

World Evangelization

That All May Hear

Steef van 't Slot, PhD

An Introduction to Missions

WORLD EVANGELIZATION

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Introduction

You are about to embark on a missionary journey. This course may eventually lead you to a real missions trip. It may be your first, or maybe you have already travelled abroad for missionary purposes. In both cases you will learn new things: for the newcomer it will be theory that may develop into practical experience. And you, who 'have already been there', will learn things that you can relate to former experience.

This course is an 'Introduction to Missions'. It was first published in 1999 and later updated in 2005 and 2011. This new 2018 edition is still recognizable, although it was not only updated, but modernized too. After such an introduction to missions you need to learn more, to develop your spiritual life's vocation. Although this course stands alone, it is not at all a complete missionary education, but it does offer topics that bring a realistic understanding of world missions much closer.

My name is Steef van 't Slot, born in The Netherlands, a child of God since 1971, married to Tineke and father of four adult children. I have been involved in different branches of missions since 1973, although I was trained as a church musician (organist, choir director and teacher). Later, during our missionary years in South Africa, I studied Theology, and earned a PhD in Biblical Theology of Missions. At present, my wife and I divide our time between The Netherlands and (mainly) Africa, teaching missions.

I pray that this course will be of great use to you. May the Lord bless you and speak to you, in order to fulfill His purpose for the nations of this world, also through your participation!

Each lesson contains the following elements:

- Lesson Objective: This briefly formulates what you are to understand
- Lesson Outline: This is a summary of what we will be talking about
- Lesson Contents: This is the main body of the lesson
- Research: Where you can find more information
- Miscellaneous: Diverse readings, viewings, assignments or fun
- Study Questions: To help you digest what you learned

Ede, The Netherlands, June 2018

Chapter 1

Biblical Basis for World Evangelization

LESSON OBJECTIVE

It is important to understand that:

- World Evangelization (W.E.) is God's initiative
- The Bible is a missionary book, more than anything else
- You need to learn to read the Bible with missionary eyes

LESSON OUTLINE

Topics we will discuss in this lesson are:

- Defining some Terms
- What does W.E. have to do with YOU?
- W.E. is the Main Theme of the Bible
- The Old Testament (OT) Perspective
- Israel's Disobedience and Failure
- The New Testament (NT) Perspective

LESSON CONTENTS

Different people have different definitions for the terms 'Evangelization' and 'missions'. It is best to become acquainted with how most missiologists, missionaries and theologians use them:

Defining some Terms

We distinguish between 'missions' (plural) and 'mission' (singular). We define missions as: works of believers, fulfilling the great commission of Christ, who Himself fulfilled the mission of God. The mission of God, also called *missio Dei*, is to save a lost humanity. Missions are the churches' salvation ministries: an execution of the mission of God.

Christ commissioned His disciples to make disciples of all people on earth:¹ to bring His good news to all people groups in the whole world. We can also use the term *world(-wide) Evangelization*.

The difference between *evangelism* and *missions* is: the *former* preaches the gospel in a *mono-cultural, local* setting; the *latter* does so in a *cross-cultural, foreign* context. *Evangelism* takes place in Jerusalem and Judea: no language learning and cultural adaptation are needed. *Missions* take place in Samaria and the uttermost parts of the earth: both language learning and cultural adaptation are needed. The difference is not necessarily geographic.

Now is the time for all churches in all countries to do their part in world missions as *sending* church, rather than as *receiving* church. Or -as they say- missions is "from everywhere to everywhere"

What does W.E. have to do with YOU?

W.E. is God's initiative, not man's. God is the primary sender. After having sent many prophets, He sent Jesus and He sends us by the Holy Spirit. We look at *both* Testaments to discover the theme of W.E., not only the NT!

W.E. is church business. Van Rheenen says that 'as the body cannot survive without blood, so the church cannot survive without mission. Without blood the body dies; without mission the church dies...'.²

This course helps you to understand more of God's plan for your life. Do we all have to be missionaries, then? Yes and no. Yes, because God sends us to our daily contacts with the gospel message. No, because not all of us are called to travel the world for the sake of the gospel. If you are not called to go yourself you can still support W.E. with prayers and finance. The Lord wants *all of us to participate* in W.E. For instance: Start to pray for a missionary every day, send him or her a gift once a month and visit a mission field once a year!

1 Matt. 28:18-20; Acts 1:8

2 Van Rheenen, 1996:31

W.E. is the Main Theme of the Bible

The church is committed to W.E. to the degree that she is convinced of the authority of the bible as God's word. The bible gives us a mandate, a message, a model and the power for W.E.³ which was God's idea from the beginning.

In Genesis God promised to 'bless Abraham and in him all the families of the earth'.⁴ In Revelation we see the outcome: representatives of all nations, tribes, peoples and languages stand before God's throne.⁵ W.E. between these two verses forms the main theme of God's word. The Lord reveals himself as the God of history, who sticks to his covenant, and 'wants none to perish'.⁶

Missionary themes can be found in every bible book. You will discover them when you pray that God will reveal His heart for missions to you. Then, read the bible from the beginning 'with missionary eyes' – and you will be speechless about what you discover. Write down your findings in a personal notebook!

Humans were created for God's glory⁷ and only fulfill their purpose by worshipping Him. Paul says: 'every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father'.⁸ Therefore, we want to lead people to repentance, bowing their knees voluntarily instead of forcefully. God decreed that there will be representatives from all the families of the earth.⁹ That does not mean 'all people on earth'; some will always despise His presence. Many have already heard and responded, but now the task must be finished.

Missionaries work hard towards that goal. But unless *all of us*, churches and Christians of all races, seek God's kingdom first, we will not finish this task soon. Again: not only through missionaries,

³ Perspectives, 1981:3-9

⁴ Gen. 12:1-3

⁵ Rev. 7:9

⁶ 2 Pet. 3:9

⁷ Rev. 4:11

⁸ Phil. 2:10,11

⁹ For an explanation of the term 'families of the earth' and people-group-theology, see Piper, 1993/2007:158-170

but through *all of us*. Are you joining? Do whatever He tells you to do, making use of the resources He gave you. Now, enjoy our exploratory tour into the realm of W.E!

The Old Testament Perspective

Some think that W.E. is only NT ministry, but the OT is also full of how God reaches out to the nations. Jesus, Paul and Peter taught W.E. from the OT, since that was all they could quote from. Now, let us look to some OT books:

Genesis

When Adam and Eve sinned, God's rescue mission became operational¹⁰ and continues until Christ returns.¹¹ In spite of Noah's preaching for a century,¹² judgment eventually came¹³ after people's persistent refusal to repent. Noah's story shows how the world's situation will be at the end of time, because Jesus compared the two eras.¹⁴

In Gen. 9 God's new beginning becomes visible and in chapter 10 we see a list of 70 nations. Then people went astray, causing God to interfere.¹⁵ After this He called Abraham: one man now sets the stage for good news to the whole world in Gen. 12.

Eventually Abraham developed into the people of Israel. All through Genesis we see W.E. themes develop that we also find in the rest of the Bible. Continually God calls people and gives them missions to fulfill. In embryonic form Genesis develops the great themes of sin, salvation, the nations and many others.¹⁶ In Joseph's life¹⁷ we notice many *redemptive similarities* with Jesus' ministry.

10 Gen. 3:14,15

11 Matt. 24:14

12 Compare Gen. 5:32 with 7:6,11

13 Gen. 6-9

14 Matt. 24:37-39

15 Gen. 11:7-9

16 See also my book *The Bible's Missionary Message – Part I – The Old Testament*, especially Chapter 1, Genesis

17 Gen. 37-50

Exodus

We see Jesus also in the life of Moses, who freed his people from slavery in Egypt. In Exodus God widened His operation from a *redemptive* man, Abraham, to a *redemptive* nation, whose purpose was: 'You will be for Me a kingdom of priests and a holy nation'.¹⁸ Then follows the tabernacle building, foreshadowing the later temple in Jerusalem, meant as a house of prayer *for all nations*.¹⁹ Israel's purpose was to be God's light to the nations and His channel of blessing to the world.²⁰ The nations were to know from watching Israel, that there is no god like the God of Israel. This is a theme we meet in the scriptures often and it still is our worldwide missionary assignment today.

Psalms

There is hardly a Bible book that speaks as extensively about God's purpose for the nations as the Psalms do.²¹

In OT times God decreed Jerusalem to be the central place of worship where He would live. The nations could come to Jerusalem and worship there. Yahweh's worship was centralized in Israel. We call this *centripetal* missions. In the NT we see *centrifugal* missions: the gospel went out from Jerusalem; the key word became "go".²²

Jonah

Sometimes, a missionary was sent abroad, like Jonah, but he was badly motivated, having his own, mainly political, reasons to refuse his mission.

Prof. Verkuyl said 'Jesus Christ is one, greater than Jonah. If a person draws his lifeblood from the one greater than Jonah and yet declines to spread the good news among others, he sabotages the aims of God

18 Ex. 19:6 We are reminded of this reality in I Peter 2:9-10

19 Is. 56:7 (italics mine)

20 42:6; 49:6; see also 1 Kings 8:41-43,60

21 E.g. Ps. 2:8,9; 9:11; 22:27,28; 45:17; 67:2-7; 72:11,17; 86:9; 96:3,10; 98:2-4; 105:1; 117:1 etc.

22 See for instance the famous verses from Matthew 28:19,20 or Acts 1:8

Himself. Jonah is father to all those Christians who desire the benefits and blessings of election, but refuse its responsibility'.²³

In the brief format of this course, we cannot explore the theme of W.E. in the Prophets, but many messianic passages are connected to 'the Gentiles'.

Israel's Disobedience and Failure

After Israel occupied Canaan under Joshua, it failed to shine God's light to the surrounding nations. Instead Israel embraced the worship of these nations. There was idolatry and temple prostitution attached to the worship of foreign gods. Israel was warned by invading armies,²⁴ by prophets, famine,²⁵ the split of the kingdom after Solomon and lastly by the exile to Babylon. Israel's *redemptive function* had ended temporarily. They had not become the example God intended them to be. The Gentiles could no longer meet God in Jerusalem because the place was in shambles. Israel's disobedience caused God's rescue mission to come to a pause.

Van Rheenen warns: 'Israel forgot the God who chose them. They imitated the nations around them by going after their gods. As a result, God sent them into captivity.'²⁶ The church, like Israel, is called to be a distinctive, separate people, personally relating to ... God ... Unfortunately, the church today frequently loses its identity as God's distinctive people...Instead of permeating the world ... , the church is being permeated by the world'.²⁷

After the exile Israel never regained its former glory; it could at best be called a *redemptive remnant*. But now: what might be the reason that the church reaches out to the world so little? Could it be that the same reasons apply as in Israel of old? Are our lives examples of godliness to the people around us?

23 Perspectives, 1981:44

24 See the books of the Judges, Samuel, Kings and Chronicles

25 As we see e.g. in the book of Ruth

26 Deut. 32:15-18; 2 Kings 17:7-23

27 Van Rheenen, 1996:30

The New Testament Perspective

Jesus Christ, Missionary Par Excellence

As with Abraham, God narrowed his plan down again to one Man. His mission would not fail, sometimes in spite of His troops. We now look at the very center of W.E., Jesus Christ, the Redeemer Himself. Shortly after his birth Simeon called him 'a light for revelation to the Gentiles'.²⁸

Jesus Christ is the spectrum of God's plan for the world's salvation. All prophecies speak about him. Many OT saints typify *him*, e.g. Noah, Joseph and Moses, but we see him also in Isaac (the son), Joshua (the commander), Samuel (the judge), Elijah (the prophet of judgment), Elisha (the prophet of mercy), David (the king), and many others.

W.E. in the Gospels

The gospels are mission-handbooks. Their theme is the kingdom of God. The word kingdom speaks about God, resuming reign on earth, by the hand of Jesus Christ, to whom has been given all authority in heaven and on earth.

It becomes manifest by Jesus' authority in the lives of his own and over Satan, sin, sickness and death. The kingdom is near; it progresses, yet awaits its all-encompassing revelation. The parables teach us much about the kingdom's nature²⁹ and how it will reach all nations and peoples.

The gospels show us also stories about encounters Jesus had with Gentiles. *Matthew* tells of the Canaanite woman, the Roman centurion, and the Gadarene demoniac.³⁰ *John* adds the story of the Samaritan woman and mentions Greeks who wanted to see Jesus.³¹ *Luke* writes about a time that Jesus and his disciples passed a

28 Luke 2:32

29 Matt. 13; Mark 4; Luke 8

30 Matt. 15:21-28; 8:5-13 and 8:28-34 respectively

31 John 4 and 12:20-23,32 respectively; Jesus will 'draw all men to Himself'

Samaritan village where they were not welcome. When James and John asked for fire from heaven, Jesus answered that he had not come to destroy but to save, and so identified himself as Savior for the Samaritans.³² This was also expressed in the healing of ten lepers.³³ The great commission can be found in all gospels and in Acts.³⁴

A Deeper Message in Acts of the Apostles?

Acts is another handbook for W.E. Jesus had returned to Heaven, the Holy Spirit had come and yet, He still needed to persuade His disciples to leave Jerusalem and Judea, to go to Samaria and the uttermost parts of the earth.

At first, the outpouring of the Holy Spirit was mainly a Jewish happening. When the Spirit came, 'God-fearing Jews from every nation under heaven' witnessed the event.³⁵ Worship happened in the temple or in private homes and had a form to which the converts were used in the synagogues. The local rulers understood this 'new faith' to be a sect of Judaism and the believers considered it to be a fulfilment of their original religion. Water baptism was a common act of proselytism, and all Jewish believers were circumcised, so the character and practice could go on unchallenged for some time. Problems started only when uncircumcised Gentiles came to Christ.

Should their faith have Jewish characteristics? This question, dealt with later in Acts,³⁶ proved to be of major importance with regard to W.E. The real question was: "If we convert to Christ, do we have to convert our cultural habits as well?" It was for the first time that issues of Christianity and culture surfaced, and still today it needs to be dealt with adequately every time cultural barriers are crossed for the sake of the gospel.

32 We may be surprised about the disciples' attitude toward Samaritans, but how is the general attitude of Christians towards Muslims? We can learn a lot by replacing 'Samaritan' in the NT by 'Muslim'. Suddenly the NT becomes even more relevant for the 21st century!

33 Luke 9:51-55 and 17:12-19 respectively

34 Matt. 28:18-20; Mark 16:15-18; Luke 24:46-49; John 20:21-23; Acts 1:8

35 Acts 2:5

36 Acts 15

For the time being however, the Christian faith was conveyed in a way, compatible with Jewish culture and as such formed a perfect bridge to the Jewish community that had not yet come to Christ.

But what about Jesus' command to reach out to Samaria and the uttermost parts of the earth? How many years would have to pass before the apostles started to reach out to Gentiles? Were they starting at all?

Don Richardson writes: 'Hundreds of millions of Christians think that Luke's Acts of the Apostles records the twelve apostles' obedience to the great commission. Actually, it records their reluctance to obey it'.³⁷

They did not catch the message when the Spirit gave them to speak in so many languages. Why should the Spirit have done that if only their own blessing had been intended? Yet, by the end of Acts 7 we see that all apostles and thousands of their converts are still in Jerusalem. A quarter of the book was already history when we don't even hear yet about plans to obey the rest of Jesus' command! God's solution was simple but painful: He scattered the new believers through persecution; only the apostles stayed in the city. The rest now finally went to Judea and Samaria. God needed Acts 8:1 to put Acts 1:8 into practice.

Then we see an interesting new phenomenon: as the 'clergy' could not even be dislodged by this persecution, layman Philip, a deacon, successfully started outreach among Samaritans.³⁸ Only then do we read that the apostles joined in. Until then they had been avoiding Samaritans.

Philip was then led to the Ethiopian eunuch and explained him the gospel. This apparently was the end of Philip's cross-cultural outreach, but he nevertheless set a new trend, that the Holy Spirit would continue thereafter.

³⁷ Perspectives, 1981:89

³⁸ Acts 8

A Gentile Pentecost

Then, the Holy Spirit was poured out again, on Gentiles! The Lord engineered a vision and a word for Peter, then sent an angel with a clear message to Roman officer Cornelius. This resulted in Peter's preaching in his home after which the Holy Spirit came upon them: a second day of Pentecost, a Gentile one!³⁹ That was such a series of miracles that the other apostles could not deny it, although they criticized Peter before they heard him.⁴⁰ 'One wonders how Jesus' great commission could be executed, without Jews eating with Gentiles!'⁴¹

At Last: A Gentile Church!

Then a real Gentile church starts at Antioch. What did the apostles do? They didn't go and look for themselves, but sent a deputy instead, Barnabas.⁴²

Obviously, a new apostolic band was needed to evangelize the Gentile world. This band started with Paul and Barnabas. The Jew Paul had been raised in a predominantly Gentile city; he spoke Hebrew, Aramaic, Greek and probably Latin. He was born a Roman citizen and received his training under Gamaliel.⁴³ God chose him as his instrument to shape the last part of the great commission better than any of the original apostles had done.

The division of labor between the apostles to the Jews and those to the Gentiles looks like the present situation at the mission fields. Even today most workers minister in the already evangelized parts of the world, and a small minority occupies itself with real pioneer work at the far frontiers of missions.

After Judas committed suicide, four men joined the apostolic band: Matthias, James (the Lord's brother), Paul and Barnabas, making fifteen altogether. Only two of them reached Gentiles; the other

39 Acts 10

40 11:2,3

41 Perspectives, 1981:93

42 Acts 11:22

43 22:3; Perspectives, 1981:94,95

thirteen were 'convinced they were all needed to evangelize three million Jews, among whom there were already tens of thousands of witnessing believers'.⁴⁴ If only that attitude had changed by now....

Some think that Luke wrote Acts as a subtly disguised handbook designed to encourage the other apostles and their Jewish converts to follow Paul's example in evangelizing the Gentiles.

After all, Luke, a Gentile himself, travelled with Paul long enough to be permeated by his philosophy of ministry.⁴⁵

Titus' destruction of Jerusalem in AD 70 must have scattered the apostles still alive, since there was hardly a Jerusalem left to stay in. Tradition tells about John, who died at Turkey's west coast, Peter who was crucified in Rome, Thomas who went to India, and Andrew who travelled north to Russia. Eventually they did move out. Either because of Luke's hints, or because of Jerusalem's destruction.⁴⁶

Is it as hard for us, as it was for them to obey the last part of the great commission? Will we allow it to become the great omission of our lives? Do we need to be forced out, or will we obey voluntarily? Are we joining the two out there, or comfortably staying at home with the other thirteen? What does it take for the Lord to make us obey his call?

Paul's Epistles

Paul's epistles breathe the salvation of the Gentiles.⁴⁷ Stearns writes: 'The Jews had known for 2,000 years that God's plan was to bless every people group on earth. That they often ignored their bottom line responsibility does not prove they were ignorant of it. In the same way, today's believers can ignore the mandate of the great commission while being fully aware of it'.⁴⁸

44 Ibid. p. 96

45 Acts 26:16-18

46 Perspectives, 1981:96,97

47 Rom. 1:1,5,7; 15:15,16,20,21; 16:25,26; Eph. 2; 3:6-10; Gal. 3:7-9,29; 1 Cor. 9:20-23

48 Stearns, 1991:109 (slightly abbreviated quote)

All church members are *witnesses*, but *not all* are *missionaries*. In the Body of Christ one is either a sender or a sent one. There are no neutral places!

Stearns explains that it is the task of the Body to:

- Identify those who are designed by God to be cross-cultural missionaries. Not everyone is a missionary any more than everyone is a pastor
- Equip those sent ones with training
- Send them out and support them'⁴⁹.

Pirola states that 'the ratio of support personnel to an American combat soldier is twenty to one. We need a lot more senders than we do missionaries, if we stick to this parallel, to join the cause of missions in sacrificial prayer and action behind the lines'.⁵⁰

Revelation

In the last Bible book we see the final outcome of W.E. Here we see the Son of God in glory,⁵¹ and the purpose of all creation realized: worship of the Father,⁵² by people from every tribe, language, people and nation.⁵³ The climax is that God's dwelling is with men and that there will be no more tear, death, mourning, crying or pain.⁵⁴

Amen, come Lord Jesus! Is this not what W.E. is all about, to bring the return of the Lord nearer?⁵⁵

49 Ibid.

50 Pirola, as quoted in Stearns, 1991:110

51 Rev. 1:13-18

52 4:8-11

53 5:9 & 7:9

54 21:3,4

55 Matt. 24:14

RESEARCH

Check out these websites for interesting additional information:
<https://www.biblicaltraining.org/world-mission-church/timothy-tennant> ;
http://www.discipletree.com/05Courses/BiblicalFoundationMission/04Week/Verkuyf_TheBiblical.pdf

MISCELLANEOUS

Recommended books: See the Bibliography at the end of the book

Assignments:

- Write in your journal, in about 50-80 words what the Lord said to you through this lesson, for later reference and meditation
- Write down two examples of your own findings in the Bible, where it speaks about one or other form of mission that God gives a person to fulfill
- Browse through the two websites mentioned under RESEARCH for about 10 minutes each and write down your most interesting findings

STUDY QUESTIONS

1. Define the difference between mission and missions
2. Define the difference between evangelism and missions
3. According to Van Rheenen, 'missions is the church's blood, without which'
4. Give four examples from four Bible books in the OT that show God's heart for W.E.
5. Give three examples that show Jesus' reaching out to the Gentiles
6. What was the 'hidden message' in the book of Acts?
7. Which NT Scripture passage, not mentioned in this chapter, in your opinion, describes best Jesus' becoming a missionary?
8. If you are not a sent one in the Body of Christ, you are a

Chapter 2

History of World Evangelization

LESSON OBJECTIVE

We learn to understand that:

- God is the sovereign Leader of world-, church-, and missions-history
- All through this history He called and sent men and women on certain missions
- Increasing unity among Christ's disciples leads to increasing Kingdom results
- Worldwide movements started with individuals and developed via organizations and organizational partnerships into global streams

LESSON OUTLINE

Topics we discuss in this lesson:

- Ten Epochs of Redemptive History
- The First Period of NT Missions History
- The First 1,750 Years
- The Second Period of NT Missions History
- The Next 225 Years
- Since 1974: Growing Excitement!
- So: How Far Are We?

LESSON CONTENTS

In this chapter we look first at ten epochs in the Bible's redemptive history of 4,000 years. Then we zoom in on an overview of NT missions history.

As from the post-apostolic era we consider *three* periods: the *first* from 30-1750; the *second*, the modern missions movement, from 1750-1975 (also preceded by a historic overview) and the *third* since 1974. If you think missions-history is boring, be surprised by the present developments, which are about to culminate in the return of our Lord, which we can speed up by prayer, doing missions and living holy lives.⁵⁶ Any disciple of Christ can join! Will you?

*Ten Epochs of Redemptive History*⁵⁷

Dr. Ralph Winter divided redemptive history into ten epochs with a rough average of 400 years each.⁵⁸

1. *In the first period* Abraham moved to the Promised Land. This patriarchal period, from Abraham's birth to Joseph's death, covers about 360 years.⁵⁹ There were successes and failures in passing on the blessing.⁶⁰
2. *The second period* was Israel's slavery in Egypt of 400 years.⁶¹ Generally speaking, the Egyptian empire rejected the blessing.
3. *The third* was the era of the Judges of \pm 330 years,⁶² that started better than it ended in their divine vocation.
4. *The fourth period*, from the Kings to the exile, was about 465 years.⁶³ The zenith of divine purpose was reached under David and Solomon. After Israel's fall into idolatry, God's mission was severely thwarted.

56 Matt. 9:37,38; 24:14 and 2 Pet. 3:11b,12a respectively

57 The history, as His Story, showing God's saving, protecting and preserving activities. Wycliffe Bible Encyclopedia 1983:1447

58 Perspectives, 1981:137-155

59 2166-1805 BC

60 See Van 't Slot, 2014: 1-40

61 Acts 7:6

62 From \pm 1380-1050 BC (shortly after Joshua's death, until the beginning of Saul's reign)

63 From the beginning of Saul's rule until the exile (1050-585 BC)

5. *The last period* BC of 580 years included the exile.⁶⁴ The last century of this era sees some Pharisee outreach, mainly to Persia, through which Judaism spread, emphasizing outward cultural conversion.⁶⁵

These five OT epochs add up to about 2,100 years, from the time Abraham entered the Promised Land until the birth of Christ. Winter then sums up five other periods, starting with Christ's birth:

6. *Winning the Romans*: The greatest triumph of Christianity's history may have been its conquest of the Roman empire, from 0-400 AD. At first this was a pretty involuntary-go; Christians were scattered through persecutions. Until then Christianity was the only religion that had no nationalism at its root. This period ended with Christian emperor Constantine. Christianity became the state religion by AD 375, and gradually lost its saltiness. Complacency led to much nominalism.⁶⁶ Christianity in Rome largely failed to reach out to the northern barbarians, who gradually became a threat to them, and later became politically dominant.
7. *Winning the Goths*: 400-800 AD. The Gothic barbarians took over from the former empire, and Roman Christian influence came within their borders. This period ended with a Christianized barbarian, emperor Charlemagne, a 'second Constantine', but more devout. They too, failed to reach out to the new barbarians: Scandinavia's Vikings. History repeated itself and the Vikings invaded the Gothic empire and basically caused its demise.
8. *Winning the Vikings*: 800-1200 AD. Mission history repeated itself again: the Vikings brought gothic Christian influence within their borders. Because there was much persecution (deportations), the Christian movement was cleansed and refined. This period ended with the then strongest man in

64 From 586-6 BC, when Christ was born

65 Stearns, 1991:116, 117

66 Tucker, 1983:35

Europe, pope Innocent III, who authorized the first of a whole new series of mission orders, the Friars.

9. *'Winning the Saracens':* (well, they were definitely not 'won'!) 1200-1600 AD. It was the time of the crusades, teaching us that good will, even sacrificial obedience to God, is no substitute for understanding His will.⁶⁷ They established an image of brutal militant Christianity that alienates a large proportion of mankind – the Muslims – to this day. Nowadays, seeing Muslim invasions in our lands: will they see such a solid Christian witness that they find the Lord through us? Or are we heading for persecution first, before we start to reach out to them?
10. *To the Ends of the Earth:* 1600-2000 AD. Until that time Roman-type Christianity had been the rule. Although the council of Jerusalem had not demanded that Greeks become Jews,⁶⁸ Germans had been obliged to become Romans. In the Reformation the gospel finally succeeded in allowing Christians to be German, not merely permitting Germans to be Roman Christians. It used to be Latin uniformity versus national diversity. In other words: conversions were not enough if they were of spiritual nature; cultural conversion was demanded as well. Contextualization lacked; it was even forbidden. 'Double conversion' became the standard.⁶⁹

It was also true in world missions: by 1945 Europeans had control over 99.5% of the non-Western world. Colonialism was the rule, even in missions: 'Plant churches of your own denomination, teach them your doctrines and culturally Westernize them' seems to be a gross distortion of the great commission, but was practiced nevertheless. Between 1945 and 1969 Western control collapsed for the better part. New nations emerged, gaining independence of the Western powers that had controlled them. These developments had far-reaching effects on the attitudes that accompanied W.E.

67 Eph. 6:12 our battle is not against flesh and blood – as the crusaders did

68 Acts 15

69 See my book *The Bible's Missionary Message – Part IIA – New Testament*, 2015a:41-44

The First Period of NT Missions History

Patrick Johnstone gives this analysis:

- 30- 500 Early church outreach from the Mediterranean to India;
- 500- 800 The Celtic mission thrust to Europe;
- 480-1250 The Nestorian Evangelization of Asia;
- 1209 onwards Roman Catholic missionary orders: Franciscans, Dominicans and Jesuits
- 1727 onwards Moravians.⁷⁰

The First 1,750 Years

- 30 – 64 Early church reaches out in Jerusalem and as far as Rome
- 67 Martyrdom of Peter and Paul
- 156 Martyrdom of Polycarp
- 313 Constantine issues Edict of Milan
- 325 Council of Nicea
- 340 Ulfilas begins ministry with Goths
- 361 Martin of Tours begins missionary work
- 432 Patrick arrives in Ireland
- 563 Columba arrives in Scotland
- 595 Gregory the Great commissions Augustine
- 635 Nestorians arrive in China
- 638 Muslims conquer Jerusalem
- 716 Boniface begins missionary work
- 800 Charlemagne crowned emperor
- 827 Anskar arrives in Denmark (1095 Crusades begin)
- 1212 Francis of Assisi begins mission to Syria
- 1216 Founding of the Dominican order
- 1219 Franciscans sent to North Africa, Friar John arrives in Peking
- 1276 Raymond Lull opens a monastery at Majorca
- 1510 Dominicans arrive in Haiti

⁷⁰ Johnstone, 1998:70-80

1534	Founding of Jesuits
1542	Francis Xavier arrives in India
1555	Calvin sends colonists to Brazil
1583	Ricci arrives in China
1606	De Nobili arrives in India
1646	John Eliot delivers first sermon to Indians
1705	Founding of the Danish-Halle Mission
1706	Ziegenbalg arrives in India
1722	Count Zinzendorf establishes Herrnhut, Egede arrives in Greenland
1732	Moravians send missionaries to the Virgin Islands
1733	Christian David arrives in Greenland
1737	George Schmidt arrives in South Africa
1743	David Brainerd begins missionary work
1744	Zeisberger begins ministry to Indians
1750	C.F. Schwartz arrives in India

The Second Period of NT Missions History

Johnstone then explains how the modern era of missions gains momentum through Count Von Zinzendorf and William Carey, and compares progress made from 1792-1992. His division of this period is interesting:

<i>First Wave</i>	:	<i>Denominational</i> missions to the continental coastlands (1792-1865)
<i>Second Wave</i>	:	<i>Interdenominational</i> missions to the continental heartlands (1865-1910)
<i>Third Wave</i>	:	<i>Evangelical</i> Missions to the countries of the world (1910-1966)
<i>Fourth Wave</i>	:	<i>Global</i> missions to the peoples of the world (1966-present). ⁷¹
<i>Latest Wave</i>	:	<i>Polycentric</i> missions: Christian mission as a local AND global enterprise ⁷²

⁷¹ Ibid. p. 94-108 (italics mine)

⁷² See e.g.: Yeh, *Polycentric Missiology: 21st Century Mission from Everyone to Everywhere* (Downers Grove: IVP Academic, 2016)

For the first era (30-1750) I simply gave you a summing up of years, names and geographical areas, whereas the following period of 225 years is summarized in waves. It would be too complicated to do it otherwise: many names and areas should have been mentioned then in *each* of the 225 years! Yet, we would do injustice to some great pioneers of the modern mission era (1750-1975), if we were to leave it at this, and not take a closer look. So:

The Next 225 Years

We zoom in now on the 225 years from 1750. We call this 'the Modern Missions Movement'. The easiest way here is to give a brief outline of the lives and ministries of some of its pioneers:

Count Nicolaus Ludwig von Zinzendorf (1700-1760)

German nobleman Zinzendorf greatly advanced protestant missions in the early 18th century. He founded the Moravian church with Christians who fled persecution in Moravia. The name of his shelter was *Herrnhut*, meaning 'protected by the Lord'. Zinzendorf was a godly leader, who started an important missions thrust after a renewal experience of the Holy Spirit in 1727. The movement was built on prayer: they had a prayer chain going on around the clock, 7 days a week, for 100 years without break. Between 1732 and 1760, 227 workers were sent out to St. Thomas, Greenland, Arctic, Algiers, China, Persia and Ethiopia. Other fields were opened in Surinam, North America and West- and South Africa. By 1930 over 3,000 missionaries had been sent out.⁷³

William Carey (1761-1834)

Carey was called 'the father of modern missions'. After trying in vain to convince the church leaders of his day of the necessity of world missions, he wrote a missions handbook of 87 pages, with the title

73 Johnstone, 1998:78

'An Inquiry Into the Obligations of Christians to Use Means for the Conversion of the Heathen' (1792).

The book inspired the foundation of 12 mission organizations in Europe and the USA. He went to India as missionary in 1793, translated the entire Bible into Bengali, Sanskrit and Marathi, and some portions into other Indian languages. After seven years he did not have any convert, and after another 18 years there were about 600 baptized believers.⁷⁴ This may not seem much, yet Carey, a true catalyst, triggered much initiative by others.

Hudson Taylor (1832-1905)

Until then most mission efforts had been denominational and directed towards the coastlands. Hudson Taylor became one of the first pioneers of interdenominational missions into the heartlands. In 1853 he went to China, and in 1865 he established the China Inland Mission (CIM), with headquarters in China, not in the UK. At present the mission is known as Overseas Missionary Fellowship (OMF). Taylor became a 'Chinese to the Chinese': he dyed his hair black, wore it in a pigtail and dressed like the Chinese. By 1882 the CIM had entered every province of China and in 1914 it had become the largest missions organization in the world with 1,368 workers in 1934.⁷⁵ Johnstone writes: 'It is interesting to see how many missions in the wave included in their name words such as 'Inland' or 'Heart', e.g. Africa Inland Mission (AIM), Sudan Interior Mission (SIM), Heart of Africa Mission' (now WEC).⁷⁶ Other important names in an African context are David Livingstone and Henry Stanley.

C. T. Studd (1860-1931)

Charles Studd, a British cricket player, gave away his huge fortune to become a missionary with CIM (1885-1894). After that, he went to India as a missionary (1900-1906) and then to Central Africa (1913-

⁷⁴ Krupp, 1984:99, 167

⁷⁵ Ibid. p. 168,169

⁷⁶ Johnstone, 1998:99

1931). He established World-wide Evangelization Crusade (WEC), nowadays known as World-wide Evangelization for Christ. His primary objective was: To reach the remaining un-evangelized peoples on earth in the shortest possible time. His motto was: *'If Jesus Christ is God and died for me, no sacrifice can be too great for me to make for Him'*.

W. Cameron Townsend (1896-1982)

Townsend arrived in Guatemala in 1917 and developed a vision for Bible translation work, after an Indian to whom he tried to sell a Spanish Bible said to him: 'If your God is so great, why hasn't He learned our language?' He established the Wycliffe Bible Translators (WBT) and related SIL and JAARS ministries. WBT/SIL is a huge mission today and is known for its extraordinary high professional level. Townsend said: *'The greatest missionary is the Bible in the mother tongue. It never needs furlough and is never considered a foreigner'*.⁷⁷

Many more great names could be added. In this period we see great pioneers translate their efforts into the establishment of different specialized ministry *organizations*. Only some of these can be mentioned:

SVM	Student Volunteer Movement	1868
SA	Salvation Army	1878
Navigators	Youth, discipling ministry	1933
WBT	Wycliffe Bible Translators	1934
GR	Gospel Recordings (audio ministry)	1939
NTM	New Tribes Mission	
	(unreached tribes ministry)	1942
MAF	Mission Aviation Fellowship	1945
YFC	Youth For Christ	1945
FEBEA	Far East Broadcasting Association	
	(radio ministry)	1948
WV	World Vision (aid and relief ministry)	1950

⁷⁷ Tucker, 1983:351-357

CCC	Campus Crusade for Christ	1951
TWR	Trans World Radio	1954
OD	Open Doors (ministry to the suffering church)	1955
YWAM	Youth With A Mission (youth, evangelism)	1960
OM	Operation Mobilization (youth, evangelism)	1962
TF	Tear Fund (aid and relief ministry)	1968
JFP	Jesus Film Project	1978

The worldwide mission movement has gained an ever-increasing momentum. Now let's have a look at the period since 1974. This era has been one of almost exponential growth!

Since 1974: Growing Excitement!

The major event that initiated this last period is the Lausanne Congress on W.E. (LCWE) that took place in Switzerland in 1974. Never before was there an event in which so many evangelical leaders, churches and organizations sat around the table to address such a wide spectrum of spiritual, emotional and physical needs. Many of the present major evangelistic efforts, plans, strategies and partnerships had their beginning then and there.

In the summing up of the first 1750 years we saw years and individuals. The gospel spread relatively slow. In the following 225 years we saw a multiplication of individuals who started movements of which many developed into organizations, and the spreading-speed of the gospel continually increased. Since 1974 progress was made in more *geographical* areas, among more *people groups*, in more *languages*, more *people coming to Christ* and more *churches being planted* than ever before. If ever there was a sign of the end times, W.E. is!

After the LCWE, the AD 2000 Movement developed under leadership of Luis Bush. Before its dissolution on 31 December 2000, a range of global resource networks and task forces were developed that focused on specific aspects of the unfinished task in the decade of the 1990's. Some of these networks and task forces continued into the 21st century. They unite ministries in the area of:

Radio, translation, audio communication, media, Bible and literature, saturation evangelism, small group leadership, united prayer, unreached peoples, cities, partnership development, mobilization of new missionaries, denominational and missions leaders, mobilization of local churches, women, training for church planting (also among Muslims), peoples information, strategy and resources.⁷⁸

Some of these worldwide ministries are:

Radio Ministry & Jesus Film Project

Co-operating Christian radio ministries are able to reach 99+% of the world's population with the gospel in a language their audiences either speak as their heart language, or in a widely spoken language within their area.⁷⁹

The Jesus Film Project has had 7.7 billion accumulative individual viewings of 'the' Jesus Film and their related movies worldwide since 1979, through the work of 1,500+ agencies, yielding 530+ million responses. These media are available in 1,625 languages and 99+% of all people can watch them in a language they know.⁸⁰

Bible Translation

As of 2018 there are about 7,100 living languages in the world. Of these, 670 have a complete Bible, another 1,530 have a NT and translation of Bible portions are underway in another 1,150 languages. Some languages may die out in the coming years, but there is still a need for translation processes to be initiated in another 1,650 languages, serving 110 million people.⁸¹

78 African National Initiatives, conference booklet handed out at the SCP Consultation in Harare, Zimbabwe, 4-8 May 1998:1

79 Johnstone, 1998:141,142 mentions that 'by the year 2000 Christian Radio can reach 99% of the world's population...'

80 Mandryk, 2010:9,10 and <https://www.jesusfilm.org/about/learn-more/statistics.html> (accessed 1-2-2018)

81 Wycliffe.net/statistics (Oct. 2017) and joshuaproject.net (sites accessed 31-1-2018)

But Now: How Far Are We?

If we simplify facts and figures to the utmost, we can conclude that radio-, film-, and Bible translation ministries jointly were able to reach already 99% of the world's population in the year 2000. Yet, not all will turn the radio on, watch the film, or read the Scriptures. In other words, even today there is an estimated 41% of the world's population that has never had a fair chance to hear the gospel as yet. Can the great commission be fulfilled in our generation? Will we bring all hands on deck? We have to, if we just look at the next paragraph:

Some Facts for Strategy Towards 2025

The least-evangelized peoples in the world have shown to be the most responsive to the gospel. By 2025 there will be one billion illiterate people; this stresses the need for audio-visual gospel communication. By then, 70% of all Christians will lack access to basic needs of food, water, shelter and medical care. In some African countries, the life span will be reduced to 30 to 40 years, generating 40 million orphans and contributing to poverty, crime and instability. The number of induced abortions per annum will almost double from 70 million to 130 million and the number of abandoned children and infants will double to 150 million. Fifteen million Muslim, Hindu and Buddhist converts have chosen to remain within their religions as active witnesses of Christ.⁸²

It costs Christians 700 times more to baptize new Christians in rich countries (e.g. Switzerland) than in poor countries (e.g. Nepal), and 70% of 688 hundred million Evangelicals know almost nothing about the 1.8 billion un-evangelized individuals in the world. About 70 million Christians have been martyred since Christ; half of them in the 20th century. Between 1974 and 2000, 9 out of 10 new missionaries started work among reached people groups, starting new churches and discipling converts.⁸³ The list is sheer endless!

⁸² In missiology this phenomenon is called 'Insider Movements'

⁸³ World Christian Database (WCD); World Population Prospects, UN (2002/3); World Health Organization; UN Development Program (sites accessed 31-1-2018)

Unreached People Groups

The Joshua Project counts 16,956 people groups. Of these 7,035 are unreached (41.5%). From the remaining 58.5% 'reached' there are 3,259 people groups significantly reached (19.2%); 3,781 are partially reached (22.3%); 1,704 are superficially reached (10%) and 1,177 are minimally reached (6.9%). Almost 5,900 unreached people groups, over 3 billion individuals, live in the 10-40 window.⁸⁴

RESEARCH

The websites below give a lot of interesting additional information:

<https://home.snu.edu/~hculbert/line.htm>

http://en.wikipedia.org/wiki/Timeline_of_Christian_missions

MISCELLANEOUS

Recommended books: Please see the Bibliography at the end of the book

Recommended articles:

Piper, Dr. John. 1997. World Missions and the End of History (sermon) found at <http://www.desiringgod.org/sermons/world-missions-and-the-end-of-history>

Van 't Slot, Dr. Steef.
2009-2010. Twelve Missionary Themes in Genesis

_____ 2008-2011. Double Conversion (All articles, see www.recruiting4missions.org (also in Dutch))

⁸⁴ www.joshua.net (accessed 31-1-2018)

Assignments:

- Write a short essay in your personal journal (100-200 words) about your 'missions history' – if you have one – or describe an important lesson you learned from this chapter
- Describe how you see your own future in missions and how you see your missions develop on a worldwide scale
- Check out both websites mentioned under 'Research' and read John Piper's article, or listen to his sermon. In 2 sentences each, describe your most important findings

STUDY QUESTIONS

1. Which three time divisions form the historic outline of this lesson?
2. When did Christianity become state religion, and what was the consequence of that?
3. Mention five important missionary enterprises from the first period of 1750 years
4. Mention five important missionary statesmen from the next 225-year period
5. Mention five missionary organizations that were founded in the past 100 years
6. Which event inaugurated the last period?
7. Which movement developed within the Lausanne movement?
8. Which three types of ministry can reach 99% of the world's population with the gospel?
9. Explain the tension between this given and the fact that 41% of the world's population still did not have a chance to hear and respond to the gospel

Chapter 3

Geography and Ethnology of World Evangelization

LESSON OBJECTIVE

It is important to understand that:

- The spread of the gospel saw much increase since the early 20th century
- In spite of this, much work still remains to be done
- The biggest challenge for world missions is found in the 10-40 window
- The 4-14 window presents another huge challenge

LESSON OUTLINE

Topics we will discuss in this lesson are:

- Evangelical Growth in the 20th Century
- The Unfinished Part of the Task
- All Nations, Peoples, Tribes and Tongues
- Funds for Missions
- The 4-14 Window

LESSON CONTENTS

In this chapter we look into recent history (how the gospel spread in the 2nd half of the 20th century) and at the remaining task. We learn the meaning of some terms, used in W.E. You'll better understand the concept of 'all nations, tribes, peoples and languages' and we conclude by considering a grossly overlooked area of ministry.

Evangelical Growth in the 20th Century

One of the major trends in protestant Christianity since 1960 is the decline of traditional mainline churches. During this decline however, the Evangelicals (especially Charismatics and Pentecostals) grew significantly in numbers, conversions and as a proportion of Christianity. They are hard to count, because they can be found in new churches as well as scattered in the old denominations.

Although Evangelicals in the West grew steadily, their growth was slow, compared to their brother denominations in Latin America, Africa and Asia. E.g. in 1960 there were 50 million Evangelicals, only half of which were non-Western. Evangelical growth rates have gone down from a peak of 4.5% in 1990 to about 2.6% in 2010. The projected figures for 2025 are: 600 million Evangelicals, of which only 120 million are Western.⁸⁵ This total is about 7.9% of the world's population of (7.6 billion in 2018); some expect the 8 billion figure by 2023.⁸⁶

The world population's growth rate is 1.1%;⁸⁷ protestant growth rate is 1.6%, almost entirely due to evangelical growth, because non-evangelical Protestantism is in decline; Roman Catholics grow slower (1%) than the world population, and therefore are in decline too. The star of Christian growth is evangelical Christianity, which grows about twice as fast as the world population (about 2.1%), by means of conversion.⁸⁸

Mandryk reports huge Christian and evangelical growth in the 20th century, mainly in the southern hemisphere:

1. In **Africa**: Christianity grew from 9.1% (1.5% Evangelical) in 1900 to 48.8% (17.7% Evangelical) in 2010.⁸⁹ Around 2020 Christianity in Africa will count about 504 million, almost half the population. Of these 239 million are

85 Johnstone, 2011

86 <http://www.worldometers.info/world-population/> (accessed 13-3-'18)

87 Johnstone, 2011

88 World Christian Database (accessed 2-8-'17)

89 Mandryk, 2010:33

- Evangelicals, 18.6% of the total population.⁹⁰ No continent ever saw such growth!
2. Evangelicals in **Latin America** grew from 700,000 (1% of the population) in 1900 to 91 million in 2010, (16.8% of the population). Brazil counts about 2½ times as many Evangelicals as all of Europe does.⁹¹
 3. In **Asia** Christianity grew from 22 million (2.3% of the population) in 1900 to 370 million (8.8% of the population) in 2010. There are more Evangelicals in Asia (150 million) than in the USA (94 million).⁹² In 1900 Korea had no protestant church. In 1990 it was 30% Christian, with 7,000 churches in Seoul alone.⁹³

The Unfinished Part of the Task

W.E. has made great progress and continues to do so, but the task is by no means finished, as recent research shows. Research methods have been refined. We know much about the progress Christianity made through the ages, as we saw in the last chapter. Yet, as long as the Lord does not call the task finished, neither should we. Careful investigation of the unfinished part of the task remains necessary.

'The 10 degrees south – 40 degrees north' Window

The 10-40 Window is located from 10 degrees **south** to 40 degrees north of the equator.⁹⁴ We find there 77 nations across Northern Africa, the Middle East and Central Asia. Two billion people living there never had even a chance to hear the gospel! The Window contains the heartlands of all major non-Christian religions: Islam,

90 Downloaded from www.johuaproject.net with data from Operation World, 2015

91 Mandryk, 2010:48,163

92 Ibid. p. 59,60,43

93 Stearns, 1991:16

94 The traditional description of the 10-40 Window (10th-40th degree latitude, northern hemisphere), has been redefined on this site from the 10th degree south to the 40th degree north! This explains why the given data differ from most other descriptions of the Window. There are 77 nations in this version, not 69 as the site indicates.

See: <http://win1040.com/about-the-1040-window.php> (accessed 13-3-'18)

Buddhism, Hinduism. Satan's strongholds are the fiercest in the Window. It contains the following countries:

Afghanistan, Algeria, Azerbaijan, Bahrain, Bangladesh, Benin, Bhutan, Brunei, Burkina Faso, Cambodia, Chad, China, Cyprus, Djibouti, East Timor, Egypt, Eritrea, Ethiopia, Gambia, Gaza Strip, Gibraltar, Greece, Guinea, Guinea-Bissau, India, Indonesia, Iran, Iraq, Israel, Japan, Jordan, Kazakhstan, Korea (North), Korea (South), Kuwait, Kyrgyzstan, Laos, Lebanon, Libya, Macao, Malaysia, Maldives, Mali, Malta, Mauritania, Morocco, Mongolia, Myanmar, Nepal, Nigeria, Niger, Oman, Pakistan, Qatar, Philippines, Portugal, Qatar, Saudi Arabia, Senegal, Somalia, South Sudan, Sudan, Sri Lanka, Syria, Taiwan, Tajikistan, Thailand, Tibet, Tunisia, Turkey, Turkmenistan, United Arab Emirates, Uzbekistan, Vietnam, West Bank, Western Sahara and Yemen.

- Two-thirds of the world's population — 4 billion people — live in the 10/40 Window
- 95% of these 4 billion people are un-evangelized
- 87% are the poorest of the poor, living on an average of only \$250 per family annually
- In many of these 77 nations, witnessing is illegal and will result in imprisonment or death
- 45 of the 50 worst Christians-persecuting countries in the world are in the Window
- Child prostitution and child slavery run rampant in many of these nations
- Horrific abuse of women and children remains unchecked, including an epidemic of pedophilia
- Most terrorist organizations are based there. Even small children are trained to be Jihad soldiers.

From these data we can draw the following conclusions:

- Most missionaries work in areas that are already heavily Christianized
- Harsh climates: hot dry summers or long cold winters make the Window less popular among missionaries

- Political climates are often hostile and it is difficult to obtain visa
- Local believers are often persecuted, which some expatriates find hard to handle
- Living conditions are often disease-infected and poverty-stricken.

*Major World Religions by 2025:*⁹⁵

1. Christians - 2,616.6 million,
or 33.4% of the world's population
2. Muslims - 1,784.9 million,
or 22.8% of the world's population
3. Hindus - 1,049.2 million,
or 13.4% of the world's population
4. Buddhists - 418 million,
or 5.3% of the world's population.

The four groups together add up to about 5.8 billion, more than $\frac{3}{4}$ of the world's population by 2025.

Other data, provided by Barrett and Johnson, are:⁹⁶

⁹⁵ Expecting a world population of 7,8 billion people

⁹⁶ Barrett, D. and Johnson, T. World Christian Trends, 2001, table 1-2, William Carey Library, Pasadena. From Global adherence of the world's major religions ... 1900-2050 ... assuming that current trends continue. Data differ somewhat from Operation World.

Religion:	# of Adherents	% of World Population
All Christians	2,616.6 million	33.4 % ⁹⁷
Evangelicals	328.8 million	4.2 %
Pentecostals/ Charismatics	811 million	10.4 %
Muslims	1,784.9 million	22.8 %
Hindus	1,049.2 million	13.4 %
Nonreligious	875 million	11.2 %
Buddhists	418 million	5.3 %
Chinese Folk Religionists	449 million	5.7 %
Ethno religionists	277.2 million	3.5 %
Neo religionists	114.7 million	1.5 %
Sikhs	31.4 million	0.4 %
Jews	14 million	0.2 %
World population	7,823,703,000 billion ⁹⁸	100 %

Tentmakers

Tentmaker missionaries gain access visa to a restricted country on the basis of their vocational skills, e.g. businessmen, doctors, teachers, and seek to be a Christian witness during and after work. They have

97 In this calculation there is an overlap of about 12% between 'all Christians' and the Evangelicals, Pentecostals and Charismatics

98 Other sources project ± 8.1 billion by 2025

to be very careful to not jeopardize their ministry by too much openness in their witness.

All Nations, Peoples, Tribes and Tongues

Nations, Peoples, Tribes...

In Genesis 10 we find 70 peoples. God promised Abraham that in him all the families of the earth will be blessed. Jesus confirms this in the great commission with the gospel to be preached to *panta ta ethne*,⁹⁹ literally: all the ethnic or people groups on earth. Translating this verse as 'all nations' has brought the misunderstanding of geopolitical units, or just countries. If that would have been what Jesus meant, the great commission had been finished by now.

The 70 peoples of Genesis 10 have increased much since then, till about 16,956. In 1800 AD only about 2,000 of these people groups were reached with the gospel, a century later this figure had doubled. But the number of people groups also grew, because of migration of ethnic communities and intermarriage. It was only in the latter part of the 20th century that W.E. started to speedily overtake the amount of people groups.¹⁰⁰

Thousands of people groups are pioneer fields. No or only small churches exist. Over 1,000 have no indigenous church and no missionaries to reach them. Since 1996 the Joshua Project (JP) defines 'unreached' as less than 2% evangelical and less than 5% Christian.¹⁰¹ Since 2001 the JP tracks all peoples regardless of population.¹⁰²

99 Matt. 28:19

100 Johnstone, 1998:104,105

101 Mission Frontiers, May-August 1996:38-52

102 See www.johuaproject.net Worthwhile missiological articles and visuals can be downloaded for free

... & *Tongues*

Producing scriptures in each of the 1,650 languages that need translation is a time-consuming effort. A complete Bible translation may take 10-20 years. By 2017 the number of scripture portions grew to 3,312: i.e. 670 complete Bibles, 1,521 NTs and 1,121 portions, serving 85% of the world's population. Wycliffe plans translation projects for every people group that needs it by 2025.¹⁰³ Let's pray that the Lord calls many more Bible translators!

Due to increasing urbanization – now over 51% – and the use of mass media, languages spoken by smaller tribes will die out. It is estimated that by 2100 at least half of the present 7,100 languages will be extinct.¹⁰⁴

When the Bible speaks about the representatives of 'all nations, tribes, peoples and languages', (Rev. 5:9 & 7:9) it does not mean that people from all languages will have written scripture portions in their own language. They may even be illiterate. Worldwide literacy averages 76%;¹⁰⁵ functional literacy may be even lower. For illiterates, or in oral cultures, other evangelism means than literature are needed. This is where radio- and cassette ministries come in.

For that reason, Global Recordings Network (GRN) started in 1939 with operations in over 30 countries. GRN also focuses on smaller people groups. For many of them there is no scripture available. Many are illiterate. Some groups even are too small to justify the cost of producing radio programs in that language. By 2018, GRN had recordings in 6,422 languages available. GRN's prime objective remains to avail people of the gospel in their heart language.¹⁰⁶

103 www.wycliffe.net/statistics , October 2017 (accessed 2-2-'18)

104 Mandryk, 2010:15

105 Barrett, D. and Johnson, T. World Christian Trends, 2001, diagram 34, WCL

106 See www.globalrecordings.net/en (accessed 14-3-2018)

Affinity Blocs

Mandryk distinguishes Affinity Blocs. These can be sub-divided into clusters, with a closer relationship regarding culture and/or language. He counts 16,350 people groups in the world, of which 6,645 (=40.6%) fit the 'unreached/least-reached' category. These contain 2.84 billion people (41.1% of humanity).¹⁰⁷ There are 11 Affinity Blocs, grouped by affinities of language, history, culture, etc. Nearly all least reached peoples are migrants from these blocs who now live in Europe, the Americas and Australasia. Here are the Affinity Blocs:

Africa (sub-Sahara)	2,994 peoples	Tibetan / Himalayan	770 peoples
Africa (Horn)	160 peoples	East Asian	454 peoples
Arab World	573 peoples	South East Asian	615 peoples
Iranian/Median	273 peoples	Malay	1,018 peoples
South Asian	3,718 peoples	Jewish	181 peoples
Turkic	311 peoples	Rest of the world	5,283 peoples

Funds for Missions

Are Western Christians sufficiently moved with compassion that they, although most stay away from these areas, put as much money into it as possible, because of the much greater need? NO! Here are data about spending by the global church in 2010:

82.4%	or \$ 473.3 billion for home pastoral ministry
12.0%	or \$ 69.4 billion for home missions
5.6%	or \$ 32.4 billion for foreign missions

The beneficiaries of this spending are as follows:

96.8%	or \$ 559.5 billion for World C	(all individual believers)
2.9%	or \$ 16.8 billion for World B	(non-Christians who have become evangelized)
0.3%	or \$ 1.7 billion for World A	(the world of the un-evangelized peoples) ¹⁰⁸

¹⁰⁷ Mandryk, 2010:25 (in 2018 this would translate to 3.12 billion)

¹⁰⁸ Johnson and Ross, Atlas of Global Christianity, 2010:296

It is shocking that the Christian world (C) receives 80% of all missionaries, whereas world B only receives 16% and the hard-core un-evangelized world (A) only 4%.¹⁰⁹ In other words: we tithe to ourselves and reach out to ourselves and grossly neglect the areas that need it most!

The 4-14 Window

At first, during the Lausanne Congresses for W.E. in 1974 and 1980, the need for ministry to children – especially children at risk – was grossly overlooked. No research was done and no action undertaken. That has changed now. Lausanne has recognized the challenge.

The term *4-14 Window* is used by the agency *Compassion*, describing ‘ministry to the group of 4-14 years old’. Through numerous ministries reaching out to children, e.g. *Child Evangelism Fellowship* and *Scripture Union*, outreach to children has matured. In the USA 85% of people who accept Christ are between the ages of 4 and 14.¹¹⁰ Often, the 4-14 Window is a door of opportunity into the 10-40 Window.¹¹¹

Increasingly, children grow up in underdeveloped countries, in poverty, come from dysfunctional families, live on the streets, flee war zones, and struggle with abuse and addiction. Numbers are soaring, and they demand our attention. Only in the late eighties interest started to grow for the youngsters living at the periphery of society.

*Staggering Data*¹¹²

About 30% of the world’s population, 2.25 billion people, is under 15, truly the *Largest Unreached People Group in the World*, as 1.5 billion

109 Barrett, D. and Johnson, T. *World Christian Trends*, 2001, diagram 62, WCL

110 Kilbourn, 1996:iv, 126

111 Ibid. 1996:137

112 Most data: Barrett & Johnson, *World Christian Trends*, 2001, diagrams 18 & 34, calculating a 25% increase of the world’s population (2018 versus 2001). Abortion data: www.gutmacher.org, 2007; <https://www.lifeinternational.com/the-problem/> (acc. 3-2-'18)

grow up in a non-Christian setting.¹¹³ Over a third of them will grow up poor and illiterate. Many will be malnourished (40% in Asia and 26% in Africa).¹¹⁴ Since the 1990ies more and more horrible events were reported in the media about child-labor, -abuse, -prostitution, -addiction, -massacres, -exploitation and -soldiers. The overall term became *children at risk*. Look at these horrific facts:

<i>Abortions</i>	kill every year 56 million (27% of all conceptions)
<i>Sexual abuse</i>	there are 7.2 million pedophilia victims and 31 million children's abuse incidents annually
<i>Malnutrition</i>	kills over 60,000 children under 5 every day; 18 million are born malnourished annually
<i>Street Children</i>	number over 150 million. They live and work on the streets of mega-cities
<i>Abandonment</i>	87 million children and infants are abandoned annually
<i>Homelessness</i>	436 million children live without homes or families; there are 625 million orphans
<i>Education</i>	837 million children of school age do not attend school, 24% has no school access
<i>Handicapped</i>	425 million children live with a handicap, 100 million of them have severe handicaps
<i>Slavery/Labor</i>	is the daily reality for 250 million children
<i>H.I.V. / AIDS</i>	About 1.8 million people worldwide became newly infected with HIV in 2016: 5,000 per day, including 160,000 children under 15, most of them in Africa

Street children often live in gangs that provide a surrogate kind of identity, belonging and protection. They are survivors who confront challenges and suffer indignities that most of us could not endure. Each year more than 1 million of them are forced into prostitution, or to other sexual purposes. Countless millions will die, most of them unnecessarily, of illness and malnutrition if these trends continue.¹¹⁵

Let the figures speak, but let them not remain just figures. May the Lord grant us compassion with the victims that hide behind the figures! Besides, do you know the figures for your country?

113 Kilbourn, 1996:80

114 Johnstone, 2001:707

115 Kilbourn, 1997:12,13,15,26,27,221

Dr Phyllis Kilbourn, of WEC's Rainbows of Hope, was so moved by the effects of civil war in Liberia that she produced several books on children at risk. I refer you to five. See the Bibliography.

RESEARCH

The websites below offer many more resources and data:

- www.joshuaproject.net
- www.operationworld.org
- <https://www.youtube.com/watch?v=agUb0vTcWfU>
- <https://www.youtube.com/watch?v=2r98qQrpGY8>
- www.uscwm.org
- <http://www.atlasofglobalchristianity.org/>

MISCELLANEOUS

Recommended books: See Bibliography

Recommended articles: Mission Frontiers, May-August 1996:38-52

Assignments

- 'There is much work to be done ...' Describe how you see your own role in the remaining work. If you don't know yet, pray about it for a week, and write down your impressions
- Were you shocked about the very few funds the worldwide church spends on hard-core cross-cultural missions? Decide in prayer, how much you can contribute on a regular basis
- Try to research relevant data that apply to your country. Use the 10 italic entries under 'Staggering Data' as an example. This may give you an idea about how to do demographical research yourself

STUDY QUESTIONS

1. Which part of Christianity has shown the biggest growth in the past 40 years?
2. Which three continents saw major Christian growth in the 20th century?
3. Which are the three major religions in the Resistant Belt?
4. Explain what is meant by the 10-40 Window. How many countries do we find there?
5. What is a tentmaker-missionary? (Give two definitions)
6. Explain the relationship between where the greatest needs in W.E. are, and where its allocated funds are really spent?
7. Explain the term Affinity Blocs
8. What do we mean by the 4-14 Window?
9. Mention five major problems, faced by children at risk

Chapter 4

The First Barrier to World Evangelization: Communication

LESSON OBJECTIVE

It is important to understand that:

- Communication is an important challenge in life, doubly so in world missions
- There are many different forms of communication
- The communication process contains many different components, layers and levels
- Communication influences knowledge, emotions and decision-making
- The more senses we involve in our audiences, the better they retain our messages
- Evangelism demands insight in the receptor's level of gospel understanding
- Converts cannot just be let to their own devices

LESSON OUTLINE

In this lesson we learn about:

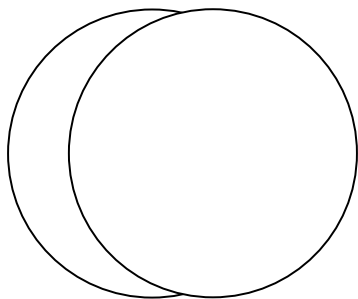
- A Definition of Communication
- The Interpersonal Communication Process
- Six Basic Ingredients & Four Additional Factors
- Primary, Secondary & Tertiary Sources
- Percentage of Things We Remember
- Gospel Receptivity, The Engel-Scale & Initial Discipleship Explained

LESSON CONTENTS

A Definition of Communication

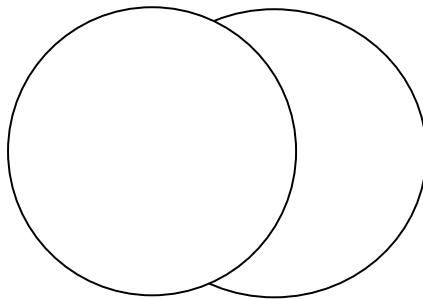
The word 'communication' (Latin: communes) means in common. To communicate meaningfully with someone we must have certain things in common. Commonness is shared in agreed codes, such as language and symbols. Symbols can be expressed in allegorical language and non-verbally through gestures or body language.

Communication, or rather its lack, causes many problems, whether between spouses, employers and employees, pupils and teachers, or missionaries and their audiences. Communicating well, thus avoiding misunderstandings as much as possible, is a gift and an art. Communication is easier to the degree that language, culture, level of training and religion are shared. The overlap of understanding is then relatively big. It becomes harder to the measure that these basics differ, or, that the overlap of understanding is relatively small. The following picture makes this clear:



Messenger Receptor

The *first* set of circles shows a big segment of overlap. Communicational distance is *small*. They have *much* in common.



Messenger Receptor

The *second* set of circles shows a small segment of overlap. Communicational distance is *big*. They have *little* in common.

The missionary's task is to communicate the gospel so that it reflects its truth and becomes relevant to the person he witnesses to. Relevant means: appropriate within the cultural context, not seemingly

foreign, and applicable to that person's life and circumstances. Hesselgrave calls communication *The Missionary Problem Par Excellence*.¹¹⁶

Communication became a world-wide problem since God confused the languages,¹¹⁷ to limit the spread of evil. True communication can only take place and last when the divine-human relationship is restored first: the cultural isolation of Genesis 11 can only be restored by Acts 2, the outpouring of the Holy Spirit. There and then language barriers were lifted; the divine-human dialogue was restored.

The Interpersonal Communication Process

What happens when people communicate? Communication theory is a complicated science. Therefore we limit ourselves to communication as it occurs between two persons, ignoring dynamics of mass-communication.

Several events take place in interpersonal communication. Before the messenger's thought reaches the receptor, different phases are being passed. We assume that messenger Mr. A and receptor Mr. B can both speak and hear. Mr. A uses *speech* to address Mr. B. We see three components: speaker, message and receptor. The following paragraph describes the communication process, but says nothing about its *quality*.

Six Basic Ingredients & Four Additional Factors

<i>The mind</i>	is where A selects his thoughts, translates them into words and adds illustrations. He intends his message to reach a certain effect. This we call:
<i>Encoding</i>	He uses a set of previously agreed upon symbols (e.g. language, smoke signals, drum beating). This audible or visible expression we call:
<i>The channel</i>	is the medium used, e.g. voice, language, gestures.

116 Hesselgrave, 1991:23, 2nd edition
117 Gen. 11

<i>Empathy</i>	is A's estimation of B's understanding of the symbols he uses: he tries to stand in B's shoes.
<i>The message</i>	reaches the receptor audibly or visibly, who interprets the message. This we call:
<i>Decoding</i>	B interprets A's message. It is the reverse process: what A encodes, B decodes.

Communication involves a code, e.g. language and symbols, as well as encoding- and decoding processes. This is why miscommunication happens so easily. When A *encodes* without *empathy*, he is the *first* source of misunderstanding, since he does not consider what B can or cannot understand. B still decodes, but may understand something A did not intend to say.

The reverse is true too. A can be very emphatic and channel his message carefully into B's perceived frame of reference. But if B doesn't *emphatically* listen to what A says, *he* may be the main reason that miscommunication occurs. Commonness between encoder and decoder is never complete.

Kraft states: 'Communication must not be measured by the messages we send, but by the messages people receive. Our communication must be *receptor-oriented*. The messenger, not the receptor, must take responsibility to make the message understood'.¹¹⁸ There are also differences in personality, societal status, present attitudes, background, interest, culture and other things. Look at the circle diagram again.

A delivers his message, B perceives a content, which has an effect. Usually there is a discrepancy between A's *intended* content, and B's *perceived* content. The *intended* effect differs from the *perceived* effect. When the difference is small, there was good communication. When the difference is big, communication was poor. Misunderstandings may occur.

A common mistake is that if you bring a message the way *you mean* it, you think it will also come *out* the way you mean it. Every preacher

knows that some people 'hear' things you never intended, maybe not even said. Others may miss the main point you made. Engel showed that people tend to see and hear what they want to see and hear. Their deeper beliefs, feelings and values act as filters that open when they *want* to hear the message, and close when they do not: the audience is sovereign.¹¹⁹

Good communicators learn to 'listen to their audiences' and quickly respond to what they notice, e.g. non-verbal behavior, e.g. lack of attention. We have to learn to anticipate questions the audience may have.

Miscommunication, especially in interpersonal relationships, is more likely to happen under time pressure. This factor within communication is often overlooked and yet frequently experienced.

Four more factors help to understand the communication process:

<i>Noise</i>	not necessarily literally, means any audible, visible or emotional distraction that hinders communication.
<i>Feedback</i>	is the receptor's reaction. The sender may hear (dis)approving sounds or comments or see smiles or frowns. True communication is two-way. If feedback reveals wrong interpretation, the sender can decide for:
<i>Modification</i>	of the message, in order to correct the perceived communicational errors. He can do so by asking questions, giving examples, telling parables, etc.
<i>Context</i>	means: the message must be seen in the light of the surrounding words and sentences, also considering occasion, time and place in which it was given. This dynamic is usually the most silent of the four.

Another silent dynamic is *non-verbal behavior*, body language, e.g. smiling, yawning, posture, gesticulation and *paralanguage*, like rhythm, tone, pitch of speech, etc. Their effects should not be

119 Engel, 1984

underestimated.¹²⁰ Effective communicators have ‘read’ these messages, often given unconsciously by the recipients. A wise messenger ensures that his message comes across the way he intends.

Primary, Secondary and Tertiary Sources & Other Eye-openers

If I communicate e.g. my testimony, I am the person’s *primary* source. He hears it ‘first hand’. But if I communicate *God’s* message to him, I become his *secondary* source. He hears God’s word not from Him directly, but via me, with my interpretation. It is a ‘second-hand’ message. When Paul wrote: ‘The things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also’,¹²¹ he introduced a third layer of communication. We call that *tertiary*. Paul received it from the Lord by revelation¹²² and passed it on to Timothy, who had to select and teach faithful men who would communicate it to others. In this process *God* is the primary, *Paul* the secondary and *Timothy* the tertiary source.

In Christian communication we should keep a clear distinction between divine revelation and human experience, intuition, insight, interpretation and opinion – whether ours or someone else’s. People need to be brought into a personal relationship with Jesus: He must become their ‘primary source’ of teaching and guidance. They need to rely on Him, not on Him-through-us. If we do not teach them *that*, they will probably build their faith on *us*, but we are not the Rock they need!

Messages can be communicated *cognitively* (information, meaning); *affectively* (feelings) and *evaluatively* (judgments, e.g. acceptance and censure).¹²³ In good communication all three occur, even though only one is in focus. But we convey secondary messages too, and these ‘para messages’ provide the context in which we communicate. Para messages determine how the primary message is understood. They

120 Engel, 1979:39-41

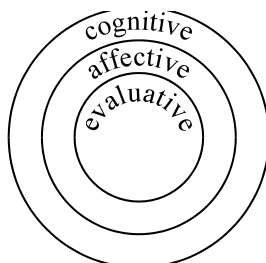
121 2 Tim. 2:2

122 Gal. 1:6-12

123 Hiebert, 1985:159-163, 167

help us understand, e.g. whether we should interpret words we hear as straight, irony, humor or sarcasm. Para messages are important in missions: we may *say* we love people, but our para messages may proclaim loudly that we cannot stand them. We may *feel* righteous in visiting their homes, but refuse to invite them into ours. Our most fundamental messages are our para messages. When these are not identical with our explicit message, people will distrust us.

People are also influenced by how much they trust the communicator. If the messenger lacks credibility in their eyes, the message itself is usually rejected. But if they sense that a missionary loves them, they open up to the gospel. The deepest decisions people make are those that change their lives. These *evaluative* determinations are the core of conversion. Changes in knowledge and feelings are not enough. Only if these lead to shifts in allegiance and behavior can we speak of the lordship of Christ and of Christian discipleship.



But, how can we help people to remember our messages?

Percentage of Things We Remember

	After 3 hours:	After 3 days:
What we <i>hear</i>	70%	10%
What we <i>see</i>	72%	20%
What we <i>see and hear</i>	86%	65%

Then, in our gospel presentations, do we deal with *literate* or *oral* societies? In the *first* we depend much on writing. We use notes, books, libraries and store information. Without writing we would be lost. But people in *oral* societies store information in songs, proverbs and poems. They use repetition and act stories out in drama, dance and ritual. Cultural objects like temples, images and paintings are used to recall religious beliefs. If literate workers want to reach out to oral societies or vice versa, media should be chosen that appeal to the *receiving* culture.







We shouldn't forget however that we cannot convince people; only the Holy Spirit can.¹²⁴ If we do our best to adequately communicate, He will do the rest. Doing our best relates to learning the cultures of the people we want to reach. Good communication, surpassing cultural barriers, is what successful world missions is all about.

Gospel Receptivity, The Engel-Scale & Initial Discipleship Explained

Before we start witnessing, we need to assess our contact's receptivity level. Engel supplies us with helpful information. The model below, known as the 'Engel-Scale', shows who does what and at which progress level the receptor has come. The scale can be read like a thermometer.¹²⁵

Engel calls it *The Complete Spiritual Decision Process Model Showing the Stages of Spiritual Growth*:

124 John 16:8
125 Engel, 1979:83

<u>GOD'S ROLE</u>		<u>COMMUNICATOR'S ROLE</u>		<u>MAN'S RESPONSE</u>
General revelation			-8	Awareness of a supreme Being
Conviction	Proclamation		-7	Some knowledge of the gospel
			-6	Knowledge of the gospel's fundamentals
			-5	Grasp of personal implications of the gospel
			-4	Positive attitude toward the act of becoming a Christian
		Call for decision	-3	Problem recognition and intention to act
			-2	Decision to act
			-1	Repentance and faith in Christ
<u>REGENERATION</u>				<u>NEW CREATURE</u>
Sanctification	Follow up		+1	Post-decision evaluation
			+2	Incorporation into the church
		Cultivation	+3	Conceptual and behavioral growth
				

God's role, the communicator's role and man's response are drawn in terms of changed beliefs and attitudes. The numbers used on these stages are arbitrary. They progress in descending order to indicate that each change brings a person closer to the point where they can make a valid spiritual decision. People can fall into any of these stages.

When they know no more about God than what they can see in nature and hear from their conscience, they fit the -8 category. Terms like 'sin' and 'shed blood' mean nothing to them.

Depending on their knowledge, people who have some understanding of the basics of Christ's message regarding God, man, Christ and the Bible, fit in at -7 or -6. This knowledge does not mean much to them yet, nor does it affect their life-style or motivations.

Once they grasp the implications (-5), receptivity to the gospel may develop. They now understand something the Bible says and its relevance for their lives. A more positive attitude may grow toward accepting Christ (-4).

The communicator's goal, especially at the - 7 and - 6 stages that precede decision, is to build awareness. Persons must learn to see that there is one God, that man is a sinner, that Jesus has a unique role in salvation and that the Bible is a valid source of eternal truth. Yet, it is not the time for asking to accept Christ; the work is still pre-evangelism, or proclamation. Engel points at some trouble spots:

1. There are only few good materials to use in witnessing to people at the outset of their decision processes. Most tracts assume that the person is ready to receive Christ and only needs to be shown how. Therefore, *most Christians are unprepared to cope with the majority of the people they will meet!*
2. Success has nothing to do with the number of decisions: people in phases -6 to -8 do not make decisions, and if they do, they may do so to please *you*. The key is to touch people where they are with biblical truth in a loving and empathetic manner. If that was done, there was successful evangelism.

The phase of problem recognition (-3) has been reached when people see the difference between their lives as they are, compared to life as portrayed in scripture. This serves as a powerful motivating force for change into the direction of accepting Jesus Christ. Now it is time to call for a decision (-2 and -1).

The Bible gives *two* criteria for conversion: '*Believe* with your heart ... *confess* with your mouth ... and you will be saved'.¹²⁶ The sinner's prayer is not *normative* for conversion. It is deceptive to count conversions on that basis.

During the post-decision evaluation (+1) new converts need to be helped through their doubts, uncertainties and possibly confusion. Therefore, follow-up is an important task of the evangelist during which he gives initial teaching, focusing at assurance of salvation and explaining essentials of Christian growth. If this is not done, impaired spiritual development, retarded Christian growth or even backsliding may be the result.

Incorporation into the church, which can be any type of Christian community, is the definite measure of evangelistic success.¹²⁷ Spiritual growth now continues at the positive side of the scale. During this cultivation the unique needs of each individual have to be met.¹²⁸

In three foundational areas all believers must show conceptual and behavioral growth:¹²⁹

126 Rom. 10:9,10 (italics mine)

127 McGavran, 1970 and Wagner, 1971

128 Engel, 1979:76-82

129 Engel & Norton, 1975:53

1. Communion with God through prayer and worship;
2. Stewardship – continued commitment of all aspects of one’s being to God and to His service;
3. Reproduction – ministry to others, thereby reproducing the love and power of God in them (a) internally, within the Body of Christ through spiritual gifts and (b) externally, to the world through verbal witness, social concern, etc.

Much more could be said about communication. Its psychological realities are more complicated than I described here. Yet, I am sure it will help when you keep these principles in mind. May the Lord help you to become a better communicator of His message to the lost. Missionary or not, we all have God’s commission for that!

RESEARCH

The websites below give some fun pictures and other resources:

https://www.google.nl/search?q=interpersonal+communication&espv=210&es_sm=122&tbm=isch&tbo=u&source=univ&sa=X&ei=z-T8UoqwEMjD7Aati4GYBw&ved=0CE0QsAQ&biw=1366&bih=643

https://www.google.nl/search?q=engel+scale+of+evangelism&espv=210&es_sm=122&tbm=isch&tbo=u&source=univ&sa=X&ei=D-b8UqrmC8yp7Abw4oCgCg&ved=0CDEQsAQ&biw=1366&bih=643

MISCELLANEOUS

Recommended books: See the Bibliography

Assignments

- Give an example from your life or somebody else's in which miscommunication took place. Briefly describe the issue, analyze how it happened and how it could have been done better
- You have to preach. Describe what you should do to communicate with maximum effect, so that your audience remembers your message as long as possible
- Check the websites and describe what you find most interesting, or what helps you most

STUDY QUESTIONS

1. Explain in your own words the meaning of communication
2. Explain 'overlap of understanding', using the circle diagram
3. Which two scripture passages complement each other regarding language issues?
4. Describe and explain the six basic ingredients of the interpersonal communication process
5. Explain what it means, as speaker, to listen to your audience
6. About which four additional factors in communication did you learn? Explain their meaning briefly
7. What is body-language?
8. Explain why para-messages are important in missionary communication by giving some examples
9. Explain the difference between literate and oral societies, and its implications for gospel communication
10. What are the only biblical criteria for true conversion? Mention the scripture reference

Chapter 5

The Second Barrier: Culture

LESSON OBJECTIVE

It is important to understand that:

- Culture is a major barrier to the spreading of the gospel
- Cultural adaptation, or the lack thereof, decides missionary success or failure
- Your host-population must be reached within its *own* cultural limits, *not within yours*
- Jesus' cultural behavior was distinctly *un-Western*
- Cross-cultural missions should transfer to mono-cultural, local evangelism as soon as possible
- Reaching people for Christ is as much an issue of attitude as it is of spirituality

LESSON OUTLINE

We discuss the following topics:

- Culture Defined
- Cultural Encapsulation
- Ethnocentrism
- Nine Cultural Differences Compared
- Cross-cultural Communication
- Different Kinds of Evangelism
- Hesselgrave's Three-Culture Model
- Contextualization
- Redemptive Analogies
- Incarnational Ministries
- Four Biblical Keys

LESSON CONTENTS

Some people's *concept* of culture does not justify its full meaning. E.g. a Westerner attends a piano recital and says he occupied himself with culture. He means that he visited an expression of art, belonging to his culture. Art *is* an expression or a reflection, of culture, but culture encompasses much more than just art, fashion or sports.

Culture Defined

Culture has been *defined* in different ways. E.g. 'The word culture is a very inclusive term. It takes into account linguistic, political, economic, social, psychological, religious, national, racial and still other differences'.¹³⁰ A shorter one is: 'Culture is a way of thinking, feeling, believing. It is the group's knowledge stored up for future use'.¹³¹ A third says: 'Culture is a design for living. It is a plan according to which society adapts itself to its physical, social and ideational environment. Cultures are but answers to essentially the same human problems'.¹³²

People differ greatly, even mono-culturally. In mono-cultural environments, where the same language is spoken, there are differences in e.g. *social* and *educational* levels. We call this a 'sub-culture': a *culture within a culture*. When people have different *racial backgrounds*, a new set of communicational problems arise, even when they speak the same language. When on top of that *religious barriers* occur, communicational confusion is almost complete. The cross-cultural missionary has a hard task. *The real barrier to cross is not geographical but cultural!*

Cultural Encapsulation

People-without-culture do not exist. Everyone has a way of perceiving the world and reacting to it. Someone who grows up in a mono-cultural setting and meets people of another culture, tends to

130 Hesselgrave, 1991:99

131 Kluckhohn, 1949:23

132 Luzbetak, 1963:60-61

perceive their behavior as strange. He does not realize that when *he* goes to another culture, he will be assessed in the same way by his host-culture. He is not aware of his own cultural biases. We call that *cultural encapsulation*: all of us find ourselves in a cultural capsule that feels so normal that we are not conscious of it. *My culture encapsulates me.*

Even if we analyze our culture thoroughly, we are at best partly aware of this encapsulation. We are *made* aware of it by attitudes and actions of *other* people regarding us, rather than by direction from our own consciousness. If only we were encapsulated by our culture, i.e. tied to our views and habits, the problem would not be so big. What enlarges it is that we *think, feel, and are convinced* that our views and habits are the *only right ones*. We have a term for that, describing one of a cross-cultural missionary's worst enemies:

Ethnocentrism

Ethnocentrism is *opposition to change* that causes people to practice *willful cultural isolation*. Western examples:

- demanding time-punctuality from 'non-western' people
- preferring Western-type fast-food
- speaking English with interpreters, rather than learning the host-culture's language
- using Western-style homes and Western domestic appliances
- preferably driving shipped-in Western cars
- to submit only to Western doctors, nurses and hospitals.

Although we take Westerners as an example, all people are basically the same! We travel the world and look for a little of home. In a way, we are spiritually unwilling to leave our country.

Short term mission trips can show us our ethnocentrism. Once we see the problem, certainly if we are called to cross-cultural ministry, we have to sacrifice our cultural inclinations for the sake of the Kingdom. We must cut the umbilical cord that ties us to our *home-culture*, in order to be *incarnated* in the *host-culture*. A cross-cultural missionary does not have to *deny* his home culture, but take care that it does not

hinder him. A balanced worker retains his own cultural identity, adapts to the host-culture, and becomes a bi-cultural or third-culture¹³³ person.

Many people are ethnocentric without knowing it, and if they did, would not admit it. In a way we are prisoners of our culture, but don't understand how that happened. It can be compared by how we learned our mother tongue: we use the correct grammar, but had to go to school to learn the rules. We have cultural preferences concerning speech, accent, food, time, personal space, arranging furniture, wearing clothes, ways we stand or sit, voice use and worship.¹³⁴ We cannot deal with them all, but we look at some that give insight in some major differences.

Nine Cultural Differences Compared

1. *Time & Event*¹³⁵

Time Orientation

1. Concern for punctuality and amount of *time* expended
2. Allocations of time to achieve the maximum within set limits
3. Tightly scheduled, goal-directed activities
4. Rewards issued for efficient use of *time*
5. Emphasis on dates and history

Event Orientation

1. Concerns for details of the *event*, regardless of time required
2. Exhaustive consideration of a problem until it can be resolved
3. A 'let come what may' outlook, not tied to any precise schedule
4. Completing the *event* is a reward in itself
5. Emphasis on present experience, rather than the past or future

Event-oriented people rather complete an activity than observe time constraints. They may be late, because their last event did not end in time. They rather seek consensus than take a vote. The present is more important to them than the past or future.

133 The third-culture comes into existence when a person creates his own culture based upon characteristics of his home-culture and the host-culture

134 Tarr, 1987:28-30

135 Lingenfelter & Mayers: 1986:37-51; 81-94; 69-80; 53-67 (sections 1,2,4,5)

First century Jewish culture was event-orientated. In John 3 **Jesus** did not mind giving up His free time, nor His lunch in John 4, and showed no hurry in John 11. Times with Jesus are opportunities rather than strict schedules.

By implication, missionaries must assess what cultural preferences dominate in their fields and adjust accordingly instead of trying to impose their own cultural biases on the host culture.

2. *Task & Person*

Task Orientation

1. Focuses on *tasks* and principles
2. Finds satisfaction in goal-achievement
3. Seeks friends with similar goals
4. Accepts loneliness and social loss, to reach personal achievements

Person Orientation

1. Focuses on *persons* and relationships
2. Finds satisfaction in interaction
3. Seeks friends who are group-oriented
4. Deplores loneliness, sacrifices achievements for group interaction

Some task-oriented people become workaholics; tasks dominate their lives, people are part of their work schedule, social activities are a drain on their productive time; they prefer to work alone and uninterrupted.

Jesus gave a great example of how to deal with this tension in Mark 6:

- His family and some of the crowd took offence at Him
- He sent the disciples out. They came back and were debriefed. All were very tired
- John the Baptist was beheaded. Herod formed a threat. There was political tension
- In spite of the desire for rest, a big crowd came. No more privacy
- Another afternoon with preaching, teaching, miracles and healings
- A long night, wrestling the waves (disciples) and in prayer (Jesus)
- Next morning, the next crowd was there again.

But Jesus had compassion. People had His priority, and He would rather sacrifice His sleep than His prayer time.

3. *Result & Procedure*¹³⁶

Result

- 1. The ends justify the means: the results count
- 2. Life is about winning the game
- 3. Getting your parcel quickly is important
- 4. Food is to keep the body going, as soon as it is finished you can go on
- 5. Getting your product by just paying the price

Procedure

- 1. The route to it is as important as the destination
- 2. Playing is more important than winning
- 3. Standing in line and chatting is more important
- 4. Fellowship during the meal is as important as the meal itself
- 5. Negotiating brings fun into the purchase

Westerners hurry to their destination and don't see the scenery. Soccer is played to win and earn money, rather than for the sport. Waiting is a nuisance. You shop to buy groceries, not to meet people. **Jesus'** preferred procedure by different ways of healing: He spoke, cast out demons, put mud on blind eyes and His fingers in deaf ears.

4. *Crisis Orientation & Non-crisis Orientation*

Crisis Orientation

- 1. Anticipates crisis
- 2. Emphasizes planning
- 3. Seeks quick resolutions to avoid ambiguity
- 4. Follows single pre-planned procedures
- 5. Seeks expert advice
- 6. Tends to be pessimistic

Non-crisis Orientation

- 1. Downplays possibilities of crisis
- 2. Focuses on actual experience
- 3. Avoids taking action and delays decisions
- 4. Seeks ad hoc solutions from many options
- 5. Distrusts expert advice
- 6. Tends to be optimistic

136 Stafford, 1984:128

In the West we take precautions. If we expect a shortage, we buy more in advance. Insurance is important; we hate insecurity. But in the non-western world we improvise, for we have little to lose. We think we're able to manage any crisis once it comes.

Again: **Jesus** does not side with the West; He was a non-crisis person: slept in the boat during a storm, taught and healed until it was so late that people had to be fed, delayed *en route* to the homes of Jairus and Lazarus, and calmly met His betrayer.

5. Categorical & Holistic Thinking

Categorical Thinking

1. Judgements are black/white, right/wrong. Evaluation criteria are applied uniformly
2. Security comes from the feeling that one is right and fits into a particular role or category in society
3. Information and experiences are systematically organized; sorted and ordered to form a clear pattern

Holistic Thinking

1. Judgements are open-ended; the whole person and all circumstances are considered
2. Security comes from interactions with the whole of society. One is insecure if confined to certain rules or categories
3. Information and experiences seem disorganized; details (narratives, events, portraits) stand independently, complete in themselves

Many Westerners put people in boxes, e.g. categories of life standards, church denominations, doctrines, etc.. When misunderstood, they feel insecure and tend to erect walls. Manifold wisdom is scary: *their* denominational color is the nicest! Westerners take a flower apart to analyze it; Orientals look at it from all sides. The difference is life or death: when you peel a flower for research (over-analysis) it dies, when you 'just' look at it from all sites it remains alive.

Jesus thought 'out of the box' with an adulterous woman.¹³⁷ He did not *only* preach, cast out demons, raise the dead or feed people: He did ALL of it. So, Jesus thought and taught holistically, not categorically!

¹³⁷ John 8:1-4

6. *Individualism & Collectivism*¹³⁸

Individualistic Thinking

1. Individuals: feel superior to society
2. Like to get things done on their own
3. Independent attitude in life
4. Emphasis on self-actualization
5. Private decision-making
6. Personal choice of partner for life
7. Conversion is individual and personal

Collectivistic Thinking

1. Individuals: feel subject to society
2. Like to work in teams and interact
3. Inter-dependent outlook on life
4. Emphasis on community-building
5. Council-decision making
6. Arranged marriages
7. Conversion is based on group-decision

In collectivistic societies we often see that people do not make personal decisions for Christ; they consult parents or family-members first. To Westerners that may seem unbiblical, but is it? Joshua said: '*I and my house* will serve the Lord'. Cornelius, Lydia, the Jailer and Crispus were told: 'Be saved and baptized, *you and your house*'.¹³⁹ Bible cultures were mostly collectivistic.

7. *Straight & Curved Logic*

Straight Logic

1. Linear thinking, e.g. A-B-C-D-E
2. Gets to the point before elaborating
3. Communicates directly
4. Experiences curved logic as vague

Curved Logic

1. Circular thinking, e.g. A-B-A-C-A
2. Elaborates before getting to the point
3. Communicates indirectly
4. Experiences straight logic as blunt and rude

People from curved-logic societies approach difficult topics like they peel an onion: they go a layer deeper if they feel safe, before coming to the sensitive core. In teaching they may use their topic as a chorus to be repeated between new elaborations on the theme. Biblical examples:

¹³⁸ Elmer, 2002:136-139,151-156,160,161,165,172-174; 211 (sections 6-9)

¹³⁹ Josh. 24:15 (italics mine) and Acts 10:2; 11:14; 16:15,31; 18:8 respectively (italics mine)

'Praise the Lord for He is good' (A-B-A-C-A-D); Jotham's parable: he elaborates before coming to the point; Adonija asked Bathseba to speak for him to Solomon, an indirect approach.¹⁴⁰ Bible approaches were often curved.

8. *Achieved & Ascribed Status*

Achieved Status

1. Status is achieved through zeal, hard work and diligence
2. Emphasis on equality for all people
3. Little respect for age differences
4. Respect because of your accomplishments

Ascribed Status

1. Status is ascribed because of birth order, parentage or gender
2. No gender-equality and huge social differences, e.g. castes
3. Much respect of younger towards older
4. Respect of who you are

Some texts say that all people should be treated with equal honor,¹⁴¹ others suggest different levels of honor.¹⁴²

9. *Guilt-based & Shame-based Thinking*

Guilt-based Thinking

1. Feels guilty when personal norms are violated
2. Pressure of guilt-feelings comes *from within*
3. Personal behavior control
4. Conscience resides within
5. Self-approval is normative
6. Guided by internal forces
7. Self is authoritative regarding right / wrong

Shame-based Thinking

1. Feels guilty when society indicates that it has been led down
2. Pressure of shame comes *from the outside*
3. Communal behavior control
4. Conscience resides in society
5. Community-approval is normative
6. Guided by external forces
7. Authority-figures decide about good and bad

140 Ps. 136; Judges 9:7-20; 1 Kings 2:13-18 respectively

141 See e.g. Lev. 19:15; Deut. 1:17; Prov. 24:23; Acts 10:34,35; Rom. 2:11; Eph. 6:9; James 2:1-11

142 See e.g. Ex. 20:12; Lev. 19:32; Prov. 22:4

We see guilt- *and* shame-approaches by some NT authors. Paul uses guilt when he speaks to the Romans, a guilt-based society,¹⁴³ but uses shame when addressing Jewish Christians there.¹⁴⁴ The author of Hebrews uses shame, not guilt when he addresses his readers.¹⁴⁵

Cross-cultural Communication

Missionary work equals cross-cultural communication. The art of the trade is to communicate the gospel across cultures. To do that well a worker must be permeated with God's word: heart-behavior and head-knowledge. He does not only *bring* the message, he *is* the message: Christ's letter, to be read by his audience.¹⁴⁶

He *is* the Bible for those that have none, don't want one, or cannot read it. Knowing and living the message must be learned in the local church. It is an irreplaceable, but not the only training ground for future missionaries. Church leadership has to recognize and help the missionary by giving them chances to minister.

Different Kinds of Evangelism

Most non-Christians do not live near Christians who belong to their culture, so for them cross-cultural evangelism is still needed. *Differing* cultures make overlap of understanding *smaller*. Even Indians and Indians differ greatly: 95% of the members of the South Indian church come from 5 out of more than 100 castes. Reaching the other 95 means: crossing over huge cultural, social, ethnic, linguistic, religious and economic barriers.

In India and Japan different social classes present bigger barriers for evangelism than languages do. Normal evangelism does not work. The same is true in Pakistan: differences between traditional churches and the Muslim bloc are so vast that huge barriers must be crossed. They are not just all Pakistani, suggesting cultural sameness.

143 Rom. 3:19

144 9:33; 10:11

145 Heb. 2:11; 11:16; 12:2

146 2 Cor. 3:3

*E-0, E-1, E-2, E-3 Evangelism*¹⁴⁷

When Jesus gave His command to go to Jerusalem, Judea, Samaria and the ends of the earth¹⁴⁸ He did not only speak of geographical but also of cultural distance. Winter distinguishes

- E-0 Evangelism:* evangelizing *nominal* Christians of your *own* cultural background
- E-1 Evangelism:* evangelizing *unbelievers* of your *own* cultural background, Jerusalem and Judea:
These 2 spheres (E-0 and E-1) are *mono-cultural evangelism*
- E-2 Evangelism:* evangelizing unbelievers of a *different but similar* culture and language:
Samaria
- E-3 Evangelism:* evangelizing unbelievers of a *totally different* culture, language and religion: ends of the earth. These 2 spheres (E-2 and E-3) are *cross-cultural missions*.

An E-0 or E-1 task is near, an E-2 task is more far, an E-3 task is very far, in cultural, linguistic and religious but *not necessarily* geographical distance. Some biblical examples:

Peter reaching Jews and Luke reaching Greeks was E-1; Paul reaching Greeks was E-2, but reaching Greeks would have been E-3 for Peter. Paul was sent to the Gentiles rather than Peter, because he was culturally closer to them.

The closer one culturally is, the smaller the barriers that need to be crossed and the sooner effective gospel communication can take place. We call this the principle of 'cultural proximity'.

Thus, E-1 usually is the most effective: someone witnessing to his own people. They must hear the gospel in their own language.

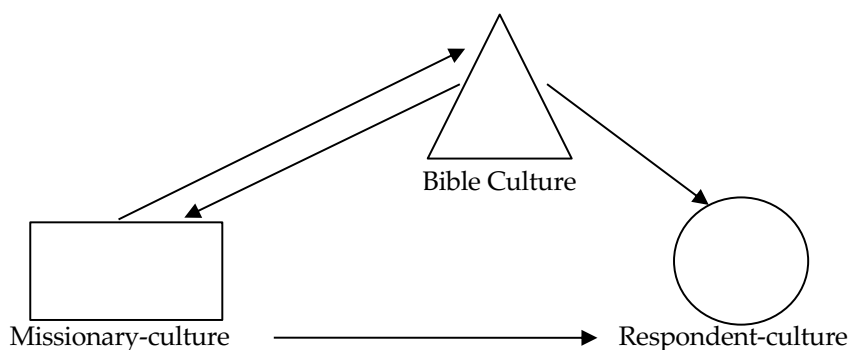
¹⁴⁷ Winter, in *Perspectives*, 1981:293-311

¹⁴⁸ Acts 1:8; for a more elaborate view, see Van 't Slot, 2015a:37-39

Therefore, all E-2/E-3 cross-cultural missions should result as soon as possible into E-1 local outreach. Locals do the best outreach to locals. Jesus reached the Samaritan woman with E-2; she reached her own people with E-1.¹⁴⁹ The reverse is true too: when E-1 is not yet taking place, E-2 and E-3 missions are needed.

*Hesselgrave's Three-Culture Model*¹⁵⁰

A cross-cultural missionary deals with three cultures: the *first* is the Bible's, the *second* is his own, and the *third* is the host-culture. Hesselgrave draws a triangle, a square and a circle for them:



The term 'Bible-culture' is a simplification. It contains all cultural contexts and historic eras in which the Bible was written, e.g. Judah at Ezra's time, 1st century Jerusalem or Athens. In these contexts there were sources, Ezra, Jesus or Paul, and messages. The sources were identified with the cultures. Hence the term *Bible-culture*.

A missionary has his *own* culture. He was educated in his language, worldview and value system and received the gospel in it, probably by sources of his culture. Therefore, *missionary-culture* is distinct from *Bible-culture*.

149 John 4

150 Hesselgrave, 1991:107-109

The missionary is sent to people in *another* culture. We call this third culture the *respondent- or target-culture*. The missionary wants to communicate God's message to the people of this culture in a way they understand, in order for them to believe the gospel and to repent. He also wants to commit the message to 'faithful men who will be able to teach others'.¹⁵¹

His task is to understand and interpret the biblical message, as intended by the Holy Spirit and explain it in a way that is meaningful and persuasive to respondents in the context of *their* culture. This must be done with as few inserts of the missionary's cultural prejudices as possible. This brings us to:

Contextualization

This term became important after 1945. Missiologists reformulated their mission strategy and started to propagate indigenous churches as opposed to colonial ones, which had been the norm until then. They rejected gospel-preaching in a Western cultural form.

From 1745-1945 when Christ was preached, it was done the Western way and Christianity was regarded as expatriate and foreign. This had to change. Political climates changed: nations became independent; cultures and languages emancipated. The biblical wish for the gospel in *their* language, and made relevant in *their* culture, became dominant.

Usually, conversion to Christianity was a double conversion: one changed his religion and to a certain extent, his culture. E.g. we find 19th century-English architecture-style churches all over the world and see clergy of all races with European church robes and people sing Western hymns. If this was the gospel, it was *not* contextualized.

Lingenfelter explains contextualization as 'framing the gospel ... in ... communication forms, ... meaningful to the local culture, and to focus the message upon crucial issues in the lives of the people. The

151 2 Tim. 2:2

contextualized indigenous church is built upon culturally appropriate methods of evangelism; the process of discipling draws upon methods of instruction that are familiar and part of local traditions of learning. ... aspects of leadership are adapted from patterns ... in national cultures rather than imported from ... the home countries of missionaries'.¹⁵²

A biblical example of contextualization shows decision-making about how to present the gospel to Gentiles. James concludes: 'we should not make it difficult for the Gentiles who are turning to God'.¹⁵³ Double conversion was not needed. Turning to Christ sufficed; turning to Judaism too, was unnecessary. Nowadays we might wonder, in line with this thought, whether Muslim converts to Christ should also be forced to 'become Christians like we are'!¹⁵⁴

Redemptive Analogies

Taking the gospel to distant peoples is hard, but sometimes missionaries come across beliefs, myths, legends and habits that may form a bridge to the gospel. Don Richardson, missionary to the Sawi of Irian Jaya in 1962 drew attention to this. After much language study he still failed to bring them the gospel, but was helped after a tribal war occurred. He urged the Sawi chief to make peace and he consented. A child from the Sawi was then offered to the hostile tribe as *peace child*. This pictured how God gave His Son to reconcile the world with Himself.¹⁵⁵ Richardson calls the cultural habit of a peace-child-offering a redemptive analogy¹⁵⁶. In another book he elaborates on this principle, by giving biblical and cultural examples. This leads to better responses to the gospel.¹⁵⁷

152 Lingenfelter, 1992:14,15

153 Acts 15:19

154 Read all about it in the fascinating book *Understanding Insider Movements*, 2015, by Talman & Travis, eds. (see Bibliography)

155 Richardson, 1974

156 For these and other terms, please check the glossary at the end of this book

157 Paul in Athens, Acts 17:16-34; Richardson, 1984, revised edition

Incarnational Ministry

Jesus showed us the ideal form of ministry. He was born into the Jewish culture He was to serve, grew up there as learner, obeyed laws and customs, learned the language, cultural habits and dominating theology, dressed and ate like the Jews, went through rites of passage, etc. This is normal for every child in any culture.

So, when Jesus communicated His message, it had nothing foreign or strange. He appealed to the people, used their scriptures, sung their hymns and used real-life parables. He gave missionaries a ministry model to follow!

Cross-cultural missionaries must become children again in their new culture: not knowing like adults do, messing up the language, being laughed at for naivety and mistakes, needing help in many areas of life, learning to laugh at themselves and not taking themselves too seriously. That is a long lesson in humility. But the Bible offers comfort:

Four Biblical Keys

Jesus and Paul gave us words and examples that will greatly help us when we follow them:

1. Ministry in the Spirit of Jesus¹⁵⁸

His Godly appearance	He laid down and took on	human likeness
His heavenly glory	He laid down, instead accepted	human rejection
His tremendous wealth	He laid down, instead accepted	extreme poverty
His sinlessness	He exchanged for a life among	human sinners

How would you feel if being sent to a foreign country with no means, like salary, insurance, status or language-proficiency and dependent on others? Leaving all behind, not knowing what to expect but much hostility, resulting in an awful death. Would you still want to be a missionary? This is what Jesus did! Now, look at Paul's approach:

158 Phil. 2:5-11

2. *Ministry in the Mentality of Paul*¹⁵⁹

He was free in Christ	instead he chose to be	as if under the law
He was strong	instead he chose to be	weak for the sake of others
The Jews a Jew	the Greeks a Greek:	all things to all men

Both ways of ministering are based on the Philippians 2 heart-attitudes: *humility* and *considering others better than yourself*. These are the best medicine against ethnocentrism, because they deal with wrong motives at the roots. Ask yourself: What is my attitude towards foreign people? Could I humbly adjust to minister to them? Am I willing to minister like Jesus or Paul did?

3. *Ministry Takes Precedence over Privacy*¹⁶⁰

Neither Jesus nor Paul kept office-hours. Paul not only shared the gospel with the Thessalonians, but his life as well. He lived what he preached and preached what he lived, day and night. Nothing was too much for him. He was happy to sacrifice his privacy for the gospel. Jesus gave the same example:

4. *The Crowds Moved Him with Compassion*¹⁶¹

The crowds sometimes annoy us rather than move us with compassion. We are tired, need rest, want quiet time, feel threatened by family, political pressures or other circumstances, need a meeting with our co-workers, etc. But Jesus' mood did not change in spite of 24 hours non-stop ministry. He was moved with compassion!

Keys are meant to open something. These keys are meant to open hearts for Christ. Keys are not handed to us by chance. People only give us the keys to their hearts when we are no longer foreigners to them, when we are humble enough to become their servants, be flexible, adjust, give up our rights and go for the lost with all our zeal.

159 1 Cor. 9:19-23

160 1 Thess. 2:8

161 Mark 6:34

- This is the heart of missions. The best theological and cross-cultural training cannot replace humility
- Our most advanced cultures will not help to reach people if we do not meet them in their own culture
- We cannot bring people into a relationship with Jesus, if we are unwilling to be in a relationship with them
- If we have no compassion, we won't sacrifice our comfort-zone, to take the gospel to another culture

RESEARCH

The websites below give some fun pictures and other approaches, illustrating cultural issues:

https://www.google.nl/search?q=cultural+differences&espv=210&es_sm=122&tbm=isch&tbo=u&source=univ&sa=X&ei=aun8UquDOom2hQeq8IH9YDg&ved=0CDEQsAQ&biw=1366&bih=643

http://www.powershow.com/view/12b6aa-NjE1O/CULTURAL_SENSITIVITY_TRAINING_powerpoint_ppt_presentation

MISCELLANEOUS

Recommended books: See the Bibliography and these 2 books on cultural anthropology:

http://books.google.nl/books?hl=nl&lr=&id=BIH8XEgXyE4C&oi=fnd&pg=PP11&dq=cultural+anthropology+and+christian+missions&ots=p_kBvQsDd&sig=o2h6RcJ3nf85xgdPtG6aVAzrAe8#v=onepage&q=cultural%20anthropology%20and%20christian%20missions&f=false

http://books.google.nl/books?hl=nl&lr=&id=qvsrgl91TFsC&oi=fnd&pg=PA11&dq=cultural+anthropology+and+christian+missions&ots=vrzYdY3m2L&sig=NHqwZ_IF9ULxtoLa_Wgbh6CQ1Us#v=onepage&q=cultural%20anthropology%20and%20christian%20missions&f=false

Assignments

- Give an example: how was your meeting with another culture: was it funny? Embarrassing? Painful?
- Did you work among another culture? What do you find easiest and hardest to adapt to?
- Check the recommended websites and describe your most interesting findings.

STUDY QUESTIONS

1. Define culture in your own words
2. Explain what cultural encapsulation means
3. Define what ethnocentrism means and give examples
4. Mention five of the nine cultural differences explained in this chapter
5. Explain what E-0, E-1, E-2, and E-3 evangelism means in the light of Acts 1:8
6. Explain the three-culture model that occurs in situations of cross-cultural ministry
7. What are redemptive analogies?
8. What is incarnational ministry?
9. Which four biblical keys are given as normative for W.E. in this chapter

Chapter 6

The Third Barrier: Non-Christian Religions & Philosophies

LESSON OBJECTIVE

It is important to understand that:

- You cannot be a missionary without a strong conviction of Christ's uniqueness
- Without thorough knowledge of culture and language it is hard to understand local religion
- Even a perfect knowledge of these three cannot replace the display of Godly character
- Spiritual warfare is a key-element in the battle for souls
- Thorough understanding of the local religion is key to relevantly evangelize any people group
- You need to start your missionary career by taking the right steps

LESSON OUTLINE

Topics we discuss in this lesson are:

- General Assumptions
- The Uniqueness of Christ
- Major World Religions
- Other Beliefs
- How Do We Reach Them?

LESSON CONTENTS

Cross-cultural missionaries also have to overcome barriers of religions, foreign to Christianity.

General Assumptions

Firstly, if missionaries are not 100% sure of the *uniqueness of Christ* as the only way of salvation, they cannot be missionaries. They must be rooted in the word of God and be willing to stand for its truth with his or her life.

Secondly, the missionary should learn the local language, because only then will (s)he learn to communicate at a deeper level than would be possible in a language that, at best, would be a second language to his audience. Also, certain levels of cultural and religious understanding will remain hidden to workers who do not master the local vernacular. Learning the local language also shows respect towards the receptor-population.

A *third* important thing is that the missionary not only knows the *culture*, but also the *religion* of the group he tries to reach with the gospel. His knowledge should be thorough enough to discuss it with religious leaders and teachers.

Fourthly, the best advertisement of Christ in any context is the display of love, godly character and works. In other words: being a person of integrity, trustworthiness and high moral standards, who respects his target-people enough to not violate their culture or ridicule their beliefs. People should be given no opportunity to stumble over a missionary's cultural habits, like behavior, words, opinions, or ways of dressing. In all respects (s)he should show him/herself as a person of good will.

Finally, our battle is not against flesh and blood, but against the evil spirits in the heavenly realms.¹⁶² Prayer and fasting will be required¹⁶³ to break the spiritual power of non-Christian religions.

162 Eph. 6:12

163 Matt. 17:21

The Uniqueness of Christ

This course is not the best place to defend Christ's uniqueness. His disciples should be able to quote Bible verses that picture Jesus as the only way of salvation. People who want to learn more about defending the Biblical faith are advised to take a course in Christian apologetics.

Not many will argue the historicity of Christ's person. Most see Him as a good man, a great teacher, a revolutionary, etc. The problem arises when Jesus claims to be the Son of God,¹⁶⁴ equal to God, as He actually is.¹⁶⁵

Centuries earlier God revealed Himself to Moses as 'I am Who I am'.¹⁶⁶ This 'I am' echoes through John's gospel often, and provoked the Jews to great anger, because only God revealed Himself with that name. Jesus completes the 'I am' sentence.¹⁶⁷

It was only temporarily that He left heaven's glory where He was from before time began.¹⁶⁸ He took on human flesh,¹⁶⁹ enabling Him to die for the sins that separated us from the holy God, who cannot and will not tolerate sin.

The Son of God also became the Son of Man, the only person who has such dual nature. He was not begotten by a man, but by God's Holy Spirit,¹⁷⁰ and therefore He is the Son of God. He was born from the virgin Mary, and therefore is the Son of Man. His divine life had no beginning. His human life once began on earth, but never ends. With His death and resurrection He did not lose His humanity. He is the first Man, seated on God's throne.

164 John 5:17-19

165 Phil. 2:6

166 Ex. 3:14

167 See John 4:26; 6:35,48,51; 8:12,23,58; 10:7,9,11,14,30,36; 11:25; 12:46; 13:13; 14:6,10; 15:1,5 and mind the tremendous power explosion in 18:6!

168 John 1:1; 17:5

169 Phil. 2:7

170 Luke 1:26-35

These five doctrines: the Trinity, Christ's pre-existence, His deity, His virgin birth and incarnation, are perfectly interwoven and none can be denied unless at the cost of the others. Jesus never sinned. This made Him the only human who could take away the sins of the world and reconcile humanity with God and each other. Since God is almighty, mightier than death, He raised Jesus from the dead, three days after He died.

Christianity is the only religion in which the One worshipped humbled Himself by coming down from His high position to save a sinful and lost humanity. This is what distinguishes Christianity from other religions. In all other religions man has to *do* something to earn salvation through works. With Christ you *believe* with your heart, and *confess* with your mouth and you are saved by *grace*.¹⁷¹

Major World Religions

Whoever wants to learn about foreign religions should take a course on world religions. We can only touch the surface. Here is a historic overview of when the major religions came into existence:¹⁷²

Judaism	±2000 BC	Buddhism	560 BC
Hinduism	±1500 BC	Confucianism	551 BC
Zoroastrianism	±1000 BC	Christianity	6 BC
Shinto	660 BC	Islam	570 AD
Taoism	604 BC	Sikhism	1479 AD
Jainism	599 BC		

We only look at the major religions: Christianity, Judaism and Islam (monotheistic religions), as well as at Hinduism and Buddhism (polytheistic ones). We consider their sacred writings and the key-players of their foundation. Then we look briefly into Traditional Religions, Post-Modernism, Humanism and Atheism.

In the beginning man knew God, but did not glorify Him, and his heart became dark. He changed the glory of God into gods of his own

¹⁷¹ Rom. 10:10,11; Eph. 2:8,9

¹⁷² Heydt, 1967/1989

making and therefore God gave him over to his own lusts.¹⁷³ As a consequence, religion became a degeneration from monotheism to polytheism. Elements of the knowledge of God, once known to man, are found to a certain extent in the religions of the world, although they are often perverted. The light was darkened because the Source of light was abandoned. The elements of truth in these religions can neither save, nor are they acceptable to God. They are like broken bridges, unable to span the chasm between sinful man and a holy God. This applies to Judaism as well since its rejection of Christ; for He alone is the way, the truth and the life and no man comes to the Father except through Him.¹⁷⁴

Biblical Christianity therefore is a missionary movement, because Christians believe that except through Christ there is no salvation. When we see forms of Christianity that do not practice W.E., they probably believe that people from other faiths are not lost; they say that 'all roads lead to Rome'¹⁷⁵. They don't confess Christ's uniqueness and assume that hell does not exist. For them the literal written word of God has become subject to their interpretations of it. Own interpretations many times are based upon selfishness, resulting in lack of passion for those who are lost.

Dispensing of these fundamental biblical truths leads to a liberal theology for whose adherents evangelism or missions mean community-development at best and social indifference at worst.

Judaism

Judaism originated when God called Abraham as father of the chosen people; Jews trace their descent to him. The Hebrew scriptures go back to creation. Judaism is the oldest of all religions. Some see it as the bud of which Christianity became the flower: Judaism is embryonic Christianity and genuine Christianity is Judaism full-grown. The fact that the Christian scriptures embrace all 39 books of the Hebrew sacred canon confirms this.

173 Rom. 1:20-32

174 John 14:6

175 This manner of thought is called 'pluralism'

The name Judaism comes from the Latin word *Judaismus* (Greek; *Ioudaismos*), which means: the religion of the Jews; it occurs only once in the NT.¹⁷⁶ The verb *Ioudaizoo* occurs in the same letter¹⁷⁷ and is translated as 'to live as do the Jews'. Jacob's son Judah became the model from where the names Judea, Jew, and Judaism were derived. The name became a generalization for all Israelites after the Babylonian exile.

Judaism is monotheistic. This is clear from its basic creed 'Hear, O Israel: The Lord our God, the Lord is one'.¹⁷⁸ Apart from the written law, the Tenach, there is also an oral law, called Talmud. Both form the basis for Judaism. Its most known sects are the Pharisees, Sadducees, Essenes and Herodians.

Christianity

Christianity did not appear as a new religion, neither was it a sectarian 'child' of Judaism. It is Judaism in its truest form, the fulfillment of God's promises to the fathers. Christ stressed that all the scriptures must be fulfilled, and He quoted often from the OT, as did all the apostles. Mainly because the Jewish leaders rejected Jesus as the Messiah, Christianity became distinct and separate from Judaism. Being a missionary faith, it spread rapidly among the Gentiles and the 'Jewish believers scattered abroad'.¹⁷⁹

Over time, the Gentile element grew and the Jewish element diminished. It spread to the West rather than to the East. Part of this historic development was treated in lesson two.

The teaching of the Trinity does not mean that Christianity confesses three gods as some think, but one, eternally existent in three persons. It is as monotheistic a religion as is Judaism. The Bible contains 39 books in the OT and 27 in the NT: 66 altogether.

176 Gal. 1:13,14

177 2:14

178 Deut. 6:4

179 See e.g. James 1:1

Main forms of Christianity are: Orthodoxy, Roman Catholicism, and Protestantism, in which nowadays Evangelicalism forms a major stream.

Islam

The last of the monotheistic religions is Islam. *Islam* means 'to submit'; a *Muslim* is a 'submitting one'. Their prophet Mohammed, born at Mecca, 570 AD, founded Islam. He felt a call as prophet around 610, after having been disturbed by superstition, ignorance and idolatry of the Arabs for many years. When he and his followers faced persecution they fled to Medina in 622. Here he set up the rule of Allah with himself as dictator. From there the movement grew, and Mecca was defeated in 627. He changed the direction for daily prayers from Jerusalem to Mecca. After the death of his wife Khadija in 620 he became polygamous. He died in 632.

Mohammed claims to have received revelations from the angel Gabriel, whom Muslims equal with the Holy Spirit. The revelations were later written down. The compilation of these formed the Qur'an, mostly spelled as Koran. Their teaching according to the traditions is called *Hadith*. Islamic legislation is called *Sharia*. The two main streams are the Sunnis and the Shiites, the last one mainly in Iran.

Islam knows about 72 sects, of which Sufism is the best known. Islam rests on *five pillars*: confession of faith, ritual prayers, giving of alms, fasting in the month of Ramadan, and the pilgrimage to Mecca. Some add jihad and holy war to these. Islam seeks world dominance; it certainly is a missionary religion.

Hinduism

Hinduism is a polytheistic religion: it knows 330 million gods, of which Brahman is considered as supreme being. Other well-known gods are Krishna and Shiva. After Judaism, Hinduism is the second oldest world religion. The name 'Hindu' comes from *Hind* (India) and represents the native religious and social system of this country. Their sacred writings are the *Vedas* ('knowledge', or 'sacred books'), written between 1500 and 1000 BC. They tend to personify nature, as

in Animism. Later Hinduism developed the *Brahmanas* and the *Upanishads*.

The heart of Hinduism is the caste-system. Officially it is illegal in India, but it still is adhered to by many. One is supposed to follow the hereditary occupation of the caste into which one is born, and to marry and maintain social relationships within the same caste. The four main castes are: 1. The Brahmins: priests and intellectuals; 2. The Kshatriyas: government officials and military people; 3. The Vaisyas: the mercantile and agricultural caste; and 4. The Sudras: the artisan and laboring class. The lowest caste, the Untouchables, are regarded as the scum of society.

Hindus believe in the law of *karma*. It states that people go through endless series of reincarnations: after death one is born again into new flesh, depending on works done in the past life, either in better or in worse circumstances.

Buddhism

Buddhism is an offshoot of Hinduism and came into existence in the 6th century BC. The founder was Prince Siddharta, born into a warrior caste that belonged to the Gautama clan. Unsatisfied with his luxurious life he left his wife, son, and his father's inheritance and exchanged it for a life of asceticism and meditation. At the age of 35, one night during his meditations, he claims to have received enlightenment. Since then the title *Buddha*, 'enlightened one' was given to him. He is referred to as Gautama Buddha.

His enlightenment came by mastering four 'noble truths': 1. All of life is subject to suffering; 2. The desire to live is the cause of repeated existences in which sorrow is inevitable; 3. Only annihilation of desire, that is of yearning, craving, ambition, as distinct from will, can give release; 4. The way of escape is the 'eightfold path' of right belief, right resolve, right word, right act, right life, right effort, right thinking and right meditation.

Buddhism is not actually a religion: Buddha taught that salvation takes place through repeated migrations of the soul, without any religious characteristics, such as worship, ceremony, dogma,

priesthood, or even belief in a deity. It is a godless philosophy. It denies the special virtue of caste, ritualism and asceticism, and insists upon the necessity of pity, kindness and patience for salvation. Buddhism spread to Sri Lanka, Tibet, Myanmar and Thailand, but flourished mostly in China and Japan.

Traditional Religions (TR)

This is a better name than animism, since TR encompass more than the belief that e.g. rocks, rivers and forests are inhabited by spirits. 'Tribalism', another name, is incorrect, as TR are more widespread than tribes only. The religion of traditional societies is at the heart of their cultures. It controls their social systems, is the main source of power and regulates matters relating to land and weather on which most of them depend for survival.¹⁸⁰ TR have many expressions and can hardly be generalized, yet they have things in common.

TR are strong on ancestor-worship: ancestors always form part of life, and are reckoned with when it comes to decision-making, rituals, festivals, sacrifice etc. TR adherents concentrate on the (long) past rather than the (short) future. Charms, sorcery, witchcraft and fetishism form an important part of daily life and are almost exclusively based on fear of evil spirits, or being out of favor with the ancestors. TR are polytheistic in nature.

Elements of TR can also be found in other major religions, especially Hinduism, Buddhism and folk-Islam, as well as in neo-pagan religions, e.g. the revived Germanic and Viking religions, New Age and Satanism.

Other Beliefs

Most people who live in multi-cultural societies will regularly meet adherents of the major world religions, but in a dominant Western context one may also meet other 'faiths' – the adherents of these 'faiths', by the way, do usually not accept any such religious

180 Grebe & Fon, 1997:9

connotation. Their people need to be reached with the gospel as well. What sort of philosophies do we see among them?

Atheism

Someone once said: 'An atheist is someone who believes that he doesn't believe in anything', indicating that even atheists believe in something, although that may not be God. Atheism co-existed with Marxism (also called socialism or communism). It says that no reality exists beyond what can be perceived with the five senses. This way of thinking grew into a worldview called 'Modernism'. It excludes anything invisible, e.g. God, angels, heaven, hell, etc. Atheism is a decreasing entity, as are the TR, under the influence of the spread of Christianity and Islam, New Age and the revival of neo-pagan religions.

Post-Modernism

This philosophy is a reaction against 'Modernism' and has developed into the next global worldview. They reason: 'We tried Christianity. It did not work. We had centuries of bloody religious wars between Christians. It has not solved our social and political problems; it contributed to them, if not caused them'. They believe that absolute truth does not exist and even if it would it could not be known by finite means. Every point of view is true for the individual person who has arrived at it through his or her own experiences and circumstances. What is true for you is not necessarily true for me too. One step further is: believing Satan's old lie¹⁸¹ that divinity can be found in everyone. Hindus and New Age adherents also advocate these lies and find an audience among intellectual post-modernists.¹⁸²

Humanism

Secular or religious humanism do not differ much at their root: both place man at the center of the universe instead of God. When worship of God is being replaced by worship of anything created, whether

181 Gen. 3:5

182 EMQ, Vol. 34 no. 4, pp. 396-398. See also EMQ, Vol. 35 no. 4, pp. 426-437

heavenly bodies, animals, material objects or man himself, the result is idolatry.

Key words among humanists are: growth, self-actualization and self-realization. It is a cult of self-worship. The image of man is positive and evil does not really exist. To be human is to be autonomous and good; man's choices are good and his potential practically unlimited. Man proclaims the 'gospel' of 'no duties, denials, inhibitions or restraints; only rights, privileges and opportunities for change'.¹⁸³

Some humanists have a little Christian perspective in their thinking, which can best be qualified as liberal, and denying the majority of beliefs held dear by Evangelicals.

How Do We Reach Them?

This question cannot be answered satisfactorily in this short course. Dependent on *whom* you want to reach, *you* need to decide what equipment you need. Everyone who wants to reach someone with the gospel does so because (s)he has come to a living faith in the Lord Jesus and wants to share that blessing with others.

But *who* do you want to reach? Your neighbor? A family member? Or did you receive the Lord's calling to bring His message to the ends of the earth? Or anything in between? Full time or part time? As an evangelist, a missionary, or as one who helps to send and support other workers that went out? It is important to seek the Lord's guidance in these things, and not to 'lean on your own understanding'.¹⁸⁴

Become Equipped

Everyone needs to learn to give his testimony, explain the way of salvation and lead sinners to the Lord. Every church should equip

183 Hesselgrave, 1984:159,160, quoting Vitz: Psychology as Religion: The Cult of Self-Worship, Eerdmans, Grand Rapids, 1997:38

184 Prov. 3:5,6

her saints to do so, or inform them where they can find good courses to learn these things.

Once equipped, believers need to broaden their horizon. The best is to go on short-term mission trips, organized by either a church or a mission-agency. Sufficient time should be spent on briefing before, and debriefing after the trip. Leadership of such outreaches should have ample experience to lead teams.

By the time a team returns, a major shift has taken place: one group now knows for sure that they have not been called to go into missions and another group whose appetite has been whetted enough to want more. Some may even have received a calling from the Lord, while on the field.

The *first* group should become senders and supporters. They understand just enough of W.E. and the workers it requires, to be of good help to them by praying, writing, practically supporting and financing them.

The *second* group must start planning to go to the field as missionaries. It is advisable to go to a Bible school, geared towards world missions. As long as that education goes on, students should keep on travelling to mission fields to learn and find out where the Lord leads them. After studies are over, it is best to apply to a missionary society - or another option of missionary support - as candidate and be sent out to the field via them.

Find Your Way

Do not wait to contact missionary organizations until you are ready to go. Most of them will be happy to help anyone who is interested in W.E., offering advice and to function as consultant.

Each religion and philosophy needs a different approach for sharing the gospel. If you feel called to reach out to Muslims, then study Islam. Do you feel called for Turkish-speaking Muslims? Then learn to speak their language fluently too. Pray for them daily, read about their people, culture, history and politics, searching for bridges to reach them.

Find organizations that minister among them, and see what they can offer you in terms of knowledge, travel reports, short-term outreaches, job-vacancies, etc. So, become an expert to do the best possible job. Think, sleep, dream, rise, eat, and drink missions: become impregnated with it. Make it your 2nd passion in life, after the Lord.

Summing It Up

To become a cross-cultural missionary, you need to

- Know the Lord Jesus as your personal Lord and Savior
- Be informed, pray and seek guidance
- Take every step after having consulted with your church leaders
- Learn how to share the Lord with others in your own culture
- Exercise compassion with the lost to share the gospel with them
- Broaden your horizon; find out what goes on at the mission fields
- Take active steps to pursue your goals
- Be sent out by your local church, via a missionary organization. Get trained in:
 1. Bible, evangelism and church planting;
 2. Apologetics and world religions;
 3. Cross-cultural outreach and language learning;
 4. Relevant practical skills.

For the Senders:

- Be informed
- Pray
- Support practically
- Support financially

RESEARCH

The sites below give you interesting teaching on scientific evidence for the Christian faith:

<https://carm.org/apologetics>

<https://apologetics315.com/2009/11/recommended-apologetics-book-directory/>

MISCELLANEOUS

Recommended books: See Bibliography

Recommended articles:

Evangelical Missions Quarterly, Vol. 34 no. 4, pp. 396-398 also EMQ, Vol. 35 no. 4, pp. 426-437.

Read Dr. Peter Hammond's articles on Animism and on Islam, see <http://www.frontline.org.za/>

Assignments

- List your strengths and weaknesses, as witness of Christ in areas where you cannot use speech as medium, because you do not yet master the local language
- Write an essay on Christology (300-500 words) as a basis on which you build your defense of the uniqueness of Christ as only savior
- Choose one foreign religion or philosophy, mentioned in this chapter, and write an essay (500-1,000 words), containing an approach towards reaching its adherents OR, alternatively, describe how you ever led an adherent of another religion to Christ (less than 500 words)

STUDY QUESTIONS

1. What are the three major barriers for W.E.?
2. Give three reasons why it is important for a missionary to learn the local language
3. Which five major doctrines, that teach Christ's uniqueness, were mentioned in this lesson?
4. What single fact distinguishes Christianity from all other religions and makes it unique?
5. Define the terms 'monotheistic' and 'polytheistic'
6. Mention three monotheistic and three polytheistic religions (in that order); mention a characteristic of each
7. Give three philosophies that were dealt with in this lesson, and tell a characteristic of each
8. Mention some responsibilities of a sender
9. Describe the way to go to become a cross-cultural missionary

Chapter 7

The People for World Missions

LESSON OBJECTIVE

It is important to understand that:

- Churches and missionary agencies work together, not compete with or ignore each other
- Church members of all age groups should be involved in missions
- The great commission is given to ALL of Christ's disciples
- In this spiritual war, all hands on deck are needed
- The tasks of all the involved are of equal importance and each group needs training
- Different missionary agencies execute different tasks and serve different people
- There is a great need for partnership between the different Kingdom ministries

LESSON OUTLINE

Topics we discuss in this lesson are:

- Introduction of the Key-Players
- The Solution for Divisiveness

LESSON CONTENTS

In the last paragraph of chapter 6 we looked into the aspect of senders and sent ones, but more can be said about them. This chapter is about us as individuals and local churches, about clergy and lay-people. It is about young and old, and about church members who love Jesus above all else and want to occupy themselves with the great commission. It is about partnership between churches and missions within the Body of Christ.

Introduction of the Key-Players

The idea that completing W.E. is a task for pastors is unbiblical. The great commission was never given to a few but to *all* of Christ's disciples. That includes us, whether we like it or not; whether it hinders our interests, careers and reputations or not. And, besides, without well-motivated church members, finishing the task is an illusion.

IT IS WAR. This is not the time to sit and relax until the Lord comes back, but to actively prepare the way for Him by bringing the gospel of the Kingdom to the uttermost parts of the earth.¹⁸⁵ In making disciples we will encounter opposition that may cost some of us our lives. It is a time for all hands on deck, if we want to see all people-groups reached. Not all can go to the field as long-term cross-cultural missionaries, but they can serve as senders!

There are six key-players in the missionary sending process¹⁸⁶: the church congregation, the senders, the sent-ones, the welcomers, the mobilisers and the missionary-sending agencies.

The Church Congregation

The local church plays a basic and essential role in W.E. It contributes prayer, manpower and finances for missions. Dynamic teamwork between congregations of believers and mission agencies -or any other group that supports the sent-ones- is needed, as they seek to fulfil the great commission.

The Senders

If you are not a missionary or one in preparation, then become a sender. By doing so you can enable people who otherwise would not be able to fulfil their calling. You will be rewarded the same way as the missionary.¹⁸⁷ That is great, but not as easy as it seems: you have

185 Matt. 24:14

186 Winter, Tullis & Imboden, e-mail article, 1997, The Process of Mobilization

187 1 Sam. 30:24

to learn how to do a good job. You may not need Bible school training, but a good sender has learned what his ministry entails. Let me give you some ideas to get started.

The *first* thing I mentioned earlier is: *Be Informed*. How? Get to know a cross-cultural missionary. If one is on furlough, invite him or her for a meal. Interview them about how they met the Lord, got their missionary vocation, were trained, where they travelled, what organization they work with, which language they had to learn, etc. If you cannot find one, correspond with one on the field. Ask him to send you his prayer- or newsletter, promise to pray for him and stick to your promise. Ask their mission agency about its activities. This increases your understanding and widens your missions-horizon.

Ask mission agencies for their magazines and read about their mission days, -weekends, -weeks, -conferences, etc. Go there and learn more. You will encounter more organizations, ministries and resources to learn from. The missions world is huge; it takes time and motivation to get to know it. Read relevant books, in connection with your missionary and the country or people group you have an interest in, etc. Possibilities are endless.

The *second* thing I mentioned is: Pray. Why second and not first? Because intelligent prayer is well informed, and knows *how*, for *whom*, *when* and *what* to pray. Prayer changes situations and persons. Even better than praying yourself, is to gather people regularly to pray for missionaries, countries, unreached people-groups, etc. King David had 30 strong men around him.¹⁸⁸ Why not build a group of 30 prayer warriors around each missionary? Let them commit to pray for their missionary daily. No missionary with that kind of help will be easily defeated!

A *third* thing to do is *Support Practically*. This can take many forms, e.g. create a *missionary support group* in your church, call meetings in which prayer is central and practical help issues can be discussed. Delegate occurring tasks to the members: financial matters,

newsletters, prayer coordination, etc. Pirollo writes that in a war for every front soldier *nine* others are required to support him.¹⁸⁹ He writes about moral, logistic, financial, prayer, communication, and re-entry support. Missionaries need encouragement, help with purchase and shipping of items, they like phone calls, e-mails and apps. When they come back they have needs to. Ask how you can help.

Last but not least: Financial Support. By becoming informed, by praying and getting involved in practical ways, the needs of missionaries become so clear, that the motivated sender may become a financial supporter as well. Missionaries have the same needs as all other people. Without help in these, he has too many issues to concentrate well on the ministry for which he went out. Costs of ministry can vary, so ask your missionary what his needs are. Some are not supposed to speak about their needs, but most are allowed to honestly answer these questions!

The Sent-Ones

Sent-ones should *seek guidance*. Two things need to be in order first: a living relationship with the Lord Jesus and a heart-attitude of obedience. Without these you miss the instruments to appropriately navigate your way through life. Here are some ways through which the Lord usually leads His children:

- A Christian book;
- Prophecy in your church – to be tested by you and the leadership
- Your own quiet time: reading the Bible and praying
- Certain circumstances and even seeming failures
- Practical confirmations, e.g. receiving funds or invitations
- Experiencing inner peace about a decision
- One of His children, used by the Lord to speak into your life
- A dream – be careful, test it and ask the Lord's confirmation
- The quiet voice of the Holy Spirit speaking into your heart.

189 Pirollo, 1991, Preface (Dutch edition)

There are two winds that try to blow us off track: the first is our fantasy or wishful thinking; the second is Satan. We should ask the Lord for discernment of spirits.¹⁹⁰ Mumford's book is very helpful here.¹⁹¹

The *last* important aspect for cross-cultural missionaries is training. One out of six missionaries leaves the field before or at the end of his first term. One reason is lack of good training. Study the topic of missionary attrition.¹⁹²

It is not hard to design an impressive curriculum for future missionaries, but is what we teach relevant for their future task? Missionary students should be rooted in God's word, able to evangelize, make disciples who also make disciples themselves and establish churches. Whoever wants to be as "successful" as Paul: use his life and ministerial ethos as example, maybe even disregarding traditions or habits from the past!¹⁹³

Missionaries must know how to defend their faith, when speaking with people who think differently, and must have a thorough knowledge of the religions and philosophies whose adherents they seek to reach. In addition, they need ample knowledge of the receptor-culture and -language. They cannot afford less than in-depth training.

Training in practical skills is a must also. Often countries are not accessible for missionaries and they can get visa only on the basis of their skills. Apart from that, many workers from the Global South had to leave their fields, when promises of support were not kept. How smart is it then when you have learned to support yourself through e.g. car mechanics, construction, agriculture, health care, teaching, chicken-or fish-farming, etc. Even Paul often worked a secular job as tentmaker!¹⁹⁴

190 1 Cor. 12:10

191 Mumford, *Take Another Look at Guidance*, 1975

192 Taylor, ed., *Too Valuable to Lose: Exploring Causes and Cures of Missionary Attrition*, 1997. The book was discussed in EMQ, vol. 34 no. 2, pp. 226, 227

193 I here recommend my book (see Bibliography) Van 't Slot, 2015a:45-96

194 E.g. Acts 18:2; 1 Thess. 2:9

Welcomers & Mobilisers

Every believer should be involved in world missions in one way or another. With today's massive influx of immigrants to our countries, the field is now in our backyard. Those who reach out to internationals in their own country are called *welcomers*. Of vital importance also, are the *mobilisers*. Whether working in a local church, city, region or a whole country, mobilisers channel resources, training and vision for world missions to the church. To improperly appreciate and support the mobiliser's role is to seriously hinder the other three functions (namely of the senders, sent-ones and welcomers).

*Missionary-sending Agencies*¹⁹⁵

There are different types of missionary-sending agencies. They have different purposes, different ways of working and focus on different ministry aspects. As a consequence, they need people of different gifting. Not every agency accepts just any worker and workers need to find out in what agency they would function best. Below, I briefly reflect on Winter's article as a guideline for matching workers and agencies.

1. *Standard Missions*

These are agencies that send out their workers to anywhere and let them do anything needed. They major though in evangelism and church planting. These agencies are usually the older ones, either denominational or interdenominational. Examples are WEC and SIM. They have a wide scope: they evangelize the unreached, minister to human needs, disciple believers into churches and equip churches to fulfil Christ's commission. Because their range of activities is wide, they run the risk to lose vision and focus. In church-mission relationships interdependency should be developed.

¹⁹⁵ Winter, ed., 'Six Spheres of Mission Overseas', *Mission Frontiers*, March/April 1998:16-24 & 40-45, my summary

2. *Service Missions*

These agencies give technical support to other agencies and national churches. Examples are MAF, GRN, WBT and others. They usually have an attitude of service to the people, by ministering to felt needs and cultural identification. They are professionals in their specific expertise e.g. bible translators. Because the emphasis is on serving other agencies, ties with churches are sometimes rather weak. Also, there is sometimes the tendency to become more business-oriented than missions-oriented.

3. *Relief and Development Missions*

They deal with the physical needs of people on the field, with or without relationships to other agencies. Examples: World Vision, World Concern, Food for the Hungry and Samaritans Purse. They usually partner well with churches and agencies, because they don't want to care for physical needs only, but for the whole person. Their frustration sometimes is ministry in areas where the gospel is not welcome, resulting in ministry to physical needs only.

4. *Short-Term (ST) Missions*

People go, using ST to see what it is like, learn about culture, exercise evangelism and teamwork, mature and are possibly 'caught' for world missions. Examples are OM and YWAM. They don't necessarily depend on previous or existing work. ST teams often stimulate local people to steps of faith and action, and many lasting mission works were initiated through their efforts. A disadvantage is that members are often immature and not that well-disciplined and committed.

5. *Indigenous Missions*

Another name could be: 'Native Missionary Missions'. They help national believers who speak the language, and so try not to 'waste' money on -relatively- expensive American missionaries who need much time to culturally adjust and are in fact permanently handicapped by their foreignness. Examples: Gospel for Asia, Christian Aid Mission and Partners International. This type of

mission depends on local believers. They *send money, not missionaries*. Traditional agencies rather seek to raise up workers *who do not need foreign funds*, but will be supported by their own people.

There are heavy disadvantages: financially supporting nationals can create unhealthy dependency. Financial accountability is difficult. Local workers see their paid ministry as a job, fulfilling the vision of others, instead of owning the vision themselves. The Bible says that a prophet is not honored in his own country, and therefore does not necessarily find more openness for the gospel in his own nation, than a Westerner would. It seems that for 'indigenous missions' economic expediency is more important than biblical soundness.

6. *Congregational-Direct Missions (CDM's)*

These (usually charismatic mega-)churches send and minister according to their specific ethos, unbound by regulations of others. They like to set up missionary programs without wanting to depend on any of the other above-mentioned ministry-types. Yes, there is a high degree of ownership and personal involvement, and many people can be involved this way. But CDM's lack much of the expertise that mission organizations have. Short-term organizations are often blamed for amateurism, but CDM's are sometimes even worse.

The Solution for Divisiveness

The sad opinion has for long been prevalent that every type of mission organization, as well as churches, can do the job without the other. There has been competition and envy. Mission directors, church leaders and their personnel have sometimes been stronger in building *their own* little empires, than shaping the Kingdom of God on earth. Subsequently *their* honor became more important than God's.

Other mistakes have been made too; people were hurt and resources, efforts and time were wasted because 'the wheel was reinvented' over and over. People that might have been reached with the gospel are lost, as a consequence. The results of world missions were smaller than could have been, if only organizations and churches had seen

their common enemy and worked *together* for the sake of establishing the Kingdom instead of *theirs*.

Strategic Kingdom Partnerships

Phil Butler, former leader of *Interdev* (at present VisionSynergy) says: 'If we try to effectively witness for Christ, which makes more sense, that God's people work *together* to share Christ's love or, that they go their separate ways and each do their own thing? The scriptures, world-wide business experience, a growing trend world-wide toward collaboration, and just ordinary common sense all point in the same direction: partnership. Leading mission agencies and churches are no longer exploring *whether* to partner, but *how* to partner more effectively'.¹⁹⁶ Partnership is about inclusiveness rather than exclusiveness, and co-operation is better than competition!

Mission history of 1989 to 1999 shows excellent examples of such partnerships. In Mongolia there were some 3 believers in 1989. An Interdev-organized partnership consisted 7 years later of 35 agencies, representing over 150 workers, and resulted in the planting of 30 Mongol churches that meet weekly, consisting of about 3,500 baptized believers.¹⁹⁷ No single church or organization might have reached such results on its own.

After the Iron Curtain fell in 1989, a partnership started in Albania in 1991, called the Albanian Encouragement Project, in which 70+ member agencies co-operated. Churches were planted all over Albania. Missionaries were sent, until there was 1 missionary for 6,000 Albanians: comparatively more than anywhere else in Eastern Europe. Many institutions were established, e.g. a school for missionary kids, a Bible school and a Bible society. Only co-operative efforts made these results possible.¹⁹⁸

196 Butler, *The Power of Partnership*, 1998:5,6

197 Addicott, W.E., *LCWE magazine*, #76, October 1996:10

198 *Ibid*, Tunehag, p. 7

World-Wide

Areas of the world with an established or emerging church make up roughly 59% of the world's population. Unreached areas that do not have a nationally led, viable, reproducing Church make up the rest, 41%, or about 3.1 billion people. Only partnership and unity will bring the solution. But did Jesus not say that already?¹⁹⁹

Every 10 People On Earth

Of every 10 people on earth there are 1 committed follower of Christ, 2 nominal believers, 3 who have heard the gospel but not responded, and 4 who have virtually no access to the gospel. We should prioritize to give them a first chance!²⁰⁰ Sometimes people say: 'Shouldn't we reach people in our street, city or country first? The need is right on our doorstep!' Of course: our Jerusalems and Judeas should not be neglected, but if we want to extend the Kingdom of God to where it has not yet been preached, we must first look at areas where the gospel is *not even available*. Four out of ten never had *one chance* of hearing the gospel!

RESEARCH

The videos below give you 2 great motivating messages on missions by Patrick Johnstone:

<https://www.youtube.com/watch?v=Ud1hUBUrRxA>

https://www.youtube.com/watch?v=MkpWA5boa_o

See also: <http://visionsynergy.net/about-us/>

¹⁹⁹ John 17:21-23

²⁰⁰ Compare www.joshua.net

MISCELLANEOUS

Recommended books: See Bibliography

Recommended articles

Evangelical Missions Quarterly, Vol. 34 no. 2, pp. 226, 227 (review of 'Too valuable to Lose')

Addicott, Tunehag, 'W.E.', in LCWE magazine, #76, October 1996:10,7

Winter, Tullis & Imboden, e-mail article, 1997, The Process of Mobilization

Winter, ed., 'Six Spheres of Mission Overseas', in Mission Frontiers, March/April 1998:16-24 & 40-45

Assignments

- If you have worked with a missionary organization, describe which of the six mentioned categories it best fits in and why. If you never worked with one, describe the same of one you know of
- Write an analysis about your church, of who are the sent ones and of the sending structures (e.g. senders, home front committees) around them. Mention no names; 'missionary A' is sufficient. Include mobilisers and welcomers, if you find them in your church
- Interview a missionary and find out about his or her sending-structure: church and/or agency? Helped by e.g. a home front committee? Salaried or funded by friends? and any other question

STUDY QUESTIONS

1. Give five ideas about how to become informed about world missions, as sender or as future missionary
2. Mention ten relevant ideas about what to pray for concerning a befriended cross-cultural missionary couple on the field
3. What prayer strategy did the author propose, to surround missionaries with? Mention the scripture reference too
4. Mention five ways in which you can support a missionary, apart from prayer
5. Mention five ways in which you can receive the Lord's guidance, preferably the ones you have experienced yourself
6. Mention the seven most important topics in which future missionaries should be trained, as well as three possible practical skills
7. Which are, according to Winter, the key-players in the sending procedure?
8. Which six different types of ministry were mentioned in this chapter?
9. What problem in missions-practice has caused overlap in effort and waste of resources?
10. What needs to be developed to preclude this from happening again?

Chapter 8

Agencies for World Missions: Who Does What & Where?

LESSON OBJECTIVE

Here we learn that:

- In order for churches and agencies to work together, they must be able to find one another
- Unreached and least-reached people groups should have missions-priority over all others
- Adopting an unreached people group has great strategic value for the Kingdom of God
- Arguments not to engage in world missions do not hold and pitfalls should be avoided
- There is plenty of missions-information available for the diligent seeker

LESSON OUTLINE

Topics we will discuss in this lesson are:

- Adopt a People
- Arguments NOT to Engage in Missions
- Johnstone's Re-integration Model
- How to Avoid Common Pitfalls
- Some Resources

LESSON CONTENTS

In this chapter we explore how to start reaching unreached people groups. Below, some data are given to help churches find organizations, which can assist them with expertise and information.

We also look at reasons why people or churches do *not* want to engage in world missions. Three of these will be considered, as well as how to avoid three of the most common pitfalls in doing missions.

We need to concentrate on reaching the unreached. Those who never heard the gospel should have priority over all others. One possibility is to adopt a people group.

Adopt a People

In addition to what was already said about the necessity for partnership in the Body of Christ, I would like to add the concept of adopting unreached- and least-reached people groups. Many churches and mission agencies are working towards evangelizing them. Most, however, seem to work on their own. There are over 1,000 Evangelical churches in the world for every such people group. Imagine what the effects would be, if they worked together for their evangelization. Let's assume that, on average, they have 100 members each. What could they do, with only little effort from each member? Some imaginative calculations:

Prayer

1,000 Churches (and why should they only be evangelical?) with 100 members each, adding up to 100,000 in total: If these members could all pray for one unreached people group for one minute a day and it would translate into 100,000 minutes of prayer (= over 1,660 hours, or about 10 weeks of 24/7 prayer stuffed into *every day*). It won't be long before the first people will be ripe to accept Christ!

Giving

Now, if all 100,000 members of these 1,000 churches, still targeting their one unreached people group, would donate 1% of their income per month for that purpose, they would raise 100,000% of an average salary, that is 1,000 average month's wages *every month*. This could be used to send 1,000 missionary families to the culturally nearest unreached people group (still that same one people group)!

Research

Now 1,000 missionaries for one people group may be much, but if we look at the many supporting tasks that are needed to make holistic outreach successful, we might set apart a team of 20 for research purposes. They have to find out what the felt needs of the population are, e.g. spiritually, psychologically and physically, in areas of health care, food-production and infra-structure, etc.

Community Development

Then, another 100 or so could occupy themselves with developing communities in that people group, based on the findings of the research team. They could install water pumps, improve agriculture, advise in animal husbandry, forestry, build homes for the poor, increase education, establish centers for unwed mothers and abandoned children, vocational skill-training etc. You can think of anything that responds to that people group's felt needs.

Social Contact Centers

Another 100 might occupy themselves with the facilitation of (pre-) evangelism by establishing coffee-bars and sports-clubs for youth, activities for children, counseling centers, helping older and disabled people, establish companies that create jobs, provide affordable transport. None of these should be an end in itself, but all geared towards sharing the gospel, once relationships have been built.

And so we can fantasize and dream for a long time. But the fact remains, that much can be done when Christ's disciples work together to reach unreached people groups. Jesus said that His disciples will be recognized by the love and unity they display among themselves and demonstrate towards the world.²⁰¹ But how could this be done best? Here are some ideas:

201 John 13:35; 17:23

Using Existing Structures

The most workable idea might be to make use of existing denominational structures. Each of them has many member-churches with sometimes several hundred thousands of members. If denominational leadership could be interested to structure world mission programs along these lines, the impact on their targeted people groups would be huge. Missionary-sending agencies can provide the necessary expertise, experience, advice and often even in-(target-)country facilitation. They may also be able to provide models of inter-agency partnership.

End the Competition

Paul said 'It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation'.²⁰² Unfortunately not many share Paul's ambition, so for the ones that do, there are numerous opportunities: there are plenty of unreached people groups. Of course they are not the easiest to reach, but how long will we be content with 'easy'?

If you don't know where to start, realize that you don't have to re-invent the wheel; others have gone that road before you. Ten minutes of internet research can already help you well on your way. Check these 2 sites: <https://www.globaladoptapeoplecampaign.org/what-we-do.html>
<http://www.adoptapeople.net/THEGLOBALPLAN/tabid/128/Default.aspx>

Arguments NOT to Engage in Missions

The battle for the extension of God's Kingdom is a spiritual war. Satan has subtle tactics to keep the church from fulfilling the great commission. He injected wrong ideas and concepts deeply into some people's mind-sets Let me mention three:

202 Rom. 15:20

'God Can Do Without Us'

This is what William Carey's colleagues told him after he tried to interest them for world missions in 18th century England. But the Bible gives the great commission to the *whole* church to bring the *whole* gospel to the *whole* world.²⁰³ Therefore, no biblical church is exempt, neither is any single believer, since God has a plan for all.²⁰⁴ Yes, God *can* do without us, but history proves that *He chose not to do so!* People, guided by the Holy Spirit, have spread the gospel since the time of the apostles. God has not changed His way of operation.

'We Have Our Hands Full in the Church'

This is often heard in churches that are in survival-mode. Problems can be numerous: sin, sickness, lack of personnel, finance, and interest. It is one way the devil uses to keep churches from participation in world missions. But why are churches in survival-mode? Is it because world missions is not their priority? Is that, maybe, even the reason that they have these problems in the first place? If at least a core of the church would come together, pray, acknowledge their wrong priorities and ask forgiveness, set goals for a world missions program and carry them out, healing for their problems will surely come.²⁰⁵ *Faith* is needed to *believe it* and *try it*.

'Should We Not Rather Leave It to the Mission Societies?'

This statement shows the disintegration between churches, mission societies and training institutions. The thought is based on either of two wrong assumptions, namely that the church does not have the know-how or the people gifted for it, or that the mission societies have all experience and expertise. Churches and mission societies should be *equal partners*, contributing their best, respecting and appreciating each other's strengths and weaknesses. Neither can do without the other, and no such separated attempt will bring in the

203 Matt. 28:18-20; Acts 1:8

204 Eph. 2:10

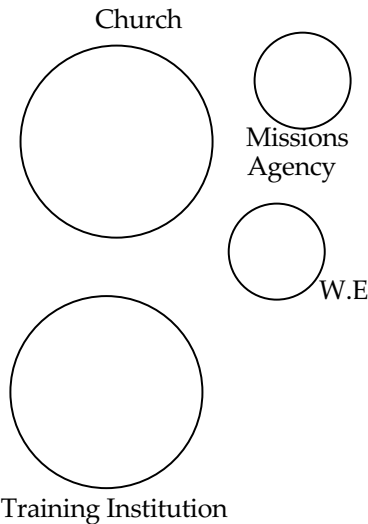
205 See e.g. 2 Chron. 7:14

harvest completely. Churches, mission societies and training institutions should integrate, as Johnstone argued:²⁰⁶

Johnstone's Re-integration Model

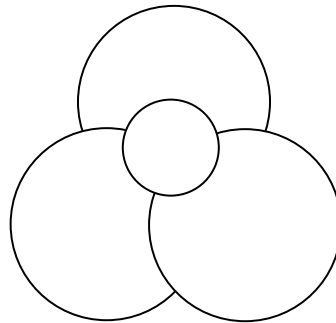
He pleads for a moving away from historic disintegration (model A) to biblical integration through partnership (Model B).

MODEL A - W.E. *disintegrated*:



MODEL B – W.E. *integrated*:

Here, W.E. forms the connecting factor between church, agency and training



Jesus worked this way. As teacher, He led the 'Bible school' of His disciples;²⁰⁷ He participated in synagogue-life with them and in sending them He became their 'missions agency'.²⁰⁸

How to Avoid Common Pitfalls

We are thankful for increasing mission-consciousness among a growing number of churches. The Church is central in and key to

206 Johnstone, 1998:149-210

207 Matt. 5-7

208 Matt. 10

W.E. But churches that were not stopped by the three earlier arguments, may also have disastrous thinking errors. 'Good ideas' may ruin Kingdom presence, rather than establish it. Some examples:

'Anyone Can Do Missions'

Some think that years of training are unnecessary, that long-term mission work equals prolonged short-term outreach, and since most short-termers go out untrained, they assume the same applies to career workers. Some think that when a pastor fails, he can still become a missionary – as if the field were a dumping place for unsuccessful ministers!

No, *not* anyone can become a missionary. Only those that are a) gifted, called and empowered by God; b) have the right heart-attitude towards their ministry; c) know how to persevere under difficult circumstances, *and* d) are well-trained according to the demands of their work, will make successful cross-cultural missionaries.

'We Can Do It Ourselves'

People with an over-confident attitude towards their local church or denomination as an all-sufficient entity in itself hold this view. They dislike finding out who else is in the business. They underestimate the expertise of others and their own lack of it; are unwilling to invest in partnership development, nor value training much. They think that serving in the church equips you for everything. How could that be true?

Reasons for this attitude are often rooted in denominational exclusivism: 'We've got the *real* thing, in doctrine, in miracles' etc. Usually they are not members of any organization, such as Evangelical Mission Alliances, hate to pay fees, fill in forms or submit to procedures of mission societies – so they don't. Most mission fields know how much damage such ministries do, mainly due to lack of knowledge of the field and of cultural sensitivity.

'Let's Support Locals'

'They know the language and the culture, thus can be effective quicker in ministry and they cost a fraction of a Western missionary'. In other words: 'Let's send money instead of missionaries'. This sounds economical, but Jesus said that a prophet is not honored in his own city. Also, a native may be at an even greater cultural distance from the unreached in his country, e.g. because of animosities in the past. This does not apply to foreign missionaries.

Then, how long will we send money? Money from abroad is likely to make people dependent: if the money stops, so does the ministry. Often, *national* ministry initiatives do not develop because they follow the vision of *foreign* ministries, rather than asking the Lord to give them their own vision and run with it. People that are sponsored from abroad develop life styles above local levels, which creates jealousy and lack of credibility for the worker and the gospel. Residential missionaries should rather teach people to live by faith – and be an example of how to do so.

Some Resources

Operation World, 2010, by Jason Mandryk, is a prayer handbook that lists all major peoples in every country, gives items for intercession and missiological insights as well information about prayer networks, mission agencies, umbrella organizations and more. Available as hard-copy books and as CD/DVD's. See www.operationworld.org . A new edition is scheduled for 2021.

Prayer Networks

www.24-7prayer.com
www.ipcprayer.org
www.ethne.net/prayer.php
www.jwipn.com

www.globaldayofprayer.com
www.globalprayerdigest.org
www.win1040.com
www.joshuaproject.net

Evangelical Umbrella Organizations

www.lausanne.org
www.viva.org

www.worldevangelicals.org
www.worlddea.org

Africa

www.aeafrica.org
www.africanenterprise.org
www.aimint.org

www.capromissions.org
www.maniafrica.com
www.afnet.org

Asia

www.asiaevangelicals.org
www.asiamissions.net
www.aefi.asia
www.asianoutreach.org.au

www.awm.org
www.fmpb.co.in
www.gfa.org

Caribbean

www.caribbeanevangelical.org

Europe

www.europeanea.org
www.mission-net.org
www.ecmbritain.org

www.gemission.org
www.wec-uk.org

Latin America

www.comibam.org

North America

www.aims.org
www.frontierventures.org
www.bethanyinternational.org

www.emsweb.org
www.nae.net

Pacific

www.worldangelicals.org/members
www.nzchristiannetwork.org.nz

Diverse Religions

www.30daysprayer.com (Islam)
www.omf.org/omf/buddhism/pray
www.30daysprayer.com/hindu

Research

www.pioneers.org
www.inserv.org.za

www.joshuaproject.net
www.operationworld.org

RESEARCH

The websites under 'Some Resources', above, give you plenty of possibilities to exercise your research skills. Therefore, no additional sites are given under *this* heading. In case you want to see some motivating teaching videos, try these 4 by Jason Mandryk on the great commission:

- <https://www.youtube.com/watch?v=MjFNGr4uw4w>
- <https://www.youtube.com/watch?v=DFnoIEBiQU8>
- <https://www.youtube.com/watch?v=9y1fm5QsURA>
- <https://www.youtube.com/watch?v=sUzr341Iz9o>

MISCELLANEOUS

Recommended books: See Bibliography

Assignments

- The author has been fantasizing about how an unreached people group might be reached with the gospel. Now you do the same. Write an essay of about 500 words, in which you lay down a plan for your church or denomination to initiate such a process
- Describe two or three more arguments you may have heard why *not* to engage in cross-cultural missions – or pitfalls that work against such involvement – and write down some solid counter-arguments
- Write down an initial plan about how to start a missionary-sending agency, including a vision-statement, a mission-statement, some policy rules with regard to screening and engaging personnel, target-domains (such as people groups, countries, religions, etc.)

STUDY QUESTIONS

1. Describe how you would organize the adoption of a people group
2. What sort of information can you find in Jason Mandryk's "Operation World"?
3. Which 3 arguments NOT to engage in world missions were described in this chapter? State with your answer whether and why you agree or not
4. Which 3 common pitfalls were described? Did you agree with the author's concern, and if not, what would you propose?
5. If the Lord would tell you to start reaching an unreached people group, what steps would you take, and what role would you like to play in it yourself? Let your answer not exceed 50 words

Chapter 9

Creating a World Missions Strategy in Your Church

LESSON OBJECTIVE

Please understand that:

- Setting up a world missions strategy demands much creativity
- The goal is *not short-term* mission-awareness but *long-term mission-involvement*
- To be successful in the long run, all age-groups of the church need to be involved
- There will not be solid missionary-sending without solid church leadership
- A designated budget and a responsible person 'running missions' is a must
- Prayer, teaching, preaching, giving, short-term outreach and conferences are all needed

LESSON OUTLINE

In this lesson we look at:

The Church – The People - The Church – The Activities

LESSON CONTENTS

This chapter gives some thoughts, not only from the author's creativity, but also from that of many other people. It also needs your own ideas, translated into projects that will bring more mission awareness into your church.

We do not only aim at *short-term mission awareness*, but also at *long-term involvement*: screening, selecting and training of missionary candidates, to be sent from your church to minister cross-culturally.

When we bring missionary awareness to the local church, we must engage all segments of church-life: young, old, rich, poor, people of differing social, educational and professional backgrounds and of different levels of spiritual maturity.

The Church – The People

Jesus gave the great commission to His disciples, i.e. the Church. Often, the Church left foreign missions in the hands of mission-agencies. But it is better if efforts of Church, agencies and training schools become re-integrated, to ensure 'production' of good missionaries. How do we engage the different segments of the Church?

The Leadership

The church's leadership is responsible for the church's functioning. We have no choice as to what part of the great commission to take part in; Jesus spoke about Jerusalem AND Judea AND Samaria AND the ends of the earth.²⁰⁹ We cannot change the *and* into an *or*. Every church should be active in all four regions.

Therefore, if a pastor is not enthusiastic for evangelism *and* world missions, the church has a problem. And if he cannot be made *enthusiastic*, even the best efforts of mission-committed members will die and leave them discouraged. But if the pastor is the only one with a missions vision, *he* has to start from scratch: with prayer!

Youth & Children

World missions is not just adult business, so, invite missionaries also to youth groups and children's meetings! Their program must be different, though. Concentrate on adventurous stories, and simultaneously teach them about discipleship. Such meetings are excellent opportunities to share how you received God's calling and guidance into the ministry, as an

209 Acts 1:8

example for *their* lives. It will challenge youngsters to seek the Lord themselves and ask Him about His plan for their lives.

When a missionary has visited them, it is easier for children to pray regularly for him. Maybe they would even like to participate in fund-raising for a project, or to correspond with his children. Missionaries can keep their young friends motivated by sending them photographs, showing them 'their' fund-raising and prayers accomplished.

One church organizes an annual 'Ghana-market'. People bake cakes, produce paintings, youth lead games and competitions, children play music or sell toys, doctors check blood pressure, etc. It is a joyous, hilarious 2-hour event after a Sunday morning service. The members pay a little for snacks, services, games and music. The money goes to a children's ministry in Ghana, and the amount of money they collect at such occasions is amazing.

When children get discouraged in sharing their faith with friends, missionaries can explain that they sometimes face the same problem. It will motivate the children to pray for workers who do this all the time, even in a difficult language, and to people of a different religion.

Alternatively, find a foreign missionary in your own area and invite him to share with the children. Especially when they hear an accent, or see missionaries struggling with *their* mother tongue and culture, they will better appreciate the struggles that missionaries face daily, especially the first-terms among them.

Elderly People

We miss out by ignoring the powerful task force that older brothers and sisters form. Unfortunately, they often think they have nothing to contribute to world missions. Let me suggest otherwise:

Read Psalm 103:1-5 to them and encourage them to '*not forget all his benefits*' (vs. 2). David lists areas where he remembers these: forgiveness, healing, redemption, etc. Older people remember more 'benefits' than young people do, because of their longer life experience. Many of these came because of their prayers. Then, ask

them, 'What benefits could *other people* have because of *your future prayers*?' Why not direct your prayers towards missionaries?

Invite a missionary to speak at such meetings. They can be on furlough, or serve in your area. Ask them what to pray for and to be informed by their prayer- and ministry newsletters.

Decide to correspond with that missionary. Maybe he is lonely and longs for a letter or an email message. As long as you can write, you can use your experience and wisdom to encourage missionaries. Only be careful when they work in closed countries. Using wrong words can endanger their ministry, so find out what you can write before you do.

Maybe you can copy missionary newsletters, give them to interested people, tell about their ministry and ask your friends to support them. This often yields surprising results, which may give your missionary just a little more sustenance and encourage them to carry on with things that otherwise might not have been possible.

If possible, read missionary biographies and mission magazines. It broadens your horizon and gives you interesting things to tell your prayer group.

Doing some of the above is enough to qualify you as a sender yourself, did you know? Read 1 Samuel 30:24 and consider that although you may be too old *to go out* as a missionary, you can '*stay with the supplies*'. You will then share with the 'real' missionaries. Why would older people be of no value to world missions?

The Missions Executive

Whether his or her title is missions pastor, -coordinator, -executive or anything else that describes this person's ministry clearly, it is important to have one of the most mission-enthusiastic people in church to drive the process.

If your church can budget for a salary, even for a part-time function, appoint someone whose vision is to get foreign missions in your church up and running. If no salary is possible, you may find a volunteer; but this choice should not compromise the quality of

work. Rather start such a ministry late and well, than too early with a less-committed person. Design a job-description with him/her, possibly with advice from a missionary agency.

Task and equipment of such a person may include:

- Information: What books and mission magazines can be found? Conferences to be attended? Short-term trips to be made?
- Logistics: Office space, library? Computer, internet, telephone?
- Administrative skills: the person should be a networker, able to type, organize, coordinate, do some book-keeping and be able to work with others
- Publication: allow for communication to church members, maybe a page in the church magazine or on the church website?
- Authority: appoint him or her as voting church council member and have him/her report regularly.

More could be said about this important part of implementing a missions strategy in your church. However, more depends on how the Lord leads you *and* the executive, according to His plan. Pray for revelation of that plan.

The Church – The Activities

Prayer!

Prayer starts with the knowledge that *without Him we can do nothing*.²¹⁰ By prayer, the executive realizes that, if his or her church becomes involved in carrying out the great commission, it has to be God's work alone. Someone said 'when man works, man works, but when man prays, God works'. It will be the Lord's glory alone when the church's mission-involvement has become reality.

²¹⁰ John 15:5b

Sometimes a church looks like Ezekiel's valley of dry bones.²¹¹ God asked him 'can these dead bones live?' In other words: 'Do you have faith for the impossible?' At Ezekiel's neutral answer, God tells him to prophesy: 'Ezekiel, believe it or not, but I want you to speak it into existence.' And it happened. Many feel alone in their desire to see their church participate in missions, and identify with Ezekiel. May he encourage them!

The lone prayer-warrior has to pray for more people to join in the prayers for world missions. Prayers of a righteous man are powerful and effective,²¹² but apparently prayers of two or more are *more* powerful.²¹³ *One* may chase a thousand [spiritual enemies], *two* can deal with ten thousand.²¹⁴ A prayer group can pave the way towards world missions involvement.

When my wife and I joined the church from which we were sent out later, it was not at all mission-minded, except for some members, but not the leadership. We met for prayer once a month, for years. The meetings were heavy, and we felt we made no progress. When we gave up after 4 years we felt defeated. However, soon after one of our couples was sent out to Italy, where they served for 16 years – fully supported by this church. Gradually more people went out, singles, couples, short- and long-termers. Vision for missions developed among the leadership, and for years over half the church's budget was spent on missions. Even if you feel defeated, prayer yields fruit!

Teaching & Preaching

Regularly teach the biblical missions mandate – you find ideas in chapter 1. Establish one Sunday a month for world missions, so you can sow mission-consciousness into your members. Do it not on your own; also invite missionaries to speak. Thus you broaden your congregation's horizon and edify their faith. Then, for the rest of the

211 Ez. 37

212 James 5:16b

213 Matt. 18:19,20

214 Deut. 32:30

month pray for that missionary in the other services. These few minutes each week will prove invaluable.

Choose mission themes for Bible studies, e.g. the book of Acts as the church's missions guide for today. This helps in learning to read the Bible with missionary eyes. Consider Noah as preacher, Abraham who went to another country, Joseph as missionary to Egypt, Jonah as an unwilling missionary, Nehemiah as missionary researcher, etc.

A story tells about a group of hunters, standing at an open spot in the forest, discussing their disagreements on the chase. They argued until suddenly a rabbit ran past. Then, at once they fired their rifles. They realized that instead of arguing, they should hunt. What does this story teach the Church?

It says, that when offering the pulpit to a missionary, it should not be asked to what other denomination (s)he belongs – as argument to refuse him. Neither should they be rejected because of nationality, race, color, tribe, or gender: 'We do not want women preaching in our church!'

I ask: why not? Over half of the missionary task force is female and women preach at their fields. Why only on the field and not at home? In Romans 16:7 Paul greets his relatives Andronicus and Junia, probably a couple, who had been his fellow-prisoners. They were '*outstanding among the apostles*'. Some prejudiced translators, thinking women cannot be apostles, translated Junia as Junias, the masculine form.²¹⁵

We also hear about Priscilla, Euodia, Syntyche, Phoebe, Tryphena and Tryphosa as Paul's co-workers.²¹⁶ It is unlikely that the term 'co-workers' applies to people who had to keep silent publicly, let alone who became fellow-prisoners because of it. Let's not prevent God-chosen women from exercising their God-given ministries!

215 Hawthorne, Martin, & Reid (eds.), 1993:186, 589, 683

216 Ibid. p. 603

Short-term Outreaches

Few activities enlighten church members of any age more about missions, than short-term missionary outreaches do. Exposure to cultures with other languages, food, climates and strange habits teaches lessons that would not be learned otherwise. Many missionaries heard the Lord speak during their first short-term outreach. Let me tell my own experience:

Once my youth leader asked me to join him and his family on a Bible-smuggling trip. I was delighted and readily agreed. We often had brother Andrew speak, telling how he crossed borders of communist countries with Bibles, sharing that we have to obey God more than godless authorities. So, that first night in Serbia, when we unloaded Bibles into a brother's van, the Lord said in an almost audible voice: 'Steef, this is your first time in Eastern Europe, but it will not be the last'. 22 Years later I made my 64th and last trip to that area.

Others however, return from short-term outreaches and know for sure that they are not called as missionaries. Yet they now understand missionary life much better: knowledge of the hardships will motivate them to pray, and the mission field's needs will stimulate them to give. Short-term outreach always does something: you either become aware of your vocation, or you become a sender.

Mission Conferences

Set a time apart annually for a world missions conference. The time slot must be chosen carefully, considering school-holidays, harvest seasons in rural areas, public and Christian holidays, etc. The conference should ideally happen each year around the same time, so it becomes an event to be counted with. Choices need to be made about what the program should contain, depending on time duration.

All segments of the church should participate. No group is to be left out: let elderly people, children, youth and adults all have their own part in the program. Important things to take into account, are:

- Invite mission-experienced speakers. Most church members are not interested in theory. They rather hear stories from the field. Find missionary speakers for every evening, who inform the congregation about different aspects of missionary life, and about different mission fields
- Invite sending agencies to set up stalls, displays, book tables etc. in an exhibition room where people can receive information about ministries, and talk with their representatives. Give people time to visit the exhibition. Encourage them to visit the stalls and announce books for sale
- Show that missions is not exclusively serious business, but that it can be fun too. Ask some agencies to organize games that illustrate missionary life
- Include drama that illustrates realities of cross-cultural communication problems. This helps people to understand the difficulties missionaries face
- Let some people show up in national dress of certain mission fields, ethnic groups or cultural identities, and include musical expressions of indigenous worship, live, or with taped music
- Set up stalls during the breaks, that offer snacks, produced in the cooking styles of the mission fields
- It can be nice during the main program, to contact a missionary on the field. It is encouraging for them, and stimulates members to renew their prayer commitment for those on the field
- During the program: stick to the time slots you have allocated to each item. Programs should not run late.

RESEARCH

Have a look at the videos below. Let Jason Mandryk teach you!

<https://www.youtube.com/watch?v=U84eXa6xBA8>
<https://www.youtube.com/watch?v=S8KBHqjId5k>
<https://www.youtube.com/watch?v=pmLdbgGyx10>
<https://www.youtube.com/watch?v=0sIqvQmT5IU>

MISCELLANEOUS

Recommended books: See Bibliography

Assignments

- If your church runs a world missions program, describe how it works in about 250 words
- If you have found ideas in this chapter that you think will be helpful to implement in your church, discuss them with your pastor and write a short report about this conversation
- If your church uses other methods or techniques to implement a world missions strategy, describe them in a short essay

STUDY QUESTIONS

1. Why should we involve all segments of the church in the implementation of a world missions program?
2. Mention as many different departments of the church as you can think of
3. To whom has the great commission been given first of all?
4. Explain the strategy you have to use to get your whole church missions-involved
5. Do churches have a choice about where to direct their evangelistic outreach? Base your answer on Acts 1:8
6. Give 4 good reasons why children and youth must be incorporated in increasing mission-awareness
7. Mention several ways in which elderly people can participate in world missions
8. What would you answer if you were asked to become your church's missions executive, without pay?
9. Do you agree with the author about women in ministry, as explained in this chapter? Why, or why not?
10. What good can an annual mission conference do for church members who do not know much about missions?

Chapter 10

Two More Critical Issues

LESSON OBJECTIVE

It is important to understand that:

- There is a debate whether Christianity is a ‘white man’s religion’ or not
- Biblical and historical data answer this issue convincingly
- Changes in the missiological *modus operandi* led to Christian maturing in the non-western world (NWW)
- Churches in the NWW are being influenced by expatriate funds and personnel
- This dominant problem needs a drastic cure
- True ecclesiological indigeneity remains the ideal to aim at

LESSON OUTLINE

In this lesson we discuss:

- Christianity, the White Man’s Religion?
- The Dependency Syndrome
- Six ‘Selfs’ and Six Ideals of an Indigenous Church

LESSON CONTENTS

When the gospel spreads in the NWW, especially among adherents of Traditional Religions, some argue that Christianity is the white man’s religion. Is that true? Let’s consult the Bible and early church history.

Parts of mission-established NWW Christianity depend on overseas funds and personnel. This impedes and cripples evangelism and missionary-sending. Does it have to stay that way? We explore some basics.

*Christianity, the White Man's Religion?*²¹⁷

Where and with whom did Christianity start? Where did it continue? Where did it spread to first and where later? Answers shed light on whether Christianity was originally a white man's religion or not.

The Old Testament

Nobody knows the exact geographical location of the biblical creation story, but many assume that it was somewhere in the north of present-day Iraq, where now many Kurds live.

South of that area, at the top of the Persian Gulf, in the ancient city of Ur, God called Abraham. He was to leave his country and move to another, that God would point out to him. He ended up in Canaan, now known as Israel.

Abraham descended of Noah's son Shem, and therefore belonged to the Semite peoples. At the age of 86 his son Ishmael was born to him by his wife's Egyptian slave girl Hagar. Thirteen years later Abraham's wife Sarah bore him a son of their own, Isaac. Both boys belonged to the Semite race. The Arabs descended from Ishmael and the Jews from Isaac. Isaac's son Jacob was later called Israel. Thus, Arabs and Jews are both Semite peoples. Neither of them was white or black, their color was brownish.

No one would consider Islam, the religion of most Arabs, a white man's religion; neither can Judaism be considered as such.

The New Testament

Jesus Christ was born in Israel, a Jew. As a Semite, He was not white either. Israel is a geographical center point, where the Asian and African continents meet, and close to Europe. After Jesus' earthly

217 Britten, *We Don't Want Your White Religion*, 1997

ministry, Christianity spread from Jerusalem,²¹⁸ then to Judea and Samaria,²¹⁹ and finally from Antioch, Syria, to the ends of the earth.²²⁰

Into what directions did it spread? Christ's apostles preached the gospel to Jews from many nations, lots from present-day Turkey. However, the first years of church history reveal that the gospel remained largely within the confines of Jewish culture, not only in Jerusalem, but also inside the country.

The first story about the gospel being exported from Israel *by a new Gentile believer* was the story of the Ethiopian, who found Christ and was baptized after Philip's preaching.²²¹ So, the gospel went from Jerusalem *to Africa first!* It was not preached *by a white man* but by a *Jew*. It was not preached *to a Jew*, but to a *black man*. The Ethiopian Church originates from this event.

Again years later Paul and his team, travelling in Turkey, were called in a dream to abandon their plans for Bythinia at Turkey's north coast, and cross over to Macedonia.²²² Almost 20 years of Christian missions took place among Semite peoples and into Africa *before the first white people in Europe ever heard it for the first time*.

Then we read that Simeon called Niger (black) and Lucius of Cyrene, North Africa, leaders of the church in Antioch,²²³ sent out Paul and Barnabas. By that time there must have been churches in Northern African countries already. Simeon and Lucius may have been North African missionaries who had planted a church in Syrian Antioch. So, the gospel spread to many areas before it came to Europe for the first time.

In later ages the North African Church was wiped off the map by Muslim armies, and centuries later, after Christianity had rooted in

218 Acts 1-7

219 Acts 8-12

220 Acts 13-28

221 Acts 8

222 Acts 16

223 Acts 13

Europe, European missionaries went into the entire world to spread the gospel. Since the 18th century they also visited Africa.

Unfortunately these missionaries often wrapped Christianity in Western cultural garments. Consider an attitude of superiority and paternalism, plus the assumed rights of colonialist imperialism – often supported by greedy governments – and we understand why Christianity often became a stench in the nostrils of colonized peoples.

However, the missionaries brought many blessings too: not only the gospel, but also the establishment of schools, hospitals, agricultural programs, water pumps, and lots of other blessings to develop colonial communities.

The conclusion is that Christianity, biblically and historically speaking, is not a white man's religion. This false assumption has rather been used as an argument *to reject the way in which it was presented*.

The Challenge

Neither NWW Christians, nor foreign missionaries who visit their continents should stop here. In the second half of the 20th century global Christianity has done its utmost to rid itself of this bad image.

Missionaries are improving their *modus operandi* by developing contextualization, incarnational ministry, cultural adaptation and initiating indigenization processes. These are to continue, as long as the NWW Church matures.

How can this 'maturing' be done? Not by replacing Western theology by a NWW one. Not by throwing all white missionaries out, as some NWW governments do. Rather, the NWW Church should stand up and *decide* that their church *is their church* and that they can run it. *They* then can *decide* that they *pay* for its running costs *themselves*.

These running costs encompass:

- discipling their own converts
- building and maintaining their buildings
- paying their pastors' salary
- developing & evangelizing their areas
- training their own leaders
- reaching out to their cities and country
- starting cross-cultural missionary-sending
- initiating missionary training institutions

The Dependency Syndrome

Few people know more about dependency than Glenn Schwartz, director of World Mission Associates. Glenn was missionary to several African countries for many years and developed an excellent course, called '*Dependency among Mission-Established Churches – Exploring the Issues*'. Let me acquaint you with some of Glenn's findings.

The Problem in a Nutshell

Many mission-established churches in the NWW became dependent on foreign funds and personnel. Often their leaders feel they cannot function without subsidies they have received, sometimes for over a century. They feel that, without these, they cannot reproduce themselves through local evangelism and cross-cultural missions. Often expatriates construct their church buildings for them. They need to learn to rely on God themselves for the funding of their own building- and outreach programs.²²⁴

Many Christian movements in the NWW have difficulty reproducing themselves through cross-cultural missions. They do not send many missionaries to other parts of the world.²²⁵ There are very few indigenous missionary-sending agencies; there is hardly any missiological training; practically no E-3 evangelism takes place and people still receive missionaries, – after having had 100-200 years

²²⁴ From Glenn Schwartz's preface to the course

²²⁵ Ibid. p. 3

of gospel preaching. Even South Africa receives many more missionaries than it sends.

The Problem Is Spiritual

Much of the problem is rooted in the depth-level of conversion, because Christianity was presented in a Western garment – and therefore remained foreign. A related reason is, that for too long certain parts of Christianity have denied the realities of the spirit world, that are strongly interwoven with the animistic worldview. Westerners are seeing now that the Pentecostal teaching takes into account the spiritual world, including prayer for healing and the driving out of evil spirits.²²⁶ Spiritual renewal and restructuring must become part of the way forward.²²⁷

Christian conversions were often an addition to the animistic paradigm, rather than a radical change at the deepest level of people's hearts. Total abandonment of ancestral worship and witchcraft, and making Christ Lord over all areas of life, is not habitually seen. Shorter sheds some light on the matter:

'During the past hundred years ... Traditional Religion has been ... sinking beneath the surface of modern social life ..., but what remains ... is ... the tip of an iceberg. At baptism, the ... Christian repudiates ... little of his former non-Christian outlook. He may be obliged to turn his back upon certain traditional practices, which the church, ... has condemned, ... but he is not asked to recant a religious philosophy. Consequently, he returns to the forbidden practices as occasion arises with ... ease. Conversion to Christianity is for him ... gain, an 'extra' ... It is an overlay on his original religious culture. Apart from the ... condemnations, Christianity has ... had little to say about ... Traditional Religion in the way of serious judgments of value. Consequently, the ... Christian operates ... two thought-systems ... and they are closed to each other'.²²⁸

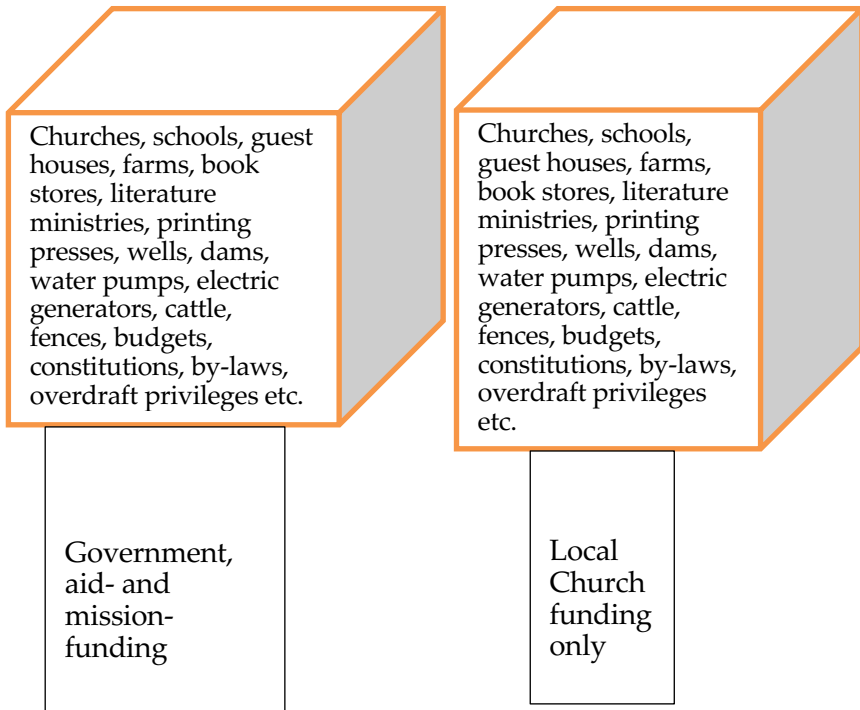
226 Ibid. p. 97

227 Ibid. p. 31

228 Shorter, *African Christian Theology: Adaptation or Incarnation*, 1977:10

Foreign Structures

Many churches in the NWW do not reproduce, because the imported structures were too expensive to maintain, let alone reproduce. Schwartz compares them with a box, full of 'goodies', built on a 'pillar'. When the pillar disappears, and the local church takes over the maintenance of the box, the thick pillar is replaced by a thin one. When local leaders took responsibility for the box, they often inherited an unmanageable structure. Consequently, they feel they cannot send out missionaries because they are preoccupied with maintaining what they inherited.²²⁹



229 Schwartz, p. 5

Local leaders took over the box and the big pillar was reduced by e.g. 10% per year, which did not work because a church cannot indigenize 10% per year. The small local church pillar could not take over the function of the big pillar. It is immoral, Schwartz says, to leave an unmanageable structure to people that cannot afford it.

Ownership

It is not enough when expatriate mission agencies hand over 'their' churches to local leaders *on paper only*, that is *legal* ownership; nor to just fill the *positions* with local people, that is *functional* ownership. People must decide themselves, that this church and its program is *theirs*, and that it succeeds or fails, depending on what *they* do. *That is psychological* ownership.²³⁰ Churches become independent only, when psychological ownership transfers.²³¹

Key Steps

Vocational training is a key-step towards self-reliance. With that, tithing should be taught from the beginning of generating income. Churches can change; there are examples of those that did. Too many NWW Christians count on, that when you just wait, someone will show up to help you. David Barrett said, that with 1-2% of the income of their members, churches are able to *pay all of their bills*, including buildings, pastor's salaries, etc. If members would give 10%, they would have plenty to even send out their own missionaries cross-culturally.

Curse, Or Blessing?

'Foreign money is a poison, a curse, a plague: it creates long-term dependency', Schwartz said. 'Avoid it. It often distorts reality and leads people to feel like they have little or nothing to give back to God. The continuous flow of foreign funding into the NWW reinforces that idea.'²³²

230 Ibid. p. 6

231 Ibid. p. 28

232 Ibid. p. 24

He distinguishes two kinds of fatalism: NWW *fatalism* says: 'We cannot because we have not. We will never have anything. Therefore, we need overseas help'. *Western fatalism* says: 'Let's help them because they have nothing and will never have anything. We'll probably have to help them for another 100 years'. Both kinds are deadly.

How this curse can be turned into a blessing was discovered by the late Rev. Nicholas Benghu, an AOG²³³ pastor in South Africa. God told him to instruct the women in his churches in these four things:

- Teach them how to care for their families
- Teach them how to lead their husbands to the Lord
- Teach them how to produce something, so they can earn a living
- Teach them to give some of their earnings back to God, i.e. tithing

Once a year the AOG women had a conference, and during one weekend, years ago, they took up an offering of 3.7 million Rand – at that time equivalent to over one million US dollars.²³⁴

Of course the real poor need to be helped – Jesus told us to do so. But not all dependent churches are poor. In fact, there seems to be little relationship between poverty and wealth and the concept of self-reliance among mission-established churches. In Tanzania and Malawi church leaders reported that poorer districts are more likely to support their pastors than churches in wealthy districts.²³⁵

Similar Lessons – From Elsewhere

John Dekker, former missionary to the Dani of Irian Jaya, followed these missiological principles in his field:

233 AOG: Assembly of God

234 Schwartz, p. 7

235 Ibid. p. 8

- No foreign funds were used for local church development
- The mission employed no paid evangelists
- Missionaries did not burden churches with unmanageable or unaffordable structures
- Church members paid the pastors by cultivating their gardens and by providing their other needs
- Self-support principles were maintained in church- and community life
- Development of 'rice-Christians' was avoided: no preferential treatment was given to believers in medical or community work
- Stewardship was taught from the beginning²³⁶

Within 10 years after the churches had been planted, they sent out their first cross-cultural missionaries, relevantly trained and culturally sensitive.

Another example is the Friends Missionary Prayer Band in India: they sent out 1,000 missionaries without outside funding, with help of 30,000 prayer supporters.²³⁷ Every 10 (!) members of a band support their own evangelist. Needless to say, it can be done. Churches *can* change, despite a long history of dependency that has hindered their outreaches. But many wonder: 'If overseas money is so easy to get, why do we work so hard to raise funds locally?' And obviously it is hard to say 'no' to what might be one's own salary...²³⁸

Westerners, Watch It!

It would not be fair to present this chapter as if the dependent church in the NWW, is the only party to blame. A word of caution must be directed towards church and mission leaders in the Western countries too. Schwartz again:

236 Dekker, *Torches of Joy*, 1985:193

237 Schwartz, p. 13

238 *Ibid.* p. 16, 17

- National churches cannot reproduce western support models
- People think that the spread of the gospel depends on money
- It can create dependency and stunt giving in churches
- Dependence on western funds reinforces inferiority feelings
- western support can create a mercenary spirit
- Foreign-paid workers are not always more effective
- It robs a church of the joy of being a missionary church
- Employing national missionaries may not be a bargain
- Sending money instead of missionaries compromises the essence of the great commission²³⁹
- There is often an outside agenda behind dependency
- Outside agendas often create and perpetuate dependency, especially when they are funded from abroad²⁴⁰
- Progress locally is determined by outside funds
- Foreign paid local leaders are not free to innovate, out of respect for the donors, or of fear to lose their job
- Both self-image and community image are diminished
- Local value systems may suffer long-term damage
- Short-term assistance becomes a long-term addiction²⁴¹

Money should not become ‘good news’ that accompanies *the* good news.

*Mission-Established Churches Do Not Develop Missionary Outreach Programs, because:*²⁴²

- There is no vision for the unreached beyond their borders
- They adopted a poverty mentality: ‘We are too poor to support ourselves, let alone reach out to others’
- They have inherited expensive, irreproducible structures
- They are in a maintenance-mode of ministry
- They rarely have cross-cultural training centers, mainly mono-cultural pastoral training schools

239 Ibid. p. 25

240 Ibid. p. 35

241 Ibid. p. 48, 49

242 Ibid. p. 89

- They hardly developed missionary sending structures such as mission agencies
- They did not develop prayer movements, to adequately sustain missionary outreach

Churches that stand on their own feet, sending out missionaries and evangelists, are not content with conflicting worldviews. Dealing with marginal conversion is an important first step, if NWW churches are to take their place in globally expanding Christianity.²⁴³

*The Foundation of an Indigenous Missionary Outreach Program*²⁴⁴

- Is born out of a generous, giving heart
- Results of a widespread spiritual renewal, and is not based on only a few spiritually energized people
- Requires special cross-cultural training. Pastoral training only will not meet the challenges missionaries face
- Develops a caring sending base like a missionary agency
- Requires healthy financial support for who serves far away
- Requires faithful reporting to the prayer- and financial supporters who back the missionaries
- Keeps the vision of the unreached before the people
- Is not dependent on foreign funding to start or continue
- Is suspicious of 'partners', wanting to help to make 'your' programs possible
- Is an inspiration for people who pray and finance it with gifts.

Nothing will do more to inspire a church to be mission-minded than testimonies to answered prayer. Self-reliance for NWW churches is not only possible, but absolutely essential for the future of its Christian movement.

Here we could only scratch the surface of the problem. For an in-depth treatment of it I recommend Schwartz's publications. He deals

243 Ibid. p. 97

244 Ibid. p. 90

with many other issues too. Consult his website for more information: <http://wmausa.org>

*Six 'Selves' and Six Ideals of an Indigenous Church*²⁴⁵

Some found the 'Three-Self-concept', defining the indigenous church, lacking. Self-supporting, self-governing and self-propagating do not sufficiently define the indigenous church. Schwartz quotes some ideas from Alan Tippett's *Verdict Theology in Missionary Theory*:

Six Marks of an Indigenous Church:²⁴⁶

Self-Image:	the church <i>sees itself</i> as the Body of Christ locally
Self-Functioning:	the church <i>cares for itself</i> and its outreach
Self-Determining:	the church makes <i>its own decisions</i>
Self-Supporting:	the church <i>finances its own projects</i>
Self-Propagating:	the church has its <i>own missionary outreach</i>
Self-Giving:	the church manages <i>its own service programs</i> , e.g. hospitals, seminaries, etc.

Six Ideals for which to look for:

Indigenous <i>Theology</i> :	how the church <i>thinks</i> ; it addresses felt needs of their members, like divorce, polygamy, alcoholism, witchcraft, sickness, oppression, business and public morality
Indigenous <i>Doctrine</i> :	how the church <i>interprets</i> Scripture. Who defines what 'heresy' is?

245 Ibid. p. 86, 87. See also: <http://www.alibris.com/Verdict-theology-in-missionary-theory-Alan-R-Tippett/book/7016115>

246 Italics mine

Indigenous <i>Worship</i> :	how the church <i>feels</i> ; it addresses the question of whether the church is a place to feel at home, where music, worship and language have the local character
Indigenous <i>Hymnology</i> :	how members produce their <i>own music</i> , not borrowed materials
Indigenous <i>Structure</i> :	how the church <i>works</i> ; it determines how decisions are made and where the sources of power are. It has a structure that fits its society, and ensures that structure can be locally funded and is reproducible elsewhere through missionary outreach
Indigenous <i>Leadership</i> :	how the church <i>trains its own leaders</i> .

RESEARCH

<http://wmausa.org> or <https://fivestonesglobal.org/>

MISCELLANEOUS

Recommended books: See Bibliography

Assignments

- Interview one of your church leaders and ask whether the church receives structural financial or personnel help from abroad. Ask his opinion on the issue. Do not display a judgmental attitude!
- Describe how 'indigenous' your church is (or not). Give a brief background as to why it so developed

STUDY QUESTIONS

1. Explain with arguments from the OT as well as from the NT that Christianity is not a white man's religion.
2. Explain what the dependency syndrome consists of
3. Give 4 reasons why most NWW churches still do not send out cross-cultural missionaries
4. Explain the spiritual dimension behind the dependency problem
5. Explain why foreign structures are often impossible to manage for mission-established churches when they become independent (use the illustration of the box and the pillars)
6. Mention the 3 forms of 'ownership', tell which of them is the only one that works, and why
7. Explain the relationship between vocational training, tithing, and self-reliance
8. Explain what NWW fatalism is, and what Western fatalism is
9. Mention 3 of John Dekker's 7 principles that you feel would greatly improve your church's outreach program
10. Mention 4 of the 7 reasons why mission-established churches do not develop missionary outreach programs

Glossary

Affinity Blocks:	people groups with cultural, historic and linguistic similarities
Animism:	a belief that spirits live in inanimate objects, like trees, rocks, rivers, forests, etc.
Apologetics:	teach you how to defend your faith when facing opponents
Castes:	different social levels in Indian society that do not mix
Centrifugal:	center point fleeing
Centripetal:	center point seeking
Clergy:	ministers with formal theological training
Comfort-zone:	where you feel most comfortable, that you don't want to leave
Contextualization:	presenting the gospel in a way, relevant for your target-population
Culture:	a way of thinking, feeling, believing, a group's corporate knowledge
Cultural adaptation:	adjusting to a foreign culture
_____ encapsulation:	the normal condition of being 'locked up' in your own culture
_____ sensitivity:	being sensitive to and emphatic in ministry to a foreign host-culture
Denominational:	belonging to or being at home in one certain church denomination
Dependency syndrome:	relying on financial and personnel help from expatriate sources
Developing World:	'Third World' or 'Global South'
Double conversion:	converting to Christ as well as to the religious culture of the missionary
Ecclesiological indigeneity:	culturally appropriate expressions of worship in church services
Ethnocentric:	putting one's own people group or tribe in the center of the universe

Ethnocentrism:	lack of willingness to adapt culturally, practicing willful cultural isolation
Evangelism:	telling the gospel, witnessing about Christ locally and mono-culturally
Expatriate:	from outside the country, foreign, foreigner
First-termers:	missionaries who serve their first term on the field
Foreign ministries:	ministry activities, originating outside the country where they take place
Friars:	missionary monks in the R C Church
Furlough:	a period of rest for missionaries, usually in their country of origin
Hadith:	Islamic teaching according to their traditions
Host/target-population:	the people group a missionary seeks to evangelize
Incarnational ministry:	an expatriate ministry that looks like it was 'born' in the host-population
Indigenize:	a process where colonial forms of worship are replaced by culturally appropriate ones
Indigenous:	having its roots in the local culture, e.g. expressed in local language, hymns, etc.
Indigenous worship:	worship in the poetic, literary and musical styles of the host population
Inter-denominational:	involving several church denominations
Karma:	law in Hinduism, stating that the soul migrates after death, incarnating into another life
Long-term missionaries:	cross-cultural career missionaries, serving for more than 2 years
Maintenance-mode of ministry:	consolidating existing spiritual accomplishments
Mandate:	assignment, commission, order
Marginal conversion:	superficial assumption of the Christian faith, without excluding other religious practices, leading to syncretism

Mercenary spirit:	the attitude of a hired hand: when the pay stops, so does the ministry; no psychological ownership
Missio Dei:	the mission of God
Missionary:	a sent one, an apostle
Missionary attrition:	missionaries who leave their field of service prematurely
Missiology, -ical theory:	science that describes principles and practice of cross-cultural ministry
Mission-awareness:	being aware of the need to send cross-cultural missionaries
Mission-consciousness:	knowledge of world missions and the need to send missionaries
Mission fields:	countries and people groups that receive more missionaries than send them, where there are less than 2% Evangelicals or less than 5% Christians
Mission-involvement:	people that are engaged in missions as sent ones, senders, welcomers or mobilisers
Mission-minded:	cross-cultural missions awareness
Missions:	living and telling the gospel of Christ cross-culturally
Modus operandi:	the way of working, the manner in which things are done
Monotheistic:	confessing one God
National ministry initiatives:	ministries, not originating from another country or culture
Nominal Christians:	Christians in name and culture only
Outreach:	a planned and concerted effort to evangelize a certain group of people
Polytheistic:	confessing many gods
Prayer trip:	journey to a (potential) mission field with the purpose to pray for its population
Pre-evangelism:	witnessing that precedes personal evangelism
Proclamation:	announcing the good news
Proselytism:	making converts to a certain faith or religion

Receptor culture, language:	the culture and language of the people to be reached with the gospel
Receptor-population:	the (people)group you intend to reach with the gospel
Re-entry support:	help that missionaries need when returning from the field, other than for furlough
Redemptive analogies:	popular myths or legends that form a bridge to the gospel story
_____ function:	fulfilling a function that leads to someone's redemption
_____ history:	the history of God's salvation enterprises
_____ people:	a people, called by God, to have a redemptive example function to the nations
_____ person:	a person, called by God, to have a redemptive example function
_____ remnant:	the remnant of a redemptive people
_____ similarities:	where one's redemptive functions resemble those of someone else's
Residential missionaries:	cross-cultural missionaries who live among the population they serve
Rice-Christians:	people who become 'Christians' because of promised material benefits
Rites of passage:	passing from one phase in life to another, e.g. circumcision, baptism, marriage
Saracens:	Muslims
Self-reliant:	having learned to rely on God, not on people
Short-term missionaries:	cross-cultural workers who serve for a period up to 2 years

Strategic Kingdom value:	achieving new extensions of God's Kingdom among the unreached
Strategic partnerships:	co-operational efforts, between churches, agencies and training schools, aiming at new extensions of God's Kingdom
Sub-culture:	group of people with habits that differ from the dominant culture to which they belong
Syncretism:	mixing elements of other religions or belief systems into biblical Christianity
Talmud:	teaching according to the Jewish traditions
Tentmaker:	missionary who gains access to a Christ-hostile country, based on his secular profession, or: a missionary who supports himself and his ministry through secular work
10-40 Window:	area between the 10th and 40th degree latitude in the northern hemisphere, from the Atlantic to the Pacific Oceans. In this book, area between the 10th degree south and the 40th degree north
4-14 window:	age group of 4-14 years old
Unreached peoples:	less than 2% Evangelical believers and less than 5% Christian adherents
Value system:	set of principles that decides what and how value is ascribed to people and things
Worldview:	way in which the universe and its properties are seen

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Epilogue

You made it! Well, that's important, because by finishing this course you have proven to have the determination to finish what you started. That is a characteristic missionaries and their senders need.

If you have never been on a missions trip, now may be the time to embark on one. You have learned enough in this course to know how to get started and what mistakes to avoid. Don't go at it alone; find all the help you can from your church and sending agency.

You have learned about doing research by reading and internet browsing; so, use your skills to find your way to a mission field, even if for only a short-term outreach; you've got to start somewhere! For the ultimate experience: choose a cross-cultural field situation.

It was a pleasure 'traveling' with you through these materials. Keep on traveling! And if you want to order my books, consult the website <http://www.biblekiosk.co.uk/> to find the three volumes that were referred to earlier in the 'recommended books' section about Theology of Missions, called '*The Bible's Missionary Message*' – one OT and two NT parts. On the same page you can also order copies of '*World Evangelization – That All May Hear*'.

Finally, I wish you God's blessing, the understanding of His plan for your life and fruitful participation in world missions, either as a sender or a sent one!

Steef van 't Slot, Ede, The Netherlands, June 2018

