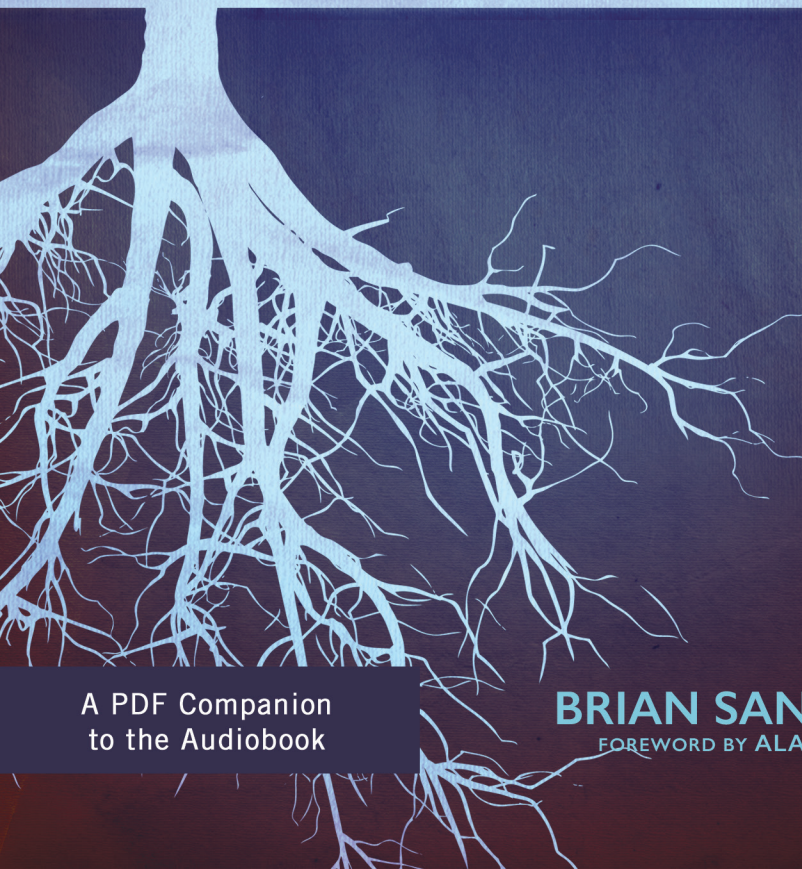


# UNDERGROUND CHURCH

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FOREWORD BY ALAN HIRSCH

# Chapter 3: A New Framework

## Doing the Numbers

Figure 1.



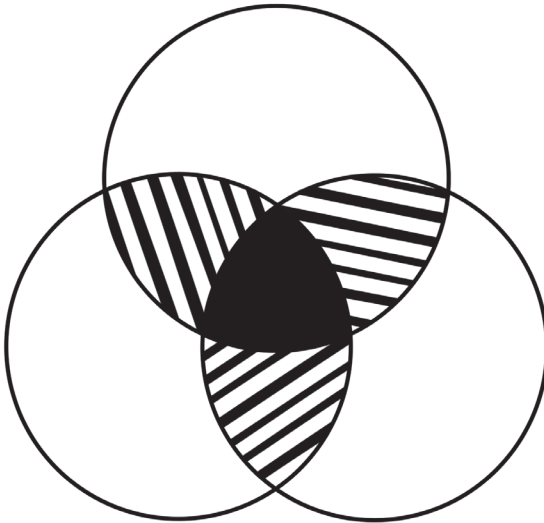
Figure 2.



# Chapter 4: Foundations

## The Ecclesial Minimum

WORSHIP

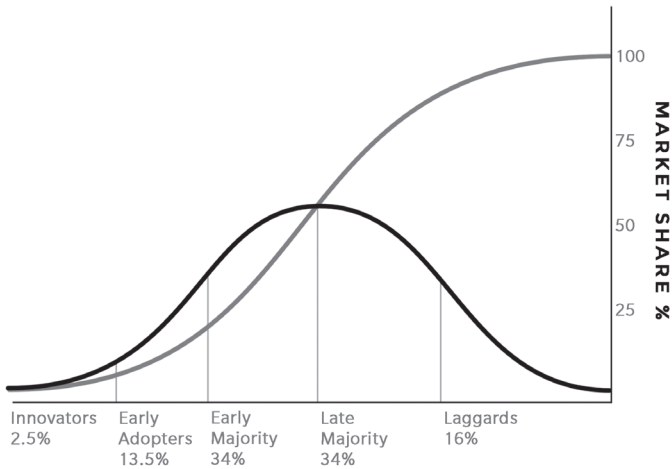


MISSION

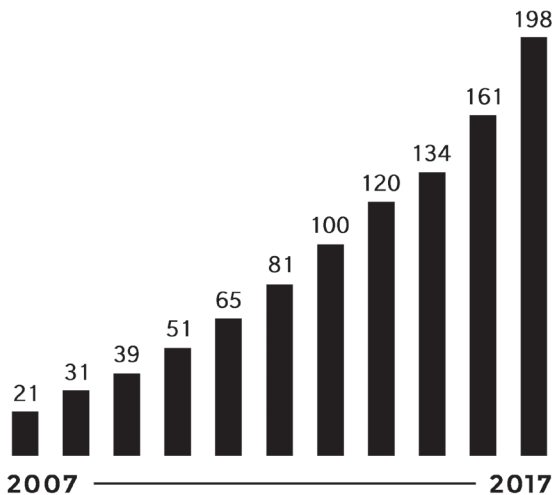
COMMUNITY

# Chapter 5: Results

## The Diffusion of Innovation

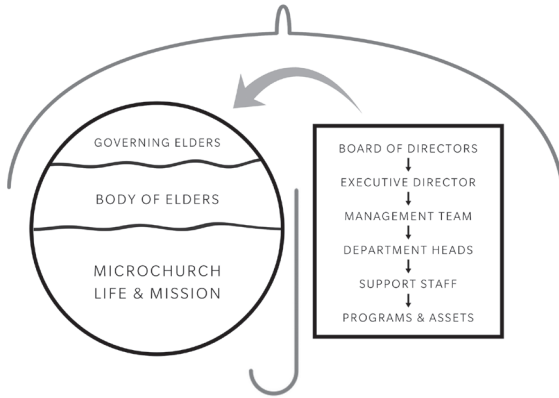


## UNDERGROUND Microchurch Growth in Tampa

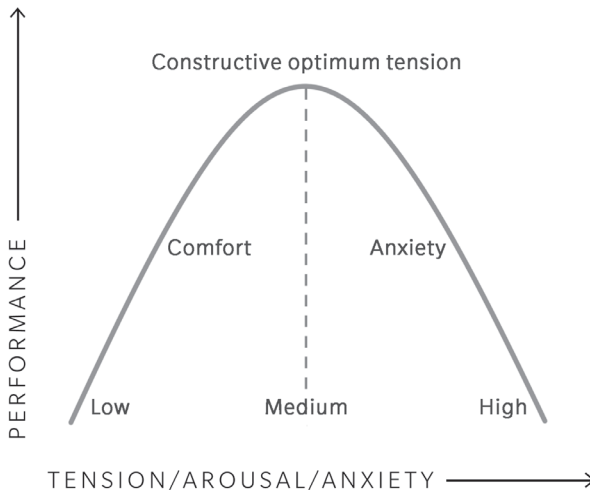


# Chapter 10: Governance

## The Hierarchy of the UNDERGROUND

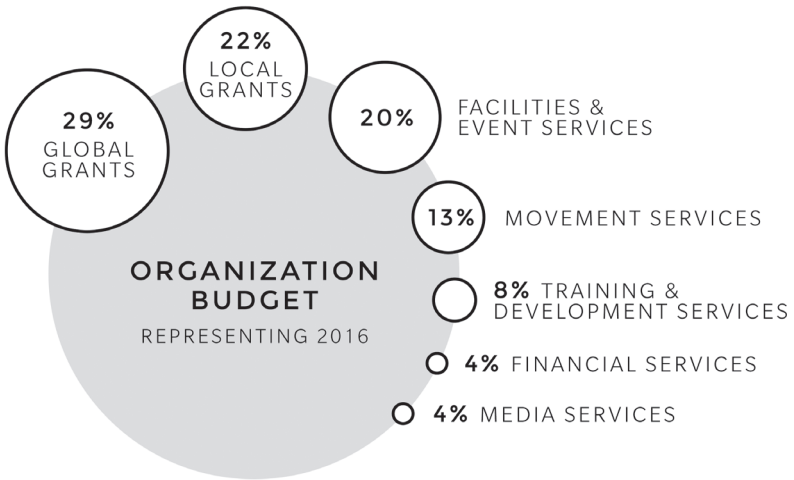


## YERKES DODSON LAW



# Chapter 12: Money

## UNDERGROUND Expenditures by Percentage





## THE MANIFESTO

1. **Jesus.** The way of Jesus is our way. Before and in all things, we value Jesus as the image of the invisible God. We long to worship Jesus by imitating his life and ministry. Both our theology and praxis is relentlessly Christological. He is our model, mentor, hero, mediator, savior, judge, king, and ruler of all. All of our values flow from what we understand about his character, concerns, and the practices of his ministry (Matthew 28:19, John 1:3, John 13:15, John 14:6, John 17:18, Romans 5:10, Ephesians 1:22–23, Philippians 2:5, Colossians 1:15–20, Colossians 2:9, Colossians 3:17, Hebrews 1:3, Hebrews 12:2, [MODEL] Ephesians 5:1–2, [MENTOR] John 13:14–15, Acts 26:16, [HERO] Romans 1:4, [MEDIATOR] 1 Timothy 2:5, Hebrews 7:25, [SAVIOR] Acts 4:12, Titus 3:6, [JUDGE] Romans 2:16, John 9:39, 2 Timothy 4:1, [KING] Revelation 1:5, Revelation 19:16, [RULER OF ALL] Colossians 1:18, Revelation 17:14).
2. **The Poor.** We will remember the poor because we believe that God does. We believe that they are central to his mission in the world. It is our conviction that God is always on the side of those who have no one on their side. For that reason, we believe the church should also stand on the side of the poor, and in so doing, stand in solidarity with the heart and work of God. Jesus's own ministry is our model. We welcome all people but prioritize the poor in our ministry concern, allocation of resources, and advocacy. We do this, not because

the rich and middle class are less important to God, but because they already have access to resources and are able to advocate their own cause. It is our belief that the church should therefore prioritize and remember those who have less, and access to less, so that in all things there might be equality (Deuteronomy 15:7, Deuteronomy 15:11, Psalm 82:3, Psalm 140:12, Proverbs 14:31, Isaiah 61:1, Jeremiah 8:21, Jeremiah 22:16, Matthew 11:5, Matthew 25:40, Mark 2:17, Luke 4:18, Luke 6:20, Luke 7:22, Luke 14:23, Luke 18:22, 2 Corinthians 8:9, 13, Galatians 2:10).

3. **The Lost.** We value lost people because they are spiritually poor. We believe the good news of the kingdom is the most important commodity with which the church and the people of God have been entrusted. For this reason, we will engage the lost. We believe that the church should not expect lost people to come and find them, but that we are called and sent to “seek and save that which was lost.” Again, we will emphasize the life and ministry of Jesus by prioritizing those who have not yet heard and believed the good news. This is our first and most important task, even in our ministry to the poor and the lost (who could be considered the spiritually poor). They are our first concern (Genesis 22:17–18, Matthew 4:23, Matthew 10:7, Matthew 18:14, Matthew 28:19, Mark 13:10, Luke 15:4, 6, Luke 19:10, Luke 24:46–47, Acts 1:8, Acts 10:42, Romans 10:14–15, Romans 15:20, Galatians 2:10).
4. **The Whole World.** While we understand that our most transforming ministry will take place where we are planted and in our own city, we commit ourselves to the mission of God to reach the whole world. We believe that Jesus came as the savior, not of one people, but of the whole world. We value the world because we believe that God is a global God. We assume responsibility for the world, not because we believe we

can reach it alone, but because we accept the mandate of the great commission and the heart of God to love and sacrifice for the discipleship of the whole world. We accept this apostolic mandate to send and be sent into every part of the world, and our place in partnership with the global church (Psalm 22:7, Psalm 24:1, Isaiah 41:9, Matthew 24:14, Mark 16:15, John 1:29, John 3:16–17, John 4:42, John 6:33, John 6:51, John 8:12, John 12:46–47, John 17:21, Romans 5:18, 2 Corinthians 5:19, 1 John 2:2, 1 John 4:14, Revelation 14:6).

5. **Culture and Ethnicity.** Similarly, we affirm that every culture and ethnicity, while imperfect, reflects the mosaic of God’s own image, and together we better glorify and serve the God of creation. We value every people, language, and culture in our city and in the world. We believe that the church of Jesus Christ was meant to demonstrate the power of the gospel through reconciliation, unity, and the beauty of a multiethnic community. For that reason, we do not just admire multiethnic communities, but purpose to become one. We do not believe in being color-blind. Rather, we hope to accept and include the beauty and wisdom of every culture in our city and in our communities (Genesis 1:27, Psalm 67:2–3, Isaiah 56:7, Daniel 7:13–14, Joel 2:28, Haggai 2:7, Malachi 1:11, John 17:20–22, Acts 10:34–35, Acts 17:26–27, Romans 14:11, Romans 15:5, 6, 1 Corinthians 12:12–14, Ephesians 2:14–22, Philippians 2:10–11, Revelation 5:9–10, Revelation 7:9, Revelation 14:6).
6. **Contextualization.** We will not trust in franchising or empire-building through paradigm propagation. Rather, we will value the empowerment of every microchurch community to contextualize the proclamation and demonstration of the gospel to the people they hope to reach. Our paradigm is that there is no one paradigm. We believe in contextualized structures with revolutionary content. Learning from the ministry of Jesus, we will not try to

bring surface transformation (to culture or structures), but rather will contextualize our structures to what people can and will understand, so that the revolutionary message of the kingdom and the liberating work of the Holy Spirit will be received (John 1:14, Acts 16:3, Acts 17:22–23, Romans 12:2, 1 Corinthians 3:5–9, 1 Corinthians 9:19–23, 1 Corinthians 10:32–33, Philippians 2:5–8, [the passages of the ministry of Jesus and his parables are all examples of contextualization]).

7. **Zeal and Contemplation.** We will value the paradox of exuberance and zeal in worship, community life, and evangelism, while at the same time wholeheartedly pursuing the rhythm and profound importance of silence and solitude for personal contemplation and rest. We affirm seasons of zeal and charismatic expression of the greatness and majesty of God along with seasons of silence and stillness before God. We value each, and both together. We hope for a fusion of the two in a life of zeal, lived ablaze and unashamed for God, and contemplation, lived in deep awareness and quiet appreciation for God ([ZEAL] Psalm 47:5, Psalm 98:4, Isaiah 42:13, Matthew 11:28–28, Matthew 17:5, Mark 6:31, John 10:27, Romans 12:11, Titus 2:14, [CONTEMPLATION] Psalm 46:10, Psalm 48:9, Psalm 95:6, 2 Corinthians 3:18, Colossians 3:2, 1 Peter 1:13).
8. **Simplicity.** We commit to live a life free from clutter and the allure of materialism. We affirm that every believer and every community of believers has a responsibility to renounce the sins of its own people. As North Americans, we renounce the slavery and idolatry of materialism by embracing a simple lifestyle. We do not believe that money or things are in themselves evil or to be avoided, but that the love of money and things is one of the greatest perils facing Western Christianity in our time. We willingly use material things and wealth for the service of the kingdom, but not for personal

fulfillment or inappropriate luxury. In so doing, we again value the poor who have less, justice in living for equality, and personal holiness in pursuing a wholehearted devotion to God (Ecclesiastes 5:10, Matthew 6:19, 24, 26, Matthew 10:10, Mark 4:19, Mark 12:43, Luke 9:3, Luke 12:15, 33, 1 Timothy 6:7, Hebrews 13:5).

9. **Sharing and Giving.** Because we value community and simplicity, we commit ourselves to both sharing and giving. We will share because it promotes relationship and breaks the bondage of possessiveness. We believe the Western doctrine of personal property is imperfect and needs to be tempered with the more biblical value of generosity and sacrifice. In sharing what we have with others, we confess that God is the true owner and that we are only stewards in his vineyard. We will also give, because in giving, we destroy the grip of materialism over our hearts because we release the resource, wealth, or possession completely into the control of another. For that reason, we will pursue relentless generosity and the holding of all things in common. For this reason, we encourage our people to give as often and as generously as they can, and to consider themselves stewards of the rest. Likewise, the collective finances of the church and ministries should set an example in this regard (Malachi 3:10, Matthew 25:40, Luke 3:11, Acts 2:43, Acts 4:32, Acts 20:35, 2 Corinthians 8:7, 2 Corinthians 9:10–13, 2 Corinthians 8:13, Ephesians 4:28, 1 Thessalonians 2:8, 1 Timothy 6:18, 1 John 3:17).
10. **Each Other.** We commit ourselves to each other. We believe that God calls us into his mission together, never alone. We value mission and ministry done in community. We believe that God did not intend for us to be alone, and that isolation, fear of each other, and spiritual competition are cancers in the church. We believe that moral and theological failures,

controlling leadership, and many of our emotional struggles stem from a lack of community. We value free, committed, and loving friendship. Whenever possible, we will lead through teams and the sharing of life at every level with trusted friends who are an extension of the grace and presence of God in our lives (Ecclesiastes 4:9–10, Matthew 18:20, John 15:13, Acts 2:44, Romans 12:4–8, 10, Romans 13:8, Romans 15:7, 1 Corinthians 10:24, Galatians 6:2, Ephesians 4:11–13, Ephesians 5:21, Philippians 2:3–4, Hebrews 3:15, Hebrews 10:24–25, Hebrews 6:10–11, 1 Peter 3:8, 1 John 3:16, 7–12, Revelation 4:4, 10).

11. **Kingdom Mission.** We will do mission because we are sent people. We believe that the church is not the church until it is engaged in the mission for which God has called it into his marvelous light. We crave healing, discipleship, and intimacy with God. But we believe that all of these things come in large part through obedience to the mission. We believe that healing comes through offering healing to others, that discipleship does not primarily take place in a lecture but through doing. We believe that intimacy with God comes from being in his presence and through submission to his will, by doing what he is doing. Since we believe that the life of Jesus and the early church demonstrate that God himself is with the lost and the poor of the earth, proclaiming the good news of his kingdom, we also believe that when we co-labor with him as workers in that harvest field, we not only bring the kingdom into that place, but that we also experience the deepest and truest intimacy with God (Psalm 51:10–13, Isaiah 58:6–8, Matthew 9:35–38, Matthew 25:40, Matthew 28:18–20, Mark 1:14–15, 38, Luke 4:18–21, John 4:34, 35, John 6:27, John 9:4, John 12:26, John 15:9–10, John 17:18, Acts 1:8, Romans 15:20, 1 Corinthians 15:58, 2 Corinthians 5:18–19, Ephesians 2:10, Philippians 2:3, Colossians 3:17, 23, 1 John 3:18, 1 Peter 2:9).

12. **Humility.** We commit to pursue humility as one of the chief virtues. We expect it in leadership, in community and relationships, in our theology, in the contextualization of our mission, in our prayer, and even in our appraisal of ourselves and others. We are convinced that humility is necessary for following Jesus as an individual and as an organization. In individuals, we hope for humility in all our relationships and leadership roles. As an organization, we hope to be flexible, looking always to refine our commitments and to expand our understanding and revelation of God and his call upon us. We believe in the living prophetic Word of God, that it can be heard and obeyed, yet we also believe that we are flawed listeners and should always listen and follow with humility (Psalm 25:9, Psalm 51:17, Psalm 147:6, Psalm 149:4, Proverbs 11:2, Proverbs 18:12, Proverbs 22:4, Ecclesiastes 5:2, Isaiah 29:19, Isaiah 57:15, Isaiah 66:2, Micah 6:8, Matthew 5:3, Matthew 11:29, Matthew 18:3-4, Matthew 20:26, Matthew 23:12, Luke 1:52, Luke 6:20, Luke 10:21, Luke 14:10, Luke 17:10, Luke 18:13-14, Luke 22:26-27, John 13:14, Romans 10, Romans 11:20, Romans 12:3, Romans 16, 1 Corinthians 1:28, 1 Corinthians 3:18, 1 Corinthians 10:12, 1 Corinthians 13:4, 2 Corinthians 11:30, 2 Corinthians 12:6, 2 Corinthians 10, Galatians 5:26, Galatians 6:14, Ephesians 4:2, Philippians 2:3-11, Colossians 3:12, James 1:9, James 3:1, James 4:6, 1 Peter 3:8, 1 Peter 5:5-6).
13. **Biblical Justice.** We will live for the biblical concept of justice. We have to take a prophetic stand against all kinds of evil, not only spiritual, but also societal. All sin and injustice is the enemy of the church and the kingdom of God. The search for the kingdom of God is also a search for justice. They are the same longing. In the kingdom, we find ultimate justice, and biblical justice is more than just punishment for wrongdoing and oppression, it is also the restoration of wholeness, equality,

and peace between people and with God. Our value of justice is a call to seek the welfare of every person in our city and in the world that we can influence. It is to hope and work for the kingdom of God to come to bear on the place where we are. For that reason, our value of justice will mean action in the places where we have power, as well as the pursuit of justice in the proclamation of the kingdom wherever we have voice (Psalm 9:8, Psalm 96:10, Proverbs 31:9, Isaiah 1:15–17, Isaiah 56:1, Jeremiah 29:7, Ezekiel 34:16, Hosea 12:6, Amos 5:15, 24, Micah 6:8, Matthew 5:6, Matthew 6:10, Matthew 6:33, Matthew 12:18, Matthew 18:5, Matthew 25:40, Luke 11:42, Luke 18:7–8, Luke 19:8–10, John 2:14–17, Acts 6:1–6, Ephesians 6:12, James 1:27, 1 John 3:17, 18).

14. **Passion.** With Jesus as our model, we want our lives to be characterized by passion. In the most surface sense, this means that we should be moved by our relationship with God and maintain a high level of dedication in all we do for him. In a deeper sense, it means that we value suffering and sacrifice. We see Jesus's willingness to suffer for the lost and the hopeless as a model for all who would come after him, and that we likewise are to take up our cross and to walk the way of suffering. Not seeking pain or persecution, but not shrinking from it either. We are convinced that the clearest expression of the gospel is love, and that love is forever redefined by Jesus in his death for us. We value the kind of radical faith that expects every believer to be ready and willing to suffer and sacrifice for Jesus, his name, and his kingdom. We realize that this value is not mainstream and that it contradicts the cultural current of prosperity and the idea that in all things God wants to give us personal success. We denounce this idea and affirm that the kingdom will not be built through selfish ambition, but through passionate, sacrificial love (Psalms 63:1, Matthew 10:22, Matthew 16:24–25,

Matthew 26:38–39, Romans 5:3, Romans 8:18, Luke 9:61–62, Luke 14:27, Romans 12:1–2, 2 Corinthians 1:5, Ephesians 5:1–2, Philippians 2:3, Philippians 3:10, Colossians 1:24, Colossians 3:17, 23, 2 Timothy 2:3, 2 Timothy 3:12–15, 1 Peter 3:17, 1 John 3:16).

15. **Prayer and Dependence on God.** We commit ourselves to live a life of prayer because we believe that only God can accomplish what he calls us to do and that God should receive the glory. For this reason, we believe the church should be committed to night and day pray for the world, the coming of the kingdom, and a deeper revelation of God. Without prayer and dependence on God for all things, we are destined to either fail or become conceited in our success. We value constant prayer because we desire to know God, to deepen our understanding and revelation of his love for us and the world. We value prayer because we believe we are all called to the ministry of intercession and we want to see his kingdom come. We believe that can only happen if we ask the Lord of the harvest to send us and other laborers into the harvest field (2 Chronicles 7:14, Ezra 8:23, Psalm 17:6, Psalm 91:1–2, Isaiah 26:9, Jeremiah 29:12, Matthew 6:9–13, Matthew 6:33, Matthew 9:38, Mark 1:35, Luke 11:9–13, Luke 18:1, 7, Acts 2:42, Acts 6:4, 2 Corinthians 3:5–6, Ephesians 6:18, Philippians 4:6, Colossians 4:2, 1 Thessalonians 5:17, 1 Timothy 2:1–2, Hebrews 5:7, James 5:13–16, 1 Peter 4:7, Jude 20).
16. **Microchurches.** We affirm microchurch as the most basic expression of the church and, therefore, our ecclesiology is simple. When believers work together in sincere worship and genuine community to accomplish a part of the mission of God, they are the church. Worship, community, and mission then are the ecclesial minimum. We encourage biblically appointed leadership, sacramental worship, the pursuit of

the gifts of the Spirit, and giving, but these are desired and not required to be considered a microchurch. We believe that these churches also need the larger network, leadership, and resources of a city-wide church to strengthen, empower, and help direct the microchurch expression. We gather for worship, training, and as leadership primarily to strengthen and supply the microchurches in their labor to obey Jesus and proclaim the good news of the Kingdom to their mission field. We believe the larger church expression exists to serve the smaller, and not the other way around (Matthew 28:19–20, Luke 10:1, John 4:23, Acts 2:42–47, Acts 4:24, 31, Acts 6:3–4, 6, Acts 14:23, Acts 16:4–5, Acts 20:20, Romans 15:5–6, Romans 16:3–5, 1 Corinthians 3:16, 2 Corinthians 5:18–20, 1 Corinthians 14:26, 1 Corinthians 16:19, 2 Corinthians 3:5–6, Ephesians 2:22, Ephesians 4:16, Colossians 3:16, Colossians 4:15, Timothy 3: 2–7, Hebrews 6:10–11, Hebrews 10:24–25, 1 Peter 2:5, 9, Revelation 1:6).

17. **The Bible.** We trust the authority, reliability, and truth of all Scripture. In humility, we acknowledge we do not fully understand God and the world he made. For that reason, we rely on the Bible to be the rule of our faith, teaching us what we do not know, challenging and leading us away from our misconceptions, self-deceptions, and convenient ideas about life and God. We don't choose the parts of the Bible we prefer or want to believe, obey, or understand; instead, we submit to all of Scripture, believing it reveals the truth that is beyond us. We believe that Jesus is the Word of God, and for that reason we don't just obey Scripture, we love it. Because, like a mirror, it shows us who we really are, and like a window, it opens our lives to the beauty, wonder, and love of the God we long to know (Deuteronomy 4:10, 2 Samuel 7:28, 2 Samuel 22:31, Nehemiah 8, Psalm 18:30, Proverb 30:5, Isaiah 40:8,

Jeremiah 15:16, Matthew 4:4, Matthew 22:29, Luke 8:21, Luke 11:28, Luke 24:32, John 1:1–17, John 5:24, John 5:39, John 8:51, Acts 8:35, Acts 18:11, Romans 3:2, 1 Timothy 4:13, 2 Timothy 3:16, Colossians 1:25, Colossians 3:16, 1 Thessalonians 2:13, Hebrews 4:12–13, 1 Peter 4:11, 2 Peter 3:16, 1 John 2:5, Revelation 3:8, Revelation 19:9).

18. **Empowerment.** We affirm the priesthood of all believers. We affirm that each person who has given their life in surrender to Jesus and his cause has a unique calling from Jesus to fulfill in mission and in the church. We believe that this is only possible by the Spirit of God living in and working through each and every believer. It is the Spirit of God that empowers. Therefore, we work toward empowering each and every believer to hear and fulfill the calling of Jesus on their life. This value of empowerment is expressed in all spiritual gifts and callings for all people regardless of race, gender, or age, for the sake of Jesus's mission and for the equipping of all believers toward their maturity (Matthew 4:18–20, Matthew 10:1–15, Mark 6:7–13, Luke 4:18–19, Luke 6:12–16, Luke 11:13, John 14:26–27, John 15:1–4, John 15:26–27, John 20:22, Acts 2:1–4, Acts 4:29–31, Acts 6:3, Romans 8:9–11, Romans 8:15–17, Romans 12:3–8, 1 Corinthians 2:4–5, 1 Corinthians 2:9–16, 1 Corinthians 12, 1 Corinthians 14:1, 1 Corinthians 16:19, Galatians 5:22–26, Ephesians 4:11–13, Ephesians 4:10, 1 Timothy 1:18–19, 2 Timothy 1:7, 2 Timothy 4:19, James 4:10, 1 Peter 2:9–10, Jude 20–21, Revelation 1:5–6).

**The Sum.** The sum of the whole is greater than its parts. Like the people that make up the church, its commitments and values are able to *do* more in the world when they are all present in the same space.

This is a call for the church to arise, to hold on to all of these

and not just a few, or the ones that are en vogue or convenient. There are more values in the Bible, but these represent the radical face of a transformed and transforming church that will take its place as the ambassadors of God and the emissaries of the kingdom that is to come and that is at hand.



# NOTES

## INTRODUCTION

1. Steven Johnson, “The Genius of the Tinkerer: The Secret to Innovation Is Combining Odds and Ends,” *The Wall Street Journal*, September 25, 2010, <https://www.wsj.com/articles/SB10001424052748703989304575503730101860838>.
2. Ibid.
3. C. S. Lewis, *The Screwtape Letters* (Glasgow: Collins, 1977), 49.
4. Matt. 9:37.

## CHAPTER 1

1. Rom. 15:20.
2. Roger Martin, *The Design of Business: Why Design Thinking Is the Next Competitive Advantage* (Boston, MA: Harvard Business Press, 2009).
3. I will use the term “apostle” interchangeably with the word “missionary,” since both words share the same root meaning (“apostle” being the Greek equivalent of the Latin word “mission”), which is “sent ones.”
4. Matt. 25:40.
5. Matt. 6:10.
6. Mark 4:19.
7. I have written about this at length in my book *Life after Church* (Downers Grove, IL: InterVarsity, 2007).

## CHAPTER 2

1. Luke 4:18.
2. Mark 2:17.
3. Luke 6:20.
4. Luke 19:10.
5. Acts 11:1–3; 13:1–3.
6. It is in Antioch where Paul spends the most important, most formative years of his life. It is in Antioch where he develops the concept of justification by faith. It is in Antioch where he is taught to plant churches, where he really learns the gospel narrative (all that Jesus said and did) and where he became a redeemed leader. Mark and Luke most likely wrote their gospels in Antioch. Paul takes Mark on his first journey from and returning to Antioch. He finds Luke in his second journey and brings him back to Antioch. Also, in the writing of final first-century church leader Ignatius, the Bishop of Antioch, all of the gospel quotations come from Matthew's gospel, which has led some commentators to contend that Matthew also wrote his gospel in that remarkable community.

## CHAPTER 3

1. Vilfredo Pareto, *Manual of Political Economy*, trans. Ann S. Schwier and Alfred N. Page (London: Macmillan, 1971).
2. One notable exception would be John 10. Still, the primary focus of that text is not that we are sheep but that he is a good shepherd. It is a text that seems to be more about the leadership of Jesus than the identity of his followers. The contrast is that the good shepherd lays down his life for his sheep, and the hired hand abandons them when danger comes. Still, the reference is made, and therefore we cannot say it is without value. We should see ourselves as sheep following the good shepherd, while not neglecting the other names he has given us.
3. Matt. 10:16.
4. Matt. 10:1–12, Luke 10:1–23.
5. Shane Hipps, *The Hidden Power of Electronic Culture: How Media*

*Shapes Faith, the Gospel, and Church* (El Cajon, CA: Youth Specialties, 2006).

6. Acts 3:19.

#### CHAPTER 4

1. V. David Garrison, *Church Planting Movements: How God is Redeeming a Lost World* (Midlothian, VA: WIGTake Resources, 2004), 16–20.
2. Tom Phillips, “China on Course to Become ‘World’s Most Christian Nation’ within 15 Years,” *The Telegraph*, April 19, 2014, <http://www.telegraph.co.uk/news/worldnews/asia/china/10776023/China-on-course-to-become-worlds-most-Christian-nation-within-15-years.html>.
3. See also Appendix F, which is available at [www.undergroundchurchbook.com/appendix](http://www.undergroundchurchbook.com/appendix).
4. Matt. 28:20.
5. John 6:35–3.
6. If reading this is causing you to ask questions about your own calling, I recommend two resources: Todd Wilson has written an excellent book on the subject called *More* (Grand Rapids: Zondervan, 2016), and we have an online tool you can use at <http://callinglab.com>.
7. 2 Cor. 4:5.
8. Robert K. Greenleaf and Larry C. Spears, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist, 2002), 11.
9. Matt. 20:25–28.
10. Salim Ismail, Michael S. Malone, and Yuri Van Geest, *Exponential Organizations: Why New Organizations Are Ten Times Better, Faster, and Cheaper than Yours (and What to Do about It)* (New York: Diversion, 2014), 37.
11. John 4:35.
12. 2 Cor. 4:7.

#### CHAPTER 5

1. Matt. 25.
2. Luke 7:22.

3. We do try to assess metrics on the individual level, but it can be difficult to get accurate numbers. Because it is not the ultimate concern for us, we have not worked as hard on these numbers. Still, to give you a sense of it, for every 100 microchurches, we see about 1,000 people engaged in specific mission (as a part of a small living church). In the year of printing, the same 100 microchurches have seen about 460 people come to faith in Jesus, along with countless works of visible mercy, justice, and demonstration of the gospel. So this form of church is strong in both demonstration *and* proclamation of the good news of the kingdom.
4. Luke 12:48.
5. Luke 19:26.
6. Steven Johnson, *Where Good Ideas Come From: The Natural History of Innovation* (New York: Riverhead, 2010).
7. W. Chan Kim and Renée Mauborgne, *Blue Ocean Strategy: How to Create Uncontested Market Space and Make the Competition Irrelevant* (Boston, MA: Harvard Business Review Press, 2016), 2.
8. Jim Tomberlin and Warren Bird, *Better Together: Making Church Mergers Work* (San Francisco: Jossey-Bass, 2012).
9. Based on Tampa Police Department offense records, years 1999 to the end of 2016.

## CHAPTER 6

1. Roland Greene, *The Princeton Encyclopedia of Poetry and Poetics*, 4th ed. (Princeton, NJ: Princeton University Press, 2012).
2. “Paradox (literature),” Wikipedia, February 17, 2017, [https://en.wikipedia.org/wiki/Paradox\\_\(literature\)](https://en.wikipedia.org/wiki/Paradox_(literature)).
3. G. K. Chesterton, *Orthodoxy* (London: John Lane, 1909), 109.
4. Matt. 16:25.
5. Richard Koch, *80/20 Principle and 92 Other Powerful Laws of Nature: The Science of Success* (Boston: Brealey, 2016), ch. 8.
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## CHAPTER 7

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6. Rom. 5:20.
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## CHAPTER 8

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8. Eph. 6:12.
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## CHAPTER 10

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## CHAPTER 11

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3. 1 Tim. 3:1–13, Titus 1:5–9.
4. Heb. 13.
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7. See Appendix E, which is available at [www.undergroundchurchbook.com/appendix](http://www.undergroundchurchbook.com/appendix).
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## CHAPTER 12

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## AFTERWORD

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