

Reading Responses for Classes #1 - #4

**Reading Responses
Submitted to Dr. Malcolm Hartnell
Phoenix Seminary
Scottsdale, Arizona**

**In Partial Fulfillment
of the Requirements for
MI 504**

**by
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Response Questions for Class #1 (9 February)

Winter / Hawthorne

Article 1 - The Living God is a Missionary God

Question #2 - Describe what Stott means by God's promise having "triple fulfillment". How was the promise of a land, a posterity, and a blessing fulfilled in the past? How is the promise receiving fulfillment in the present? How will God's promise to Abraham receive its final fulfillment in the future?

In the past, God's promise to Abraham was fulfilled by giving him a son, multiplying his descendants, and giving them the land of Canaan. In the present, God is fulfilling His promise by bringing all those from every nation who have faith into Abraham's family. In the future, we will have an eternal rest in a land "irrigated from 'springs of living water' which never dry up." [-Stott, p.8].

Article 2 - Israel's Missionary Call

Question #3 - What is the function of a priesthood according to Kaiser? What does this function have to do with a missionary mandate?

To act in a mediatorial role in relation to the nations. God's challenge to Israel is ours also: we are to have a mediatorial role in proclaiming His name among the nations. That is still God's purpose.

Article 5 - The Biblical Foundation for the Worldwide Mission Mandate

Question #1 - Why does Verkuyl disagree with various writers who claim the Old Testament makes no mention of a missionary mandate?

Verkuyl notes that God's call to Israel was to **be** God's witness to the surrounding peoples. Just being the recipients of God's grace and mercy was a light to those around of God's blessing and would be a drawing force God desires to use to bring all peoples to Himself.

Article 10 - The Gospel of the Kingdom

Question #1 - What relationship exists between the mission of the Church and the coming of the Kingdom? According to Ladd, is it possible for Christians to affect the coming of the Kingdom?

Ladd says that God has entrusted the church with the missions to the world. If we do not do it, it will not get done. Until it gets done, Ladd says that the Kingdom will not come.

Article 26 - Lost

Question #2 - What scriptural support does McQuilkin give to his view [of salvation]?

Rom. 10:13-15, "Everyone who calls on the name of the Lord will be saved. How then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard?..."

Rom. 10:17, "faith comes from hearing the message, and the message is heard through the word of Christ".

lots of others...

Article 33 - The Kingdom Strikes Back: Ten Epochs of Redemptive History

Question #3 - Winter contends that history is a "single, coherent drama." What are the outlines of the "plot"? What themes are repeated? What major lessons are to be observed?

Article 38 - Four Men, Three Eras, Two Transitions: Modern Missions

Question #1 - Describe the emphasis of each of the three eras and explain the tensions inherent in the transition from one era to another.

Article 40 - Women In Mission

Question #2 - How might women missionaries be especially effective in male-dominated cultures?

They can have more access to the children and other women. They also pose less of a threat to the men of the culture and may more easily speak.

Article 41 - Europe's Moravians

Question #1 - Which of the characteristics of the Moravians is most absent from the Christian Church today? Which is most evident?

Prayer. Prayer.

Response Questions for Class #2 (1 March)

Winter / Hawthorne

Article 42 - Student Power in World Missions

Question #2 - If another student missions movement were to arise today, how do you think it would be similar to and different from the SVM in its origin, characteristics, and effects? What factors would promote the development of such a movement? What factors would hinder its development?

The zealous, God infused passion for the lost would be present. The methods used would be more tailored to take advantage of advances in technology. This same technology has brought about a comfort not had in ages past and presents an additional luxury to deny when serving on the mission field.

Article 35 - The Two Structures of God's Redemptive Mission

Question #1 - Define the terms "modality" and "sodality", and give present-day and historic examples of each.

A modality is generally seen as a broadly objectioned organization, like a church, geared toward general discipleship, training, and worship for a particular surrounding neighborhood. A sodality seeks to focus resources and has a very distinct goal. Often a second level commitment is required, and membership is often limited by gender, marital status, or age, due to the distinct goal.

Article 37 - The History of Mission Strategy

Question #2 - Which strategies depended on colonial power the most? Which strategies were most likely to be advanced with minimal ongoing missionary presence?

Accommodation or indigenization were key to reaching and maintaining a Christian population among foreign people groups.

Article 69 - Cultural Implications of an Indigenous Church

Question #3 - Why does Smalley say that missionaries do not like truly indigenous churches? What connection does this have with his conclusion about what missionaries are willing to allow?

Article 54 - Cultural Differences and the Communication of the Gospel

Question #4 - Of what use for cross-cultural communication is identifying beliefs, feelings, and values?

We must understand a culture's beliefs, feelings, and values before we can decide which are functionally good and can be contextualized. We also need to understand what is important to the culture so we can properly proclaim to that culture the Gospel in an impacting way that means what God intends for it to mean and accomplishes what God intends to accomplish.

Article 55 - Culture, Worldview, and Contextualization

Question #3 - Why do we seldom question our worldview assumptions?

The very nature of worldview assumption is that these are the foundational beliefs of all other thought that we base our world upon. Others around have a similar worldview and so we accept ours without much thought or challenge.

Article 72 - Finishing the Task: The Unreached Peoples Challenge

Question #1 - What is the definition of a unimax people? What is the value of this definition?

The maximum sized group sufficiently unified to be the target of a single people movement. It is more ideal to group people by their ethnolinguistic self-identities than to seek to serve a group of people delineated by geographic boundaries. It helps isolate a common set of needs.

Article 56 - The Role of Culture in Communication

Question #2 - How can study of the culture related to a Bible passage help us know how to decode the biblical message for a respondent culture?

We must first be able to understand what the Word of God meant to the original respondents and how God used their culture to express His timeless Truth. This can give us insights as to how He wants to use our respondents' culture to convey his truth to a unique people.

Article 81 - State of World Need

Question #1 - Study Matthew 25:31-46. How does this passage relate to the Great Commission?

Response Questions for Class #3 (29 March)

Chapter 85 - Transformational Development

Question #2 - How does the idea of building people's capacity to plan and manage their own development relate to the establishment and sustainability of a local church and the believer's spiritual life?

As a community learns how to work together and collaborate on solving their problems, they develop relational skill needed in a local church setting. They also take ownership of their problems and the solutions to these problems. Spiritual development must involve taking ownership of one's sin and actively answering the pleading call of God to be transformed.

Chapter 87 - The Spontaneous Multiplication of Churches

Question #2 - Traditional theological objectives focus on educating a student while Biblical education objectives aim to edify the church. Explain the difference between the way a typical theological professor teaches and the way a discipler of pastors works.

Typically a traditional theological professor conveys knowledge, corrects, and herds. A discipler of pastors seeks to empower them to reproduce. The discipler gets the protege involve in reproduction and asks for reports from the protege and gives helpful advice.

Chapter 23 - Prayer: Rebelling Against the Status Quo

Question #2 - Wells states that we have two problem areas with petitionary prayer: its practice and its nature. Can you restate these problems? Which is the most important? Why?

We often think that our feeble and weak petitionary prayers are practiced improperly, but the more likely issue we have is that the nature of our prayers are wrong. We don't pray from a rebellious heart--rebellion against a world that is not inline with God's will. If we could see the world as God wants it to be and strive for that, petitionary prayer would come natural.

Chapter 61 - Social Structure and Church Growth

Question #3 - Explain how the structure of society affects the way messages are communicated within society.

In most all societies, communications freely runs parallel within a class or family. Communication often does not easily pass between these groups except through a conditioned role played by both the recipient and transmitter. Sometimes all communication is shunned between certain groups.

Chapter 62 - Communication and Social Structure

Question #2 - Nida claims that the average expatriate American "lumps all groups together and

proceeds without references to basic differences.” What are some possible explanations for this tendency?

Most Americans are used to a society molded together from all walks of life and operating as a single people. When they relocate and see differences in a society, they inherently ignore those differences as they have been conditioned to do in their own society.

Chapter 64 - The Difference Bonding Makes

Question #1 - Why is it important especially for a new missionary to bond with his/her hosts? Is a belated bonding possible and why?

During the first few days in a new culture, one's emotions and senses are heightened and bonding becomes a natural experience. Bonding is possible after this initial period, but it takes real intentional effort and much more time.

Chapter 65 - Identification in the Missionary Task

Question #1 - Explain both the necessity and the limits of identification for missionary communication.

Chapter 66 - God's Messenger

Question #3 - Parshall recommends a significant long-term immersion into the adopted community. Same time he urges missionaries to consider following Paul's example of staying for a few months or years. Explain how these ideas work together in practice.

Response Questions for Class #4 (12 April)

Sjorgren and Stearns

Chapter 5 - One Lord, One Faith, One Mission

Is the authors' "Integrated, Overall Mission of the Church" model a biblical one? If so, evaluate your own church in light of this model. If not, why is it not a biblical model?

Sure. God made Abraham a blessing to be a blessing to the nations. God blesses and strengthens our local church to then be an outreach for God to the local community, to reached people groups, and the unreached corners of the world.

Chapter 6 - Your Strategic Role in the Kingdom

Do you believe that your life and Christian service should in some way play a part in fulfilling the Great Commission? Why or why not?

Yes. God calls all people to go and make disciples of all men. We have been equipped by God with a gift to serve His church and to reach the lost. Our relationship with God is more directly lived out for eternity in heaven; our singular purpose for remaining here is for the profit of the lost-- that they might come to the same saving relationship as we have been blessed to receive.

Chapter 7 - Goers Part 1: Deciding to Go

What are your responses to the questions:

What keeps me here in the U.S.?

Ministry to local community.

What would it take for me (and my family) to go?

Open door for ministry elsewhere, and a prompting by God that that is His will for my life.

Chapter 8 - Goers Part 2: Getting There

What do you see as the greatest obstacle connected to serving Christ in a cross-cultural setting? How could these obstacles be overcome?

Getting a church to back you and raising financial support seems to be the most challenging obstacle. Most other things can be 'learned', but convincing a church and a sponsor group to support your ministry is a first required success of 'evangelism'.

Chapter 11 - Mobilizing the New Harvest Force -- Part 1

What are the characteristics of a mobilizer (nonprofessional or professional)?

- able servant
- desires to see laborers raised up
- possibly has the gift of encouragement and exhortation
- is 'apt to teach'
- speaks in front of groups without too much fear
- leads others well
- has a general heart for the world
- sees the priority of waiting and mobilizing others
- is part visionary
- is part implementer

Chapter 12 - Mobilizing the New Harvest Force -- Part 2

What could you do to help your own church grow in its missions ministry?

My parachurch organization, CrossWire Bible Society (<http://crosswire.org>) builds free Bible software tools for training and evangelism. Working more closely with foreign churches local to a people group to provide them with localized resources could go a long way to helping train local pastors and expand their outreach. Prayer for the users of our software and their ministries may get our community thinking more about how they can help these missionaries.

Pirollo

Chapter 5 -

Describe one insight you gained from this chapter that will help you grow in your prayer life.

Chapter 7 -

Based on Hiebert's concept of the "Global Christian" (Article 54, Perspectives, p. 380), who is best equipped to help a missionary struggling with re-entry into the U.S.? Explain the reasons for your answer.

Chapter 8 -

In this chapter, Pirollo identifies two kinds of missionaries that we ought to be sending out to minister to the unreached people groups of the world. What are these two kinds? Why are both kinds necessary in order to see the Great Commission completed?

