

WORLD MISSIONS II

World Missions II: Syllabus

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CLASS #1:

I. History and Structure.

CLASS #2:

II. The Task Remaining.

CLASS #3:

III. To Reach the Unreached.

CLASS #4:

IV. Evangelism, Development, and Church Planting.

CLASS #5:

IV. Evangelism, Development, and Church Planting. (cont.)

V. World Christian Teamwork.

Exam.

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World Missions II: Exam

Possible 20 Point Questions

- 1) Describe mission strategies of the 19th century and how they are still important and Biblical today (p. 138).
- 2) Describe the “Tribal megasphere” and offer some ideas concerning their evangelization (p. 153).
- 3) Why might we say that there are really on two religions in the world? How does this affect world evangelism (pp. 153,154).
- 4) Use Mt 28:19, 20 to discuss the “right goals” of missions (p. 155).
- 5) Explain Patterson’s first principle of the spontaneous multiplication of churches. That is, explain what he means by “look on the fields” (pp. 167,168).
- 6) Discuss the reproduction principle in Church planting by explaining the difference between effective strategies and ineffective strategies (pp. 172,173).

Possible 10 Point Questions

- 1) Define “strategy” (p. 132).
- 2) Describe one way in which strategies can help us (p. 133,134).
- 3) Define the Biblical meaning of “nation” (p. 143).
- 4) Give an example of “minisphere” (p. 144).
- 5) What is the major difference between “E-1” and “E-2” or “E-3” evangelism (p. 144)?
- 6) List three types of cultural barriers (p. 146).
- 7) Briefly describe Buddhism (p. 148).
- 8) State one reason why it is difficult to reach the Chinese people with the Gospel (p. 149).
- 9) What is the great imbalance (p. 151)?
- 10) What are the two most basic and unique things that Christianity has to offer to all people (p. 153)?
- 11) What is a “people movement” (p. 159)?
- 12) Explain one strategy of development (p. 165).

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The World Missions Series of Courses:

There are three courses in the World Missions series. They are based on and adapted from the series edited by Jonathan Lewis. This series is available in Spanish and can be ordered from William Carey Library Publishers, P.O. Box 40129, Pasadena, CA 91114 (818-798-0819).

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The three World Missions Courses:

1. World Missions I - The Biblical/Historical Foundation
2. World Missions II - The Strategic Dimension¹
3. World Missions III - The Cross-Cultural Dimension

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I. History and Structure.

A. Missions History Update.

1. History is the account of how God has worked to redeem a people and to reestablish His rule upon the earth.
2. He has chosen to do this through the very people whom He has redeemed. Unfortunately, these people have not always cooperated. At these times God has completed His purposes through exile, persecution, dispersion, and invasion.
3. At times, the people of God have responded to the call of God. They have established structures and movements that are designed to spread the gospel to the nations. God has blessed these movements.
4. In the last two centuries, the Protestant missions movement has grown tremendously. Presently, we are in what many missiologists call the third era of expansion of modern missions.
 - a. This era of missions focuses on the unreached or “hidden” peoples of the world.
 - b. They are hidden because of social, cultural, and linguistic barriers.

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5. How will the “hidden” peoples be reached?

- a. Many missiologists believe that it will be the young, vigorous churches of the developing nations that will play the biggest role.²
- b. However, we must avoid strategic errors from the past. We must learn from our mistakes. We must form effective and efficient strategies.

B. The Strategic Dimension in Missions.

1. Does strategy negate the leading of the Holy Spirit?

- a. If a strategy is merely a human attempt to complete a task then the answer is yes. This can lead to futility (Ps 127:1).
- b. However, strategy can be consistent with the leading of the Holy Spirit. We are called by God to use our intelligence. We must use what we have learned in the past and form strategies that will work. This is done through the leading of the Spirit and with a reliance on His wisdom.
- c. Remember the lesson from the parable of the talents (Mt 25:14-30).
 - 1) Two stewards formed strategies. One steward did not.
 - 2) We know the results of that parable. Strategy is important.

2. What is a strategy?

- a. Peter Wagner, well known missiologist, says that strategy is the “means agreed on to reach a certain goal”.
- b. How do you accomplish a certain objective? The answer to this question will define strategy. We have strategies for everything. The question is not whether we will use a strategy. The question is “Will we use the best strategy?”
- c. We can evaluate a strategy in the following way.
 - 1) Is it biblical? Obviously, to be able to say that a strategy is consistent with the leading of the Holy Spirit we must be able to say that it is biblical.

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- 2) Is it efficient? A good strategy will define the needs and the resources. It will then match them together in an efficient way. Here we must begin to talk about priorities. We must make choices.
- 3) Is it effective? A good strategy will usually work. It will bear fruit. There will be obvious results.
 - a) Here we must consider the idea of relevance. A strategy must be relevant for the specific situation and time. What worked in one place 25 years ago may not work in another place today.
 - b) Here we are reminded of our statement in World Mission I: “The contents of the gospel do not change. The method of presenting the gospel does change.”
- d. A strategy is not concerned with details. It is a general idea, method, or manner of doing something. Within the general strategy the daily details will change. But the overall strategy remains the same.
 - 1) Paul’s strategy was to go to the big cities, preach in the synagogues, and continue from there depending upon what happened in the synagogue (Acts 17:2).
 - 2) The details of what happened were different in each situation. The general strategy remained the same.
3. How do strategies help us?
 - a. Strategies require prayerful dependence upon God. Strategies must be born out of Bible study, counsel, prayer and experiences with God.
 - b. Strategies require the practice of our faith. Strategies, like faith, are by their nature, future oriented. Our faith alone is not in the strategy, but the execution of our strategy must be done in faith.
 - c. Strategies are tools which help us to communicate with others and trust that we are co-laboring with God. We can use a strategy to inform others concerning plans for ministry, philosophy of ministry, goals, etc.

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- d. Strategy commits us to have direction. It helps us to be people of vision and action. A particular strategy necessarily excludes all other strategies. This is important. We must be focused. A person with a vision for everything is actually a person with no vision at all. These people are unfocused. They do not accomplish anything although they get involved in everything. They do not have a strategy.
- 4. What are some different types of strategies?
 - a. The “standard solution” strategy. This type of strategy decides on a specific way to do something. It then uses the same strategy for every situation.
 - b. The “being in the way” strategy. This strategy appears to lack a strategy. There are no plans for the future. The assumption is that God will lead you to the next step when the time comes.
 - c. The “plan so far as you can see” strategy. This strategy makes plans to begin something. God will complete the task. It focuses on beginnings instead of results.
 - d. The “unique solution strategy”. This strategy assumes that every situation is different. There must be a special strategy for each situation.
 - e. Overall, the “unique solution strategy” is the strongest. Although it can be argued that one of the other three strategies may be the “unique solution” for a certain situation.
 - 1) The most important thing to remember is that we must be led by the Holy Spirit. This includes actions and decisions. We must be balanced.
 - 2) It has been said, “We must pray as if we could not plan, and plan as if we could not pray”.

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C. History of Missions Strategy.

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Author's Comment:

We can learn about missions strategy by studying its history (Mt 13:52). The following points summarize missions history from the 8th century to modern times.

1. In the eighth century, missionaries from England went to Europe. They were led by a missionary named Boniface, who used various strategies.
 - a. He used a language that the people could understand.
 - b. He educated and civilized the people.
 - c. He used aggression against the pagan religions.
 - d. He received support from the “home” Church.
2. The Crusades.
 - a. A false strategy. The Crusades (European wars against the Muslims) actually hindered missions to Muslims. To this present day, Muslims hate Christians.
 - b. Nevertheless, some positive things did emerge from the Crusades.
 - 1) Francis of Assisi went to the Muslims under his movement of peace and love.
 - 2) Ramon Lull used a strategy of debating to reach the Muslims.
3. Colonial Expansion.
 - a. Between the 16th and the 18th centuries Christianity became a worldwide religion. As the Portuguese, Spanish, and French empires spread out into unknown lands, they took their Christianity with them.
 - b. Various missions strategies were used. In general, however, the unfortunate strategy of possessing the land, people, and culture was most common.

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4. Mission strategists of the 17th century.
 - a. Roman Catholic manuals on missionary principles were written.
 - b. The Jesuits became pioneers of incarnational missions. They began to develop strategies for indigenization.
 - c. They went to China, Japan, and India and began to dress and speak like the people. They adopted many of the local customs and sought to make converts who would stay within their own local culture.
 - d. They used their superior education and training to practice what could be called a “Daniel” strategy. Like Daniel, they influenced those around them through their positions of leadership in the society. These positions were granted to them because of their education and abilities.
5. New England Puritans: Missions to the American Indians.
 - a. Puritans were some of America’s original settlers. They immigrated to America, because they wanted to be “pure” from the carnality of the Church of England of that time.
 - b. Here we have the beginning of Protestant missions (17th century). The colonization of America resulted in the conversion of Indians.
 - c. Puritan missionaries began to develop various strategies.
 - 1) Evangelism through public preaching.
 - 2) The organization of churches.
 - 3) The organization of Christian towns that separated the new Christians from their own people.
 - 4) An emphasis on education and civilization.
 - 5) Bible translation as well as the translation of other books that were used in literature ministry.
 - 6) The use of the local language.
 - 7) The training of local ministers.

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6. The Danish-Halle mission (University students from Denmark).
 - a. The idea of a mission sending agency began when the king of Denmark sent missionaries to India.
 - b. These missionaries used medical work and the study and understanding of the local religions as well as other strategies.
7. Moravian missions (Christians from Moravia - part of Germany today).
 - a. The Moravian missions movement in the 18th century may have provided the roots for the modern “hidden peoples” movement.
 - b. It stressed going to the most despised and forgotten peoples.
 - c. It also used the strategy of “tentmaking” (missionaries who supported themselves financially).
8. The great century of Protestant missions.
 - a. The 19th century included a great advance in missions and mission strategy.
 - b. It was marked by the emergence of many missions societies and student movements.
 - c. There was a great debate about what was to be prioritized in missions: civilization or Christianization.
 - d. Social reform was a focus.
 - e. There were the beginnings of strategies to make local churches independent.
 - f. However, the central mission station strategy was still used.

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9. Mission strategists of the 19th century.
 - a. The “three self” strategy began. Churches were developed that would be:
 - 1) Self-governing.
 - 2) Self-supporting.
 - 3) Self-propagating.
 - b. There was a focus on the transforming effect that the gospel would have on society.
 - c. There was also a focus on lay ministry.
 - d. Most important, was the missiology that began to develop under men like Rufus Anderson and Henry Venn.
 - 1) Anderson’s missiology and strategy was based on the example of Paul and the New Testament witness.
 - a) The task of the missionary was to go to unreached areas, preach the gospel, and organize churches.
 - b) The missionary should not be a pastor or ruler.
 - c) The goal was to gain converts who showed a change of life. It was not to wait until they became perfectly mature.
 - d) The churches were to be formed with indigenous leadership.
 - e) The missionaries were to be advisors.
 - 2) Both Anderson and Venn stressed a “Go/Give/Leave” strategy. They should reproduce the missions vision in the churches that they planted. As soon as possible the missionaries should leave in order to repeat the process in other unreached lands. Missions should produce more missions.

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10. A colonialist mentality.

- a. Because of a negative view of the abilities of native Christians, the prevailing missiology began to change. The mentality was that the only hope for success was for the missionaries to retain control of the ministry.
- b. This is a tragic missiology that always leads to a lack of growth and development. It is still a problem in missions today.

11. Evangelism, education, and medicine - this missionary strategy of the 19th century focused on individual conversions, church planting, and social transformation through evangelism, education, and medicine.

12. Comity (mutual courtesy).

- a. Here we have an expression of “networking”.
- b. Mission boards began to strategize together. They planned to maximize their resources by assigning different geographical areas to different boards.

13. Consultations and conferences - this type of cooperation led to the organization of large meetings. Strategies, plans, and cooperation were discussed.

14. Since World War II.

- a. Most influential has been the missiology and strategy of Roland Allen. He expanded on the work of Rufus Anderson and based his strategy on the example of Paul.³
- b. Unfortunately, at the present time many missions strategies have forgotten about the work of Roland Allen. Many missions are finding it difficult to move away from Paternalism.
- c. New strategies and missiologies are needed that are clearly based on the Bible and that follow the Pauline example of Go/Give/Leave.

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D. Two Structures of Expansion.

1. We have seen how mission structures have influenced missions. Are these structures biblical? Should local churches alone be responsible for missions?
2. Ralph Winter, an internationally recognized missions leader, believes that there have always been two “redemptive structures” throughout history. He believes that these two structures are currently represented by the local church and the mission society or agency. Both must be accepted and used.
 - a. Redemptive structures in New Testament times.
 - 1) There was the New Testament church.
 - 2) There was also the missionary team formed by the apostle Paul.
 - a) They were sent out by the local church. But, they were independent. They supported themselves and also received support from various churches.
 - b) They were members of the first structure, but made an additional commitment to a second structure. This second structure was different and distinct from the first structure. It was not simply the extension of the church of Antioch.
 - 3) These two structures seemed to have Jewish roots.
 - a) The local church was influenced by the synagogue.
 - b) The missionary teams were influenced by the Jewish teams of evangelists (Mt 23:15).
 - b. The early development of Christian structures within Roman culture.
 - 1) The New Testament church began to be influenced by the Roman culture. It became less independent. The organization of churches under a diocese began.
 - 2) The missionary teams also had a cultural partner. Influenced by the Roman military structures, the “second decision” structure began to take the form of a monastery. Many of these monastic movements (that included those who made an additional commitment beyond the commitment made to the first structure) were evangelistic.

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c. The Medieval period.

- 1) At this time, the distinction between the two structures became more obvious. At the same time, the cooperation between the two structures became more essential.
 - a) The diocese began to weaken. It had no established structure for expansion.
 - b) The monastery remained strong. Its structure was useful for expansion. Many times the first structure called on the second structure for help. The diocese structure asked the monastery structure to do missions on its behalf.
 - c) The monastery cooperated. The diocese needed the monastery. The monastery needed the diocese.
 - (1) Here we are talking about the historical reality of the renewal movement and the institution working together.
 - (2) The institutional structure of the Church needs the renewal structure of the Church (that which is based on an additional commitment) to give it life.
 - (3) The renewal structure needs the institutional structure to organize its fruit.
- 2) This is exemplified by the Franciscan movement and later on by the Methodist revival.

d. The Protestant form of the second structure.

- 1) Except for a few exceptions (the Pietist movement and the Wesleyan movement), the Protestant movement tried to abandon the renewal structure of the Church (what we today call “parachurch” ministries). Interestingly, it also abandoned missions.
- 2) Finally, the second (renewal) structure was developed. It was called a mission society.

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- e. The contemporary misunderstanding of the second structure of the Church.
 - 1) The Protestant movement has always seemed to doubt the validity of the second structure. Its focus on the local church (the first structure) has led it to deny the validity of the second structure.
 - a) Thus, the originally independent mission agencies (second structure) have often been taken over by centralized church control (it should be understood here that “second structure” agencies must not usurp the authority of local churches...indeed, in order for them to represent a valid structure, they must serve and point to the local church).
 - b) Furthermore, the denominational mission agencies plant churches but they do not plant mission agencies. However, when a church is planted it should also include the planting of a structure that will go beyond the church.
 - c) An “apostolic church planting team” should plant a church that reproduces two full sets of that team. One set will stay and be the leaders in the first church structure. The second set will do what the original team did and will become the second church structure (sent out from the local church with a view toward planting other local churches, having an authority of its own under God, while respecting both the authority of the local church which sent it and the authority of the local church that it will plant.

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II. The Task Remaining.

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A. The Nations and Cross-Cultural Evangelization.

1. Nations and countries.
 - a. Is a biblical “nation” a “country” (a political entity with geographical borders)?
 - 1) Not really! The Greek word for “nation” is “ethnos”. That is, an ethnic unit or people group.

Author’s Illustration:

For example, in America there is a “Cherokee nation” which distinguishes that particular tribe of Indians.

Insert Your Illustration:

- a) The same understanding exists in the Old Testament. In Gen 12:3, God said to Abraham, “in you all the families of the earth shall be blessed”. The Hebrew word for “families” refers to the idea of people groups.
- b) In Rev 5:9 and 10:11 this point is even more obvious. The word nation is used along with “peoples, tribes, tongues, and kindred”.
- 2) Yet most Christians think of countries when they read Mt 28:19.
- 3) Yet there are countries like India, which has 3,000 different Biblical **nations**.

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b. Obviously, a people group perspective (as opposed to a country perspective) will affect our missions strategy.

- 1) It will affect the actions of our strategy.
- 2) It will affect the attitude of our strategy.
- 3) The “peoples” strategy forms an attitude that looks at people within their own culture. It is culturally sensitive.

Author’s Comment:

A people group is a sociological group of people. It is not a political group of people. The people are not connected by political boundaries. They are connected by sociological factors (language, culture, religion etc.).

2. Megaspheres, macrospheres, and minispheres.

- a. Megaspheres are large cultural groups. For example, Muslims.
- b. Within megaspheres are sub units called macrospheres. For example, there are Sunni Muslims and Suffi Muslims. These two groups would be macrospheres of the Muslim megasphere.
- c. A macrosphere might have many minispheres. Within the Sunni Muslims there are Arabic speaking Sunnis and African speaking Sunnis.

3. E-1, E-2, and E-3 evangelism.⁴ (“E” represents evangelism, “1-2-3” represents distances/barriers requiring greater effort for an evangelist).

- a. E-1 evangelism is the work of local evangelism. It evangelizes those who live and work around you. It is evangelism to your own people.
- b. E-2 and E-3 evangelism must cross certain cultural barriers.
 - 1) E-2 evangelism takes place when a language barrier needs to be crossed. For example, when a Cantonese speaking Christian goes to another Cantonese group of people who speak a different dialect.
 - 2) E-3 evangelism is when there are several barriers that need to be crossed (language, culture, climate, distance, etc.).

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4. Evangelism and missions.

- a. Evangelism is the work of bringing people from within a minisphere into a church that already exists.
- b. Missions is the work of bringing the gospel to areas that do not yet have a church that can evangelize its own minisphere.
 - 1) Most of “missions” today is actually evangelism. Thus, Ralph Winter feels compelled to call it “regular missions” and reserve the term “frontier missions” for what would be biblical missions.

Author's Comment:

The author prefers to use the term “direct missions” when referring to the work of bringing the Gospel to a culture that does not yet have a church that could evangelize their own people.

The term “indirect missions” refers to bringing the Gospel to a culture that already has an existing indigenous church, but may not yet be successfully evangelizing their own people. The key difference is that direct missions means that there is no existing church established yet.

- 2) The most important point in this discussion is that the emphasis of biblical missions is not on geography, but on ministry.
 - a) Simply because a Christian goes to another country to do ministry does not necessarily mean that he is a missionary. We have often made the mistake of defining missions simply in terms of geography.
 - b) What ministry is the Christian doing in that other country? That will define whether or not he is a missionary. We need to define missions in terms of “mission”. What is your mission? If your mission is to go to another country, then you may be nothing more than a tourist. If your mission is to minister in another country, then you may be nothing more than a transplanted Pastor. If it is specifically to meet the requirement of Mt 24:14 (proclaiming the Gospel where it has not yet been proclaimed before) then you are a missionary.

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5. Cultural barriers.

a. Linguistic barriers.

- 1) Language is the most obvious and foundational barrier to the spread of the gospel.
- 2) There are more than 7,000 different languages and dialects that are spoken in the world today.

b. Social barriers.

- 1) Just as language separates people, so do social differences.
- 2) Racial, occupational, educational, economical, and religious differences are only some of the social barriers that need to be considered.

c. Rivalries and prejudices - The discrimination of one group against another can prevent the spread of the Gospel.

6. Crossing cultural barriers.

a. Acts 1:8 refers to more than a geographical progression of the spreading of the Gospel. It refers to a gradual cultural progression as well.

- 1) It was not easy for the Jews to take the gospel to the Samaritans.
- 2) There were many cultural barriers, not the least of which was an intense hatred of each other.

b. In cases where prejudice exists it may be better to send someone to evangelize who is culturally further removed from the target group.

Author's Illustration:

In North American terms it may be better for a "Johnson" to evangelize a "Hatfield" than for a "McCoy" to evangelize a "Hatfield." (These names refer to two family groups which feuded for several years in North American history.)

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Insert Your Illustration:

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- c. Where there is no prejudice it is almost always more effective for someone who is culturally closer to the target group to evangelize that group.

Author's Illustration:

In Guatemalan terms, it is easier for a Ladino to evangelize a Chorti Indian than it is for a Russian to evangelize the same person.

The Russian would be doing E-3 evangelism having to cross two language barriers (Spanish and Chorti).

The Ladino would be doing E-2 evangelism having to cross only one language barrier (Chorti).

Insert Your Illustration:

- d. The priority.
- 1) Missiologists estimate that there are still 11,000 unreached people groups at the time of this writing (1994).
 - 2) “Frontier” or “direct” missions must be the priority of the Church.

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B. Unreached People: Buddhist and Chinese Megaspheres.

1. All around the world there are “hidden” people groups that have not been reached with the gospel. There are also major “blocks” of people who are relatively unreached.
2. The Buddhist Megasphere.
 - a. This religion was founded by Buddha in the 6th century B.C. Today it has 235 million followers who mostly live in the Far East.
 - b. Buddhism has its roots in Hinduism. It is a philosophical attempt to establish a method for man to perfect himself, and therefore, to save himself.
 - 1) To escape suffering man must destroy his selfish desires.
 - 2) This is done through self denial and reincarnation. Each new life represents another possibility to reach the goal. The goal is a state of nothingness called “Nirvana”.
 - 3) Historically, Christianity has not advanced easily in the Buddhist areas of the world. However, recent wars and natural disasters have made the people more open than before to hear the gospel.
3. The Chinese Megasphere.
 - a. Most of the world’s 1.2 billion Chinese still live in China.
 - b. In 1949, the Communist takeover resulted in the expulsion of 10,000 missionaries. Thirty years of persecution followed these events. But, the Church grew stronger during these years of persecution.
 - 1) The positive correlation between Church growth and persecution should not be a surprise.
 - 2) This connection has existed since the days of persecution against the early Church and can be traced down through the church history.

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c. Reaching the Chinese people in China is a difficult task.

- 1) It is a socialist State. This means that the people have been indoctrinated with Marxist atheism.
- 2) China is subject to many changes. It is difficult to make short term plans because things can change so quickly. The little bit of freedom that Christians may now have can be taken away overnight. There is no sense of stability.
- 3) However, there are many Christians in China. Reports range from 10 million to as many as 100 million (current estimates say there are about 70 million). When planning strategy for China we must seek to work with the existing Christian Church to help them to reach their own people.

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C. Hindu, Muslim, and Tribal Megaspheeres.

1. The Hindu Megaspheere.

- a. The 4,000 year old religion of India has as its followers the majority (about 600 million) of the 850 million people of India.
- b. It is organized by the caste system that divides the people into 3,000 distinct people groups. Also, there are many forms of Hinduism.
 - 1) Religious Hinduism.
 - a) Its adherents believe in the incarnation of many gods. They can worship any number of the 330 million identified gods.
 - b) Salvation comes through knowledge, devotion, and good deeds.
 - 2) Popular Hinduism - like Tribal Hinduism it is a mixture of Hindu belief and animism.
 - 3) There are many other forms of Hinduism. Hinduism actually is a mixture of many beliefs and practices and it is difficult to define it as one religion.

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- c. The Hindu people are a difficult people to evangelize. Following is a list of many suggestions for Hindu evangelism:
 - 1) Focus on lower castes. They are more open to the gospel message. (However, do not forget that all castes need to hear the Gospel).
 - 2) Evangelize according to the caste system. Evangelize, make conversions, and form churches within the existing social structure.
 - 3) Focus on contextualization. Do not try to force Western culture and theology on the Indians.
- 2. The Muslim megasphere.
 - a. Islam's 900 million followers are spread from North Africa to the islands of Indonesia in the Far East.
 - b. Islam was founded by Muhammad in the 7th century A.D. The religion spread immediately through "jihad" or "Holy Wars". The Muslims conquered many lands and basically forced the people of those lands to convert to Islam.
 - c. In the 11th century, the "Crusades" began. This was an attempt by Christianized Europe to reconquer the lands that were lost to the Muslims several centuries before. Unfortunately, the bitterness that Muslims have toward Christianity because of the Crusades still exists. This makes it very difficult to evangelize them.
 - d. Islam is a religion that believes in one sovereign God. It uses the Bible as one of its Holy Books and views Jesus as a great Prophet. However, the Koran is more important than the Bible and Muhammad than Jesus.
 - e. In the Muslim world there has been much conflict in the recent past. Conflict often produces openness to change. Perhaps now is God's time to reach the Muslims.
 - f. It must be remembered that Islam includes many different macrospheres.
 - 1) There are religious, mystical, and secular Muslims.
 - 2) There are Asian, African, and Arabic Muslims.
 - 3) There are many different forms of Islam (Shias and Sunnis).

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3. The Tribal megasphere.

- a. The tribal peoples are those who have not followed one of the world's major religions and who practice animism (the worship of spirits and inanimate objects like trees and stones).
- b. There are an estimated 6,000 tribal groups throughout the world.
- c. Many times tribal peoples are very responsive to the gospel.
- d. The following is a list of ideas concerning the evangelization of tribal peoples.
 - 1) Especially with tribals there must be a clear separation from the past. This will help to avoid syncretism (the mixing of Christianity with their previous religion).
 - 2) Focus on people movements instead of individual conversions. Evangelize groups of people. Tribal people often make decisions in groups.
 - 3) Contextualize the gospel. Use the cultural art forms as much as possible.
 - 4) Use the strong sense of community that a tribal person has to encourage strong fellowship in the churches.

The Great Imbalance in Missions.

Only 9% of the current mission force is being used to reach the unreached peoples of the world. However, some missiologists estimate that over 75% of the people groups of the world are unreached.

If this is true, then we are using 91% of our mission force to work with 25% of the world's people (who are already reached). We are using only 9% of our mission force to reach 75% of the world's people (who are still unreached).

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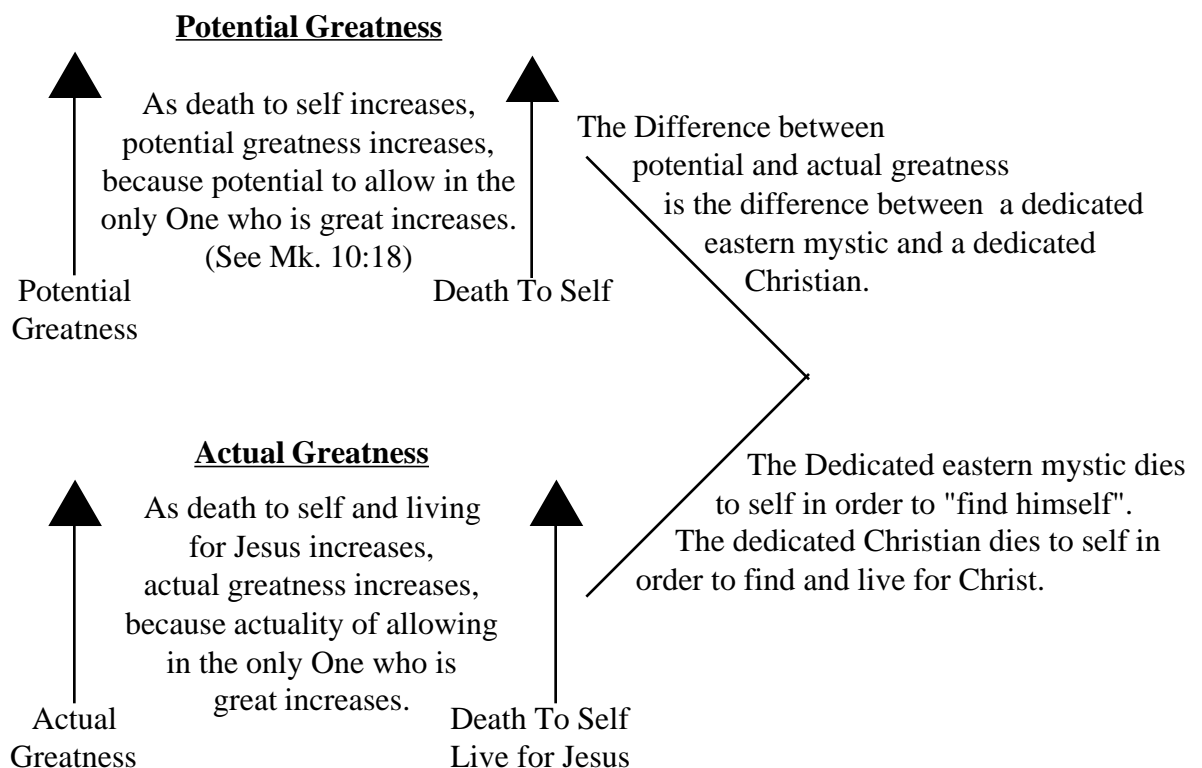
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D. Conclusion to the Task Remaining.

1. The Eastern mystic religions.
 - a. Many aspects of Buddhism, Hinduism, and certain Chinese religions seem to resemble Christianity. They speak of death to self, sacrifice, and self denial. They are so extreme in these things that some people have said things like: "Ghandi was a better Christian than most Christians even though he was not a Christian".
 - b. We must remember that there is a difference between potential and actual greatness. To have actual greatness you must have living in you the only ONE who is Great, Jesus Christ. To make this possible you must die to yourself. This makes greatness possible. But if Jesus is not allowed in then there is only potential greatness.

Discussion Point

Consider 1 Tim 4:7, 8. Use the following diagram to promote discussion and understanding of the reality of Eastern mystic religions.



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2. All religions of the world.

- a. Ultimately, only two religions exist.
 - 1) The religion that trusts in God for salvation (Christianity).
 - 2) The religion that trusts in man for salvation (all other religions in the world).
- b. Christianity is the only religion that trusts in God for salvation. The other religions all have one thing in common. They trust in man for salvation.
 - 1) It is the difference between salvation by faith and salvation by works.
 - 2) The reason there are many different religions is because there are many different ways to work for your salvation.
- c. With this general understanding, how can we form a general **strategy** of evangelism for the peoples of the world?
 - 1) The most basic difference between Christianity and all other religions is that Christianity claims that there is salvation through faith in what God has done. God has already made salvation available for man to receive. Man does not have to work for salvation because he is not able to. God has done the work.
 - 2) This means that Christianity has two essential elements to offer to all people.
 - a) Forgiveness of sins (because God has provided the forgiveness).
 - b) Relationship with God (because God has already provided the way for man to be reconciled to God).

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- 3) All other religions of the world cannot provide these two elements because they all propose some form of “salvation by works”.
 - a) Believers of false religions must **wait** to see if their works are enough to gain forgiveness. They cannot know forgiveness now because forgiveness depends on them and they are not convinced of the futility of working to earn forgiveness.
 - b) They have to **wait** to have relationship with God because that depends on the outcome of the forgiveness factor.
- 4) Our strategy must be based on this understanding. Every human being longs to have forgiveness and a relationship with God. The truth is that the religions of the world do not provide a way to have them. Christianity does. This is where evangelism begins and ends.
 - a) A Muslim, for example, will argue with you from morning to night, but when you ask him the question, “Have you been forgiven?” he will be silent. He cannot answer that question. The Christian must offer him forgiveness through the gospel presentation.
 - b) The same is true regarding the possibility of a relationship with God. Folk Muslims have been known to spend three days banging their heads on a table in an attempt to communicate with God. Their religion provides no way to have relationship with God. They are desperate.

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III. To Reach the Unreached.

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A. The Four Strategies of Missions.

1. The right goals (see Mt 28:19-20).
 - a. We see four words that imply action (verbs):
 - 1) Go (literally, "going").
 - 2) Make disciples.
 - 3) Baptize (literally, "baptizing").
 - 4) Teach (literally, "teaching").
 - b. Only one of the verbs is in the command form (make disciples).
 - c. The other three terms are participles or helping verbs.
 - d. Thus, the right goal of missions is to make disciples. The other actions are not goals. They are methods that can be used to complete the goal (see Mk 16:15, 16; Lk 24:47, 48; Jn 20:21; Acts 1:8). These passages repeat and add methods that can be used to reach the goal of making disciples.
 - e. Strategy to complete the Great Commission must consider the difference between methods and goals. Preaching cannot be the goal. It is a method to reach the goal. The goal is to make disciples. Going can not be the goal. It is only a method.
 - 1) Unfortunately, many missionaries are not concerned about the goal. They are more concerned about the method. Some are content to simply GO to another country. They think that this is missions.
 - 2) We must remember that missions has a "mission." If you cannot define what that MISSION is then you are probably not a missionary. According to Mt 28, missions is much more action oriented than it is geographically oriented.

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- f. This assumes that there is cooperation with other parts of the body of Christ. One person cannot do all things to reach the goal. Some preach, some teach, some organize, some pastor, etc. A missionary's **mission** must clearly work with others toward the goal of making disciples.
- g. What does it mean to make disciples?
 - 1) It does not mean to make people say a prayer. It means to see people become new creations (those who will follow Jesus).
 - a) Remember the disciples were with Jesus for three years. But they were called disciples immediately after they started following him (see Mk 2:14-16).
 - b) How can you know if someone is a disciple? There is a changed life with changed priorities (see Acts 2:41, 42 and Jn 13:35).
 - 2) It does not mean "discipleship". This goes beyond the goal of the Great Commission.
 - a) Notice that one of the methods that is used to make disciples (new creations/followers of Jesus) in Mt 28 is teaching. Also notice that Jesus taught to "observe" or to obey his commandments. All the commandments of Jesus are not taught. This is beyond the goal of the Great Commission. It is done after the goal of the Great Commission is completed.
 - b) Using the Pauline model, we can see that it was done in the natural way of letting the local church do the discipleship. The missionary simply taught that to be a disciple (remember: the missionary's goal is to make disciples) you had to be willing to obey the commandments of Jesus.

Discussion Point

Consider and discuss the implications for missions strategy. Are missionaries overstaying their visit? Are they moving beyond the goal of the great commission when they remain in the same place year after year?

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2. The right place at the right time.

- a. A farmer understands what might be called the “vision of the fruit”.
- b. His goal is not to plant seed. This is only a method to reach his goal. His goal is to produce fruit.
 - 1) The vision in sowing (see Lk 8:4-15).
 - a) The parable of the sower is an example.
 - (1) A farmer sowed seed on four different types of soils. Only one soil produces fruit.
 - (2) The difference was not in the seed or the sower. It was in the soil.
 - b) It is the same in missions.
 - (1) Some peoples are more receptive to the gospel than others. They will be a priority if the missionary keeps the “vision of the fruit”.
 - (2) There is strategy in destination. This is the “right place” part of mission strategy.
 - 2) The vision in pruning (see Lk 13:6-9).
 - a) A farmer does not have a sentimental concern over a certain tree. If it does not bear fruit then it should be cut down (no matter how nice the tree looks).
 - b) The employees of the farmer do not want to cut the tree down. They are concerned about their salaries. They do not have the “vision of the fruit”.
 - c) It is the same in missions.
 - (1) Many great missions projects and programs exist. They look great but they do not bear fruit. The program must be changed.

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- (2) Unfortunately, some missionaries are like hirelings. They are program-centered and not goal-centered. Remember: we must look at missions in terms of mission. What is the goal?
- 3) The vision in reaping (see Mt 9:37, 38).
 - a) Notice that the challenge to pray for laborers is specifically to pray for laborers who will go into the harvest. The harvest speaks of “the right time”. The harvest comes at a certain time.
 - b) It also speaks of a concentration of labor. Most of the apple pickers are put in the fields that have the most ripe apples to be picked. Other fields receive less apple pickers because there are less apples to pick.
 - c) It is the same in missions.
 - (1) Some peoples are currently unresponsive. Some missionaries must go there to labor faithfully until there is a breakthrough. But the majority should be going to the most responsive groups.
 - (2) Study the context of Mt 9:37, 38. Notice that Jesus sends out His own harvesters in Mt 10. He sends them to the Jews. Why? They were ripe apples ready to be picked (for salvation). The Samaritans and the Gentiles would ripen later on. The priority was those who were ready for the harvest.
- 3. The right methods.
 - a. If there is much work and little fruit you may find one of two problems. Either you are working in unripe fields or you are using the wrong method in a ripe field.
 - b. Methods change. Different methods must be used in different situations. However we can observe consistency in methodology. Unfortunately, the consistency often comes in the error of methods.
 - 1) Not using the right language: The language of the common people is always the most effective.

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- 2) Mixing peoples: It is important to form “homogeneous units”.
- 3) Evangelizing individuals only: It must be understood that in many parts of the world decisions are made in groups.
- 4. The right people.
 - a. God uses His people to harvest the fruit.
 - b. These people must be:
 - 1) Filled with the Holy Spirit (notice that Jesus did not allow his disciples to begin their missionary work until they were filled “with power from on high” [Lk 24:49]).
 - 2) Full of commitment to Jesus.
 - 3) Full of the life of the cross.

B. People Movements.

- 1. Most peoples of the world who are not “Westernized” continue to live in a culture where community is more important than the individual.
 - a. Individual evangelism is not consistent with this culture.
 - b. Often it is not effective because:
 - 1) People make decisions in groups.
 - 2) Conversion means to become an orphan; separated from the community.
 - 3) A convert is viewed as someone who has left “us” to join “them”.
 - 4) The gospel is viewed as foreign. It becomes increasingly difficult to make converts. The converts that exist have a difficult time and grow slowly in the faith because they have been taken out of their natural surroundings and culture.

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2. Many peoples of the world need to be evangelized by group evangelism.
 - a. The product of this type of evangelism is called “people movements”.
 - b. Donald McGavran suggests seven principles to use for people movement evangelism.⁵
 - 1) Be clear about the goal. The goal is to organize “a cluster of growing, indigenous congregations, every member of which remains in close contact with his kindred.”
 - 2) The concentration should be on one clearly defined people group.
 - 3) Converts should be encouraged to remain one with their people in as many ways as possible.
 - 4) Promote group decisions for Christ.
 - 5) Continue the pure pioneer work. Do not be tempted to personally try to do the discipleship (allow converts to disciple their own people). Trust the Holy Spirit as Paul did. Be willing to move to new areas where members of that same people group are still unreached. Instruct previous converts to do the same. Continue the work of **missions**.
 - 6) Emphasis should be placed on new Christians remaining part of their tribe. They are simply better tribesmen. They will help the others to become better tribesmen.
 - 7) Stress brotherhood. It is the dynamic that will eventually be used to multiply the people movement.

C. The Unique Solution Strategy.

1. Different situations require different strategies. How are these unique strategies developed?
 - a. First, we must know the people. Most importantly we must know their needs as they perceive them. To do this, we must answer some basic questions.

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- 1) Where are they? Where do they live?
- 2) Why are they considered a people group?
- 3) What makes this group of people different than others?
 - a) Language.
 - b) Culture.
 - c) Social structure.
 - d) Profession (work).
 - e) Economic level.
- 4) Where are they in their movement toward Christ?
 - a) Here we can use the Engel scale. The Engel Scale is a means to identify people on a scale of their awareness of the gospel.⁶
 - b) The Engel scale range:
 - (1) No awareness of the gospel.
 - (2) Initial exposure to the gospel.
 - (3) Understand the basic characteristics of the gospel.
 - (4) Understand the gospel and the way of salvation.
 - (5) Further increase in Biblical understanding.
 - c) The measure of awareness is then compared to a range of attitudes:
 - (1) Negative.
 - (2) Neutral.
 - (3) Positive.

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- d) These measurements are plotted on a graph and can be used to examine a people's movement toward Christ.
 - e) The strategy we use will depend on your evaluation of where the people are in their movement toward Christ.
 - 5) How receptive are they to the gospel?
 - a) Many variables must be considered to answer this question.
 - b) We can use the resistance/receptivity scale (a scale that places a people group on a continuum from "strongly opposed" to the gospel to "strongly favorable" to the gospel) to define an answer.⁷
 - b. Next we need to go through a planning process. We can use the following five questions to help in the process. Remember, it is a process, one question leads to another and the last question leads back to the first.
 - 1) What people does God want us to reach?
 - 2) What are they like?
 - 3) Who should reach them?
 - 4) How should they be reached?
 - 5) What will be the result?
- 2. Evangelism is a mystery (Jn 3:8).
 - a. It is a mystery how God moves among people and changes them. Sometimes the results can be seen but the process is not clear.
 - b. It is a mystery that God uses men to do this.
 - c. Mysteries and planning do not seem to be compatible. Yet we must plan. Part of the mystery of evangelism is that the Holy Spirit can lead us in the forming of our plans.
- 3. Most importantly, the unique solution strategy responds to real, practical problems that the people have. It offers the gospel solution to those problems.

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Author's Comment:

Using the ideas and concepts of this chapter, the teacher should lead the class in an assignment at the end of the chapter. Try to make it as practical as possible. Use a people group that is in your area or one that the students are interested in. Perhaps the students can do some research in order to acquire information about the group.

IV. Evangelism, Development, and Church Planting.

A. Evangelism.

1. Methods of Evangelism.

- a. Sometimes the method is as important as the message. An ineffective method can result in people never hearing the message. If the messenger cannot be understood then the message cannot be understood.
- b. For example, the family is a very powerful social force in China.
 - 1) A strategy that uses families to evangelize families would be much more effective than a strategy that uses single women to evangelize families.
 - 2) This example is consistent with the following principle of evangelism. The gospel spreads most effectively within the social structures that already exist. There are many other areas of the world where the family represents the most potent part of the social structure.
- c. It is difficult for individualistic Westerners to understand the importance of group decisions.

Discussion Point

Discuss the differences in the following worldviews.
The Westerner reasons, "I think, therefore I am".
Other people in the world would say, "I participate therefore I am".

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- 1) In many cultures, identity is based on participation in the group.
 - 2) In these types of cultures, it is most effective to evangelize with this understanding.
 - 3) It is most important to be sensitive to the decision makers. For example, if the headman of an African tribe can be converted then the entire tribe often follows.
2. The biblical data shows that the theme of families as the recipients and the agents of evangelism is very common in the Bible.
 - a. The family concept is a very strong one (Eph 3:15; Eph 2:19; Gal 6:10; Col 3:18-4:1; Eph 5:22-6:9; 1 Pt 2:18-3:7).
 - b. The family pledges its loyalty to God (Jos 24:15).
 - c. The family celebrates the ordinances of God (Ex 12:3, 4).
 - d. Teaching was done within family units (Acts 20:20).
 - e. Families were evangelized and converted (Acts 10:7, 24; 16:15, 31-34; 18:8; 1 Cor 1:16; 16:15; Rom 16:23).
 - f. Households were used to evangelize (1 Cor 16:19; Rom 16:5).
 - g. Households were used to nurture believers (2 Tim 1:16; 4:19; Col 4:15).

B. Development.

1. Christ met physical and spiritual needs in His earthly ministry. The Church must do the same.
 - a. The “social gospel” (this means there is a stronger emphasis on responding to physical and social needs) is not in conflict with the “evangelical gospel” (this means a strong emphasis on meeting spiritual needs). They go together.
 - b. Many times, God uses the social gospel as an introduction to the evangelical gospel. A physical need is met, which results in an opportunity to share the gospel message (see this type of progression of Acts 3).

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- c. Many times, God uses the evangelical gospel as an introduction to the social gospel. That is, He meets physical needs as a way to apply and prove the truth of His claim to be able to meet spiritual needs (see the implications of Mk 16:20).
- 2. Many times the social gospel becomes the avenue through which the evangelical gospel can be presented. In many cases the only way to enter a country is through offering social help.
- 3. More importantly, social help provides a very natural way in which to enter a culture. A church planting team can be assimilated into a culture without being a threat. After they have established themselves in the community they will be more effective with their evangelism goals.
- 4. Four different strategies of development.
 - a. The first two strategies focus on the structures of a society.
 - 1) Economic growth strategy.
 - a) Assistance comes from the outside to change the economic structure of a country.
 - b) For example, other countries may give favorable trade regulations to poorer countries.
 - 2) Political liberation strategy - change comes from within that tries to change the government structure.

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- b. The final two strategies focus on the needs of a society.
 - 1) Relief strategy - help comes from the outside to bring relief to those who are living in desperate situations.
 - 2) Community development strategy.
 - a) Change comes from within to help people to help themselves.
 - b) For example, someone may start a health center and train the local people how to do primary health care.
 - c. All four strategies can be used by Christian organizations. However, in terms of church planting, community development is the most consistent strategy.
5. Various physical development factors.
- a. Water.
 - b. Sanitation.
 - c. Food.
 - d. Fuel.
 - e. Health.
 - f. Shelter and clothing.
 - g. Income production.
 - h. Education.
 - i. Communication and transportation.

Discussion Point

Consider how community development in some of these areas of need could serve as a way for a church planting team to bless a community while it establishes itself for the purpose of evangelism. Also consider how a team concept can be used where professionals with specific skills can join ministers with specific ministerial gifts.

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C. Church Planting.

Notes —

1. The spontaneous multiplication of churches is a church planting method made known by George Patterson.⁸
 - a. Simply because we GO (to another country) does not mean that we are obeying Christ.
 - b. We must GO in order to multiply and reproduce.
 - c. Much depends on the way we plant churches. If we plant churches in a way that allows them to grow naturally (like plants) then they will reproduce normally (see Mt 13; Mk 4:26-29; Jn 15:1-6).
2. George Patterson multiplied churches this way in Honduras.
 - a. Instead of using a traditional Bible institute he used theological education by extension. He brought the training to the people instead of having the people come to a training school.
 - b. Patterson gives four principles to consider when using an extension program to multiply churches.
 - 1) Look on the fields.
 - 2) Edify the body.
 - 3) Aim at obedience.
 - 4) Organize for spontaneous multiplication.
3. Principle #1 - Look on the fields.
 - a. Define your own area of responsibility (see Jn 4:35; 2 Cor 10:12-16).
 - 1) Where are you working? What is your vision?
 - 2) Some people say they have a vision, but it is without definition. They have a vision for everything. Actually, they are not people with vision. They are unfocused.

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- 3) There are two ways to lack vision.
 - a) First, you could simply not have vision.
 - b) Second, you could have every vision. The result is that you have no vision at all.
- b. Define the kind of church you must plant.
 - 1) What will a church that can multiply itself be able to do?
 - 2) Know the difference between a church and a preaching point.
 - a) A preaching point is A PLACE where people gather to hear someone preach or teach. It may be like church with prayer, singing, etc. But very few people are baptized. The Lord's Supper is given infrequently. It is difficult to distinguish between Christians and non-Christians. Local leadership is not established. It is usually dominated by the missionary.
 - b) A church is A BODY of people who are not defined by the location where they meet but by the relationships that they have. Local leadership is trained and established. Patterson defines a church as "a congregation of disciples who obey the commands of the Lord Jesus Christ. These are repentant, baptized believers who celebrate the Lord's Supper, love one another, show compassion to their neighbors, pray, give, and evangelize".
- c. Define the shortest route to plant a church.
 - 1) Do not use extra steps that are unnecessary. They only lead to more control by the missionary.
 - 2) Remember: Churches grow naturally if they are planted naturally. Allow your faith to be simple enough to plant a simple church. God will cause it to grow naturally.
 - a) This was the secret of the apostle Paul's method. His simple faith allowed him to plant a basic church and to leave. He trusted the natural growth of the church because he planted a body instead of a location. Moreover, he trusted the nutritious food that the Holy Spirit was able to feed the baby church.

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- b) Church planters, like Paul, should not have to stay in the same place year after year. If they are planting a body of believers and are training local leadership to replace them, then the church can be planted in a reasonable amount of time.
 - (1) Remember, when we say “planted” we mean a nucleus of real converts who are practicing their faith under the direction of trained local leaders.
 - (2) Biblical church planters build the kingdom of God. They spend a short time reproducing themselves. There is multiplication.
 - (3) Other church planters build their own kingdom. They stay for years and years because they keep control over their kingdoms by not reproducing themselves. They are the only ones who can do the job. There is no reproduction or multiplication.
- 3) Patterson offers these five steps that were used in Honduras.
 - a) Initially, witness to male heads of households. Go with them to witness to friends and relatives. Do not have a public church service until the local men are trained to lead them.
 - b) Baptize repentant believers immediately.
 - c) Establish a plurality of leadership as soon as possible (Acts 14:23). Instruct these leaders that they must win their own people to the Lord and learn how to pastor them. Authorize them to serve the Lord’s Supper and to lead the people in obeying Christ’s commands. They do not preach yet.
 - d) Begin extension training with these elders. Meet with them as often as possible until they are mobilized.
 - e) Provide a list of the commandments concerning church activities. Use the list as a guide to train the elders.

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- d. Define your ministry.
 - 1) What do you do in your ministry?
 - 2) You should be able to define your ministry with a concise and specific sentence.
 - a) You may need some years on the mission field before you can do this.
 - b) Consider the gifts that God has given to you. Define them. Develop them. Most importantly, use them to love others (Jn 17:26; 1 Cor 13:1-3).
- 4. Principle #2 - Edify the body.
 - a. Study Eph 4:11, 12.
 - 1) Notice that the job of the minister is to train the members of the church to do the ministry.
 - 2) Multiplication is a process.
 - b. Build loving and serving relationships among church members.
 - 1) The leadership of the church must be trained to relinquish ministry. They must be able to relinquish and delegate authority and responsibility.
 - 2) A weak leader dominates his congregation.
 - 3) A strong leader promotes relationships between all members. He builds a network of strong relationships.
 - a) He does not try to do all the work of the ministry.
 - b) He trains others to do their part.

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c. Teach in a way that the teachings will be multiplied (see 2 Tim 2:2).

1) Notice how Paul promotes reproduction.

a) First, he teaches Timothy. Their relationship is very intimate. Timothy was taught as an apprentice. He was taught while he worked at Paul's side.

b) Now Timothy must do the same thing. He must instruct the ones whom he trains to continue the process of reproduction.

2) Allow the natural leaders to come forth. Do not try to manufacture leaders.

3) Make the training practical.

a) The student's test should be his ministry in the church. The teacher should observe how the student applies what he is learning to the real situations of the church.

b) The teacher decides what to teach the student according to the needs of the church that the student is ministering in.

d. Build inter-church relationships.

1) Study the following passages to see examples of good inter-church relationships: Acts 11:19-26; 11:29, 30; 14:26, 27; 15:1, 2, 28-31.

2) The older and newer churches must practice mutual edification.

a) The older church can send an "extension worker" to the newer church. The worker can offer extension classes in this way as often as is needed.

b) The newer church can send a student worker to the older church. The student worker can receive training on a regular basis.

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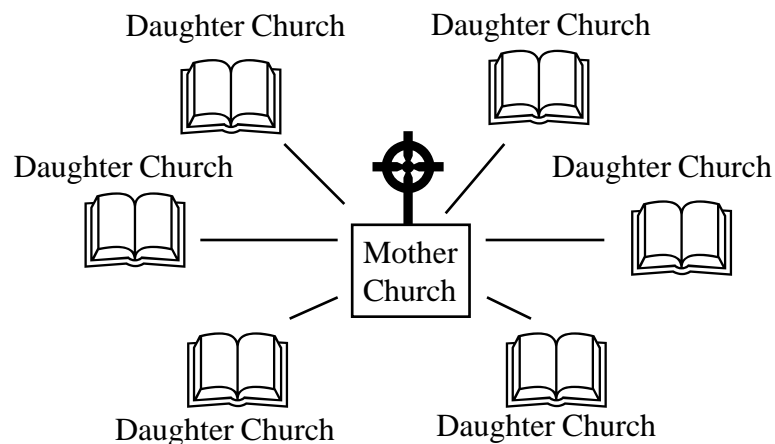
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- 3) The multiplication and reproduction principle should be practiced at this level also.
 - a) Older churches should focus on developing one or two newer churches at a time.
 - b) These newer churches should be trained to repeat the process.
 - c) Do not try to control the churches. Do not allow churches to control other churches.
 - d) Allow the Spirit to grow the churches spontaneously. The motivation to reproduce comes from the body itself. This means that they must be free of outside control. The apostolic work must learn to allow the new church to be independent. If not, it will create a handicapped child. The growth will not be natural.

Discussion Point

Use the following diagrams to promote discussion of the reproduction principle. Note that quality is the focus. Quantity is the result of quality. This is consistent with biblical principles of growth (see Lk 16:10; Mk 4:30-32).

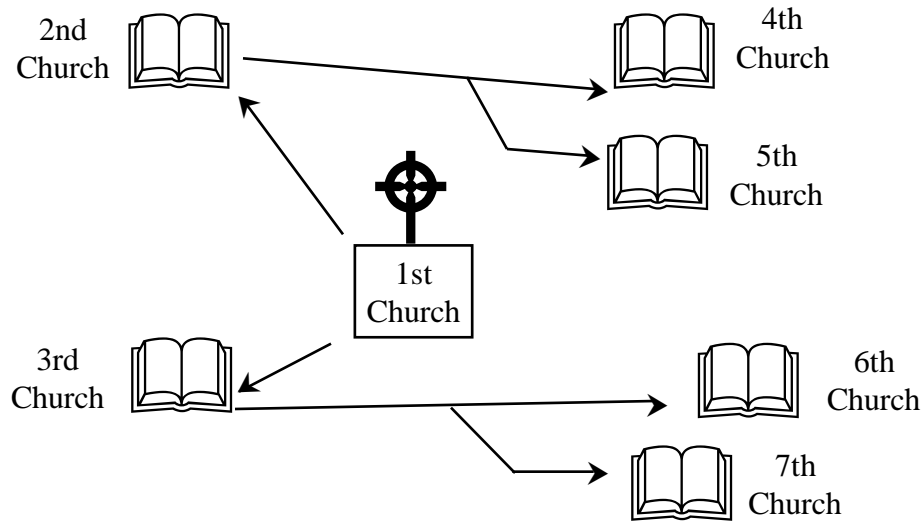
An Ineffective Strategy



Note: The “mother” church tries to do all the work of the ministry. It builds its own kingdom. The focus is quantity and control. The “daughter” churches are controlled by the mother church.

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An Effective Strategy



Note: The first church focuses on planting a couple of churches. It builds the kingdom of God. The emphasis is on quality and freedom. The new churches are free to grow and reproduce naturally.

5. Principle #5 - Aim at obedience.

- a. Define evangelism objectives in terms of obedience.
 - 1) The goal must be to make disciples who obey the Lord Jesus.
 - 2) We must evaluate our work according to this goal. Are the converts obeying and doing the commandments of Jesus?
 - 3) What are the main commands to teach? Patterson offers the following list:
 - a) Repent and believe (Mk 1:15).
 - b) Be baptized (Acts 2:38).
 - c) Love (Jn 13:34).
 - d) Celebrate the Lord's Supper (Lk 22:17-20).

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- e) Pray (Jn 16:24).
- f) Give (Mt 6:19-21).
- g) Witness (Mt 28:18-20).
- 4) Teach each new convert to obey these commandments.
- b. Define theological education objectives in terms of obedience.
 - 1) Action must be the result. There must be observable fruit from education.
 - 2) The goal cannot be to simply put something in a student's mind. The student must do something practical with what he has learned.
- 6. Principle #6 -Organize for spontaneous multiplication.
 - a. Build an extension chain - as soon as possible a church should send out extension workers to plant new churches that will plant other churches. A chain of churches will be the result.
 - b. Train new believers to evangelize their relatives and friends. Go with them to evangelize. Then allow them to evangelize independently.
 - c. Include the nationals in the planning process. Allow them to form the strategy of reproduction.
 - d. A lack of growth indicates problems. It is the nature of the Church to grow.
 - e. Patterson gives 6 things to avoid:
 - 1) Avoid "decision rites" (altar calls, hand raising etc.). This would be very foreign to most cultures. These decision rites also detract from the emphasis on repentance and replace baptism as God's way of confirming a new believer.
 - 2) Avoid delaying baptism (see Acts 10:47, 48; 8:36, 37; 16:33).

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- 3) Avoid missionary financial support. Patterson says, “Never create a church dependent on foreign aid. It creates resentment, weak churches, and missionary control.
- 4) Avoid delays. The newly planted church should begin to obey the Great Commission immediately.
- 5) Avoid communication breakdown. Continue to communicate with all of the churches in the “extension chain”. Remember: communication does not equal control. It is important for the church planter to maintain a relationship with churches. It is equally important that the church planter does not control the churches.
- 6) Avoid pressuring for growth. We do not make the church grow. We allow it to grow. If the church is alive it will grow naturally.

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V. World Christian Teamwork.

A. Becoming a Partner with God.

1. Becoming a world Christian (according to Mission Researcher David Bryant).
 - a. Develop a world vision.
 - 1) See God’s worldwide purpose in Christ.
 - 2) See a world full of possibilities through Christ.
 - 3) See a world full of people without Christ.
 - 4) See your part with the work of Christ.
 - b. Maintain a world vision.
 - 1) Be a world Christian.
 - 2) Join with other world Christians.
 - 3) Plan to obey the vision.

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- c. Obey a world vision.
 - 1) Obey as you regularly build your vision.
 - 2) Obey as you reach out directly in love.
 - 3) Obey as you give your vision to other Christians.
- 2. Obeying the vision. The first and most important and comprehensive level of obedience is prayer. All Christians can pray for the peoples of the world.
- 3. World Christian lifestyle. Your lifestyle will change because the focus of your life will change. You will want to direct your resources toward the peoples of the world.

B. Becoming a Partner with God's People.

- 1. World Christian cell groups.
 - a. Find and organize other world Christians. Form cell groups that will nurture the vision and multiply it.
 - 1) Support each other. Encourage and challenge each other to continue in the vision.
 - 2) The cell group should be a source of information about missions (current events, statistics, etc.).
 - 3) Planning can be done in the cell group. Specific plans can be made with respect to how the group can obey the vision.
 - b. The cell group must influence the whole church. It must share the vision and challenge others to get involved.
- 2. The cell group or its individual members may be able to connect themselves to an appropriate missions agency.
 - a. Individual missionaries must learn to work together.
 - b. Through mission agencies, it is often the case that complete strangers from various backgrounds are expected to work together. Community must be developed within the team of missionaries.

WORLD MISSIONS II

C. Worldwide Christian Teamwork.

1. Recently, there seems to be a fresh sense of international cooperation in missions. Different groups from various denominations and movements are coming together to complete the Great Commission.
2. They are combining their resources in education, information, finances, and technical assistance. Different groups with different emphasis are uniting under the same purpose. The Church is looking more and more like the BODY OF CHRIST (Rom 12:4, 5).

Notes

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WORLD MISSIONS II

Notes

World Missions II: Endnotes

¹Lewis, Jonathan, ed. World Mission - Part II (Pasadena, CA: William Carey Library, 1987). The flow of the major points of the outline of this course are adapted directly from World Mission - Part II. Used by permission.

²Winter, Ralph D., The Unfinished Task. Pasadena: William Carey Library, 1978.

³Allen, Roland, Missionary Methods: St. Paul's or Ours? Grand Rapids: Eerdmans, 1962.

⁴Dayton, Edward R., and Fraser, David A., Planning Strategies for World Evangelism. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1990, p. 4, 5.

⁵McGavran, Donald, The Clash Between Christianity and Cultures. Grand Rapids: Baker Book House, 1974.

⁶Engel, James F., Contemporary Christian Communications. Nashville: Thomas Nelson Publishers, 1979, pp. 182-183.

⁷Dayton and Fraser, p. 129.

⁸Patterson, George, A Church Planting Guide. Grand Rapids: Baker Book House, 1989.