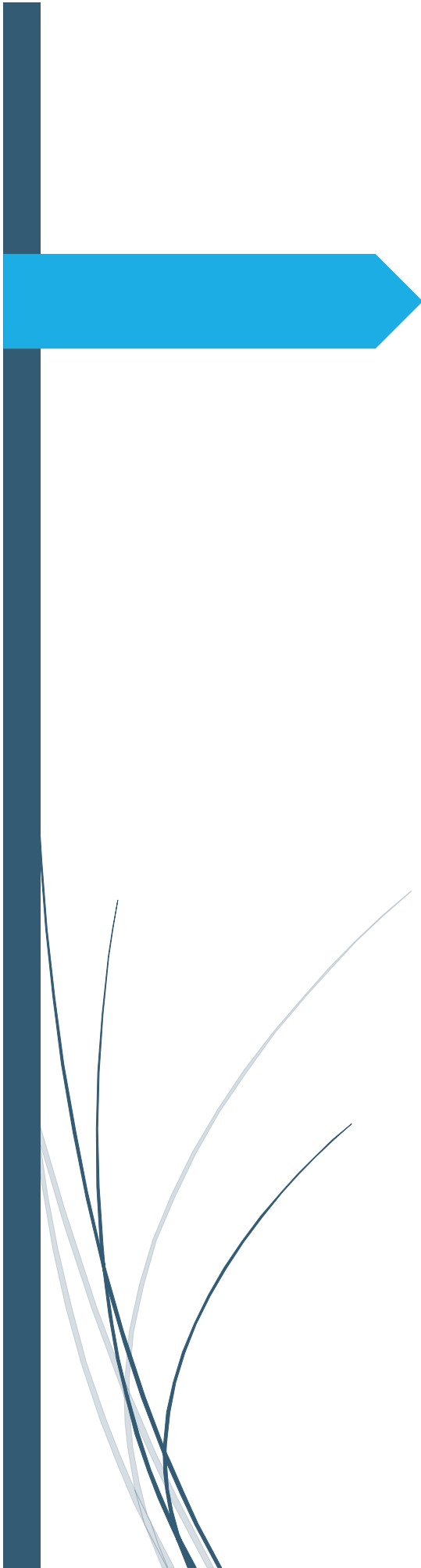


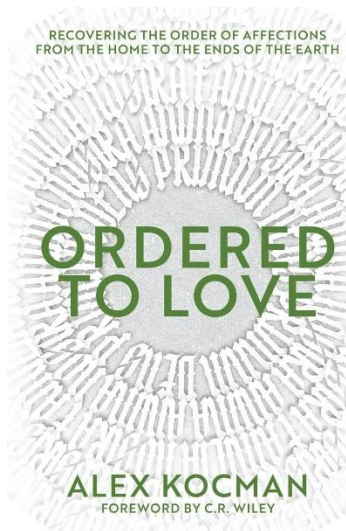


Leader's Edge Summary

August 2026 Summaries

Missio Nexus

***** Spiritual Formation *****



Ordered to Love: Recovering the Order of Affections from the Home to the Ends of the Earth

By: Alex Kocman

Founders Press, 2026

198 pages

[Find it on Amazon*](#)

*As an Amazon Associate Missio Nexus earns from qualifying purchases.

Summary

Many question how our love for our own—our families, churches, and nation—can overflow in love for the nations as Scripture indicates it should. In this book Alex Kocman argues that the path forward lies in recovering the biblical order of affections: loving first God, then the church, then our neighbors, our nation, and finally the nations who have yet to hear the gospel. The book offers a theological vision rooted in Scripture and historic Christian writers, showing how grace restores nature by reforming families, renewing the church, strengthening nations, and advancing the gospel to the ends of the earth.

Best Illustration

“Fuller’s 1785 *The Gospel Worthy of All Acceptation* elaborated his opposition to the hyper-Calvinists and provided the biblical and theological rationale for the free offer of the gospel to the unconverted among all nations. For these reasons Fuller stood as the theological powerhouse driving the Baptist Missionary Society, founded in his home in 1792, which supported William Carey and his famed band of missionaries to Bengal. It does not appear that Fuller saw any tension between a healthy love of one’s own nation and concern for the spiritual state of other nations.” Kindle location 2010

Best Idea

“This book will defend the following thesis: Because grace in the Christian life renews rather than destroys nature, rightly ordered love for family, church, community, and nation therefore works in harmony with compassion and the mission to the nations—that Christ be made known to all peoples, beginning with those near and extending to those far off.” Kindle location 435

Best Take Away

“The restorative effects of grace flow from the lives of believers into every sphere of life and love—marriage, childrearing, community, church, and even national life. By grace, the Christian receives a new principle of charity that enables him both to love enemies and strangers for Christ’s sake and to rightly order and cherish his natural affections in Christ.” Kindle location 2064

Our Recommendation

Many readers may not have considered Kocman's "order of love," in which charity moves through concentric spheres of influence—from what is nearest to what is farthest—because of our natural human limitations. This book brings that order into focus and, hopefully, encourages readers to become more compassionate world Christians on mission to the world.

Best Quotes

"Few concepts are more overused and contested in contemporary society than the idea of love. Without blushing, the contemporary English speaker can unironically use the same word to describe his affection for his wife, his relationship to God, and his sentiments toward ballpark franks." Kindle location 324

"What the secularized, English-speaking world so highly prizes is not the vision of charity set forth in Scripture, but rather an abstracted conception of love unmoored from any discernable moral framework and reduced, in effect, to mere positive feeling or infatuation." Kindle location 334

"By inference, we can define Christian love thus as unconditional commitment to the ultimate good of another, even at cost to itself." Kindle location 348

"Love's object is another in that its fundamental orientation is outward, not inward. And it does all this even at cost to itself in that it places the good of the beloved above its own." Kindle location 352

"Augustine recognized this when he defined love as 'that affection of the mind which aims at the enjoyment of God for His own sake, and the enjoyment of one's self and one's neighbor in subordination to God.'" Kindle location 360

"God has enjoined us not only to render Him love in the form of worship in spirit and in truth; He has also set His image before our eyes in flesh and blood—men, women, and children around us who bear the divine image. In this sense, we indeed love God by loving our neighbors."

"In sum, the love of God, which constitutes both the principle of and power animating human charity, is irrefutably particular—from the decree of redemption, through the accomplishment and application of redemption, all the way to the consummation of redemption. There is nothing generic about it." Kindle location 429

"As God's plan of redemption unfolds, integral to His purposes is the restoration of a right order of love, with Himself supremely at the center." Kindle location 567

"Even in His youth, the Lord Jesus displayed perfect love first for His Father, exemplary loyalty to His parents, and true regard for others (Luke 2:49–52)." Kindle location 590

"The New Testament continues, after the gospels, to outline a theology of charity that preserves both the universal and particular." Kindle location 612

"Thus, both testaments, while not explicitly using the term 'order of love,' assume such an order in two respects:

first, by teaching that God is the supreme object of love; and second, by treating love of fellow men as both secondary to love for God and as enacted by human beings in distinct ways depending upon proximity and relation.” Kindle location 632

“Aristotle’s observations about hierarchies of relationships, in particular, represent a cogent reflection upon natural revelation from which Christians may draw insight—and indeed, many wise Christian thinkers have.” Kindle location 723

“While the initial shoots of the *ordo amoris* spring up in biblical and extrabiblical reflection in the time preceding Augustine, it is the famed bishop of Hippo whose contemplation of and experience with love bring the doctrine into full blossom.” Kindle location 729

“Man must not only love what is truly lovely (e.g., God) and reject what is unworthy of affection (e.g., idols); he must also love that which is lovely in right proportion to its worth.” Kindle location 743

“Augustine’s *ordo* is not a subtle system of excuses for withholding charity from those to whom it is due based on natural distinctions; rather, it is grace working itself out in nature—what he calls the accidents of time, place, and circumstance.” Kindle location 761

“Had Aquinas heard the claim from some American evangelicals that “I have more in common with a Christian in Ghana than I do with my unbelieving sibling or next door neighbor,” he would have perhaps replied, genially, “That depends. In what sense?”” Kindle location 864

“Love, in other words, flows from God and permeates every living being. One result of this is natural affection, which does not err. Another result, love by free choice, does err, fixing itself on corrupt objects or excessively loving goods. So pervasive is the power of love that no one is free from it—no one, technically, can hate himself, for instance.” Kindle location 941

“Calvin demonstrates that the Reformation’s brightest lights did not abandon the tradition rooted in Augustine but saw themselves as building upon his foundation, continually asserting both God’s sovereignty over the entire hierarchy of goods and man’s duty to delight in Him as the highest good. Although the Genevan reformer does not offer a particularly original contribution to the doctrine of the *ordo amoris* itself, others downstream in the Protestant tradition would build on his insights and further develop a right ordering of man’s love.” Kindle location 1025

“In *The Four Loves*, Lewis explores four Greek categories of love—*storge* (affection), *philia* (friendship), *eros* (romantic love), and *agape* (charity). He categorizes these, though not rigidly, into two categories: *storge* and *eros* are “Need-loves” arising from natural appetites and inclinations, while *philia* and *agape* are “Gift-loves” springing from a gracious principle.” Kindle location 1066

“For Lewis, God implants at least three kinds of love in the heart of the believer: Gift-love for God Himself, which expresses itself in kindness done to others (see Matt. 25:40); supernatural Need-love for God, whereby the believer feels an innate longing for God that only He can satisfy; and supernatural Need-love for others, enabling us to authentically love the least lovely, and not simply out of obligation.” Kindle location 1103

“As seen in the previous chapter, a relatively consistent theme in the history of Christian thought has maintained that grace does not destroy nature, but redeems it. Is this understanding too simplistic to account for the disruption of nature brought about by the influence of the gospel? Are the missionary spirit and natural affection mutually exclusive, dualistic forces? Or is their relationship more complicated?” Kindle location 1425

“A view of redemption that effectively eradicates the cosmos may be lauded as gospel-centered, but it is insufficiently cognizant of the implications of grace. If the Son loves and the Spirit enlivens the world that God has made, then we cannot afford to discard nature in favor of grace.” Kindle location 1504

“This insight too has bearing upon our project relating to the Christian’s dual calling to love his nation and love the nations. The antithesis is not between radical and ordinary living, nor between domestic tranquility and global mission, but between sin and righteousness.” Kindle location 11512

“Christ through His gospel, in other words, is making all things new (Rev. 21:5), not making all new things.” Kindle location 1524

“Gracious affections, by contrast, are loves that transcend the ordinary limits of natural desire. Put differently, the grace of Christian charity both commands and enables love even where nature seems indifferent or perhaps opposed.” Kindle location 1616

“Grace expands the objects of Christian love beyond those normally encompassed by nature without contradicting the natural order itself. Homosexuality, for instance, is condemned in Scripture not merely for violating some Israelite civil law added to the moral code but for being unnatural, lusting for that which is inherently corrupt and base (Rom. 1:26–27).” Kindle location 1627

“Thus, grace not only introduces new affections, such as love of the enemy or of the foreigner, but also restores natural affections to their proper purpose and function with respect to created goods and to the Creator.” Kindle location 1639

“We must therefore guard our own hearts as we enter this complex and nuanced discussion. After all, as Michael Horton aptly commented, it is easier to love causes than neighbors. In debating the order of love, let us not forget to show love—especially to the household of faith (Gal. 6:10).” Kindle location 2401

“This volume has considered the order of love. Charity necessarily extends through concentric spheres of influence, moving from what is nearest and radiating outward, due to our natural human limitations. But for the Christian, love is also ordered in another sense: It is issued as an imperative.” Kindle location 2471

“So what are the Christian’s marching orders, and how are we to exercise our call to love in each sphere in a biblical manner that avoids the many counterfeits of the world?

The love of God. Before any social loves come into play, the order of love presses the love to God as the highest duty (Matt. 22:37–38).

The love of spouse. Besides one’s relation to God, the relationship with a husband or wife will likely be his or

her most intimate one.

The love of family. Contrary to modern conceptions of marriage that focus almost exclusively upon its partnership and companionship aspects, its fundamental nature is inescapably procreative (Gen. 1:28; Mal. 2:15).

The love of friends. A neglected realm of discussion in Christian treatments of love concerns friendship, or voluntary relationships of mutual affection. A good friend covers offenses (Prov. 17:9), loves at all times (17:17), and sticks closer than a brother (18:24).

The love of the church. Contrary to the claims of some theological systems, the church of Jesus Christ is not an interruption in the flow of history nor a parenthesis in the purposes of God. From the moment the first gospel promise was issued in Genesis 3:15, there existed a community composed of those who embraced the word by faith.

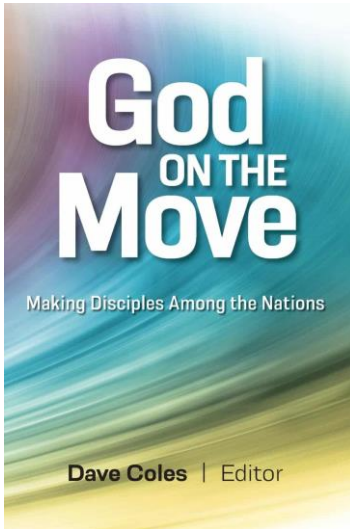
The love of the community. Christians exist not only as members of families, churches, and social networks, but also as residents of villages, towns, or cities.

The love of the nation. The same biblical principles of love explored throughout this book apply to the nation, people, or people group.

The love of the world. Though human love is naturally limited and incomplete, the love of God is not. It was too small a thing for Jesus Christ to save Israel only; He came for the salvation of all the nations (Isa. 49:6).” Kindle location 2474-2600

“To speak of Christian living—or of Christianity itself—apart from love is a contradiction in terms. In a world of chaotically disordered affections, where what is vile is celebrated and what is good is bent inward on itself, recovering the order of love is essential to our mission.” Kindle location 2725

***** Missions/Ministry *****



[God on the Move: Making Disciples Among the Nations](#)

By: Dave Coles ed.

William Carey Publishing, 2025

118 pages

[Find it on Amazon*](#)

*As an Amazon Associate Missio Nexus earns from qualifying purchases.

Summary

This edited book serves as “a shorter, simpler version of *Motus Dei*, tailored for busy field workers and a broader audience” (p. xv). The earlier book *Motus Dei* (written in 2021) provided a robust and academically credible description of the phenomenon of movements. Thus, this current book offers a shorter and easier-to-read version of the earlier book, simplifying (and occasionally updating) selected chapters from *Motus Dei* as approved by the authors of those chapters. The author of this book considers it “an appetizer for that full-course banquet” (p. xv). The book is divided into two parts: (Part 1) “What’s Happening” has four chapters that describe DMMs (Disciple Making Movements); and (Part 2) “How Shall We Understand What’s Happening?” has four chapters that explain the phenomenon from different perspectives.

Best Illustration

“In one village that the FJCCA (Free in Jesus Christ Church Association) team took me to, I met a woman who has led hundreds of people to faith in Jesus. She makes and sells noodle soup for a living. When she isn’t doing that, she travels on a small-engine motorcycle to other villages, sharing the gospel and doing discipleship.” Page 48

Best Idea

“Our legacy is not what we can do ourselves, but what future generations of disciples will believe and do when we are long gone.” Pages 28

Best Take Away

“When a report indicates fourth-generation reproduction, or indicates an exponential increase in churches and disciples, it may be time for an assessment.” Page 160

Our Recommendation

We recommend this edited book to senior pastors, missions pastors, mission agency leaders, and missionaries, who are interested to know more about movements (particularly, DMMs) with an easy-to-read fashion in the context of their busy ministry or mission context. As the editor specifies in his introduction, the book is “tailored for busy field workers” (p. xv).

Best Quotes

“New Generations created the term DMM to describe the spread of the gospel by making disciples who learn to follow God’s word and quickly make other disciples who do the same.” Page 4

“We found that, on average, it takes three and a half years (42 months) for a DMM engagement to reach the movement stage (one hundred churches and four generations).” Page 10

“Christian history demonstrates one certain reality; the only way that peoples are ever reached is through movements.” (Rick Wood) Page 13

“The ultimate goal of God in all of history is to uphold and display his glory for the enjoyment of the redeemed from every tribe and tongue and people and nation.” (John Piper) Pages 17

“We use a three-dimensional (3D) approach to evaluation: (1) Deep—Depth of relationships; (2) Wide—Magnitude of reach; and (3) Long—Sustainability factors.” Page 22

“The true game-changers are not just those who believe in Jesus but those who obey him. The Great Commission will be accomplished by ordinary disciples trained and empowered to listen to God and make disciples who plant churches.” Page 27

“When they start using what they learned, they learn even more things because God is teaching them. What they learn from God, they learn much better. When they teach others, they share what we taught plus what God taught them.” Page 36

“Multiplication happens naturally when everyone takes ownership, feels empowered, and obeys God’s commands.” Page 39

“This kind of easy accommodation to the needs of both is common among Thai people but not typical in Protestant churches. This practice of giving new believers a transition period preserves the new believer’s relationships with their family and friends.” Page 47

“The world’s population grew four times larger in the twentieth century. Christianity kept up with this growth, staying around 30 percent of the global population. The church has become smaller in the Global North and has grown significantly in the Global South.” Page 53

“Crossing cultural boundaries has been the life blood of historic Christianity.... The overall movement of Christianity is one of repeated, not steady, growth.” (Andrew Walls) Page 54

“In my view, CPMs differ from people movements. People movements are often linked with favorable social and political conditions that help them happen. CPMs might be better called ‘lay-led-small-group discipling movements.’ The small groups themselves grow and multiply (at least up to four generations) and often in social networks.” Page 57

“However, the movement church structure in CPMs is better described in smaller, flexible groups. Large, stable institutions might sometimes be needed to support smaller, more vulnerable churches in movements.” Page 61

“Research has found the gospel’s spread through natural social networks linked with planting more churches.” Page 63

“People will be receptive to or resist a new religion according to whether they perceive that it enhances or detracts from an aspect of their social identities which they value.” (Robert Montgomery) Page 66

“Experienced movement leaders know that an activism that focuses on tasks over relationships and practicality over theology is corrected by a patient trust and thoughtful understanding that ultimately the movement belongs to God, not to us.” Pages 67

“Our goal is to learn more about how God is working in our world. We want to apply this knowledge well, both in what is taught and training those wanting to support movements today.” Pages 69

“It’s not a good idea to try to find a Bible verse to support every single mission strategy or method. However, it is wise to think about modern movements in light of biblical principles. Instead of asking if modern CPMs are identical to what we see in Acts, we should ask if they are consistent with the direction and theology of Acts.” Page 74

“As movements grow, developing leaders becomes even more important.” Page 80

“As followers of Jesus, we are called to carry on the mission of spreading the gospel to all nations. Will the disciples we make, the churches we plant, and the movements that emerge reflect the same Spirit-led growth and discipleship found in Acts?” Page 82

“Three social structures are important for ekklesia movements today: (1) two interdependent wings of ekklesia (mission teams and local churches); (2) three levels of linked ekklesia units (house, city, and region); and (3) teams of leaders.” Page 88

“Each house church joins a ‘cluster church,’ which includes ten to fifteen house churches. Cluster churches then connect to a ‘small region church,’ made up of three or more clusters. Finally, these small region churches are joined to a ‘wide region church,’ which includes at least three region churches.” Page 91

“A cluster church, which connects ten to fifteen small groups, also has about fifty to seventy-five believers and is led by elders.” Page 92

“(CPM) has been defined as multiplication of disciples making disciples, and leaders developing leaders, resulting in local churches (usually house churches) planting more churches. When consistent, multiple-stream fourth-generation reproduction of churches happens, church planting has crossed a threshold to becoming a sustainable movement. DMM is sometimes used to mean the same as CPM, but it is better understood as one of several processes leading toward a CPM.” Page 96

“In contrast, rapid growth in a healthy movement produces disciples with a strong and spreading faith.” Page 97

“Human teachers can help, but a human priesthood of intermediaries is not needed.” Page 100

“We teach a little, then they do it and learn from their experiences as well as from our teaching.” Page 104

“Movement leaders also usually have some connection with the global and historical body of Christ.” Page 105

“People from non-Christian backgrounds don’t always come to faith as isolated individuals, standing against everyone else they know. People come to faith with family members or important others who connect with

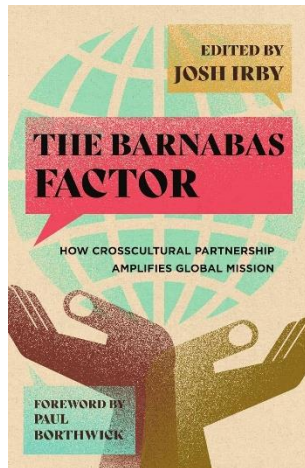
their faith journey.” Page 109

“The main point is that, for most people, coming to saving faith involves a process.” Page 112

“God’s kingdom is growing greatly through CPMs and DMMs today.... In many places, the harvest field is becoming a harvest force. Obedient disciples are making more disciples, and local churches are starting new churches.” Page 116

[Listen to the interview here.](#)

***** Church Mission Leadership*****



The Barnabas Factor: How Crosscultural Partnership Amplifies Global Mission

By: Josh Irby, ed.

IVP, 2025

276 pages

[Find it on Amazon*](#)

*As an Amazon Associate Missio Nexus earns from qualifying purchases.

Summary

The Barnabas Factor is a collaboratively written book which focuses on the example of Barnabas in crosscultural mission partnerships and application of principles from the life of Barnabas today. The book outlines 12 factors which were exemplified by Barnabas. Each chapter is written by a mission leader representing different areas of the world and ends with questions for discussion. The book challenges all readers to consider how to be a good partner, led by the Spirit of God, rather than led by our worldly preconceived ideas and assumptions. It includes practical suggestions and examples of a variety of partnerships. The Barnabas Factor includes themes of encouragement, empowerment, mutuality, unity, and trustworthiness. These themes are applied to practical topics like finances, providing concrete ideas that encourage both accountability and mutuality. The book challenges us to focus on the people in partnerships rather than productivity and to be open to God's great gift of diversity.

Best Illustration

Deepali and Madan's story illustrates crosscultural principles. The couple married despite coming from opposite social classes in India. This created obstacles for them and also provided ways to minister to others. "Madan's family was hesitant to accept Deepali because they had always been taught that people who are not of their social standards were their oppressors." (p239) Deepali shares, "When I first visited Madan's family... they wanted me to sit in a chair, for they didn't know how I would react to the simplicity of their lifestyle. I chose, by the Lord's leading, to sit on the floor, indicating that I was not above them, but one of them. That changed everything... one of the most powerful things I do is to sit with those from traditionally lower status social groups, or to hug them and talk with them as equals." Page 241

Best Idea

The heart of *The Barnabas Factor* is the way that the Holy Spirit led Barnabas in his interactions with people of different cultures through humility and respect. "Recognizing the value of cultural differences is essential to fostering unity within the body of Christ. Each culture reflects unique aspects of God's creativity and grace, offering distinct perspectives and contributions that enrich the church." Page 64

Best Take Away

Cross cultural partnerships are essential to the Great Commission for everyone from missionaries to mission committees. “Few things are more beautiful in global mission than crosscultural partnership.... However, few things are more draining and distracting than partnership gone wrong.” Page 8 Getting this process right is tricky and requires us to open our eyes to new ways of thinking that are unfamiliar to us. “If we are closed off from others because of bias against them culturally or theologically, we will not get very far in global missions.” Page 240 “First, we must practice openness. When we are engaging with those of another culture, we make no assumptions, but rather ask questions from a heart of truly wanting to understand.” Page 247

Our Recommendation

This book is recommended for those who work together in partnership with people from other cultures. It shines a light on practices which break fellowship and points us to ways to carry out truly biblical fellowship while working together.

Best Quotes

“...they never asked what Haitians actually needed. They came into the situation like a steamroller loaded with good intentions. The steamroller created a second earthquake.” Page 10

“It is far easier to rebuild a home than to restore someone’s dignity after they have been treated like children instead of partners.” Page 10

“ ...It is not easy to confront leaders.” Page 22

“Before long this distorted belief that pastors are the Levites grants them the right to the church’s money, including the tithe.” Page 22

“In God’s economy, those who give from poverty give more. In nations with less developed local economies, let us honor those who give from their poverty, not just those who might contribute the largest donations.” Page 28

“We must be on the watch for leaders like Aaron who do not follow God’s instructions, especially when money is in view. Are we giving as an act of worship toward God or something else? Have we built golden calves with the resources from the church? Have we turned away from the instructions given by God?” Page 30

“How can we create channels for resources to flow in ways that prioritize broader, collective needs rather than simply denominational or organizational priorities?” Page 31

“It is possible for us to judge an Indigenous pastor for buying new chairs for their church building while simultaneously buying superfluous buildings for our organization.” Page 32

“To work together with mutuality and a sense of being coequal brothers in the Christian journey, we need each other to foster both our personal Christian growth and growth in our ministry impact.” Page 39

“Integrity is from the same root as the mathematical term integer, an indivisible unit.” Page 41

“In the same way, keeping an open hand and freely sharing our networks and contacts can provide ways for others to grow and the kingdom to be expanded.” Page 42

“Are we kingdom of God Christians or are we organizational kingdom Christians...?” Page 48

“We rejoice at the advancement of the kingdom of Christ through all the churches, agencies, denominations, and organizations that God wants to use.” Page 49

“In all our cross cultural relationships, we must confront our own need to be noticed, appreciated, or applauded and in reaction to these tendencies, choose humility.” Page 50

“Christian leaders from every nation need to pause and ask, ‘Do we approach the Great Commission in a spirit of mutuality and respect for the other cultures of our Christian family?’” Page 51

“Men can serve as advocates for gifted and capable women.” Page 55

“The simple fact of uplifting another can change the course of history... These aren’t just words. They are acts that transcend time and space, creating ripples that shape communities, nations, and generations.” Page 57

“Encouragers remind us of what is true and strengthen our souls in difficult times.” Page 59

“You can embrace Barnabas’s legacy by fostering intentional relationships where teaching and discipleship are central. Begin by identifying individuals who are eager to grow in their faith or who need guidance on their spiritual journey. Commit to journeying alongside them, not just for a moment but over the long term, as Barnabas did.” Page 63

“But true discipleship goes beyond formal instruction – it involves listening, encouraging, and challenging others to step into the fullness of their God-given potential.” Page 63

“Approaching others with curiosity and humility demonstrates Christlike love and acknowledges the value of their perspectives and experiences.” Page 65

“By seeking to understand before offering solutions or critiques, we reflect God’s grace and build trust. This humility opens the door for authentic connection.” Page 65

“Demonstrate through your actions that unity is possible. When people see leaders working collaboratively across cultural lines, it inspires others to do the same.” Page 66

“The Spirit provides comfort in suffering. Ministry is not without hardship. Like Barnabas, we can lean on the Spirit’s guidance and peace to navigate tensions and conflicts.” Page 67

“Acknowledge that you cannot fulfill your calling in your own strength and ask for his wisdom, courage, and grace. Cultivate a habit of listening for the Spirit’s voice through prayer, Scripture, and discernment. Be attentive to his leading.” Page 68

“...Tell your African American brothers and sisters that they do not have to bring anything to Africa but themselves. Because they look like me, I can better relate to them. In coming, they bring encouragement. They bring hope.” Page 74

“The diverse community of God’s people, sensitive to the Holy Spirit, is a powerful place for personal

development, for maturing us into the full stature of Christ in ways uniquely gifted by God.” Page 82

“Rarely in the individualistic West does anyone external to our family reflect back to us what we are good at, what we do well, and what we might excel at in the future.” Page 83

“To really encourage another, you need to be able to tap into their passions and find ways to move them toward who they could be and what they could accomplish, discerning God’s will for their lives in the first instance, and for the person’s well-being in the second, never for our own ends or gain.” Page 84

“Paul and Barnabas had quite different personalities. Barnabas was a people-developer, Paul was an idea developer. Barnabas was a community builder, and Paul was a thought architect.” Page 94

“We too easily read Scripture with an individualist lens when we should be seeing it as a first-century collectivist would.” Page 95

“Much is made of leadership these days, but I am not convinced we need more leaders. We need God to gift us more encouragers, who with intention and commitment come alongside others....A leader’s concern is for the advancement of the group... An alongsider’s concern is for the development of the person.” Page 97

“In the story of Judas, we see someone who was called to follow Jesus, but he chose money over devotion to him.” Page 104

“We need to take seriously Jesus’ teaching about money and the power it can exert in our lives for good or evil, light or darkness. Around the world many are beginning to give more time to discipling people on topics such as financial idolatry, stewardship, giving, financial integrity, and accountability.” Page 105

“And they also talk about the reason for internal controls – how these can protect the reputation of churches and ministry leaders. When funds truly go toward the purposes for which they are raised, people give more generously, it strengthens churches.” Page 106

“...for rarely have people with more money or education been taught to listen to and learn from those with less money and education.” Page 108

“The fiscally powerful hold those with less money accountable. Yet we see in Scripture that this is not the way of God’s kingdom.” Page 109

“Christ is the head, not people with wealth or the highest levels of earthly education.” Page 109

“A common mistake when we work with partners across differing cultures is to assume that accountability practices that work well in our nation with automatically work in theirs.... Each culture has its own ways to foster accountability. If we do not take time to learn about these differences, we can actually be encouraging theft and embezzlement rather than fiscal integrity and godly stewardship.” Page 111

“They agreed to make decisions together and be wholly accountable together for all the funds that were raised. Over time their community healed, and the church grew as a result.” Page 114

“Nonprofit ministries within the country become members, and then these members provide peer accountability for one another. This fosters a high level of fiscal integrity and trust that generates more giving,

and since it follows a peer accountability process, it alleviates some of the concerns that arise when a person from a wealthy nation comes to audit or hold people from less wealthy nations accountable.” Page 114

“Ethnocentrism assumes superiority over other peoples and cultures, distorting mission into condescension.” Page 120

“God intervened to resolve the ethnic tension of the early church by getting the attention of the key leaders. God resolve ethnic tensions by directing leaders to reject segregation, affirming his love for all.” Page 122

“Those who witnessed their fellowship could only identify them as imitators of Christ. They were together mimicking Christ, regardless of race, ethnicity, class or gender.” Page 123

“Instead of building his own celebrity, Barnabas was willing to lose his reputation for the sake of preserving and enthusiastically embracing God’s born-again people, no matter how diverse (like Gentile believers) or scary (like Saul, who once ravaged and persecuted the church).” Page 128

“The unfolding realities of dwindling numerical members of the church in the Global North and upswing growth of the church of the Global South should compel us to re-think mission philosophy and strategy and align with the example of the first missionaries anew and afresh. The Spirit is not relegated to raising up his missionaries from one specific place in the world...” Page 131

“...Success without a successor is failure.” Page 133

“The pastor later talked with me about my sermonette. He pointed out my mistakes and gave me a second chance. In a couple of weeks, I gave the opening sermonette again, and it was much better. Now I have been preaching for more than two decades, and I also train preachers. I wonder where I would be and what I would be doing if the pastor had not given me a second chance.” Page 141

“Our mission can be good, our idea biblical, our motive noble, but if God does not send us, it is better not to start. In the end, we will only create problems for ourselves and others. We must recognize the importance of calling. Don’t move if God hasn’t called you, but also don’t delay if you are called.” Page 144

“In people God chooses and sends, I always see a desire for the expansion of God’s kingdom. That is their priority. For others, worldly things take first place –providing a place to live, a school for children, creating a circle of friends.” Page 145

“But when we live in our safety zones, we rely on ourselves and the people around us. When we leave our safety zone, we can rely on God alone.” Page 147

“In partnership, God uses whom he wants, how he wants. The work to which we are called is God’s work and not ours. It’s so easy to get arrogant and start thinking that God can’t do it without us and that no one else can do the job as well as we can. This line of thought is blasphemous.” Page 149

“Barnabas was, essentially, a paracletic leader, one who came alongside others as a helper.” Page 157

“In such maturing relational networks, no one is really the missionary and the other the object of mission. The networks are rather characterized by peer learning, crosspollination of ideas and resources, and collaborative partnerships toward commonly owned goals.” Page 166

“Western missions often prioritize risk mitigation (e.g., evacuation plans), but Barnabas’s partnership exemplifies shared vulnerability.” Page 176

“Barnabas’s silent by steadfast presence underscores the power of ‘being with’ those who are vulnerable, not just preaching to them.” Page 177

“Western churches often default to funding over fellowship.” Page 179

“Mental health remains a blind spot in mission discourse, often stigmatized as spiritual failure.” Page 180

“...The communion of saints is forged not in safety, but in shared suffering...” Page 183

“Invisibility in mission partnerships means one part cannot see anything different or beyond their frame of reference. If something does not fit my world view or perspective, it does not exist. If it does not exist, I do not need to worry about it.” Page 200

“We all have the same potential to lead regardless of our ethnic, economic, or political background.” Page 213

“But unity does not mean being the same. It means accepting one another as a blessing from the Lord.” Page 242

“Separating biblical truth from cultural norms is not easy if we have had little exposure to those from another culture.” Page 247

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