

DISCIPLE MAKING MOVEMENT - The New Wineskin



 Rationale for Using DMM in the Basque Context



✨ 1. Highly Relational Culture Needs a Relational Movement

The Basque people deeply value community, family, and loyalty—their social networks are tightly woven, often spanning generations and extended families.

DMM leverages these natural relational pathways to allow the gospel to flow through trust-based, organic connections rather than institutional programs or one-time events.

- **Why DMM fits:** It emphasizes *discovery in community*, *non-hierarchical leadership*, and *multiplication through trust*, which aligns with how Basques already relate to one another.



2. Post-Christian Skepticism Requires Discovery, Not Preaching

After decades of religious disillusionment—especially tied to political history and the traditional church—many Basques are **suspicious of institutional religion** and resistant to authoritative teaching. However, this same group often remains spiritually curious.

- **Why DMM fits:** Instead of "telling people what to believe," DMM empowers seekers to **read the Bible for themselves** and draw their own conclusions in community, led by simple facilitation—not preaching. This removes cultural barriers and promotes genuine spiritual ownership.



3. Cultural Pride and Autonomy Require Empowerment

The Basque people are known for their **strong cultural identity**, deep **autonomy**, and resistance to outside control—politically, religiously, and socially. Traditional mission models that appear foreign or top-down are often rejected.

- **Why DMM fits:** DMM is based on **local ownership**. From the beginning, the movement belongs to **local leaders**, is shaped by **local rhythms**, and is fueled by **ordinary people** making disciples in their own cultural and linguistic context (Euskara, Basque values, family structures).



4. Spirit-Led, Non-Clergy-Dependent Approach Is Sustainable

In a region with few active churches and limited evangelical infrastructure, there is no realistic way to reach every village, town, or social group with traditional models. Yet the spiritual hunger is still real.

- **Why DMM fits:** It is simple, reproducible, and Holy Spirit-led. Anyone with a Bible and the Spirit of God can start a group, share stories of Jesus, and help others obey His teachings. This creates spiritual multiplication without needing external control or funding.



5. Movement—Not Maintenance—Is the Only Way to Reach All

The Basque Country includes both deeply rural and highly urban contexts. It will not be reached by one-off church plants or institutional programs. A **movement approach**, with generational depth and reproducibility, is needed.

- **Why DMM fits:** DMM focuses on **long-term generational growth** (4+ generations), **rapid replication**, and **obedience-based transformation**—not attendance or membership. This results in **deep personal and community change**, starting in living rooms, cafés, and hiking trails, not cathedrals.



Summary Statement

“ The Basque people do not need another imported model. They need a **local, Spirit-empowered, relational movement** that honors their culture, invites discovery, and equips ordinary people to lead others to Jesus. That is exactly what DMM is.

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Go and make disciples of all **nations**, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.

Jesus (Matthew 28: 19-20 - NIV)



WHAT IS A NATION?

A nation is a large body of **people** united by common descent, history, culture and language, inhabiting a particular country or territory. **God made people, not countries.**



The Basque Country / País Vasco / Pays Basque / Baskenland / شونك شوب لادالپ ... is a literal translation of “**Euskal Herria**” and is commonly used to define a geographical area. However, in Basque, “*herria*” has two meanings: “*country*” but also “*people*”.

The Basque nation is one of the oldest in Europe, divided by **politics and borders** yet united in **history, culture** and **language**. In order to make disciples of this nation, it is essential to understand all of these factors that make Basque people unique.

AN UNBELIEVING NATION

A hostile struggle for Basque independence from France and Spain has existed for centuries. Christianity has often been used to justify oppression against Basque people, from burning “witches” to outlawing the language. It is no surprise therefore to see a significant social departure from the state-imposed religion by a suspicious, resentful and even angry demographic. Furthermore, many Basques are quick to embrace anything but Christianity, with special attention given to mythology, new-age and pagan beliefs that are a tempting, fertile pasture for the spiritually inquisitive.



Basque street sign that says:
“We believe in Basque here” (i.e. not Christianity)



Banner in Elorrio: **“We have won hell. We don’t need heaven”**

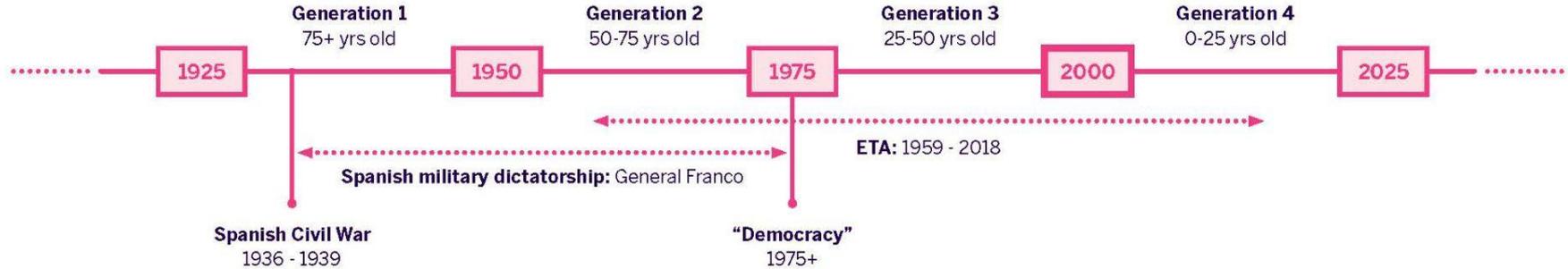


Feminist march in Bilbao: **“We are the daughters of the witches you couldn’t burn. Our body, our land!”**



A temporary bar (txosna) during festivals in Bilbao decorated as a **Vatican Butchers**, depicting Jesus and his body as pieces of meat.

EUSKAL HERRIA: THE BASQUE NATION



Generation 1 - 75+ yrs old

Lived through a Spanish military dictatorship under General Franco, who used Christianity (Catholicism) to justify oppressive actions. Going to Catholic mass and speaking Spanish (“Cristiano”) was obligatory. Basque language and culture were banned, institutions and political organisations abolished and people killed, tortured and imprisoned for their political beliefs. Faith is limited to attending mass.

Generation 2 - 50-75 yrs old

They also experienced dictatorship. Brought up Catholic many have now left the faith, perhaps only occasionally attending mass for funerals, weddings, confirmation, holy communion and infant baptisms. Saints days and Christian festivals are important, but more of a ritual or an excuse for a party. A “do as you are told” generation, upholds family values, customs and traditions. Many will speak Basque but not be able to read/write it.

Generation 3 - 25-50 yrs old

The anti-establishment, punk-rock, rebellious generation that enjoys doing the opposite to what their ancestors were forced to do. Largely rejectful, sceptical, cautious and apprehensive of the Church and Christian religion in all its forms. Pre-Christian Basque pagan roots are attractive, and many are politically vocal. Socialism is the new religion. They also lived through the fight between ETA and the Spanish and French states.

Generation 4 - 0-25 yrs old

Anything goes. Religion in schools is replaced by secularism, science, mindfulness, gender equality, LGBTQ+ rights and feminism. All young people should speak/ understand Basque but many resort to Spanish as it is the language of the media. Basque cultural traditions fight to survive alongside global trends and consumer-based fashions. History goes in one ear and out of the other.



Hiltzen garenean ez dau ezebez. Jaio aurretik bezala.

When we die there is nothing. Just like before we were born.

Gotzon (A good friend, photographer at our wedding and Joseba's colleague)



Esango balit nire semeak homosexuala edo ETAko kidea dela, ez litzaidake axolako.

Baina kristau bihurtu dela esango balit, albisterik txarrena izango zen.

If my son told me he was homosexual or a member of ETA, I wouldn't mind. But if he told me he had become a born-again Christian, that would be the worst news possible!

Gorka (Joseba's friend and previous colleague)



Ea dakigu gure haurra mutila ala neska den. Berak erabakiko dau.

We don't know if our new-born baby is a boy or a girl. They will decide.

Ekaitz (Basque friend and brother of an ETA activist currently serving 40 years in prison)



Time For A Change: Traditional Missions Strategies Have Failed

The question is whether we are open to exploring why these strategies have failed:

1. The current strategies in play the past 50 years, evangelism and church planting, have been ineffective in establishing a Basque speaking church.
2. The mantra “Church planting is the best methodology of evangelism under the sun” still guides the minds of the leaders of the Christian movement.
3. Despite the fact that very few missionaries to Basque Country stay longer than 6 years, with very little fruit, we continue to plow money and people into ineffective strategies.
4. Turn the numbers any way you want, and you will still get the same results.”



Time For A Change: A Mindshift Is Needed

- We need to rethink the way we do cross-cultural missions.
- Jesus was a revolutionary. His strategy was so ingenious that it not only survived but thrived through the first three centuries after his death.
- Reengaging His way of thinking gives us the best chance to change culture.
- **It is establishing a new culture, a new way of thinking about an old idea.**



Time For A Change: Disciples-Making Disciples Focus

*“Jesus didn’t say, “Go plant churches.” He said “Go make disciples.”... It is clear throughout history that ***you don’t always get disciples when you plant churches; but if you make disciple-making disciples, you always get the church as Jesus intended it.***” - Roy Moran*

So, in a culture where there are no Basque speaking churches, the culture has an identity in their language and the social network is so exclusive - the focus needs to be on making disciple-making disciples.

How do we go about making disciple-making disciples?



Time For A Change: Changing The Wine Skins

“We need to listen to Jesus. Jesus said, “Teach to obey!” Our disciple-making efforts should aim at obedience, not knowledge. We don’t need more teachers; we need more learning designers to build obedience-focused, accountable disciple-making experiences. You may say, “A person needs to be a convert first before they can be a disciple; to obey what Jesus taught.” Jesus did **not** wait!

Jesus taught the principles of His Kingdom and asked the disciples to put them into practice right away. He did not have them wait for their rabbinical training. In the process of listening to Jesus and putting his truth into practice they came to realize who He was and acknowledged Him as the Son of God.



Time For A Change: Changing The Wine Skins

“The modern church has often made coming to faith in Jesus more complicated than Jesus intended—emphasizing knowledge over obedience, and programs over personal transformation.

Instead of inviting people to *simply follow and obey* the words of Jesus, we’ve built systems that require theological understanding before surrender, and belonging before believing. But Jesus called ordinary people to trust, obey, and multiply—even before they understood everything. The way back is not through more information, but through simple, immediate obedience to the voice of God.”



Time For A Change: New Wineskins

“The Basque people do not need another imported model. They need a **local, Spirit-empowered, relational movement** that honors their culture, invites discovery, and equips ordinary people to lead others to Jesus. That is exactly what the Disciple Making Movement (DMM) is.”

The Basque evangelicals are less than 1% with no Basque speaking church. DMM allows curious seekers of faith, in familiar surroundings, in a small group to **discover** from the Bible what God has to say about life as he designed it to be, how it became corrupt and what God did to redeem it. The process allows the message to spread naturally within their indigenous social network and family.



Time For A Change: Establish Kingdom Outposts

Kingdom Outposts: Locations in Basque Country where the light of Kingdom living is to be seen and experienced. A place where Basque speakers are welcomed for who they are and find answers to their questions about being human, life's purpose, the Bible, Jesus and their Creator.

The Outposts have Basque believers who have been accepted by the community and are sharing their story in a Basque context. They have the heart of God that prays for opportunities to engage with the persons of peace to discover a relationship with Jesus and pave the way for the good news of the Kingdom to be passed on through their social network.

Growth from the Outposts would be the seed for an indigenous Basque gathering.



Time For A Change: Involving The Local Church - A Collaboration

A collaboration actively involves the local church by:

- Identifying a town where they want to see Jesus made known.
- Collaborating with the disciple making and church planting efforts in the Basque town.
- Sending people on short term and long term assignments to serve at the Outposts.
- Support the Outposts prayerfully, financially and practically.
- Provide opportunities for **Reverse Mission** to happen through the church.



Time For A Change: Involving The Local Church - Reverse Mission

Reverse Mission can also be described as “bringing the mission field home.”

One manner of developing relationships is to bring the mission field “home” literally. By hosting students and individuals in Christians homes, Basques are able to see, hear, and experience the gospel through the committed “love” of their Christian family and the body of Christ. The host families are trained in DMM so the family is in sync with the outpost in Basque Country.

The Basques aren't the only ones who see more clearly the Kingdom of Christ. The short-term mission family sees Christ at work through the call to host. They continue to see Christ at work as they pray for and engage with their new Basque family.



Time For A Change: Different Way, Different Results

DMM, Kingdom Outposts and Reverse Mission benefit each other.

- Relational Capital is increased through the exchange.
 - By hosting a Basque student in your home you become part of the extended Basque family. This allows you to enter their inner circle of family and friends to talk about significant things.
 - The Outpost gains a greater amount of respect and trust because of the exchange.
 - There will be an increased ability to discuss spiritual things and challenge seekers to follow Jesus..
- The local church and families gain a new perspective on faith and life.
 - A cross cultural experience forces a family to unpack what it means to be a witness for God.
 - The local church begins to understand and experience the meaning Acts 1:8.
 - Life long friendships will form with the teams on the ground and the Basque family.



The Body Of Christ - It Takes A Team To Fulfill The Dream

- The church gathered locally.
- The church scattered globally.
- We need each other to fulfill the assignment to make disciple-making disciples.
- We need to rely on the authority and power of God to use our efforts to further His Kingdom in Basque Country.



The Power Of God: The One With All Authority Is With Us And In Us

Matthew 28: 18 Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. **19** Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **20** and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Acts 1:8 But you will receive power when the Holy Spirit comes on you; and you will be my Witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”



Contact Us

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