

ROLE OF THE OUTSIDER: CASE STUDY (8.23.2021)

外来人的角色：个案

(Excerpted and adapted from Training for Trainers: A Discipleship Re-revolution by Steve Smith and Ying Kai)

TRAINER'S OUTLINE

- I. CASE STUDY 个案 (中文)
- II. DISCUSSION OF CASE STUDY 讨论
- III. APPENDIX: ENGLISH CASE (ENGLISH) 英文个案

CASE STUDY 个案

*See the end for English Case Study

在我们称为“艾纳”族的遥远人群中¹，我们所做的工终于要开始腾飞了。在这个受压制的亚洲国家里，我们辛苦工作了五年才走到这一步。艾纳族是那个国家里最贫穷的群体，他们中的大多数人都是未受过学校教育的文盲，而且他们住的地方距离那些人口聚集的中心有好几天的路程。他们的五千个村庄，都星罗棋布地分布在那些笼罩着烟雾的翠绿色山上，这些山一直绵延到视线的尽头。

这个民族是泛神论者，他们惧怕邪恶势力。我们极其渴望上帝的国能在他们中间自由地蔓延开来，但即使是要接近他们都很困难。

我曾经试过悄悄溜进艾纳人的村子去传福音。我把外套的领子竖起来，将帽子拉低，再戴上太阳眼镜，通常在黄昏的时候溜进去，然后在黎明时溜出来。我本地同工和我在村民的家中，一边慢慢喝着浓茶和吃着蜂蛹，一边秘密地分享福音。但是当我们离开后，警察很快就会过来突袭这个村子，并且将我们所做的工

¹ 艾纳这一名词是我在此书中使用的化名，它指的是以前尚未接触到福音的一个群体，这个群体住在一个访问受限的国家中，我们曾与他们同工。由于安全方面的原因，此书中的许多真名都使用了化名。

作尽数摧毁。我们当时觉得非常地无助，所以我 就祷告说：“天父啊，即使他们相信，但他们如何才能有机会在信仰上得到成长啊?!”

通过反复阅读《马太福音》第 10 章、《路加福音》第 10 章和《使徒行传》，神带领我们 使用了一个不同的策略。如果有其他亚洲人长得像艾纳人，那么他们就可以单独进入艾纳村 子去分享福音，并且培训他们做门徒，也许在一段时期之内政府当局并不会察觉。而且，如 果这些新的艾纳信徒能够自己把这一见证、门徒训练和教会繁殖方法传授给新的村子，那么 他们也许能做成我们以及我们的同工们都无法做成的事情。而且，每个顺服的新门徒都要作 见证人，每个教会都要成为能建立教会的教会，如果这样的理念能流行起来的话，那么这场 运动就有希望在每个地方都如芥菜种能长成参天大树，直到其势不可挡。

因此我们动员并且培训了接近文化的同工们，他们长途跋涉进入了艾纳人的家园。这些同工中 的许多人都遭到逮捕、被关进监狱、并且受到殴打，但是他们也成功地在艾纳人中分享了福 音、给新的信徒进行了门徒培训、并且建立了教会。

在短短的两年时间里，他们在艾纳人中建立了最初的教会，这些教会发动了一场上帝国 的运动!虽然外来同工们建立了一些教会，但最令人激动的是门徒训练的革命在艾纳 人中自发地流行起来了。大多数的新教会都是由新的艾纳信徒建立起来的，他们渴望将自己 对主的爱传播到其他的村庄。

虽然我感到非常地激动，但仍有一件事让我的灵魂烦恼。“主啊，这还不够!我们只传了 80 个村子，还有超过 4900 个村子需要听到福音!请别让我们对现在的成绩感到满足，别让 我们忘了要让 5000 个村子全部听到福音还要做多少工作!”

我与十二位新的艾纳族领袖和三位外国同工一同坐在位于一处秘密地点的小房间里。这 些艾纳领袖乘坐公共汽车沿着危险的山路，代表 80 个新建立的教会，赶来参加我们的第一 届领袖培训。在那一周里，我们对他们进行了领导才能的培训，好让他们回去传授给他们所 代表的那些教会。那周，在那个秘密的房间里，我们讨论了许多话题——婚姻、门徒训练、 优秀的带领、纯全的爱、忍受迫害、明白圣经等等。

但最重要的是，我们讨论了从《使徒行传》时代以来，从一个国家传到另一个国家、从 一个民族传到另一个民族的上帝国度的革命。把福音传到艾纳民族的时候已到，这是上帝定 下的时间，并且上帝要让艾纳人在将祂的国传给万民的不屈不挠的计划中占有一席之地。

虽然这些弟兄姊妹们一直在忠诚地建立新的教会，但 80 个教会是不够的!这 12 位领袖 需要有一个更大的目标，这个目标要能激励他们将福音传遍那全部的 5000 个村子，并且要 传到更远地方的人群和国家。

我有那样的目标。

我的亚洲同工们也有那样的目标。

但是那些艾纳人的教会有那样革命性的目标吗?

我花了很多个小时给他们讲授了教会快速繁殖运动，讲授了关于上帝能如何使用他们将

福音传遍全族和传给更远地方的人，讲授了每个顺服的信徒如何成为见证人以及如何培训别 人作门徒，讲授了每个教会如何建立新的教会，讲授了如何每隔几个星期或每隔几个月就开始建立新一代的门徒和教会。

但他们还是没有完全领会。一天上午，我又一次讲述了教会快速繁殖运动如何能扩展到全部 5000 个村子。一上午的

时间就快完了，结果大家还是不太明白，我差不多都要放弃了，于是我不耐烦地对那个小组说：

“现在是午饭时间了，我需要去赴一个约会。在吃午饭这段休息的时间里，我要你们想出一个如何能让 80 个教会用五年或者更少的时间把福音传遍 5000 个村子的计划。当我回来的时候，我要知道你们的想法。”

我可以看出他们眼中的紧张情绪，但我实在想不出别的办法了。然后，我就离开了，留下他们自己在一起——还有圣灵。

两个小时以后，当我回到培训用的房间时，那种明显不同的气氛让我感到很惊奇，他们看起来喜洋洋的！那 12 位艾纳领袖兴奋得眉飞色舞。

当我环顾教室的时候，我的目光停在了白板上，他们在上面写下了这些数字：

80

160

320

640

1,280

2,560

5,120

这场教会繁殖运动开始活跃起来了。几年之后，我的上司对我的月度报告回复道：“史蒂夫，这看上去就像《使徒行传》啊！”

其中的一位艾纳领袖怀着激动的心情手舞足蹈地朝我走来，他是那次午餐研讨会小组的

发言人：

“史蒂夫弟兄，我们有一个让你难以置信的发现！”

[他还在跳跃着。]你知道，我们代表着 80 个艾纳教会。[仍然跳跃着。]我们回去可以很容易地培训我们这 80 个教会，让每一个教会都要在六个月或更短的时间之内建立一个新的教会。六个月之后，不到收割的季节，我们就会有 160 个教会了！[他跳跃着。我假装不知道。]

不仅如此，我们还可以培训所有 80 个新建立起来的教会用六个月或者更短的时间去建立新的教会。那么六个月之后，不到播种的季节，我们就会有 320 个教会了！[他跳得更高了；我假装感到震惊——其实真正的震惊就要来了。]

不仅如此，每隔六个月我们就能帮助那些新的教会重复这个模式，这样的话，每过六个月我们的数目就增加到原来的两倍，从 320 个倍增到 640 个[他指着白板上的数字]，再到 1280 个，再到 2560 然后最终到 5120 个！”

此时，教室里的所有艾纳人都在上下跳跃，脸上挂着微笑。我慢慢地开始知道了，是圣灵终于打开了他们的心，让他们明白了教会快速繁殖运动以及他们要在这场运动中扮演的角色。我的心里充满了希望，看来，在我的有生之年将福音传遍艾纳族还是有可能的。他们真的把握住了这一理念——每个新信徒都能接受培训并且把作见证和培训其他的新信徒作为自己的生活方式。

我以为那位发言人讲完了，但是他还有最后一点要与我们分享。他在白板上写下了一个大大的数字，并且大声喊道：

“三年半，史蒂夫弟兄，我们能用 3 年半的时间完成！”

现在我知道了，上帝的国度降临这一目标已经被普遍接受了。他们的属灵 DNA 在转变成上帝国度的 DNA，他们明白了这个理念，而且他们拥有了这个理念。我祷告说：“上帝的圣灵啊！求你加给他们能力去实现这个目标！”这些艾纳领袖成为了培训者，他们培训了其他信徒，那些信徒又培训了别的新信徒，那些新信徒又一代一代地重复着这个模式。

这场教会繁殖运动开始活跃起来了。虽然艾纳人没能实现他们定下的要用 3 年半的时间将福音传遍 5000 个村子的目标，但是他们开始勤奋地朝着这个目标前进了。在接下来的三年里，艾纳教会的数目倍增到了 176 个。在以后数年里，这场运动遭遇了很多挫折，也克服了很多困难。但如今，艾纳人依然在继续建立新的教会，而且最近还差派出了他们的第一批长期的国际传教士。当初一位外国传教士的目标，现在已经成了数百艾纳信徒们所追求的目标，并且使我的上司感慨道：“史蒂夫，这看上去就像《使徒行传》啊！”

确实如此，它真的反映出了“上帝的国降临”，它回归到了最初的那场使徒训练的革命——是再次革命。

DISCUSSION 讨论

In small groups, have the trainees discuss the following two questions.

1. Where do you see the principles of Model-Assist-Watch-Launch in this case study?
在这个案里在哪里能看见我们所学的原则（示范 - 协助 - 观察 - 开展）？
2. In what ways do you see the cross-cultural church planter applying principles we discussed in session *The Role of the Outsider*?
你怎么能看见这位跨文化宣教士在应用我们所学的关于外来人的角色的原则？

Reminder: The role of the church planting missionary is that of a catalyst – instilling the vision for movement, modeling reproducible practices, working alongside and training local believers, empowering them in ministry, and coaching. As church planting catalysts, we seek to form an apostolic team of local, same-culture and near culture Christians.

提醒：教会植立宣教士的角色是催化剂——传递引发福音运动的异象，示范可复制的做法，与当地信徒一起工作和培训，在事工中授权当地信徒，并指导陪伴他们。身为催化教会植立者，我们寻求组建一个由同文化和近文化基督徒组成的“当地使徒团队”。

After allowing for discussion time in small groups, debrief as a group.

APPENDIX: CASE STUDY (ENGLISH)

Our work among the remote people group we call the “Ina” was finally taking off. In this oppressive Asian country, we had labored for five years to get to this point. The Ina were the poorest people group in the country, most of them uneducated and illiterate, and days away from most population centers. Five thousand of their villages dotted the haze-covered emerald mountains as far as the eye could see. We were desperate for a movement of God’s kingdom to break loose among this animistic people entrenched in their fear of demonic powers, but even accessing them was difficult.

As an outsider whose physical appearance was quite different from the Ina, I had tried sneaking into Ina villages to share the gospel. With my coat collar pulled up, hat pulled down and sunglasses on, I would slip in at dusk and out at dawn. My team and I would share in homes privately about the gospel as we sipped murky tea and ate bee larvae. Then shortly after we departed, the police would raid the village and crush the work. We felt so helpless. “Father,” I prayed, “even if they believe, how will they ever have a chance to grow in faith before they are crushed?!”

Through repeated readings of Matthew 10, Luke 10 and the book of Acts God led us to a different strategy. If near-culture Christians could more discretely enter the Ina villages to share the gospel and disciple them, perhaps the authorities would not notice for a while. And if these new Ina believers could then pass on this witness, discipleship and church planting to new villages themselves, then perhaps they could go places we and our other partners couldn’t. And if the kingdom expectation of each new obedient disciple becoming a witness and each church becoming a church-planting church could catch on, there was a hope that the movement could sprout up as a mustard tree in each place until nothing could stop it.

So we mobilized and trained near-culture Christians who trekked into the remote mountain homeland of the Ina people. Many of these partners were arrested, thrown into jail and beaten, but they also were able to share the gospel, disciple new believers, and plant churches among the Ina. In two short years, they planted the first churches among the Ina that launched into a kingdom movement! Our team had previously started a few churches, but what was most thrilling was that the discipleship revolution was catching on among the Ina themselves. The majority of the new churches were being started by new Ina believers anxious to spread their love for the King to other villages.

I was thrilled. Yet, there was something troubling my soul. “Lord, this is not enough! We have only reached 80 villages. There are still more than 4,900 villages yet to be touched by the gospel! Don’t let us become satisfied with the good and miss what it will take to see all 5,000 villages reached!”

I sat in a small room in a secret location with 12 new Ina leaders and three other partners. These Ina leaders rode buses on perilous mountain roads to represent the 80 new churches at our first leadership training. As the week went by, we gave them some basic leadership training to take back to the churches they represented. We discussed many topics in that secret room that week – marriage, discipleship, leading well, loving well, enduring persecution, understanding the Bible, etc. But most of all we discussed the kingdom revolution that has spread from country to country, from people group to people group since the time of Acts. It was God’s time for the Ina to be reached and for them to take their place in God’s relentless plan of spreading His kingdom to every people group. Although these brothers and sisters had been so faithful in starting new churches, 80 churches weren’t enough! These 12 leaders needed a bigger vision, a vision that would drive them to all 5,000 villages and beyond to other people groups and nations. I had that vision. Our team had that vision. But did the Ina churches have that revolutionary vision?

I spent many hours teaching the group about church-planting movements. About how God could use them to reach the whole people group and beyond. About how every obedient believer could become a witness and disciple-maker. About how every church could start churches. About how new generations of disciples and churches could begin every few weeks or months. But still it wasn’t sinking in. One morning, I cast the vision once more for how a church-planting movement could expand to all 5,000 villages. As the morning progressed, and confusion continued, I almost gave up. In exasperation, I told the group: It’s lunchtime, and I have to leave for an appointment. Over the lunch break, I want you to come up with a plan for how 80 churches can reach 5,000 villages in five years or less! When I come back, I am going to ask you what you are thinking. I could see the nervousness in their eyes, but I didn’t know what else to do. I walked out the door and left them with each other – and the Holy Spirit.

Two hours later, I returned to the training room and was amazed at the visibly different atmosphere in the room. They were jubilant! The 12 Ina leaders were beaming with excitement. As I looked around the room, my eyes rested on the white board where they had written these numbers: 80, 160, 320, 640, 1,280, 2,560, 5,120. The movement came to life.

One of the Ina leaders approached me jumping up and down with excitement. He was the spokesman for the lunch work group. Visibly excited, he said, “Brother Steve, you’ll never believe what we discovered! As you know, we represent 80 Ina churches. We can easily go back and train each of our 80 churches to start a new church in six months or less. In six months, before the harvest season, we’ll have 160 churches! That’s not all! We can train all 80 new churches to start a new church in six months or less. And before the planting season six months later, we’ll have 320 churches! That’s not all, every six months we can help the new churches to repeat the pattern so that every six months we double in number from 320 to 640 (pointing to the numbers) to 1,280 to 2,560 and finally to 5,120!”

Now all the Ina in the room were jumping up and down, smiles on their faces. It was beginning to occur to me that the Spirit had finally opened their minds to understand church-planting movements and their part in them. Hope welled up in my heart that the Ina could indeed be reached in my lifetime. They really were grasping the idea that every new believer could be trained and expected to live out a lifestyle of witnessing and training other new believers. I thought the presenter had finished but he had one more thing to share. In large writing he drew on the

board a number and exclaimed in a loud voice: 3.5 years “Brother Steve, we are going to be finished in 3.5 years!” Now I knew that the vision of God’s kingdom coming had caught on. Their spiritual DNA was becoming the kingdom DNA. They understood it. They owned it. “Spirit of God!” I prayed, “Empower them to fulfill this vision!”

These Ina leaders became trainers who trained other believers who trained other new believers who kept repeating this generation by generation. The movement came to life. Though the Ina fell short of their goal to reach all 5,000 villages in 3.5 years, they began diligently moving toward that vision. Over the next three years the number of Ina churches more than doubled to 176. In the years since, the movement has hit many bumps and overcome many roadblocks, but today the Ina continue to plant new churches and recently sent out their first long-term international missionaries. What had begun as the vision of a foreign missionary was now being pursued by hundreds of Ina believers, prompting my missionary supervisor to say: “Steve, this sounds like the book of Acts!” Indeed, it did. It was truly “God’s kingdom come.” It was a return to the original discipleship revolution—a re- revolution.