

World Outreach
MI 504
Study Guide for Final Exam

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For the final exam, be able to give a two to four sentence definition for the following terms. Your definition should include the reason why the term has significance for cross-cultural ministry.

1. Cosmological dimension of missions, Mt. 16:18

The Great Commission given to the Church plays a significant role in God's victory over Satan and his powers. Jesus told Peter that he would build his church starting with him, and that the gate of hell could not overpower it. There is a significant spiritual dimension and battle going on that Satan will ultimately lose.

Cosmology: a branch of metaphysics that deals with the nature of the universe

Matthew 16:15-18 (NKJV)

He said to them, "But who do you say that I am?" [16] Simon Peter answered and said, "You are the Christ, the Son of the living God." [17] Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. [18] And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it."

The cosmological dimension of missions deals with the conflict in the spiritual dimension between Jesus and Satan. In Mt. 16:16 Simon Peter recognized Jesus to be "the Christ, the Son of the living God." Jesus proclaimed the authority of His identity to be the rock upon which His church would be built, and the governance of spiritual forces in the unseen realm (Hades) would not prevail against it. This is relevant to cross-cultural missions in every area of the world where people believe in spiritual powers apart from the authority of Christ (e.g., in areas where people fear and worship the spiritual power of ancestors).

Cosmological vertical dimension, God's conflict with Satan. Jesus is rescuing us out of the world under control by Satan. God is healing the effects of sin and reverses the corruption that were caused by the fall.

All people on earth are involved in an unseen spiritual reality. One reason Jesus made this statement to Peter was to show him the how the Church is involved in a battle against Satan, sin, and death.

2. Eschatological dimension of missions, Rev. 15:3-4

The Great Commission given to the Church results in the exaltation and glorification of God. In the end, all the nations will worship the Lord and acknowledge Him as the holy and righteous almighty God.

Matthew 24:14 (NKJV) And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

Rev. 5:9-10 (NKJV) And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood. Out of every tribe and tongue and people and nation, [10] And have made us kings and priests to our God; And we shall reign on the earth."

Rev. 15:3-4 (NKJV) They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints! [4] Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, For Your judgments have been manifested."

The gospel of the kingdom of God will be preached in all the world as a witness to all nations, and then the end will come (Mt. 24:14). At the end of the age, all nations will rejoice and worship the Lord at Jerusalem (Rev. 21:24), proclaiming His holiness and justice. Cross-cultural missions must reach every nation, tribe and tongue with the gospel prior to the end time.

Persons from every tribe, language, people, nation, worshipping God. The Great Commission given to the Church results in the exaltation and glorification of God.

The Church can rejoice in God's power over sin and death because of God's victory over sin and death on the cross. The Church must not sit and wait around until Jesus Christ returns. We must use the power God has given us to accomplish the task of world evangelization knowing the God's Son will be returning soon and we will all be held accountable for our actions.

3. Historical dimension of missions, Gen. 12:4

The Great Commission given the Church continues God's redemption of the nations. God's plan began with Abraham, through him all the nations would be blessed, which is being ultimately fulfilled through Christ and the gospel. Salvation has come to all people through Abraham and his descendents, particularly Jesus and his work on the cross.

Genesis 12:1-4 (KJV) Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: [2] And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: [3] And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. [4] So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

Exodus 19:6 (KJV) And ye shall be unto me a kingdom of priests, and an holy nation. These

are the words which thou shalt speak unto the children of Israel.

God called Abraham out of the world he knew and promised to bless him and through him to bless all the peoples of the earth (Gen. 12:1-4), thus establishing a covenant with Abraham and his descendants (Israel) and setting His redemptive plan for all humankind into motion. This covenant was affirmed throughout the course of history recorded in the Old Testament until God's new covenant was established in Christ, giving birth to the church, the new Israel, descendants of Abraham by faith. Just as Abraham's descendants in Israel were called by covenant to be a "kingdom of priests and a holy nation" (Exo. 19:6) to bless all people by calling them to relationship with God, so the church is also called to the same purpose (1 Pet. 2:9). God's redemptive purpose requires the church to work cross-culturally to make disciples in every nation, tribe, and tongue (Mt. 28:18-20).

Gen. 12:1-4; Abraham "all people blessed" I will make you ... God is further narrowing his instrument of redemption. The Great Commission given to the Church continues God's redemption of the nations. The Great Commission exalts God and glorifies him.

1. "Those who cannot learn from the past are condemned to repeat it." -George Santayana
God has been working through the Church to bring about His plan of salvation for all nations. One thing we need to do, as the Church, is to learn from history and move forward in faith.

4. Ecclesiological dimension of missions, Mt. 28:18

The Great Commission given to the Church defines the Church's relationship to the nations. Jesus said all authority on heaven and earth had been given to him, and so he commands the church to go and make disciples of all nations. The church is to reach and teach the nations to follow Christ.

Ecclesiology: theological doctrine relating to the church

Matthew 28:18-20 (NKJV) And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. [19] Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

The authority and power of the church for missions comes from the Triune God (Mt. 28:18-20). The focus is to make disciples, people who enter into a transforming relationship with Christ. The church is to reach out cross-culturally to all people to extend this opportunity to everyone. The church and its mission belong to Jesus who said, "I am with you always, even to the end of the age."

- Authority/power for missions comes from the Triune God
- People entering transforming relationships with Christ is the focus ("make disciples")
- All people are the recipients
- The mission belongs to Jesus ("I am with you")

The Great Commission given to the Church defines the Church's relationship to the nations. We need to look at the nations in a biblical perspective.

The Great Commission, which was given to the Church, defines our relationship to the nations. This is a simple way to put it. The Church must recognize and respond to its role to "take the gospel to the ends of the earth".

5. Jerusalem Council (Acts 15:24-29)

The church is now a global entity reaching out to the Jews as well as the Gentiles. The church is no longer tied to Jewish ways and tradition. It is a new global gathering of people of Jews and Gentiles alike that follow Christ and are no longer bound by the Law.

Acts 14:26-15:21 (NKJV) From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed. [27] Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles. [28] So they stayed there a long time with the disciples. [15:1] And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." [2] Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. [3] So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren. [4] And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them. [5] But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses." [6] Now the apostles and elders came together to consider this matter. [7] And when there had been much dispute, Peter rose up and said to them: "Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. [8] So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us, [9] and made no distinction between us and them, purifying their hearts by faith. [10] Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? [11] But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they." [12] Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles. [13] And after they had become silent, James answered, saying, "Men and brethren, listen to me: [14] Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. [15] And with this the words of the prophets agree, just as it is written: [16] 'After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; [17] So that the rest of mankind may seek the Lord, Even all the Gentiles who are called by My name, Says the Lord who does all these things.' [18] "Known to God from eternity are all His works. [19] Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, [20] but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. [21] For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath."

Acts 15:22-29 (NKJV) Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren. [23] They wrote this letter by them: The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings. [24] Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, "You must be circumcised and keep the law"--to whom we gave no such commandment-- [25] it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, [26] men who have risked their lives for the name of our Lord Jesus Christ. [27] We have therefore sent Judas and Silas, who will also report the same things by word of mouth. [28] For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: [29] that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.

The Jerusalem Council, which included the apostles and elders of the church at Jerusalem, sent a letter to the church at Antioch regarding whether or not it was necessary for Gentile believers to be circumcised and obey the Law of Moses for salvation, as asserted by Pharisees who were believers in the church at Jerusalem. The Jerusalem Council asserted the unity of the church at Jerusalem and the authority of the Holy Spirit in affirming faith in Jesus as the only requirement for salvation. Believers were released from the forms of O.T. religion required by Mosaic law (e.g., believers no longer had to travel to Jerusalem to worship), indicating that the biblical function of worship does not equate to a particular form. This provided great flexibility for the new church, allowing it to be a universal, cross-cultural church, reaching out to all peoples of the world.

The church can be a global entity, it is not tied to the Temple.

This statement recorded in Acts has profound implications for the Body of Christ. It meant and still holds true that Christian believers are no longer tied to make sacrifices at the temple in Jerusalem. We are free to worship God wherever, whenever, and with whomever we want.

6. E1, E2, E3: implications for early church and later missions

These describe how different the culture is from which the evangelist is trying to reach with the gospel. In E1 evangelism one is merely doing evangelism in his/her own culture. With E2, one is reaching a person of another culture (maybe bicultural) that is in or familiar with the culture and language of the evangelist. In E3 evangelism, the evangelist is reaching someone of a different culture and language – completely cross-cultural. At first, much evangelism in the early church was aimed at Jews, people of the same culture (E1). But this began to change as Gentiles were reached with the gospel (E2), and then Christians began to move and spread the gospel to other parts of the world (E3). This is a critical process for the expansion of the church in missions.

In Acts 1:8 Jesus defined the church's witness in terms of geographic distances and cultural differences, "you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." The E-scale helps define and compare the cultural distances Christians must move in order to communicate the gospel with non-Christians. E1 refers to communication with the same culture through only one barrier that of church culture. E2 refers to

communication with a close but different culture, which requires Christians to move out of their comfort zone, to overcome linguistic and other cultural barriers. E3 refers to communication with very different cultures, whether close or at a distance, which is the most difficult since people in E3 cultures live, work think, and speak in languages and cultural patterns completely different from those native to the evangelist. In the first century church Paul and the apostles generally worked in E1 and E2 cultures. The implications for the early church and for today's church and missions are similar. Strategies and means are needed to evangelize non-Christians in each category and to establish and develop vital indigenous churches to disciple believers who engage in vital E1 evangelism, and eventually send missionaries to evangelize in E2 and E3 cultures. Both the early church and today's church and missions face the challenge of finding church unity in the great diversity of cultures among the peoples, tribes and nations of the world.

The E scale has to do with the kind of evangelism occurring. E1 would be someone from the same tribe winning another to Christ. E2 would be when someone goes to a different people group of a sister language and wins them to Christ. E3 is when someone goes to a totally different language and wins them to Christ. The reason that this is important is that until a people group has its own E1 evangelism movement it will take an E2 and E3 effort to establish Christianity so that E1 can occur.

E1 is evangelism that is similar to one's own culture,

E2 is somewhere in the middle.

E3 is evangelism that is distinct from one's culture

The early church didn't understand cross-culture communication like we do today. The task of world evangelization is still incomplete and the Church must reach out to people cross-culturally to accomplish this task because it's not going to take place by what Winter calls "near-neighbor evangelization".

7. Monastic orders

These were specialized solidities or institutions of men in the medieval Roman Catholic church that greatly helped perpetuate the Christian movement.

Monastic orders developed after Christian synagogues were assimilated into the Roman diocesan governance of the church. Monastic orders were disciplined structures, based on Roman military forms, that allowed Christians to make a second-level choice, a specific commitment following conversion to engage in the mission and community of the monastic order. From approximately 400 AD to 1500 AD almost all missionaries were monks. Orders such as the Benedictine, the Cistercians, the Nestorians and the Celts engaged in addressing human need in the evangelization process (e.g., educational, scholastic, and agricultural development). Monasticism was a civilizing Christian influence in Europe during the tumultuous medieval period. Without the monastic orders, later Protestant cross-cultural missions would have had little to build on, not even a Bible.

Monastic orders were formed originally to encourage men to develop disciplined lives and prayer. Work and study were emphasized. Study resulted in a class of scholars. Because of the work and study both practical and theatrical skills were developed in individuals. This is important because monks contributed to the expansion of knowledge and scientific discovery.

Missionary work done by Catholics in the early middle ages which established monasteries.

There Christian influence went out of the monasteries and had an impact on the barbarians in the land. Even though their intent wasn't necessarily evangelistic, the monastic orders nevertheless had an evangelistic impact on the people around them.

8. Syrian/Nestorian missionaries

The Nestorians were missionaries to central Asia and China from approximately 600-900 A.D. They were Syrian, Aramaic speaking missionaries who brought education and a civilizing influence to previously illiterate people, including Turks, Vikings, Mongols, and Manchus. This is significant for cross-cultural missions even today because people groups in central Asia and China derived their alphabet, and thus their written languages, from the Syrian language of the Nestorians.

This monastic movement took place during 600 - 900 A.D. All of central Asia and China were exposed to the gospel.

9. Franciscans, Dominicans, and Jesuits

Franciscan, Dominican and Jesuit orders were mendicant missionary agencies of the Roman Catholic church. In the 13th century Francis of Assisi and Ramon Lull reached out to Muslims in the middle east even before the European Crusades against the Muslims ended. Notwithstanding the genuine Christian influence of the Franciscans, the Crusades left a legacy of hatred in Islamic lands against Christians that severely hinders cross-cultural missions to Muslims even today. The Jesuits were missionaries to Japan and China during the mid 16th and 17th centuries. They were pioneering innovators in the use of accommodation and adaptation of indigenous culture to Christian evangelism, which was particularly successful in China. They published Christian materials in native languages and relied on native deacons and catechists to bear the responsibilities of evangelism and teaching. The Jesuits were an enduring model of cross-cultural evangelism, going underground to survive the severe persecution of the Shogun in the 17th century which closed Japan to outsiders for two hundred years.

Later middle ages. No monasteries.

Christian monasteries something about the "silk road".

10. Alexander de Rhodes

A catholic missionary that went to Vietnam. He made frequent short trips there to establish believers and then church leaders to oversee the church – a company of catechists (not ordained priests), an innovative strategy at the time.

Alexander de Rhodes was a Catholic missionary to Vietnam (1623 AD). He ministered there for thirty years, but resided there for only about three years. He made frequent short trips to the mainland and developed a company of native catechists to teach the people, but did not ordain any priests there. His ministry provides an example of the combination of short and long term

cross-cultural mission to a specific people group.

(Beaver + Notes: Catholic Expansion p.8) Established a church even though not present because he relied on national believers to care for the church.

significant early missionary to Vietnam, out of his 30+ years in Vietnam was only there for six years. His reliance on national believers was a creative way to let God work through the indigenous church.

11. Moravians

A denomination of the protestant church that was greatly committed to missions and sent people to the Americas, India, S. Africa, China, and Persia in the 1700s & 1800s. They were a zealous group with self-supporting missionaries focused on evangelism. They are also known for their 100 year, 24 hour prayer vigil.

The Moravian church was developed in the 18th century under the direction of Count Zinzendorf and Bishop Spangenberg of Germany. They were a monastic-like community of married men and women who were highly disciplined and self-supporting. The whole community was devoted to missions and missionaries were purposely sent to the most despised and neglected people in the Americas, India, South Africa, China, and Persia. Moravian missionaries were instructed to be sensitive to the God-given traits, characteristics and strong points of the people and not to apply their German standards to those they served. They were focused on evangelism and individual conversion rather than church planting, and are best known for their 24 hour, 100 year prayer watch. Moravianism was one of the forerunners of the Protestant Reformation modeling cross-cultural missionary contextualization and the importance of prayer in evangelistic outreach.

these people had an enormous influence on Protestant missions in the 18th century; characterized by passion for Christ, eagerness to go to foreign lands, and willingness to suffer for the cause of Christ. "A Pioneer Missionary Church"- sent many missionaries to foreign lands to evangelize. Also had a 100 year 24hour prayer movement.

12. William Carey

He is well known as the "Father of Modern Missions" from the early 1800s. He played an important role in mobilizing the Protestant Church to send missionaries to the world and radically challenged people to see the role of the church to "convert the heathens." He was a Bible translator, social activist, educator, and scientist who spent many years in India strategically trying to reach people with the gospel.

William Carey is known as the "Father of Modern Missions." The Protestant missionary overseas enterprise of the 19th century was initiated in England when William Carey wrote *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* and subsequently founded The Baptist Missionary Society in 1792. In June 1793 Carey went with his wife and children to Bengal, India, sent as a missionary by the newly formed Baptist society. He served as a missionary to India for the next 40 years, eventually settling in

Serampore where he died in 1834. Carey's work convinced Protestants of both the necessity and validity of mission societies (organized structures) for overseas outreach, that is for cross-cultural evangelization.

Late 1700s. Father of protestant missions/sodality. Initiates era of "Coastlands"

"Father of Protestant Missions" Bible translator, educator, scientist, and social activist; published noteworthy book *An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens*; also initiated the "Coastlands Mission" strategy and was the first sodality mission agency

13. "the Coastlands"

This was the first phase (1800-1850) in the expansion of Protestant missions as missionaries went the coasts of other continents, such as William Carey in India, Adoniram Judson in Burma, etc. During this time occurred the Great Awakening in America, the Student Volunteer Movement formed, Bible translation into other languages developed, social reform became important, and the first mission agencies formed.

The first era of Protestant missionary enterprise (1800-1850) was initiated by William Carey. His pamphlet *An Enquiry* moved five college students in America to form an agency that later became the Student Volunteer Movement which had as its watchword, "The evangelization of the world in this generation." In America this era was a product of the Great Awakening of 1748. It focused primarily upon the coastlands of Asia and Africa. Missionaries were instrumental in initiating social reform such as the abolition of slavery and the practice of suttee, as well as promotion of the rights of nationals. The first missionary agencies, such as the Baptist Missionary Society, were developed during this era. Missionaries of this era endured great personal sacrifice, suffering, and often death during their service.

The Coastlands 1800-1850

Geographical focus on the coastlands first, coastal cities, in many cases the missionaries were at odds with Colonialism, the missionaries often disrupted the Colonial effort, disturbed the business.

a. William Carey, "Father of Modern Missions," (1800s)

age of discovery of unreached people groups who did not know of Christianity or Islam.

1) ". . . to use means for the Conversion of the Heathen. . ."

Protestant Sodality

2) Bible translator, social activist, educator, scientist

b. Adoniram Judson, Burma, (1800s)

Lives in Rangoon, few converts, converted a Keran, a sub people, they had a redemptive story, redemptive analogies a alienated high god,

c. Characteristics:

1) Great Awakening

A wave to go out in missions

2) Student Volunteer Movement

Volunteering to go overseas, they were products of the Great Awakening, Hay Stack Prayer meeting, caught in a storm, prayed and started a mission agency

3) Bible translation

Translation into the major languages, not into the minor dialects

4) social reform: slavery, suttee, rights of nationals

Colonialism, were the bad guides, did not want missionaries because the missionaries sometimes upset the locals as they were doing their evangelizing

5) development of first mission agencies

6) sacrifice

this era of mission strategy occurred during the Great Awakening, it was, as the name implies, focused on reaching foreign peoples with the gospel on the “coastlands”, the Student Volunteer Movement took place during this time; as well as the creation of missionary societies; mission service during this periods, as is true during all eras, was characterized by sacrifice. William Carey was the first to use this strategy. Adoniram Judson, in Burma, was a significant figure in this era.

14. “the Interior”

This was the second phase (1850-1900) in the expansion of Protestant missions as missionaries went to the interior of the other nations to reach more people. Many well known missionaries from the time include Hudson Taylor in China (1865), Mary Slessor in W. Africa, David Livingstone in E. Africa, Amy Carmichael, and Gladys Aylward. The Second Great Awakening occurred during this period, the 2nd stage of the Student Volunteer Movement began, women became an important force in missions, and “faith” mission societies developed.

The second era of Protestant missions emphasizing the inland territories began in 1865 with British missionary Hudson Taylor who founded the China Inland Mission which focused on the inland people of China. Taylor pointed out that all existing agencies of that time were confined to the coastlands of Africa and Asia, or to islands in the Pacific. Taylor also challenged other nations, eventually resulting in more than 40 new mission agencies that composed the faith missions, missionaries who raised their own financial support. This era coincided with the Second Great Awakening in America. The Student Volunteer Movement for Foreign Missions developed during this period, eventually sending 20,000 missionaries overseas. Women missionaries also came to the forefront during this era. Mary Slessor, missionary to West Africa became an assistant governor of the indigenous colony there. Amy Carmichael, missionary to India, founded an orphanage that took in rejected temple prostitutes. Gladys Aylward, missionary to China, was instrumental in banning foot binding of female children.

The Interior 1850-1900, Second era

a. Hudson Taylor, China, (1865)

British, started in China, his concern was that missionaries were all in the coastal cities, concerned for the lost inland started China Inland Mission Society.

b. Mary Slessor, W. Africa (1800s)

c. David Livingstone, E. Africa, (1800s)

d. Amy Carmichael

went to India, starts a orphanage for the young girls temple prostitutes who were cast out when they got to old.

e. Gladys Aylward

responded to a letter from a China missionary who's husband had died. Took the train from Europe to China, had to walk last 10KM in the war zone. Foot inspector, helped in a prison riot, walked orphans out to avoid Japanese persecution.

d. Characteristics

1) Second Great Awakening

2) Student Volunteer Movement, 2nd stage

3) women in missions

Early on the only women were the wives of missionary husbands or single women sent to take care of missionary children. protestant women founded over 40 societies,

4) "Faith" mission societies, now you have to start to raise their own support instead of the mission society providing all of the fund raising.

Hudson Taylor, David Livingstone, Mary Slessor, Amy Carmichael were all significant figures of this era. Specifically, Carmichael worked at a woman's orphanage in essence helping "temple prostitutes". Some of the characteristics of this situation are: women were involved in missionary service, and "Faith Mission Societies" were developed.

15. Hudson Taylor

Hudson Taylor (1865) went to China desiring to reach not only the coastal areas but to move inland. He started the "China Inland Mission" being innovative for his time by dressing like the Chinese and trying to relate to the people as much as possible.

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Hudson Taylor was a British Missionary who ministered in China, his concern was that the missionaries were all in the coastal cities, concerned for the lost inland started China Inland Mission Society in 1865.

was a significant missionary figure in the middle 19th century, he created the China Inland Mission, which initiated the Interior Mission Strategy, Taylor was known for his strong love for God, tireless work to promote the cause of Christ, and dedication to prayer. John Piper mentions Taylor's work in his book *Desiring God*.

16. Women in Missions

Women have played a vital role in missions from the early church and throughout history like Priscilla in the book of Acts, Amy Carmichael, etc. Overall about 2/3 of the missions force is female. Often in difficult situations women have been the best choice because they persevere. Even in the Muslim regions women have been effective in sharing the gospel because the men are less threatened by a woman. They also have much greater access to Muslim women and children that men do not.

Women began to take their place in missions through voluntary societies in the 19th century. Oriental customs made it almost impossible for male missionaries to reach women and children in large numbers. Although missionary wives attempted outreach, they did not have enough freedom from domestic responsibilities and could not itinerate. Out of frustration that established missionary societies refused to send single women into mission fields, in the 1860's women began organizing their own mission societies. A new dimension was added to mission strategy: the vast enterprise to reach women and children with the gospel, to meet the medical and educational needs of women and children. Female education proved to be the most effective force for the liberation and social uplift of women. Women can be effective in areas of cross-cultural ministry where men are restricted.

Women can be effective in Muslim settings, not a threat, men overhear what his being said to the women. A single man in Muslim setting would be seen as a sexual predator. 2/3 of the missionary force is women, wives and single women. As sending churches be aware of the special needs of the singles.

Women have historically been involved in missions. Some of the most influential Christian leaders such as D.L. Moody, Hudson Taylor, A.B. Simpson, and A.J. Gordon have seen the need to get women involved in missionary work.

17. "People Groups"

The idea of reaching people groups rather than just a particular geographical region came into being in the 1950s. It started with Cameron Townsend in the 1930s and was promoted by Donald McGavran in the 1950s. The idea was to look at the world in terms of groups of people who shared the same culture, language, etc. This provided a more effective way at evaluating who needed to be reached and how to go about it.

In the biblical sense “nations” (Mt. 28:19) refers to tribes, languages and people groups. A people group is an ethnic community that A vision for the expansion of Christianity based on this understanding began in the 1950’s and continues to the present. It is also referred to as “saturation church planting.” This strategy means that Christians must aim at nothing less than mobilization of the whole Church. Every Christian is a missionary.

I did not have a good definition in my notes so I pulled this one down from the web. I did not change any of the wording.

A "people group" is an ethnolinguistic group with a common self-identity that is shared by the various members. There are two parts to that word: ethno and linguistic . Language is a primary and dominant identifying factor of a people group. But there are other factors that determine or are associated with ethnicity.

Usually there is a common self-name and a sense of common identity of individuals identified with the group. A common history, customs, family and clan identities , as well as marriage rules and practices, age-grades and other obligation covenants, and inheritance patterns and rules are some of the common ethnic factors defining or distinguishing a people. What they call themselves may vary at different levels of identity, or among various sub-groups.

(1950-Present) general strategy is to break down the different people groups into ethno-linguistic categories. Instead of a geographical approach, the people focus on cultural groups.

a.Cameron Townsend- Wycliffe Bible Translators (1930’s)

b.Donald McGavran- Church Growth (1950’s)

18. modality/sodality

A modality is a structured fellowship in which there is no distinction of sex or age, such as a denomination or local congregation. A sodality is a structured fellowship in which membership involves an adult second decision beyond modality membership, and is limited by either age or sex or marital status, like a mission agency or a local men’s club. Sodalities become greatly important in providing a mechanism for Protestant missions, such as the Baptist Missionary Society in the beginning.

A modality is a structured Christian fellowship (a church, a denomination) with the following characteristics: (1) a single level of commitment, (2) not age or gender specific, (3) with a broad focus on evangelism, and (4) resources are primarily used to meet institutional needs. A sodality is a structured Christian fellowship (a monastery, a mission agency) with the following characteristics: (1) membership involves an adult second level commitment beyond modality membership, (2) it has a focused purpose (e.g., Christian education, missions), (3) it meets a need not being met by the church, and (4) it allows a concentration of resources to achieve a

specific purpose. Like the apostolic mission bands of the first century church, the sodalities are the cross-cultural missionary agencies of the modalities. Both the modalities and the sodalities are necessary and important; together they constitute the global Christian church.

<u>Modality</u>	<u>Sodality</u>
Structure	
• Single level of commitment	secondary level
• Broad focus, worship, discipleship, evangelism	focused, they meet a need Concentration of resources

Winter defines them as “modality is a structured fellowship in which there is no distinction of sex or age, while a sodality is a structured fellowship in which membership involves an adult second decision beyond modality membership, and is limited by either age or sex or marital status. Ancient examples of modality are synagogues and dioceses and missionary band and monastery are examples of sodalities. A modern day example of a modality is a local church congregation and a mission agency as a sodality.

definitions

a.Modality- is a structured organization with no distinctions between race or age

b.Sodality- an organization where membership involves a second decision as an adult and membership is limited by age, sex, or marital status.

A modality tends to be the sending organization whereas the sodality is the organization that takes the gospel to the various people groups throughout the world.

19. Strengths, Weaknesses, and Essentials of Short-term missions

Short term missions are good for exposing people to missions and other cultures and developing a heart for the world. However, short term missions are often expensive, require a great deal of time and effort on the part of long term missionaries, and sometimes can hinder their work. Sometimes short term missionaries do not understand they are offending people in another culture or giving the long term missionaries a bad reputation or hindering or damaging their work and relationships they have worked hard to cultivate. It is essential that in short term missions there is a partnership developed with the mission or national entity in country. Short term missionaries can glean from their experience and help in fruitful ways with an ongoing presence after they leave. Furthermore there should be continuity in staying with a particular location or people to continue building a long term relationship with them (between churches or mission organizations, etc.).

Strengths of short terms missions: (1) they can educate toward a deeper understanding of the task remaining among unreached peoples, (2) they can educate regarding the difficulties and needs faced by long-term missionaries, (3) they can incite a commitment to prayer and financial support for missions, (4) it's easier to recruit people for short-term missions and, in some cases, they can result in a commitment to a more permanent long-term mission.

Weaknesses of short term missions: (1) they can have a minimal or negative impact (e.g., disrupting painstakingly developed relationships between the long term missionary and the nationals), (2) they can develop a dependency mentality in the national church

Essentials of short-term missions: (1) partnership with the mission/national entity “on the ground,” (2) build long term relationships for mission continuity, (3) follow-up and feedback, especially regarding any promises made to nationals by the short-term missionaries.

Strengths

Short term get a lot of people involved and you build interest in the issue of missions. Short term missions helps to recruit people for long term missions. WWII generation, we give money, you go and report back. Gen X, more hands on, want to go see and do.

2) Weaknesses

Short term, minimal and possible negative impact. Can create lots of dependency and expectation. If you promise photos, need to send. In some cultures if you say you will think or pray about means you are going to do it.

3) Essentials for Short-term missions:

a) Partnership with mission/national entity “on the ground”

Partner with bi-cultural people. Need to do more preparation, need to understand the culture of who you are going to visit, need to understand the do's and don'ts. Need to do follow through to see how the short term mission did to the long term of the people who went. Are they still praying for the people? Did they follow through with everything that they said they would do.

20. Majority World Missions

Majority world missions refers to the globalization of the church and the global mission-sending efforts of churches founded in two-thirds world countries that were formerly called third-world countries. The church is growing faster in southern continents today (e.g., South America) than it is in America, and churches in these areas are now sending missionaries to other parts of the world and to unreached people groups. For example, North Korea now sends out more missionaries than America.

Growth of Majority World missions

Africa sends out more missionaries per capita than any other country. One thing they typically do not do is to differentiate between short and long term missions. Do not assume that other ethnic groups will not have the same cross cultural challenges that we will have. Koreans struggle with other cultures who are not as precise and time oriented.

21. Nontraditional (Tentmaking) Missionaries

There is a shift in missions toward more nontraditional missionaries going especially to the 10/40 window. In many of these locations missionaries can not get in country unless they are going to work in a particular career, such as a medical or technical field, or some other type of service to benefit the people there. This is especially true in many Muslim nations. Evangelism and church-planting must be done in a more wholistic manner in which not only is the gospel communicated in words, but it is expressed in meeting the needs of the local people in other ways (physical, social, etc.).

Nontraditional (tentmaker) missionaries refers to Christians who go to other countries or unreached people groups to engage in their profession, employment, or business venture, who

spread the gospel during the course of building relationships and engaging in their professions. Examples of nontraditional missionaries would be Christian nannies and gardeners from the Philippines employed in Saudi Arabia who witness to members of their employer's family. Another example would be an American businessman who builds a manufacturing plant in China and witnesses to employees, their families and friends in the course of doing business. These missionaries engage in lifestyle evangelism, building relationships and evangelizing as opportunities are presented by the Holy Spirit.

Philippinos often go to Arab countries to work, nannies, gardeners, the church figured out it was a good way to send missionaries to closed countries. This trend started in the 1960s. Prior to this for Protestants, most missionaries were English speaking.

22. Cameron Townsend

Townsend and Donald McGavran of the Student Volunteer Movement played a key role in launching the third era of missions to unreached people groups. As a missionary to Guatemala Townsend noticed that a majority of the people did not speak Spanish and were not being reached. Townsend "discovered" the tribes and eventually started a new mission to reach these people. By the 1950s he gathered attention and influence others to focus on these forgotten people groups. He played a key role in moving missions into the third era of emphasizing the need to reach the "unreached people groups."

Cameron Townsend is the founder of Wycliffe Bible Translators and the Summer Institute of Linguistics. Missionaries and members of these organizations focus on the use of linguistics and the work of translation among tribes to bring them God's Word. The newly developed science of descriptive linguistics is being used in cross-cultural ministry to break down the barriers of foreign languages to take the gospel to unreached peoples.

In the summer of 1934 in Arkansas Cameron Townsend launched what latter became known as Wycliffe Bible Translators. This is important because the bible was not available to minority language groups.

23. Three-Self Formula

In the 19th century two great mission strategists Henry Venn and Rufus Anderson arrived independently at the same basic three principles and later influence each other. The goal of the mission was to plant and foster the development of churches which will be self-governing, self-supporting, and self-propagating. Mission would be beget mission. This strategy would dominate American and British mission for more than a century. Anderson protested the emphasis on "civilization" in mission.

Working independently British missionary strategists Henry Venn and American missionary strategist Rufus Anderson developed the same basic missionary principles. Together they established the recognized strategic aim of Protestant mission from the mid 19th century until World War II: the goal of mission is to plant and foster the development of churches which will be self-governing, self-supporting, and self-propagating. Both Venn and Anderson taught that

when the national churches were functioning well, missionaries should leave to begin the evangelistic process again. This formula was used to define a successful indigenous church.

The Three-Self Formula is related to how do sending communities related to national communities and how does one define indigeneity. One of the definitions to define an indigenous people is that Three-Self formula which is are they:

1. Self Governing
2. Self Propagating
3. Self Sustaining

24. Culture

Culture is the more or less integrated systems of beliefs, feelings and values, and their associated symbols, patterns of behavior and products shared by a group of people. On the surface level we see culture expressed in behaviors, artifacts, language, clothing, religious practices, systems of government, education, etc. On a generative level (world view, unseen) we see culture expressed in various themes that control or stimulate behavior. Core values such as affective and moral dimensions display these themes. Culture is important to understand in order to not only have an accurate understanding of the Scripture and the gospel, but also in how to communicate it in a relevant and understanding way to a different culture than our own. We must respect cultures as a product of God's creation, but also realize that all cultures are sinful and need redemption.

Culture is "the more or less integrated systems of beliefs, feelings and values, and their associated symbols, patterns of behavior and products shared by a group of people. Culture has two dimensions: (1) the surface level that includes the behavioral, artifactual, and the seen, and (2) the generative level that includes the world view and the unseen. Conversion at the surface level results in syncretism (a change in behavior but no real change in belief or value). Conversion must take place at the world view level to affect genuine personal transformation.

Note on the below, I am going to call Malcom and get more information as to what he is looking for on the above, or do either of you two know what he is after?

To properly understand how a passage is to be translated into the language of a new people group requires that text be exegeted in the cultural context prevalent at the time of the original writing. The interpreter has to avoid putting their own culture into the message. Then the interpreter must understand the culture of the people group being reached to develop a translation that is relevant.

25. World View

Our worldview is our set of assumptions that we have about how the world is and operates which affects how we live and behave. It affects our core values, about what we believe to be important and how we make moral decisions and feel about things.

A world view is made up of the fundamental cognitive, affective, and evaluative assumptions people make about reality. These assumptions are usually taken for granted in the culture and are generally unexamined, therefore they are implicit in the culture itself. World view assumptions form the core of the culture, integrating patterns of beliefs, behaviors, and products into cultural complexes and systems. A missionary must be a student of the cultural world view of the receiving people in order to affect true conversion and transformation for the kingdom of God.

26. Bonding

When a new missionary arrives in another culture he or she is best prepared more than ever again, to bond or become a “belonger” with the people to whom he or she is called to share the gospel. If a missionary is to establish a sense of belonging (bonding) to the people, the way he or she spends the first few weeks can be critical. If the missionary is isolated from the local people, this will not occur. As a result, if the missionary does not feel at home in the new culture he or she will not pursue significant relationships in that community. This lack of bonding will inhibit the missionaries effectiveness. The missionary who immediately is immersed in the culture will have many advantages – learn about the people, language, develop relationships, and will eventually feel more at home.

To bond with the people of a new culture is to become a “belonger.” It is to follow the model established by Jesus who left His heavenly home where he belonged to become a believer with humankind (Phil. 2:5-9) in order to draw people into a belonging relationship with God. The point of arrival in a new culture is the best time for a missionary to bond with the people. Immersion in the culture by living with a national family and becoming a student of the language and customs of the culture is the best approach to becoming a believer. By bonding with the people and becoming a believer the missionary can gain insight into their world view and discover the best way to communicate the gospel in the power of the Holy Spirit.

(Bruesters)

27. Three Culture Model

Eugene Nida helped develop this model of missionary communication. As a communicator the missionary must look at two cultures other than his or her own. He must first look to the Scriptures and try to understand the culture in which it was written and communicated. Then he must look to the people to whom he or she has been sent. Looking at the respondent culture he will not be an insider and must attempt to contextualize the biblical message in a way that the respondent culture will understand. Finally the missionary is a product of his own culture that is different from these first two and must understand how he has received the Scripture in his own context. The challenge then is to decode the message from the biblical culture to his own, and then encode it for the respondent culture. The goal is communicate the biblical message as accurately as possible with minimal intrusion from cultural influences. This is not an easy task but a critical one to communicate biblical truth.

In communicating the gospel to the people of a new culture, a missionary must be sensitive to how the message is affected by three cultures, the historical biblical culture, the missionaries own culture, and the culture of the respondent people. In studying the Bible, the missionary must apply sound principles of hermeneutics taking into account the original cultural context in which it was communicated. The missionary must be very careful not to miss or pervert the interpretation of the biblical message by interjecting his or her own cultural background into the process. The missionary must also encode the biblical message in the language and forms that are meaningful to the people of the respondent culture. The goal is to communicate the gospel with as minimal intrusion of the missionary's own culture as possible. Making the biblical message culturally relevant to the receiving people is critical to the goal of reaching the nations for the kingdom of God.

28. Conversion

Conversion in terms of world view is a repentance of world view assumptions and appropriate changes in behavior. ???

Conversion involves repentance at the world view level (beliefs, feelings, and values) that results in behavior changes based on biblical truth and the lordship of Jesus. Conversion must take place at the world view level. If conversion takes place only at the surface level, the level of behavior, artifacts and the seen, it will result in syncretism.

29. Form/Function

Form and function are important aspects to recognize in how we practice our faith and worship of God in various culture contexts. The form has to do with items, patterns, and behaviors in which we worship God. The forms will change to some extent from culture to culture. The function is the basis of the meaning and usage behind the forms, and does not change based on the context. The function is set by Scripture in how we should relate to God. How this is expressed in various forms is contextual.

Function comes from Scripture, for example worship or study. Form comes from culture, for example systematic theology or denominational traditions. Many missionaries tend to impose their own native cultural forms on the functions of indigenous churches. As a result a truly indigenous church cannot fully develop and barriers (i.e., forms irrelevant to that culture) may be perpetuated that hinder the spread of the gospel among native people.

30. Syncretism

With syncretism, we see a change in the form, but also an incompatible function is assigned or retained with the form. For instance, a form of how a culture worships other God is often adapted to Christianity. The danger of syncretism occurs when the function behind the form is retained. So in a sense, people are still worshipping other gods as well as the true God of the Bible. Or sometimes superstitious beliefs are retained but practiced in a different form, like

using the Bible itself as a good luck charm.

Syncretism is the mixing of Christian principles which direct a change in behavior with native worldview functions that are incompatible with Christianity. For example adapting Christian forms to the function of worshipping deceased ancestors as powerful spirits who can act for good or evil in the worshiper's life. Conversion must occur at the worldview level (beliefs, feelings, values) for genuine Christian transformation.

31. Contextualization

Contextualization is changing the form when necessary with assigning a compatible function. This is often important to communicate the message of Scripture in a relevant and understandable way. It may also be important in how believers worship and relate to God in a form that is culturally relevant for them. However, one must be cautious not to go too far and engage in syncretism where the function is changed also to an incompatible one.

Contextualization is the process by which the church becomes inculturated in the lives of a native people. It involves allowing the use of native forms and behaviors when they are compatible with biblical truth (e.g., graves at *kaya* among the Digo people). It also involves redeeming cultural forms by investing them with biblical meaning and changing them when necessary, guiding people to use them for God's purposes (e.g., Digo fear and worship of ancestors replaced by worship of God and biblically compatible forms to show respect for elders). The process of contextualization requires a missionary to identify points of contact, points of contrast, and the native worldview. Contextualization can result in a truly indigenous church.

32. Culture Shock

Culture shock is a person's reaction to the psychological disorientation arising from extended living in a markedly different culture (Peter Wagner). This is caused by a loss of familiar cultural values, living with ambiguity, having values and world view assumptions questioned, and difficulty in reaching acceptable performance. To help overcome culture shock, one must become a student of the culture, suspend judgment, and look for cultural logic. He or she must also build relationships with nationals and be patient with themselves and the culture.

Culture shock is a person's reaction to the psychological disorientation that arises from extended living in a markedly different culture. Missionaries experience this psychological disorientation when going to and returning from markedly different cultures. The causes range from the loss of familiar cultural cues and living with ambiguity, to questioning values and world view assumptions, to the difficulty of reaching acceptable performance levels. Cures for culture shock include: (1) suspending judgment, becoming a humble student of the culture, and looking for cultural logic, (2) building supportive relationships with nationals, and (3) being patient with yourself and the culture. Effectively dealing with culture shock support the success of cross-cultural mission.

33. I Cor. 9:19-23

In this passage Paul writes about how is free from all in Christ but makes himself a slave to all to reach them with the gospel. With the Jews he lives like a Jew so as not to hinder the message. To others he becomes like them as much as possible to win them to Christ. I think this is a good biblical example of contextualization. Paul is removing barriers that would hinder winning others and trying to win them in a culturally relevant way.

1 Cor. 9:19-23 (NKJV) For though I am free from all men, I have made myself a servant to all, that I might win the more; [20] and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; [21] to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; [22] to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. [23] Now this I do for the gospel's sake, that I may be partaker of it with you. In this passage Paul is expressing the process of building relationships with the receiving people, identifying with them, and finding points of contact that would allow effective evangelization. Bonding, which aids in discovering points of contact, learning the native language in the “mother tongue,” and being a humble student of the culture are essential both to building relationships and to finding ways to effectively communicate the gospel.

34. Skills for cross-cultural living

The top three skills for cross-cultural living are: (1) a low goal/task orientation, (2) a sense of humor, and (3) the ability to fail. Other valuable skills include: empathy, flexibility, motivation, perceptiveness, a tolerance for ambiguity, open-mindedness, curiosity, warmth in relationships, self-reliance, and tolerance for differences. These skills better equip a missionary for living and evangelizing in a cross-cultural environment.

(list from notes p. 17)

- a) Low goal/task orientation
- b) Empathy
- c) Flexibility
- d) Sense of humor
- e) Motivation
- f) Perceptiveness
- g) Tolerance for ambiguity
- h) Open-mindedness
- i) Communicativeness
- j) Curiosity
- k) Warmth in human relationships
- l) Self-reliance
- m) Ability to fail
- n) Tolerance for differences

35. Mk. 10:29-31

Jesus speaks about how his followers have not really left their families or homes, because they will be blessed many times over with these things in the family of God. As a missionary going to a far-away land, we may be called to leave behind our biological family/relatives, but God can fill this gap through the family of God. Of course there are family issues (emotional, physical, safety) to deal with also on the field such as the marriage relationship, role of the wife, education of children, etc. that can also be complicated and need to be carefully thought through.

Mark 10:28-31 (NKJV) Then Peter began to say to Him, "See, we have left all and followed You." [29] So Jesus answered and said, "Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's, [30] who shall not receive a hundredfold now in this time--houses and brothers and sisters and mothers and children and lands, with persecutions--and in the age to come, eternal life. [31] But many who are first will be last, and the last first."

This passage addresses both the sacrifices and the rewards of being obedient to The Great Commission of Jesus. Missionary service will affect the missionary's biological family (parents, grandparents, brothers and sisters, spouse, and children), and there will be sacrifices, obstacles and adjustments to be made. Single missionaries will face obstacles and adjustments unique to their singleness (e.g., a sense of isolation and loneliness). If there are children involved, it will require careful consideration and planning for their needs (e.g., education). There will also be emotional, health, and safety issues to address. However, Jesus promises that the rewards will exceed the sacrifice. He will provide supporters and surrogate family members from among the missionary community (e.g., senders, mission agency supporters and missionary colleagues), and there will be brothers and sisters, mothers and fathers in Christ from the national missionary community. Finally, when the work is done, there will be the reward of eternal life.

36. Strategic Niche

Authors Bob Sjogren and Bill and Amy Stearms stress the importance of every believer's strategic role in the kingdom of God. They outline a process to help a person discover their strategic niche in ministry. The purpose of that strategic ministry is to see that every people group is represented in the kingdom of God. They offer ten steps to discovering your personal strategic niche:

1. Own the lordship of Jesus
2. Acknowledge the "end goal" (your life will impact the nations)
3. Commit to finishing the race
4. Keep from clinging (to a life direction God gave you previously)
5. Acknowledge your role as a priest
6. Get to know yourself (as God designed you)
7. Determine your spiritual gifting
8. Practice your gifts in ministry
9. Explore of variety of ministry settings
10. Find your niche

Sjogren and Stearns write about finding our specific niche in ministry, or where we can play a significant role in helping to reach every people. We all are called to a strategic role that we dare not miss and must seek out what that is as individuals in the context of our fellowship. They give us ten steps to consider in finding your strategic niche:

1. Acknowledge the lordship of Christ in your life
2. Make the end goal of all you do to impact the nations
3. Run the race to win
4. Don't unwisely cling to direction God gave you earlier
5. Acknowledge your role as a priest
6. Get to know yourself
7. Determine your spiritual gifting
8. Practice your gifts in a particular ministry
9. Explore various setting for your ministry
10. Find your niche

37. “The Integrated, Overall Mission” of the Church

Sjogren and Stearns write about how the church is being blessed to be a blessing to the world (Ps. 67:1-2,7). They develop a model to illustrate this structure of the mission of the church in terms of a four stage rocket. In the first dynamic, God blesses His people to strengthen the church. In the second dynamic, the church is to bless every people group including its own, impacting the community around it. In the third dynamic, the church is to bless every people group, including reached peoples. Then the fourth dynamic is to bless every people group, including the remaining unreached peoples of the world. The whole church with its varying parts, functions, gifting and ministries work in unity. God pours his blessing into us to pass on His blessing in Christ to the whole world, every people group.

Drawing from Ps. 67 and Acts 1:8 authors Bob Sjogren and Bill and Amy Stearns offer the diagram of a four-stage rocket to illustrate the “integrated, overall mission of the Church.” They refer to each successive stage of the rocket as a dynamic.

The First Dynamic: God blesses His people to strengthen the church.

The Second Dynamic: The church is to bless every people group—including its own.

The Third Dynamic: The Church is to bless every people group, including reached peoples.

The Fourth Dynamic: The Church is to bless every people group including the remaining unreached peoples of the world.

They urge readers to catch a clear vision of how our diverse ministries can be integrated into the overall mission of our church.