pastors, can actually turn and say, *here are my disciples? Here are the men I am discipling*. And, *here are the men my disciples are discipling*. You hold in your hands *Pioneering the Kingdom*, a book by a man who actually has disciples. Those disciples are making disciples. I am not aware of any book like it.

I walked into a church one time here in Africa. The pastor was very excited to show me around. He showed me the new tin roof, the beautiful bunting they had on the walls for services. Great care was given each week to wash, iron, and hang them. You see, they wanted to look and be like the churches the Western workers were used to back home. He hoped and prayed for paned windows someday. After the grand tour, he beamed with pride and told me his joy over what the Lord had done in providing this wonderful building. I asked him, *where are your disciples?* He looked at me as though I asked him, *where is your spaceship?* He was no longer smiling.

Somehow we from the West had made an impression on this man about what the mission of the church was, and he wound up lavishing his attention on bunting and buildings. Making a nice meeting place was the focus of his weekly preparation, the object of his offerings, and the joy of his congregation. I realized how far from God's plan our understanding of the Great Commission and purpose of the Church had fallen. We had reproduced not disciples, not disciple-makers, but property managers.

In the West, perhaps we are not really sure what a *disciple* actually is. We have turned discipleship into a buzz word. We don't know how to make disciples, so we just take what we already do and we call it *discipleship*. Everyone that followed Jesus was asked to go and make disciples. But frankly, most don't have a clue as to what Jesus is talking about. We think it is a bible study or new teaching. Perhaps we think we are discipling when we teach to insure a believer is observing the same orthodoxy our group holds. (You know, make sure they have the correct doctrine.) Actually, *discipleship* is Jesus' own method of Kingdom expansion. This book was written with a vision for expanding the Kingdom of God according to this same method. I have walked with Marc for over five years, much of that time here in Africa. I can tell you, you hold in your hand a book by a man that actually makes and has disciples in multiple house churches in East Africa. I hope that excites you.

In my life time I have been around people that gather existing Christians into little groups, meet and study and say they are making disciples or are emphasizing discipleship. It is mostly rhetoric, or a change of rhetoric. We have no idea of how to actually call men to discipleship. We are not sure it is even

necessary. We don't train them to obey Jesus's commands, a vital part of discipleship and part of the Great Commission. And we certainly don't know how to teach others to go and make disciples themselves. Marc Carrier has done these very things.

The lessons learned and experiences gained in order for Marc to be a disciple, make disciples, and train disciples to do the same were not easily acquired. The application of biblical principles in a new culture is fraught with challenges and discouragement. Marc has persevered through setbacks, betrayals, wrong turns, gossip, theft, threats, and illnesses. I have personally watched him overcome in a year, what most deal with in a lifetime. I am honored to have leadership that is paying the price to take people from the kingdom of darkness into the Kingdom of Light. It is not for the faint of heart to call men to become what Jesus meant them to be: agents of the Kingdom of God; disciples of the Lord Jesus Christ; men and women who have exchanged allegiance from all the folly of this world, to the God of eternity.

So, as a disciple, being discipled by a disciple-maker, I invite you to learn how to do the same. In this book you will find practical, actionable, and proven methods and practices in creating a multi-generational discipleship movement—just like Jesus taught. A plan to fill the earth with His glory! Not a theory, not just another book, not just a cool topic. No, here is a story of how one man and his family left the comfort of the West and embarked on an adventure to extend the Kingdom of God, as commanded by King Jesus.

Oh, to have had this from the start! What a treasure it would have been to have known what Marc knows now. *Pioneering the Kingdom* contains the stories, the practices, and the tools of a successful disciple-maker. I know this because I am being discipled by Marc Carrier. I am applying these methods. I have disciples that are making disciples. Not theories, not buzz words. Real multi-generational reproduction. Real Kingdom expansion. It is the book I always needed and wanted. I pray you read it. I pray you use it. I pray you are never the same. We are still learning. Still adapting and still growing. I hope you join us in expanding the Kingdom of God.

For His glory,

M. Glenn Roseberry, Jr.
Disciple, and missionary to East Africa

Introduction

You've probably picked up this book because you have an interest in foreign missions. However, this book is certainly not meant for everyone. *Pioneering the Kingdom* is specifically designed for field practitioners—those interested in engaging in mission work at home or abroad. In it, you'll read about my personal experiences as a pioneer missionary, with the ultimate goal of setting in motion a sustainable and reproducible Kingdom movement led by indigenous saints. By sharing my experiences alongside the teachings of the Scriptures and wisdom gleaned from other missiologists, I hope to equip future pioneer missionaries to fulfill their calling from the Lord.

However, even if you never make it to a foreign mission field, the practical advice on evangelism, discipleship, and church development may be utilized for the Lord's service right where you are. Although my story revolves around a foreign mission, you will recognize from my personal testimony that these principles are applicable everywhere because they are gleaned from Scripture and not simply from man's wisdom.

A pioneer missionary running off to the field before being prepared by God is going to encounter serious problems. In fact, you will see in my testimony that no matter how prepared you think you are, you will *still* encounter problems! Therefore, preparation at home prior to booking your flight should not be neglected, even if one has a sense of calling. I share my own experiences of preparation simply to emphasize their importance; however, the things God did in my life should not be construed as any type of "cookie cutter" approach. This is simply my testimony of God's work in my life.

In my days of preparation for the mission field, my personal growth experiences were of vital necessity. I also relied heavily on the works of several missiologists (many mentioned herein), but needed to read multiple volumes, in addition to the Bible, in order to put the pieces of the puzzle together. Some authors had experience in discipleship, which is an often-neglected element of both personal spiritual growth and church development. Others emphasized house church as an end in and of itself, neglecting the importance of raising up leaders who would make the movement sustainable and reproducible. Still others shared a biblical "recipe" for foreign missions work, but had never actually put their ideas into practice in the field. Finally, others varied so significantly on doctrine and the vital message, it seemed necessary to prepare a Kingdom-centric missions piece. I gleaned much from others' work, but there was nothing quite like *doing it* practically in the field to put the whole process into sharp perspective.

Intertwined with my trials and successes on the ground in Kenya, you will see the biblical basis behind it all. The four phases of a pioneer mission are

Chapter 4: The First Phase—Luke 10 Evangelism

After this brief interlude on Luke 10 evangelism, you'll return with me to Kenya, where you'll see it being put into practice on the ground (after some stops and starts, that is). But since Luke 10 is so pivotal to the Kenya mission, and, in fact, any mission field—at home or abroad—it's essential that we look at it before we get much further along. Let's look at the instructive passage for which the "Luke 10 evangelism" method is so aptly named, and then we'll discuss it verse-by-verse:

Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come. ² And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. ³ Go; behold, I send you out as lambs in the midst of wolves. ⁴ Carry no money belt, no bag, no shoes; and greet no one on the way. ⁵ Whatever house you enter, first say, 'Peace *be* to this house.' ⁶ If a man of peace is there, your peace will rest on him; but if not, it will return to you. ⁷ Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. ⁸ Whatever city you enter and they receive you, eat what is set before you; ⁹ and heal those in it who are sick, and say to them, 'The Kingdom of God has come near to you.' ¹⁰ But whatever city you enter and they do not receive you, go out into its streets and say, ¹¹ 'Even the dust of your city which clings to our feet we wipe off *in protest* against you; yet be sure of this, that the Kingdom of God has come near.' (Luke 10)

Luke 10:1: Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come.

It's important to note that this large group of disciples was appointed. To *appoint* is to proclaim one, as to an elected office. (The only other time this word is used in our Bible is when God appointed Matthias to replace Judas in Acts 1:24-25.) In English, we might use the word *ordain*. Therefore, it is accurate to state that Jesus ordained 70 others (that is, in addition to the twelve). In the same way, those sent out in a modern missionary capacity must be set apart and recognized by the church prior to being sent out. The selection of this individual is vital because the first contact people have with the message—and the messenger—will lay the foundation for a new fellowship. Of course, this process of ordaining requires the faith to hear God's voice, for actually, it is He who appoints.

After this large group of evangelists was appointed, they were *sent*. Frankly, the English does not do justice to the word *sent*; or rather, theology does injustice to the Greek word for *sent* and creates a stigma for its proper use. The Greek transliteration for the word *sent* is *apostello*. Do you recognize that word? It is the same root as the word *apostolos* (English *apostle*), which simply means *one* "Pioneering the Kingdom" is copyrighted by Marc Carrier. Excerpt for informational purposes only.

sent forth with orders. Therefore, anyone sent forth with orders, as these 70 were sent by Christ with orders, are apostles. People are fearful of using the word *apostle* today because of the theological connotation. Yet, it is a simple Greek word for *someone being sent with instructions*.

In modern times, we just replace the Greek with Latin and act like that makes all the difference in the world—we use the word *missionary* instead: “the word ‘mission’ originates from 1598 when the Jesuits sent members abroad, derived from the Latin *missionem* (nom. *missio*), meaning ‘act of sending’ or *mittere*, meaning ‘to send.’”⁵

Today we have replaced *appointed* with ordained, and *apostle* with missionary. Yet, it is still the Lord who calls and sends, by the Holy Spirit and through the agency of the local church. Unfortunately, the advent of denominations and mission agencies has added many layers of bureaucracy to what was once a purely spiritual process.

We see in Acts 13:2-3 how the Lord intended the process to work: “The Holy Spirit said ‘Set apart for Me Barnabas and Saul [Paul] for the work to which I called them.’” The church confirmed the calling through prayer, appointed them with the laying on of hands, and sent them. No interview with a sending agency, no years of college training, no required pledges for untold thousands of dollars. Those barriers are all manmade!

Note that Barnabas and Paul were specifically called by God. It was not their own desire or decision to serve God in this way; it was God Himself who had work for which He called them. This is vitally important, especially for foreign missionaries—the pioneer missionaries or “sent ones” that are called to a specific place.

These “international” *sent ones* are different from the indigenous evangelists that are raised up in later phases of a mission. Why the distinction? Although the Scriptures are silent on this point, it may simply be because *foreign service is hard work*. In my short time in the mission field, I have personally seen *eight* families abandon their missions when the going got tough. Of course, people choose to leave for practical or personal reasons—but in these cases, it was in direct response to mission-related difficulties. A clear call and sending from the Lord is essential to perseverance on the mission field.

There is much wisdom in Jesus’ instruction for the sent ones to go out in pairs. One of the more practical reasons for this may be security. Two people means an extra set of eyes and ears, as well as an appearance of strength. A second reason for sending two people: twice the discernment in the vitally-important task of identifying the man of peace, whom we will discuss later. Thirdly, all field work is a discipleship opportunity. Therefore, it is wise to send

⁵ Wikipedia: <https://en.wikipedia.org/wiki/Missionary>, accessed on 3/22/16.

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an experienced person with a learner, if possible. Perhaps most importantly, two people offer mutual accountability. Sending people solo presents temptations in the form of sex, misuse of funds, and even teaching contrary to the Kingdom message. Finally, since these two “sent ones” are sharing the message of the Kingdom, ideally, one person can lead teaching while the other offers prayer support and handles inevitable distractions.

I cannot overemphasize the two-by-two nature of Luke 10 evangelism. Every point in the above paragraph has numerous field examples to back up its importance. Going in pairs doesn’t eliminate challenges, but as Ecclesiastes 4:9-10 says, “Two are better than one because they have a good return for their labor. For if either of them falls, the one will lift up his companion. But woe to the one who falls when there is not another to lift him up.”

Accountability and securing against temptations are certainly important reasons for the two-by-two rule. We have had many instances where a disciple misrepresents the message or uses the gathering as a means for personal gain. Sending a second person hopefully keeps the message focused on the hard teachings of Jesus, not on the promises of obtaining other benefits.

Many developing nations have a history of white colonials imposing a different law, order, and even culture, usually in exchange for some perceived assistance. Where there is a missionary history, it’s often in the form of foreigners coming with a Bible in one hand and a wad of cash in the other. Hospitals, schools, orphanages, care for their neediest, job opportunities, loans...here, these have all been associated with white people *and* missionaries. This certainly can add a level of difficulty to the mission.

I can think of at least five of our house churches that had poor foundations because a disciple went out alone, talked to a bunch of people he knew, and shared a compromised message. In spite of herculean efforts to restore the fellowships, most of the congregants (as contrasted with surrendered disciples), failed to count the cost and latch onto the Kingdom vision. Enter two-by-two. Under the watchful eyes of a partner evangelist, the integrity of the message will remain secure.

In response to this potential problem, our mission instituted common sense rules of engagement for pioneer missions. A first meeting *must* be two-by-two. No disciple launches a mission solo, except for rare exceptions where the evangelist is already tested and ordained by the church. No mention can be made of the mother church, parent mission, *mzungu* (white person), or any offerings of benefits in any way or in any form. As much as it depends on us, the mission is strictly the Word of God.

Luke 10:2: And He was saying to them, “The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest.