



Missional Kingdom Families: An Introduction & Overview

“So whether you eat or drink or whatever you do, do it all for the glory of God.” 1 Co.10:31

Acts 2:42-47, 4:32-37; Ro. 16:5; Matt. 6:10, 33

“Developing Christ-like Leaders Who Develop Leaders”

“Starting Missional Kingdom Families That Start Missional Kingdom Families”

Introduction:

God has always longed to have a people whose heart motives, passions, and commitments accurately reflect and reveal His nature, a holy people devoted to expanding His glory in the nations. He wants a people who, like King David in the Old Testament, have “a heart after God”. This will occur when God’s people have a profound revelation and experience of Father’s intense mercy, love and grace. Father wants a people committed to doing His will, His way, by His Spirit, for His glory. He wants to pour out His fatherly emotions toward us as His children even when we are immature and sinful. When the impact of God’s love demonstrated in the cross and shed blood of Jesus touches us in the core of our being, and Father has convinced our minds, won our hearts, and healed our inner life, God’s family will reciprocate that love back to Him. His sons and daughters will enjoy a pleasure in glorifying Father that ultimately reforms the church and brings kingdom transformation to society.

There is immense pleasure in a self-denying, self-sacrificing love for God and others. Loosing our lives really does result in the gaining of our lives. Only a people who have died to themselves and live unto God can fully enjoy this reality. It will take a people who deny themselves, pick up their crosses and follow Jesus completely who will be used of God as “points of release” for revival, reformation, and transformation. Only those committed to a love which is self-sacrificing can understand what it means to fellowship in the sufferings of Christ. The kind of Missional Kingdom Families (House Churches) we have been assigned to start and multiply are to promote a high degree of Christ’s life and love, so that they positively impact the church and help to transform cities one person at a time. However, this is to be done without being “religious”, programmatic, or exclusive. On the other hand, because we have an assignment to be pioneers and change agents, we must not compromise on our expectations. We will battle in prayer and personally encourage and disciple anyone who is willing to respond to Christ with their whole hearts, but we cannot enable lukewarm Christianity or allow ourselves to be mixed with the spirit of the world. We will have to humbly and wisely live with the tensions that come from wanting both quality and quantity.

Because the church in the Western Hemisphere is struggling in its mission to be “salt and light” in the world, and in some areas is even loosing ground both in quantity and quality, we cannot afford slow incremental progress. The extreme suffering among youth, poor, and lost, and the

acceleration of evil requires a rapid and radical invasion of God's glory. We must have a catalytic explosion, a massive outpouring of God's manifest presence, love, mercy, grace, wisdom, power, compassion and justice. This dynamic eternal life of God (the "wine" of the Holy Spirit) must be conducted through an equally dynamic Biblical conduit ("wineskin") in order to maximize and preserve the impact. God's "Divine Order" (His will and ways) must be the conduit of God's "Divine Life" (His Holy Spirit). God is a Father, Son, and Spirit, so the only "wineskins" capable of revealing who He is and what His is like are healthy natural and spiritual families. Apostolically and prophetically led international spiritual families ("tribes") are the "new" yet ancient Biblical human agency for expanding God's glory in the nations in a rapid and qualitative way. When an apostolic people come into profound unity around Father's love and glory in the nations, the supremacy and centrality of Christ as Lord over all, the advancing of God's kingdom in every area of life, and will totally abandon themselves for these values and purposes, we will witness a staggering expansion of God's kingdom and glory resulting in the salvation of millions and the transformation of culture.

The starting and multiplying of Missional Kingdom Families must occur under these heart motives in order to receive the full enabling presence and power of the Holy Spirit. It takes the supernatural Life of Christ to sustain Christ-centered relationships. It is almost as if a warning label should be attached to any document which tries to explain or instruct people about Kingdom Families. **Warning: Do not attempt to start, grow, or multiply Missional Kingdom Families (house churches) as another church program or evangelistic strategy. Missional Kingdom Families will only work to the degree each individual and the group as a whole have died to themselves and are governed and empowered by the indwelling Lord, Jesus Christ, and his Word by the Holy Spirit.**

One more key point must be made regarding the reason for writing down the purposes, expectations, and commitments of Missional Kingdom Families. All of the contents included in this overview should be understood as instructions on **"how to love God and people in a way that advances Christ's kingdom."** It should not be viewed as a rule book or religious document that has to be mechanically applied. **This overview is to help coach people in the "science and art" of relationships and love.** Every requirement or recommendation has Biblical wisdom, truth or reasoning, with the ultimate intention that the greatest amount of love occurs among the most people in the highest quality way in the least amount of time. Because people are suffering and dying, our mission is time sensitive. Truth exists for love. So many people come from dysfunctional families and/or unhealthy churches (or no church background at) that it takes clear teaching and constant coaching to help people walk in God's ways of truth and love combined. Most people have very little understanding as to the etiquette of relationships and group life within the context and government of a healthy spiritual family. The "spirit" of this document is to promote the life and love of Christ within individuals and Missional Kingdom Families, and should in no way be used legalistically, so that people are judged or rejected. Missional Kingdom Families should be the safest, most loving, life-giving settings on earth. But true safety involves accountability and discipline along with unconditional affection and love, just like a healthy family. **Bottom line, Missional Kingdom Families should feel as much like heaven on earth as possible!**

The key to advancing the kingdom of God on earth is for those who love and follow Christ to exchange His life between each other in the context of heart connected Christ-centered relationships. Because the kingdom of God involves coming under the Lordship of Christ in every sphere of life, those in Missional Kingdom Families learn to submit to the Christ in one another and assist each other to follow Christ completely.

1. **Definition:** A Missional Kingdom Family is made up of at least three people but no more than twenty (one of whom is a qualified leader and the other one is their assistant) who connect around the Lordship and Person of Christ and His manifest presence and glory (as a lifestyle, plus meet once a week minimum) for the purpose of enabling one another to be radical disciples of Christ, reach the lost, advance the Kingdom of God in all areas of life in their cities/communities, and multiply more Missional Kingdom Families. Christ, God's manifest presence and glory, spreading the love of the Father by the Holy Spirit, and the advancing of Christ's Kingdom are the passions and purpose of a Missional Kingdom Family.
 - A. Missional Kingdom Families are a spiritual family – people connected covenantally heart-to-heart around Christ in order to advance His kingdom. I Cor. 4:15-17; Eph. 3:14
 - B. Missional Kingdom Families are a group of friends unified around Christ's love and mission. Mt. 11:19; Jn. 15:12-17
 - C. Missional Kingdom Families are a healing community that prays for the sick, counsels the confused, carries out inner healing, sets people free from curses and demonic bondage, and creates such an atmosphere of acceptance and love that rejection and insecurities are displaced automatically over time. James 5:16; Matt. 10:1,8
 - D. Missional Kingdom Families are a training and equipping center, a safe setting for people to practice leadership, management, preaching, teaching, creative ministry, spiritual gifts, and all forms of servanthood. Matt. 28:18-20
 - E. Missional Kingdom Families are a missionary team and spiritual army – a flexible, spontaneous, organized platoon capable of reaching those who do not follow Christ and are not in a spiritual family. They are dedicated to seeking and saving the lost, delivering people from demonic bondage, doing justice, and serving youth , poor, widow, orphan, and alien. Lk. 19:10; Eph. 6:10-18
 - F. Missional Kingdom Families are a lifestyle of deep, intentional, meaningful relationships that connect any time and place with an ultimate goal to reach lost people, and transform communities through Christ and the kingdom of God. Acts 2:42-47, 4:32-35.

2. **Perspective:** For Missional Kingdom Families to be viewed and experienced as the primary context for church life, it will take a significant paradigm shift in the hearts and minds of people. Being in a true "Book of Acts" Missional Kingdom Family (house church) is really a major shift of perspective, values and lifestyle. Usually this does not

occur unless there is 1.) high degrees of discontentment, dissatisfaction, and internal and external pain and pressure, 2.) high degrees of promise and pleasure that come from both the manifest presence of Christ and authentic covenant love between the members., 3.) a willingness to make the sacrifices necessary to reach the lost and transform communities.

God is transitioning the church in the West. He is raising up forerunners or “early adopters” who will help to pioneer what C. Peter Wagner calls “the new apostolic paradigm/reformation”. The word “apostle” means “sent ones”. It is a military term used in the Bible to describe certain individuals and those they lead who have been mandated and empowered by the King to expand His kingdom through new pioneering efforts in families, church, business, civil government, and all of society. An apostolic people will know themselves as weak and dependent for they will have been broken and humbled by God. This is the necessary backdrop for God to display his love, wisdom, power, and glory. He will share His glory with no other. Eph. 4:7-13

Apostolic people are merciful having themselves been saved through the shed blood and sacrificial death of Christ. They also place their faith in God’s grace because it is His power, provision, and goodness alone that sustains all creation.

Apostolic people embrace a set of core values that act as the foundation for their life together and guide their mission. Here are some essential apostolic core values:

- A. Apostolic people don’t live for themselves but for the glory and pleasure of God. Integrity, humility, holiness and the fear of the Lord are the foundational attributes of their character. They live to see God’s glory and presence manifested in the nations, so that He will be worshipped universally. 2 Cor. 5:9; Rev.14:7; Ps.96:3; 2 Cor.5:14-15
- B. Apostolic people are totally empowered by the Life of Christ within them versus their own strength. Abiding in Christ and His Word is a 24/7 lifestyle. Totally trusting and depending on Christ is evidenced by a life of prayer and fasting. They put a high value on faith and obedience to Christ. Jn. 15:1-17; Col. 1:27; Eph. 3:17; Lk. 17:21
- C. Apostolic people receive their identity, worth, and approval solely from their heavenly Father and not from people, success, or the world. Jn. 1:10-13; Eph. 1:3-14;
- D. Apostolic people are committed to bringing everything into divine order, under the Lordship of Christ: their personal lives, marriages & families, churches, businesses, and civil governments. Lk. 6:46-49; Eph. 5:21-6:9
- E. Apostolic people submit first to the objective truth of the Word and also to the Christ living inside other believers, especially the leaders and members of their spiritual family. They understand that Christ mediates His grace through God-ordained and appointed human vessels like

natural and spiritual parents/leaders. Matt. 4:4; Heb. 13:17; 1 Pet. 5:1-6

- F. Apostolic people deeply value intentional committed relationships. They understand the power of being connected in heart and mind, and to “have all things in common” as in the early church. God’s glory is poured out to create unity, so the world will be able to see and experience Father’s love through His authentic family. Thus, they are active contributing members of a spiritual family. Church is a 24/7 family lifestyle carried out at work and in homes, not only in church buildings and programs. Starting, growing, and multiplying house churches is the agenda of all apostolic people because that is the Biblical strategy capable of allowing relational intimacy but expandable enough to absorb a large surge of new believers. Eph.2:21, 4:3; Jn. 17:20-26; 1 Jn. 4:7-21
- G. Apostolic people are highly committed, sold out, and abandoned for the expansion of Christ’s Lordship, glory, and kingdom. This is evidenced in their use of time, energy, and money. Lifestyles are radically adjusted and simplified for the sake of the gospel. Tithing, for example, is a beginning level spiritual discipline. Matt. 6:33, 10:32-39; Matt. 6:21; Mal.3 :10
- H. Apostolic people are aggressive spiritual warriors who work in harmony with other members of a spiritual “army”. They are committed to destroying the works of the evil one, to seek and save the lost, to be used as vessels for healing and deliverance, to make disciples of all nations, to plant and multiply house churches, to start kingdom businesses, to be godly citizens who insist on kingdom values, and to bring all of society under Christ and His ways. Every one is a minister possessing spiritual gifts and a “call” from God. They fight for justice and demonstrate God’s love and compassion to youth, poor, oppressed, and unreached people. They are ground taking pioneers who are constantly expanding the boundary lines of heaven on earth. Matt. 10:1-42; Eph. 6:10-20; 1 Jn. 3:8
- I. Apostolic people live in the reality of eternity, the judgment seat of Christ, eternal reward, the spiritual realm and the supernatural, and have as their point of reference and resource “the heavenly realm”, God’s “throne of mercy and grace”. They believe that all the spiritual gifts described in the Bible are for today, and they exercise these gifts to build up the body of Christ and to reach the lost. Signs, wonders, and miracles are expected and normative, though not necessarily predictable. Eph.1:3, 2:6, 3:23-25; Matt.5:3-12; 2 Cor. 5:9-10; Ro. 15:18-19; Jn.14:12-14;2Cor.12:12
- J. Apostolic people understand that love means self-sacrifice and inconveniencing themselves as servants for the sake of others. Father may even ask them to love so extremely that it might involve risking

their lives or even dieing in order to reach other's for Christ and bring them into the family of God. Lk.14:25-35; Rev.12:11-12; Phil.1:20-21, 2:1-11

3. **Accountability:** Each Missional Kingdom Family will enjoy the benefits of being connected with and accountable to the local elders of their church. The Missional Kingdom Families in each city will be relationally connected to one another through the local elders, and they will also be connected to the other Missional Kingdom Families in their city.
4. **Standards:** What are the expectations for being an "official" Missional Kingdom Family?
 - A. There is a trained, approved, qualified and commissioned Missional Kingdom Family leader who is in unity with and submission to the values, vision, strategies, and leadership of the elders who lead their local church. There is a qualified assistant leader who functions as a covenant partner and co-laborer with the Kingdom Family leader. Besides evidencing the qualifications described in the New Testament for elders and deacons (I Tim. 3:1-13; Titus 1:5-9), these leaders have demonstrated that they are "life-giving" people (John 7:38). They have consistently conducted the Life of Christ in such a way that others have come into a relationship with Christ as Lord and are enthusiastic followers of Christ themselves. A person who conducts the Life of Christ consistently has a way of helping people experience the fruit of the Spirit (Gal.5:22-23), the wisdom of the Spirit (Eph. 1:17-18), and the power of the Spirit (Acts 1:8) and makes sure that God gets all the glory.
 - A. The Missional Kingdom Family leader accepts responsibility (in part) for the spiritual well-being of its members, making sure that they are growing as disciples of Christ (Matt. 28:18-20; 2 Tim. 2:2).
 - B. The Missional Kingdom Family leader encourages, trains, and facilitates outreach, evangelism, and ministry among its members.
 - C. The Missional Kingdom Family leader and its members are actively raising up new leaders who can plant, grow and multiply new Kingdom Families.
 - D. There are at least two other members who are in unity with the Missional Kingdom Family leader around Christ and His kingdom (one of whom is the assistant leader), and the values, vision and leadership of Rock International Tribe.
 - E. The Missional Kingdom Family leaders and core members are relationally connected with the other Missional Kingdom Families in their city, and participate in the city-wide celebrations and training.
 - F. The Missional Kingdom Family leaders and members give tithes and offerings to God through their local church.

5. Expectations and qualifications of Missional Kingdom Family leaders.

- A. They are born again Christians, baptized in the Holy Spirit, radical followers of Christ, with consistent evidence of the fruit of the Holy Spirit in attitude, actions, and impact in other people's lives. They actively and consistently conduct the Life of Christ (fruit, wisdom, and power of Holy Spirit) into other people to such a degree that there is obvious impact. They are life-giving, loving, serving, positive, faith-filled people.
- B. They meet the Biblical qualifications for an elder in the area of character, personal life, marriage, and family management, with proven integrity and fruitfulness in their families, church, neighborhoods, workplace, and community. (Titus 1:5-9; 1 Tim.3:1-13) They evidence godly character such as truthfulness, honesty, integrity, obedient to corporate and civil laws. They properly steward their body in the following ways: sexual purity, no illegal drug usage, does not use alcohol as means of escape (such as relaxant) to get high or intoxicated, not gluttonous, etc. Their relationships are healthy and in divine order with parents, children, spouse, employers, and civil authorities.
- C. They evidence good stewardship in the areas of money (including tithing), time, and talents.
- D. They demonstrate order and management in the care and maintenance of living space, automobiles, etc.
- E. They have appropriate relational and "people" skills, such as communication (listening and talking), conflict resolution, gentleness, kindness, patience, tactfulness, ability to correct, confront, and rebuke in a way that is respectful, gentle and restorative.
- F. They have been able to consistently apply and incorporate spiritual disciplines into their life (1 Tim.4:7): Some spiritual disciplines include: prayer, worship, evangelism, serving, fasting, silence & solitude, learning the Bible with application/obedience, frugality, confidentiality, doing acts of service secretly, confession, submission.
- G. They have the ability to interpret, understand, apply, and teach the Word of God as given to us in the Bible.
- H. They have the ability to provide the beginning levels of pastoral care to members of the house church: prayer, listening, inner healing, deliverance, godly counsel, encouragement, comfort, exhortation.
- I. They have the basic leadership and management skills necessary to rally people, keep unity, resolve conflict, equip others for ministry and leadership, facilitate Kingdom Family gatherings, and reach mutual ministry and mission goals together. They have the capacity to initiate love, relationships, ministry, and outreach.
- J. They have the understanding and ability to make good decisions based first upon objective truth like: Word of God, godly counsel from mature believers, utilizing wisdom, research, and common sense, taking into

consideration circumstances, resources, limitations and opportunities, pros and cons, risks versus rewards. And secondarily by utilizing the subjective imputes of the Holy Spirit: such as the inner intuitive “small voice” of the Lord, the prophetic indicators and revelations such as dreams, visions, etc.

- K. They are willing and able to facilitate discipleship, evangelism, kingdom advancing ministries, and house church multiplication with the members of their Kingdom Family.
- L. They accept responsibility (in partnership with the local elders) for the spiritual well-being of the members of the Kingdom Family, keeping watch over them, knowing that they will give an account before God. Hebrews 13:17
- M. They pray for and connect with their members regularly throughout the week.
- N. They are constant learners who participate in the regular training and support which comes from the other Kingdom Family leaders, local elders, and apostolic team.
- O. They are in unity with and in submission to the agreed upon values, vision, strategies, and leadership of the Rock International Tribe.
- P. They adhere to the commitments and expectations for the members (see below). They participate in the expansion of the kingdom by giving tithes and offerings to God through their local church.

6. Commitments and expectations of Missional Kingdom Family members: (These commitments and expectations should be presented in writing and discussed with each person at the beginning of their involvement in the Missional Kingdom Family. They should also be reviewed regularly with all the members.) One becomes a member of a Missional Kingdom Family and local church by becoming son or daughter of Father through Christ by the Holy Spirit and becoming an active member of a Missional Kingdom Family and local church. **Remember: These commitments and expectations are not rules and regulations. They are to be used as helpful guidelines and principles which enable us to love Christ, one another and unbelievers more effectively.**

- A. We are sincerely seeking to know God through Christ unto the end that we become born again Christians, Spirit-filled, radical disciples of Christ. By joining the Missional Kingdom Family, we are inviting the leaders and other members to help us follow Christ and grow into Christ’s likeness.
- B. We are in unity with and submission to the values, vision, strategies, and expectations of the leaders of this Missional Kingdom Family, and the local elders.
- C. We attend and participate weekly in the life and activities of the Missional Kingdom Family, and regularly attend the celebrations and training of our local church. We honor and worship God and help

advance His kingdom by giving tithes and offerings through our local church.

- D. We contribute to the discipleship of the other members in the Missional Kingdom Family, engage in evangelistic outreach, and help to advance the kingdom of God in the settings and with the people God has placed them. We enthusiastically embrace the multiplication of our Missional Kingdom Family.
- E. We are committed to grace affirmation: (Unconditional Love, Agape Love) Colossians 3:5-14 "I will choose to love you, up build you, and accept you, my brothers and sisters, no matter what you say or do. I will choose to love you in whatever form you come. There is nothing you have done or will do that will make me stop loving you. I may not agree with your actions, but I will love you as a person and do all I can to hold you up in God's affirming love."
- F. We are committed to honesty: Ephesians 4:25-32 "I will not hide from you what I feel about you or coming from you, good or bad, but I will see, in the timing of the Spirit, to deal openly and directly with you in a loving and forgiving way so that you are affirmed when in need, and so that our frustration with each other does not become bitterness. I will try to mirror back to you what I am hearing you say and feel. If this means risking pain, realizing it is in "speaking the truth in love that we grow up in every way into Christ who is the head" (Ephesians 4:15), then I will take the risk. I will try to express this honesty in a sensitive and controlled manner and to meter it, according to what I perceive the circumstances to be."
- G. We are committed to openness: Romans 7:15-25 "I will try to strive to become a more open person, disclosing my feelings, my struggles, my joys and my hurts to you as well as I am able. The degree to which I do so implies that I cannot make it without you. This is to affirm your worth to me as a person. In other words, I need you!"
- H. We are committed to prayer and fasting: 2 Thessalonians 1:11-12 "I commit to pray for you in some regular fashion, believing that our caring Father wishes His children to pray for one another and ask Him for the blessings we all need. I will not be merely a passive listener. Rather, I choose to be a spiritual participant, willing to enter into your situation and prayerfully helping to shoulder your burden."
- I. We are committed to sensitivity: John 4:1-29 "Even as I desire to be known and understood by you, I commit to be sensitive to you and your needs to the best of my ability. I will try to hear you, see you, and feel where you are and to draw you out of the pit of discouragement or withdrawal. I will earnestly avoid giving "simplistic" answers to the difficult situations you may find yourself in."

- J. We are committed to availability: Acts 2:43-47 “Here I am if you need me. Anything I have--time, energy, insight, possessions--is at your disposal, if you need it, to the limit of my resources.”
- K. We are committed to confidentiality: Proverbs 10:19; 11:9,13; 12:23; 13:3; 15:4; 18:6-8 “I will keep whatever is shared within the confines of the Missional Kingdom Family in order to provide the atmosphere of trust necessary for openness. I understand, however, that this confidentiality does not prohibit my Missional Kingdom Family leader from sharing either verbally or in written form any pertinent information with the elders. I understand that Kingdom Family leaders function under pastoral/elder oversight, having delegated authority as an extension of the pastoral care ministry of this congregation. As a result, they are accountable to the elder(s) of this church, who are themselves accountable to others in ministry and the Chief Shepherd, Jesus Christ, my Lord (Hebrews 13:17).”
- L. We are committed to accountability and confession of sin: Ezekiel 3:16-21 and Matthew 18:12-30 “I commit to growth, maturity and discipleship using the Bible and other equipping materials that each of the Missional Kingdom Family in our church are progressing through as part of their equipping times, and in doing so will make myself accountable weekly to my accountability partner in the Missional Kingdom Family. I give you the right to question, confront, and challenge me in love when I seem to be falling in any aspect of my life under God--family, devotions, general spiritual growth, etc. I trust you to be in the Spirit and led of Him when you do so. I need your correction and reproof so that I may ever better fulfill God-given ministry among you. I will try not to be defensive. (Proverbs 12:1,15; 13:10,18).”
- M. We are committed to following the biblical process of conflict resolution. (Matt. 18, Gal. 6:1-5) We will not triangulate, gossip, or slander our brothers or sisters in Christ. We will deal with offenses with truth and love. Disagreements or conflicts should in no way divide our hearts or justify a breach in our relationship.
- N. We are committed to time regularity: Luke 9:57-62 “I will regard the regular time which my Kingdom Family spends together weekly as time under the disciplining hand of Jesus in our midst. I will not grieve the Spirit or hinder His work in the lives of my brothers and sisters by my absence, except in an emergency. By His permission, and through prayer alone, will I consider being absent. If I am unable to attend for any reason, out of consideration I will call my Missional Kingdom Family leader in order that the Missional Kingdom Family members may know why I am absent, will be able to pray for me, and will not worry about me.”

- O. We are committed to outreach: Matthew 25:31-46 “I will find ways to sacrifice myself for those outside our Kingdom Family and local church in the same way that I have committed to sacrifice myself for you, my brothers and sisters. I will network in prayer and relationships with my fellow Missional Kingdom Family members to bring two or more unbelievers or unchurched friends to my Missional Kingdom Family outreach gatherings during the course of its life. I will do it in Jesus’ Name so that others are added to the Kingdom of God in His love.” I will join and/or lead a DNA Group because that is one of the most effective strategies for discipleship and evangelism. (See handout entitled “DNA Groups”)

7. Discipleship and Leadership Development track for each Missional Kingdom Family member (the 5 C’s): We will help each other establish and achieve faith goals in the 5 C’s using the 4 Dynamics of transformation (instruction, relational, experiential, spiritual).

- A. Christ: Helping each member know, love and experience Father through Christ. To know and experience the joyful reality of being a child of God. To help each member become a lover and follower of Christ who advances His kingdom in every area of life. This involves helping each member know and experience Christ through His written Word, and to enjoy praise, prayer and worship as a life style. It includes teaching people to be “prophetic”, knowing how to hear and obey God’s objective and subjective voice. It means being a “priestly” people who minister to the Lord and intercede for others. And it involves being a “kingly” or “apostolic” people who proactively advance Christ’s kingdom and facilitate divine order (God’s will and ways) in all of life.
- B. Community: Helping each member connect organically and covenantally (head to head, heart to heart, hand to hand, house to house) with the family of God. This involves learning the ways of forgiveness, mercy, and Biblical conflict resolution. It involves the proper use of the tongue for blessing, affirming, and prayer. It is the ability to exchange the life and love of Christ organically 24/7.
- C. Character: Helping each member to become like Christ in their heart motives, attitudes, personal integrity, and actions.
- D. Call: Helping each member discover their calling from God, their spiritual gifts and talents, their destinies, ministries and purpose in life.
- E. Competence: Helping each member to gain the skills, abilities, and resources they need to carry out their life’s purpose and mission.

8. The essential activities of a Missional Kingdom Family gathering: Up, Down, In, Out

- A. Welcome: Food, Fun, Fellowship, Communion, Checking In.
- B. Worship: Communing with Jesus in praise and worship, collecting offering.

- C. Word: Hearing from Jesus through the written Word. Also releasing teaching and prophetic ministry to one another.
- D. Discipleship, prayer, encouragement, and support throughout the week.
- E. Works:
 1. Ministering to one another through prayer, healing, inner healing, deliverance, personal discipleship, etc.
 2. Doing baptisms.
 3. Confessing sin, releasing forgiveness, holding each other accountable.
 4. Strategically planning evangelism or kingdom advancing ministry with a person, neighborhood, or city.
 5. Praying for the lost. Doing acts of service or outreach.

9. Missional Kingdom Families as a family & “army” lifestyle. Here are some of the things that will happen:

- A. Food, fun, and fellowship.
- B. Lightly and deeply connecting: keeping our ongoing internal and external “story” current.
- C. Praise & worship: Connecting with Father through Christ by the Holy Spirit.
- D. Hearing from Father/Christ through His Word (Bible).
- E. Sharing victories and struggles. Communicating transparently for the sake of support, training, and accountability.
- F. Ministry to one another utilizing spiritual gifts: prophetic communication (words from Holy Spirit of encouragement, comfort, and exhortation), words of knowledge (supernatural insight), healing, tongues and interpretation of tongues, miracles, helps, intercession, etc. It may involve meeting each other’s needs in practical ways.
- G. Special training so that we can more effectively advance Christ’s kingdom in our families, at work, and in our communities.
- H. The sacraments: Lord’s supper and water baptism.
- I. Informal hanging out.
- J. Special gatherings: retreats, adventures, picnics, game nights, outreaches, mission trips.
- K. Strategic planning for outreach to the lost and missions in the community.
- L. Actual corporate evangelism. Love expressed through spiritual family touches the longing of every human heart.

10. Why Start, Grow, And Multiply Missional Kingdom Families?

- A. Both Moses in the Old Testament and Jesus in the New Testament chose the small group model and format (twelve disciples) as their

method of making disciples, caring for people, and spreading and reproducing the Life and ways of God.

- B. They are the most effective form of evangelism. An authentic loving community is the most convincing argument for the reality of God and reveals the basic meaning of life. Jn. 17:20-23
- C. Multiplying Missional Kingdom Families are the most effective structure to facilitate both the quality and quantity of connected caring relationships. The purpose of life is love. Kingdom Families create the very best organic setting for the highest quality of love, in the most efficient way, with the greatest number of people.
- D. They create the best setting for mentoring and training people at the heart and life level because the life of Christ is more “caught” than taught. Consistent, loving, transparent relationships allow hidden weaknesses and sins to come into the light, so they can be eliminated and replaced with the attributes of Christ.
- E. They are the best way to develop leaders because everyone is expected to contribute that which Christ has given to them and to experiment with their gifts and callings.
- F. They are the most effective way to enable the participation and ministry of every member.
- G. They have the most flexibility and the quickest response time for providing pastoral and practical care among the members.
- H. They can easily infiltrate every human situation and setting.
- I. They allow “church” to take place all the time, everywhere, and through everyone.
- J. They are the only “structure” that can absorb a massive influx of people in a short amount of time when genuine revival occurs.
- K. They allow the church to grow even during persecution.
- L. No building costs.

11. What is a recommended **use of time and ministry** “flow” in a Missional Kingdom Family gathering? **No two Missional Kingdom Family gatherings will ever be alike because they should all be led by the Holy Spirit.** Jesus is very creative and fun. Everyone should be trying to discern His presence and leadership throughout the gathering. There will be some consistent elements week in and week out that point to a pattern. There are hundreds of formats the Holy Spirit can direct. **Here is just one:**

- A. 6:00 P.M. – The meal and hang out time. Consider including the Lord’s Supper during the meal.
- B. 7:00 P.M. – Praise & Worship. Guitars, key boards, small drums are great to assist the singing. Praise tapes or CD’s work as well. Also, take some time to wait on the Lord and be silent. Always invite the Holy Spirit to manifest His presence and lead the time together. Include reading scripture passages that praise the Lord. Allow people to offer prayers of thanksgiving and praise as well.

- C. 7:30 P.M. – Time in the Word. Start with reading a chapter of the Bible aloud. Designate (usually at least a week in advance) someone to give an expository teaching of the passage for about 10 minutes. Follow up the teaching with “flow” questions (a question that cannot be answered with a “yes” or “no” and presses people to understand and apply the passage). The Serendipity Bible has flow questions included in the margins beside the Bible verse. Encourage the members to systematic Bible reading through the same book of the Bible, and have them study the same passages on their own so they will have familiarity with the scripture.
- D. 8:00 P.M. – Take time to have people share their hearts, life situations, give testimonies, and ask for prayer requests. If the house church is too large to allow everyone to share, it can be divided into groups of 3 to 4 people for this time of personal ministry. Do personal ministry with one another.
- E. 8:30 P.M. – Do some planning and prayer for the people the group is trying to lead to Christ.
- F. 8:45 PM – End with a short time of prayer.
- G. 8:50 PM - People can hang around and visit longer, but release those who need to go. Some folks start work early the next morning, so be sensitive. Also, be sensitive to the people hosting the house church gathering. If people linger late into the evening, over time this could create an emotional and physical weariness and lead to “burn out”.
- H. 9:15 PM – Spend some time processing and evaluating how the Kingdom Family gathering went that night with those you are developing as leaders. Ask questions like: “In what ways was Christ and His presence evident in our gathering?” “In what ways did our house church members connect with and minister to each other?” “How could we improve our ministry to each other?” “How did our time in Scripture go?” “How is our discipleship doing?” “In what ways are we being effective in reaching the lost and how can we improve on evangelism?” “In what ways can we encourage relationally connecting with our house church family throughout the week?” “How are we doing with children?” “What was the level of participation from each person?”

12. **Stages** of the life of a Kingdom Family. We can easily observe developmental stages in both individuals or even marriages. Knowing these general stages helps us to understand and prepare for the positive and negative aspects of each period of the group’s life.

- A. The initial birth or planting stage.
- B. The honeymoon period.
- C. The conflict stage.
- D. The true community phase.

- E. The reproductive stage.
- F. The multiplication stage.

13. What about children in the Missional Kingdom Family?

- A. In a fragmented and mobile culture, children need the benefit of spiritual “fathers” and “mothers”, “aunts” and “uncles”, brothers and sisters, etc. When they connect relationally at the heart, the deepest needs of affection, belonging, identity, and affirmation get met. Children love Kingdom Families as long as they aren’t done like a strict religious program.
- B. Children can and/or should be included in almost every part of the Kingdom Family gathering. The meals, times of praise, checking in, sharing, personal ministry, Bible study, outreaches are all opportunities for children to experience church life. In fact, they add a great deal of fun, love, entertainment, and excitement. Children keep things real. Besides all this, children are much more capable of ministry than we might imagine. They can enter in to praying for the sick, contributing during the sharing, and expressing compassion for those who are struggling.
- C. There are segments of time in a Missional Kingdom Family gathering when it may be best for a couple adult members to take the children to another part of the house and especially focus on the children, so that the other adults can share deep struggles and confess sin. During this time, age sensitive Bible study and training can occur, or kids can minister to and pray for each other, or they can enjoy recreation, games, crafts, etc.
- D. Since being in a Missional Kingdom Family is a 24/7 lifestyle, members of the Missional Kingdom Family should include the children in their lives outside the gatherings. Mentoring and relationship opportunities can be woven into every day life.

14. What about intergenerational Missional Kingdom Families?

- A. There is a notion that youth prefer being in groups with just youth, or that singles prefer only being with singles. This is often not the case. There is a rich exchange of life that occurs when people from different generations come together in a meaningful way.
- B. The keys to making intergenerational Missional Kingdom Families work are the same for more homogenous groups – humility, transparency, and the exchange of affection. When people are valued, received, and desired, and humbly and openly give and receive life, great personal advances are made in people’s lives.
- C. Oddly enough, it is those who are older who usually need to be pursued and invited. Those from the “Senior” generation (born in 1926 and earlier) and the “Builder” generation (born between 1927 to 1945) are not as use

to smaller settings where people share personal information. Yet, with enthusiastic encouragement, coaching, and positive affirmation, they will become stable pillars in a spiritual family. The “Boomer” generation (born between 1946 to 1964) needs to be encouraged to make relationships and spiritual family a priority in addition to their inclination towards the successful reaching of goals and financial independence. If their idealism and “can do” approach to life are utilized, powerful victories for the kingdom of God can be won. They must be encouraged to “keep it real” and avoid condescending attitudes and superficial advice giving. They will also need to let go of control and positions of power in order to be approachable to the younger generations. The “Busters or Gen-Xer’s” (born 1965 to 1983) are more skeptical (often cynical) of pat answers and cultural norms, and don’t usually have much respect for institutions (especially the traditional church) or authoritative positions. They are won over by love, relationships, tangible care giving, fun, and quality time, not logical arguments or structured programming. “Millenials” or “Mosaics” (born 1984 to present) are a very eclectic and creative group. They will pull all kinds of information and experiences together in what feels like a random way, but is exciting and meaningful to them. They borrow from all areas of life to piece together meaning and experiences that are important to them. Relaxed but meaningful relationships, especially friendships, are very important to Millenials. And by all means, don’t forget having fun with them.

C. Fun, in-depth relationships/friendships, exciting adventures, and experiential learning are of utmost importance to “GenXer’s” and “Millenials”. For the generations to connect, the older (and often more powerful due to their positions, education and finances) must regularly defer to the younger. That means the Kingdom Family experience must include lots of hanging out time, goofing off, laughing, and what older people will consider experiences and activities that are unproductive, silly, and even meaningless. Nothing could be further from the truth. These generations must find each other if the fullness of God’s purposes are to be realized.

E. Each generation has been created in such a way as to accent a kingdom value. Often, these values seem paradoxical and mutually exclusive. However, they are all complimentary if we will look more deeply into what each generation values. Those born after 1965 tend to lean toward relational intimacy, toward “being” more than “doing”. Is that not a kingdom value? Those born before 1965 have a tendency to lean toward “doing” and desire to make impact. They really want to build something that lasts, and produce something of worth. Leadership, management, and discipline are highly valued because they enable the successful achievement of important goals. Is that not also a kingdom value? If we take a fresh look at the situation, we will realize that we all need each

other. Mutual humility and respect are essential for actualizing the fullness of Christ. Let us submit to the Christ in one another.

15. Watch out for distractions.

- A. Many people have never been in a setting like a Missional Kingdom Family where people are being vulnerable and sharing issues that are in some cases “life” and “death”. Because of this, they may not be sensitive to the damaging effects of distractions. A cell phone ringing and getting answered right in the middle of gut level sharing could damage the heart of the one sharing and cause them to never open up again.
- B. Lots of spiritual warfare will be occurring before, during, and after a Kingdom Family gathering. Leaders and members should be on the alert for demonic distractions.
- C. Practical advice:
 - 1. Have all cell phones and pagers turned off. Only keep one phone line open for emergencies and designate a person to answer the phone.
 - 2. Keep pets locked up and out of the way.
 - 3. Help people to be aware of themselves and the ways they may be distracting, so that they will self correct. Some people have habits like rapping their fingers on tables, or clicking ballpoint pens in and out. Little things like this can produce distracting annoyances that the enemy uses to reduce the impact of the time together.

16. Teaching visitors and members basic Missional Kingdom Family “manners”. The etiquette of conduct in a spiritual family gathering.

- A. Without being too rigid or programmatic, the leaders should help the visitors and members understand that there are ground rules that are important to keep so that everyone can have a meaningful experience.
- B. Here are some examples:
 - 1. When someone is talking, do not interrupt, or judge them with your words or body language. Don’t talk to someone else while another is talking, make eye contact with the person sharing, and be an active listener.
 - 2. When someone is finished sharing, don’t jump in and offer advice. Respond with acceptance, affirmation, and affection.
 - 3. Don’t make speeches or sermons. Share personally from the heart, and do it in short segments of time. Don’t dominate the discussion.
 - 4. Correcting and/or redirecting the house church is the responsibility of the leader and, therefore, if someone has input at this level it should first be brought to the leader in private.

5. Avoid debates and arguments. They can result in threatening the sense of acceptance and safety in the group. This is a place for heart connecting, and dialogue.

17. How big should a Missional Kingdom Family get and why?

A. Minimum number: three people.

B. Maximum number: best is twelve, should keep beneath twenty people. Too many people, begins to compromise the ability to connect meaningfully from the heart. The bigger the group the lesser the intimacy. Also, shy and reserved people tend to slip into the background the bigger the group becomes. Always encourage, plan for, and celebrate Kingdom Family multiplication.

18. The relationship of Missional Kingdom Families to the Local Church and Translocal “Tribe”:

Every living thing must be connected to and a part of something greater than itself. Each person needs to be organically and relationally connected to a spiritual family which gathers as a Missional Kingdom Family. Each Missional Kingdom Family needs to be connected to their extended family which is other Kingdom Families in their city or region (a local church led by Biblical elders), so they can strategically advance the kingdom of God in that geographic area. Each group of Missional Kingdom Families needs to be connected to an even larger spiritual family we call a city-church that is coordinating city-wide ministries, outreaches, and celebrations. Each city-church needs to be connected to and in partnership with a translocal apostolic tribe that is strategically reaching other cities, regions, and nations. Each apostolic/prophetic tribe needs to be in relationship with and submission to the leadership of other apostolic tribes. The unifying of resources, influence, gifting, and strategies among the whole Body of Christ will result in the transformation of cities. Apostolic/prophetic leaders are called to help connect the hearts and minds of believers in such a quality way around Jesus that there is a seamless flow of His life and love out to the poorest and most unreached in the nations. This allows each member of their “tribe” the eternal rewards of contributing to those Christ mentions in Matt. 25:31-46

19. How each individual becomes a member of a Missional Kingdom Family and Local Church:

There are five steps to membership in a Missional Kingdom Family and local church. We understand and believe that whenever anyone becomes a child of God through Christ, that they automatically become members of the universal family of God. We also believe that identifying with and becoming members of a specific group of believers (local church) is God’s ordained strategy for helping His children become mature disciples of Christ. Every specific spiritual family (local church) should have a clear understanding and set of expectations for membership. This enables the highest quality of pastoral care, training, and mobilization.

Step 1: The person repents from trying to “save” themselves. They place their faith in the blood and sacrificial death of Christ. They place their faith in Christ as Savior and Lord asking Him to come and live in their heart and baptize them with the Holy Spirit. In other words, they become a born-again Spirit-filled member of God’s family and a follower of Jesus Christ. They experientially receive the Spirit of “adoption”. The outward sacrament of this inward reality is water baptism.

Step 2: They become an active member of an “official” Missional Kingdom Family.

Step 3: They go through a membership orientation training put on by the elders of their local church. This helps each person know how to come into unity with the values, vision, strategy and leadership of their local church.

Step 4: They meet with elders and Missional Kingdom Family leaders to discuss and confirm becoming a member of the local church. Both parties agree that this is God’s will.

Step 5: They enjoy being received into their local church publicly at a larger worship celebration. They receive water baptism if they are newly born again.

20. The importance of evaluation, assessment, and processing: We have developed a simple evaluation process that allows all the members of the Missional Kingdom Family the ability to determine areas of strengths and weaknesses, so that together we can steadily grow in Christ’s likeness and kingdom advancement. We have also developed assessment tools to determine the strengths and weaknesses of our Kingdom Family. This tool helps us to make the necessary improvements.

Regularly assessing and evaluating our Missional Kingdom Families helps us to make constant adjustments and improvements in our life together. This process should be done with the utmost care and sensitivity. When people communicate about the Missional Kingdom Family, its leadership and members, it should be done with great love, respect, sensitivity, mercy, and kindness. The truth is not really the truth if it is not immersed in mercy and love. The process of assessment should produce increased faith not discouragement. It takes true humility to honestly evaluate our lives together. However, the rewards of this exercise are staggering because God gives grace to the humble. (See the handout “Assessing Our Missional Kingdom Family”)



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