



FAITH BIBLE COLLEGE

2 Timothy 2:15

*"Study to show thyself approved unto God,
a workman that needs not to be ashamed,
rightly dividing the word of truth."*

MISSIONS

Volume V



FAITH BIBLE COLLEGE

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Dear Student

Welcome to Faith Bible College

*Our Vision is to Empower, Edify & Equip the Body of Christ in
The Word of Truth, So that we can be Leaders of Today
& Teachers for Tomorrow.*

*"Leaders are those whose aroma lingers long after they have completed
the task and others who sniff it, wants to be like them"*

*"Leadership is not a title but a Function
& that Function pulls you to its Position
& the Position determines your Title"*

*Blessings & Graceful Studying
Professor Ronnie Moodley*

Faith Bible College

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ASSIGNMENTS

TOWARDS

Final Examination

2nd Year Students

Assignments – Must be done in TYPING

Not less than 3 Pages – Not more than 5 Pages each With Name & Student Number

**Marks will be awarded for (I) Presentation; (II) Contents (III) Neatness
& (IV) Research**

Volume V

1) PRACTICAL EVANGELISM & GREAT COMMISSION

Describe the 4 life-style areas that influence our witnessing effectiveness.

Explain how the Abrahamic covenants a missionary covenant.

Use Gen.12:1-3; Gen.28:14,15 & Mt.28:19-20

2) WORLD MISSIONS 1;11 &111

Explain & describe the four levels of culture & refer to one scripture that shows an example of how people can reject the Gospel because it threatens their culture.

3) CHURCH PLANTING

Explain how the principle of multiplication began in Genesis and how it relates to Church Planting. Also list three reasons why church planting projects fail.

4) SPIRITUAL WARFARE

What is the greatest defense of all in Spiritual Warfare? Explain the meaning of that defense.

Thanking You

Professor Ronnie Moodley

PRACTICAL EVANGELISM

Practical Evangelism: Syllabus

Notes —

CLASS #1:

- I. Introduction.
- II. A More Complete Understanding of the Gospel.

CLASS #2:

- III. The Gospel Includes: The Gospel Message (WORD).

CLASS #3:

- IV. The Gospel Includes: The Gospel Messenger (LIFESTYLE).

CLASS #4:

- V. The Gospel Includes: The Gospel Methods (POWER).

CLASS #5:

Appendix Items:

- A1. Six Gospel Presentations.
 - A2. 25 Brief Facts of Salvation History.
 - A3. Example of a Personal Testimony.
 - A4. Example of a Personal Tract.
 - A5. Responding to Questions and Excuses Related to Salvation.
 - A6. Evangelism through Fulfilled Prophecy.
- EXAM.

PRACTICAL EVANGELISM

Notes —

Practical Evangelism : Exam

Possible 20 Point Questions

- 1) Describe the two aspects involved in the response to the gospel message and show how each requires “dying to self” (pp. 12,13).
- 2) Describe the four life-style areas that influence our witnessing effectiveness (pp. 19-22).
- 3) Describe the three elements of a personal testimony and describe how you would share it (pp. 24-26).

Possible 10 Point Questions

- 1) Give a summary explanation of the historical background of the term "gospel" (p. 6).
- 2) Use Rom 10:13-15 to show the importance of proclaiming the gospel (p. 15).
- 3) Explain the idea of making a transition from testimony to gospel presentation and include a question that could be used to make the transition (p. 33).
- 4) List four important points of follow up to be done with a new believer (p. 38).
- 5) In one paragraph, summarize the contents of "the story" method of presenting the gospel (p. 46).
- 6) Use two Scriptures to respond to the excuse, "My sins are not big sins." (p. 55).

PRACTICAL EVANGELISM

I. Introduction.

Notes —

Course Overview

This course is intended as a practical help for anyone who desires to more effectively share their faith in Jesus Christ with people who are not yet followers of Christ. The focus is on friendship evangelism or witnessing that occurs in a relaxed natural way. It is assumed that the initial setting for most evangelism will take place outside of a church environment, in the typical places where non-Christian people live, work, and socialize.

Author's Comment:

Martin Luther, the founder of the Protestant Reformation, described Evangelism as "One beggar telling another beggar where to find food." We are the beggars and Jesus Christ is the food.

This image reminds us of our need for humility as we are involved in Evangelism. We all desperately need Jesus and God's love for people is universal and impartial. Let us keep this perspective as we reach out to those who are without Christ.

Discussion Point

Evangelism is one of the foundational pillars of the church. It builds the church and should naturally be connected to the church. The church should be a place that constantly produces and welcomes new "Christian babies."

Discuss the following problems related to evangelism:

- Much evangelism is conducted through efforts not connected to churches and thus, new believers do not get connected with local churches.
- Many churches have lost sight of their purpose: to reach the lost and equip the church body to reach the lost.
- Many churches become inward focused and are no longer sensitive to the needs of new Christians or immature believers.

PRACTICAL EVANGELISM

Notes —

Discussion Point

Preaching evangelistically from the pulpit or speaking to groups of people are effective forms of evangelism. However, these methods are not common for the typical Christian individual.

As a matter of fact, the vast majority of Christians (85%) are brought to Christ as a result of the influence of a friend or relative. Friendship evangelism is by far, the most fruitful type of evangelism possible.

Discuss the following problems related to friendship evangelism:

- Most people who need Christ, don't attend church, thus many church evangelistic efforts are not fruitful.
- Most evangelistic efforts are dependent on the clergy and don't include the church body, thus the fruit is limited.
- The image or stereotype of "personal evangelism" causes people to be uncomfortable with evangelism ministry.
- Most of the church body does not feel strongly gifted or equipped for evangelism. Thus, they don't get involved with evangelism.
- Many people feel they are too busy or that their schedule does not allow them to be involved with evangelism.

PRACTICAL EVANGELISM

Discussion Point

Notes —

Through the laws of nature (General revelation), we can understand what all people know about God. Likewise, through the written Law of God (Special Revelation), we can understand what all people need related to God.

Discuss the following concepts concerning General and Special Revelation:

General Revelation

What do all people know? (Via The Laws of Nature)

1. People know the truth, but suppress the truth (Ps 19:1-4, Rom 1:18).
2. People know God in their conscience, but reject Him (Rom 1:19).
3. People know God's divine nature and power because they are clearly seen and understood through His creation. They are without excuse (Rom 1:20).
4. People know they are idolaters (sinful), because they do not glorify or thank God (Rom 1:21-23).
5. People know God as Creator and judge (Rom 1:25,32).

Special Revelation

What do all people need? (via The Written Law of God)

1. People need the truth of Jesus Christ (John 14:6).
2. People need their evil conscience cleansed by Christ (Heb 10:22).
3. People need to see and understand God's divine nature and power revealed in Jesus Christ (Heb 1:1-3).
4. People need to be delivered from idolatry and worship Jesus Christ (Col. 3:1-5).
5. People need to receive Jesus Christ as Savior and Lord (2 Pet 3:14-18).

PRACTICAL EVANGELISM

Notes —

II. A More Complete Understanding of the Gospel.

A. Historical background of "the Gospel."

1. The term "gospel" refers to the good news of salvation that is found through knowing Jesus Christ.
2. The gospel was originally a military term from the Old Testament.
 - a. It was used to describe a military messenger who was sent inland after a sea or coastal battle to tell the people about the results of the battle.
 - b. The "good news" of victory in battle was directly associated with being saved from total destruction or being delivered from death at the hands of the enemy.
 - c. The messenger would run from village to village announcing the good news. Also, he would announce that the victorious king would soon arrive to celebrate with the people that the enemy had been defeated.
3. The Christian community adopted this understanding and applied it to the saving work of Jesus Christ.
 - a. A messenger of the gospel was used to describe those who announce the good news of Christ.
 - b. Evangelism is simply the action or activity associated with making the gospel known to others.

PRACTICAL EVANGELISM

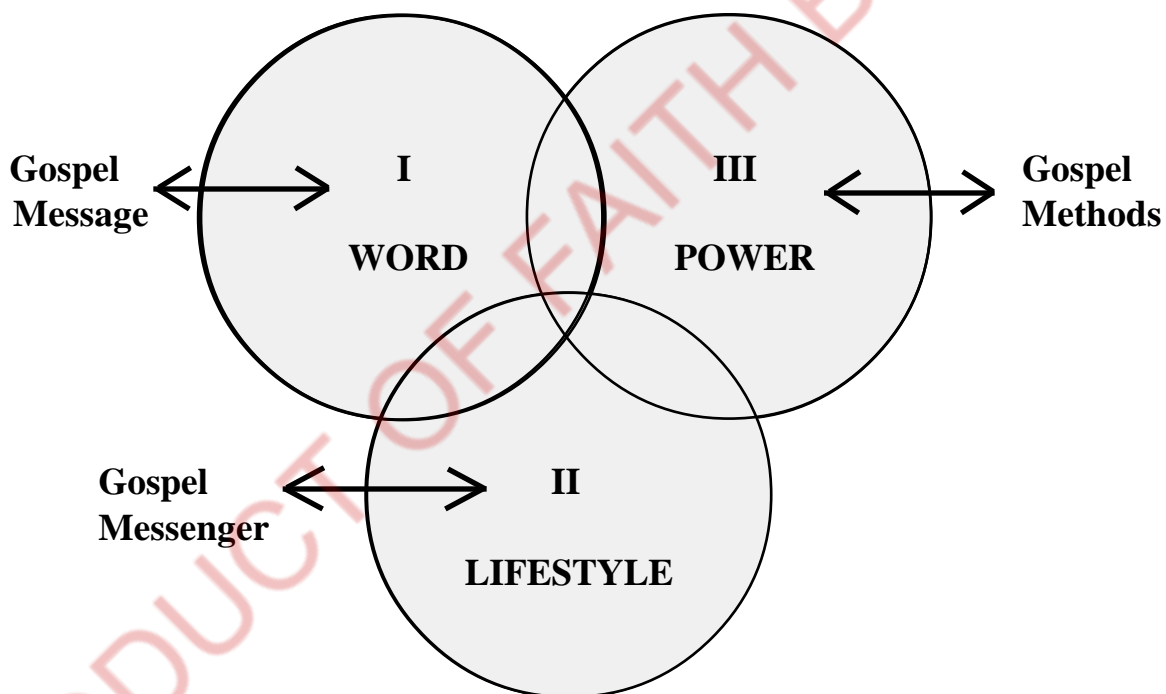
B. The Apostle Paul presents the gospel as three equal parts (from I Thess 1:5).

Notes —

Author's Comment:

The following diagram is the key to understanding the content of this course. It presents the gospel as three equal parts. The remainder of the course is devoted to presenting each part of the diagram in detail.

The gospel contains three equal parts (I Thess 1:5):



PRACTICAL EVANGELISM

- 3) The power of the Holy Spirit brings deep conviction, which leads to repentance.
 - a) It is the power and work of the Holy spirit that brings people to Christ. It is not the work of man.
 - b) No human being can convince another to repent. Only God's spirit can convict a person to repent.

Notes —

Discussion Point

The three equal parts of the gospel should work together to bring people to Christ. Yet, we typically emphasize the proclaimed WORD, but neglect the LIFESTYLE and POWER elements!

- What are some of the results or problems that occur when the gospel is presented without the LIFESTYLE or POWER elements?

The Gospel

Three Parts

WORD

LIFESTYLE

POWER

GOSPEL

Working Together

- Proclaiming the message of the Good News of salvation found in Jesus Christ.

- Allowing our lifestyle to be a living expression or example of this message.

- Relying on the Power of God's Spirit to direct us, reveal Himself, and change the hearts of others.

People turn to Christ

PRACTICAL EVANGELISM

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PRACTICAL EVANGELISM

Notes

1. Part One is the **WORD**.
 - a. Paul said, "Our gospel came to you in words." (I Thes. 1:5a)
(It did not come only with words, but it did come with words.)
 - b. **WORD** is associated with sharing the spoken words about the gospel message (see I Cor. 15:4).
 - c. We will present the gospel message as five simple concepts in a later section of this course.
2. Part Two is **LIFESTYLE**.
 - a. Paul said, "We lived among you for your sake." (I Thes. 1:5c)
 - 1) Paul's missionary team had a single purpose for living among the Thessalonians. It was so that they might receive the gospel.
 - 2) The gospel was being lived out within the lifestyle of the messengers who came to share it.
 - b. Paul had become so transformed by the gospel (by Christ), that his life became a living expression and example of the gospel itself.
3. Part Three is **POWER**.
 - a. Paul said "...our gospel came with power, with the Holy Spirit, and with deep conviction." (I Thess. 1:5b)
 - 1) The gospel contains God's supernatural power.
 - a) This power raised Jesus Christ from the dead.
 - b) The gospel contains the power of God for the salvation of lost souls (Rom. 1:15-17).
 - 2) This power flows through the person of the Holy Spirit.
 - a) The Holy Spirit's power is manifested in various ways: signs & wonders, people being saved, spiritual gifts, etc.
 - b) We must develop our relationship with the Holy Spirit and learn to be directed by the Spirit's leading.

PRACTICAL EVANGELISM

- 3) The power of the Holy Spirit brings deep conviction, which leads to repentance.
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The Gospel	
<u>Three Parts</u>	<u>Working Together</u>
WORD	- Proclaiming the message of the Good News of salvation found in Jesus Christ.
LIFESTYLE	- Allowing our lifestyle to be a living expression or example of this message.
POWER	- Relying on the Power of God's Spirit to direct us, reveal Himself, and change the hearts of others.
<hr style="width: 50%; margin: 0 auto;"/> GOSPEL	<hr style="width: 50%; margin: 0 auto;"/> People turn to Christ

PRACTICAL EVANGELISM

Notes —

III. The Gospel Includes: The Gospel Message (WORD).

A. The Gospel message is simple.

1. We tend to over complicate the gospel, which causes the message to get lost in the details.
2. The basic theory of human communication should be considered in regard to sharing the gospel message.
 - a. People are influenced by three aspects of our communication:
 - 1) The content of what is said - 7% (least influential)
 - 2) Voice inflection and delivery - 28%
 - 3) Body language and perceived attitude - 65% (most influential)
 - b. According to these findings, people are not influenced by what we are saying, but by how we are saying it!
 - 1) If our body language, attitude, or style appear as hostile, indifferent or unloving, then the gospel message will not be received well.
 - 2) If our unspoken actions are not consistent with the message, the message will be voided.
3. We sometimes try to disciple non-Christians even before they are converted. This too, sends the wrong message.
 - 1) People think that Christianity is the performance of certain activities, rather than seeing it as a relationship with Christ.
 - 2) People also get discouraged because they can not experience the transforming power or victory needed to be a disciple until Christ has regenerated them.

PRACTICAL EVANGELISM

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The Gospel

Three Parts

WORD

LIFESTYLE

POWER

GOSPEL

Working Together

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- Allowing our lifestyle to be a living expression or example of this message.

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People turn to Christ

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B. The Gospel message contains five simple concepts.

Notes —

Author's Comment:

The doctrine of salvation includes many deep theological concepts. As Christian leaders we should know these and be able to teach them.

However, as communicator's of the gospel message, we must be able to communicate as simply as possible so that all people can understand the message and respond to Christ.

Thus, the following five simple concepts are provided as a tool to share the gospel with anybody at anytime.

For an in-depth study of the doctrine of the Gospel and the Kingdom, refer to the MOTMOT course, The Gospel and the Kingdom.

Five Gospel Concepts

- | | | |
|---------------------------|-------------|--|
| 1. God's Love | - John 3:16 | For God so loved the world, He gave His only Son. |
| 2. Our Problem | - Rom. 3:23 | All have sinned and are separate from God. |
| 3. The Consequence | - Rom. 6:23 | The wages of sin are death. |
| 4. God's Provision | - Rom. 5:8 | God demonstrates His own love for us in this; While we were yet sinners, Christ died for us. |
| 5. Our Response | - Acts 3:19 | Repent and turn to God so your sin may be wiped away and He can refresh you. |

PRACTICAL EVANGELISM

Notes —

A. Response to the Gospel Message.

Author's Comment:

When unbelievers are convicted by the gospel message and turn to Christ, two responses begin in their lives: Jesus as Savior and Jesus as Lord. Both of these responses involve dying to self, which means putting away and "dying" to our own desires and submitting totally to Christ.

1. Salvation includes two responses (see Rom. 10:9).
 - a. Jesus is our Savior (Acts 4:12).
 - 1) We must accept the death and resurrection of Jesus as the ONLY way to obtain eternal life.
 - a) There is no forgiveness of sin, except through the blood of Jesus.
 - b) There is no other religion, philosophy, or spiritual medium to obtain eternal life.
 - 2) We must accept the stumbling block of the cross.
 - a) Jesus has done all of the work required to provide for our salvation.
 - b) Our salvation is completely a gift of grace, it is not earned by us in any way (Eph 2:8,9).
 - b. Jesus is our Lord (Rom 10:9).
 1. We look to Jesus for the answer to everything. Jesus is the Master and Ruler of our life.
 2. Our desire and expectation is to receive direction from Him. We are to conform to His will. This includes:
 - a) The acceptance of the Bible as our guide for His will.

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- b) The acceptance of the Church as our community of fellowship.
 - c) The acceptance of His purpose for our life and whatever mission He gives to us.
2. These two responses involve dying to ourselves. Death to self is a natural result of allowing Jesus to be the Lord and Savior of our life (see Mt 16:24,25).
 - a. Jesus as our Lord brings death to self.
 - 1) We must die to the desire to control our life. We must lay down our rights.
 - 2) We look to Jesus regarding the things of the present; He is our Lord.
 - b. Jesus as our Savior brings death to self.
 - 1) We must die to the desire to trust in our self for salvation.
 - 2) We must look to Jesus regarding the things of eternity; He is our Savior.
 - c. Summary of death to self.
 - 1) The best way to describe the saving response to the gospel message is to say that we die to ourselves and live for Jesus (Luk 9:23; Matt 16:24,25).
 - 2) Paul summarized this concept clearly when he said, "I have been crucified with Christ, and I no longer live, but Christ lives within me (Gal 2:20).
 - 3) To be fruitful for Christ and multiply spiritual fruit, we must die (John 12:24, 25).
 - 4) The longer we live with Christ, the more areas of self there will be to let die. This will always be an ongoing process (Phil 3:12).

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IV. The Gospel Includes: The Gospel Messenger (LIFESTYLE).

Author's Comment:

Not many believers are called to be Evangelists. Maybe one out of ten Christians are specifically gifted and called as an Evangelist. An Evangelist has a unique gifting to lead people to receive Christ, to equip other Christians for more effective evangelism, and generally to encourage the Christian body as a whole (Eph. 4:11, 12). Most Christians do not function in this particular calling.

However, all Christians are called to be messengers for Christ (II Tim 1:8a; 4:5). We are all commanded to be witnesses and to testify about the Lordship of Jesus in our lives. As a messenger, we should be compelled to share the gospel message with people who are lost without Christ.

You are not expected to be a super Evangelist, but you are expected to be unashamed of the gospel and willing to testify as a messenger for the Lord. With or without words, your life communicates a message. Hopefully, you are living as a gospel messenger.

A. All Believers are Gospel Messengers (Witnesses).

1. We are to proclaim the gospel (See Matt 10:7; 10:27, 32-33; Matt 24:14; Luk 9:60; Acts 5:20, 42).
2. We are to give testimony or testify (See John 4:39; 2Tim 1:8a).
3. We are to be witnesses (See Acts 1:8; II Tim 4:5).
4. We must not be ashamed to speak (See Matt 10:32-33; Mk 8:38; Luke 9:26; and 2 Tim 1:8a).

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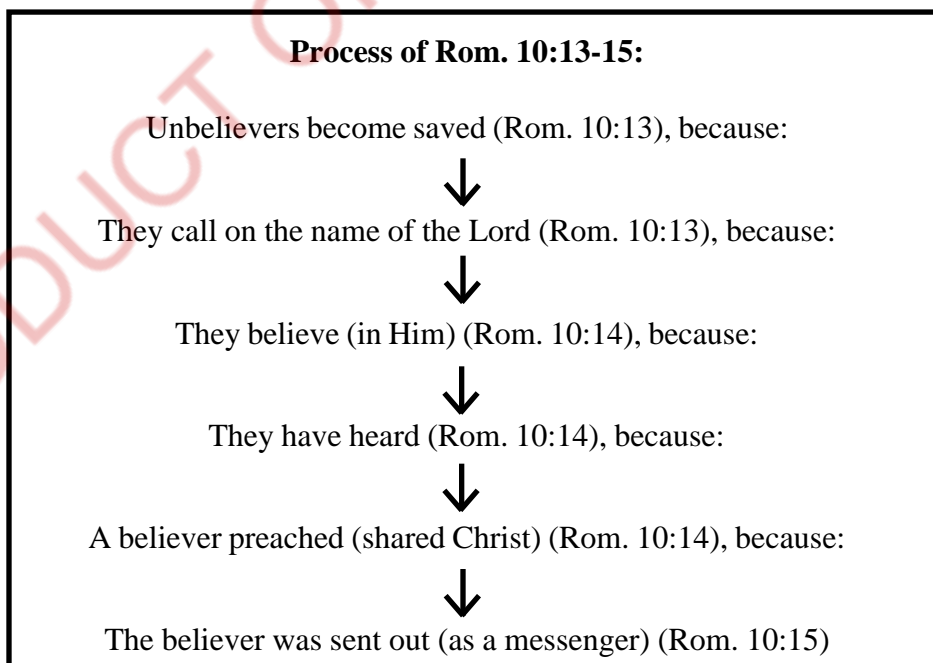
Notes —

B. The Messenger Must Share the Gospel.

1. The biggest hindrance to evangelism occurs simply when we fail to share the gospel with lost people.
 - a. Very few people will come to Christ if we never tell them about Jesus. Somebody has got to tell them. The messenger must proclaim the gospel message (See Rom 10:13-15).
 - b. For most Christians, this means simply sharing their faith, not impressive preaching. God will use you within your own personality style and gifting.
2. We must overcome our fears or resistance to sharing the gospel with the lost.
 - a. By asking God to change our heart, we can overcome a lack of compassion or concern.
 - b. By becoming better equipped for friendship evangelism, we can overcome fear of failure regarding evangelism.

Discussion Point

Use the following diagram of Rom 10:13-15 to discuss the importance of sharing the gospel.



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C. Using Our Own Personal Style and Gifting for Evangelism.

Various Styles of Witnessing:

Evangelist/Pastor Bill Hybels points out in his book, Honest to God?, that each believer has a unique witnessing style. We do not have to imitate anyone else. God uses many personalities and styles:¹

- Challenging** - Challenging people with the gospel (Peter in Acts 2:36)
- Intellectual** - Appealing to reason (Paul in Acts 17:3)
- Invitational** - Inviting others to come Hear about Jesus (Samaritan woman in John 4)
- Serving** - Helping others in need (Dorcas in Acts 9)
- Testimonial** - Telling how Christ changed you (the blind man in John 9)
- Relational** - Sharing the gospel with people you have relationships with (The tormented man in Mark 5:19)

Note: We have identified six styles of witnessing. We could easily identify additional ones. The key point is that we should seek to understand our own personal style and then apply it in evangelism. Many people will be comfortable using more than one style (particularly if you are an evangelist).

1. Challenging Style.

- a. A person who uses the challenging style is able to boldly confront people with the gospel.
- b. People who have the challenging style are typically called as an evangelist.

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2. Intellectual Style.

- a. A person who uses the intellectual style is able to debate doctrines, discuss philosophies, speak of scientific evidence, etc. They are able to discuss the gospel from an intellectual perspective.
- b. There is a great need for this type of style in evangelism among university settings, professional environments, and educated people.

3. Invitational Style.

- a. A person who uses the invitational style simply invites others to places where someone is speaking about the Lord.
- b. This style represents how effectively someone can be used in the work of evangelism even though they personally are not gifted at speaking or sharing Christ.
 - 1) This requires a person who cares for other people and who will allow others to feel comfortable enough to attend Christian gatherings.
 - 2) The potential for evangelistic fruit is multiplied when people of diverse styles work together, such as a team including the challenging, invitational, or serving styles. Evangelism should be team ministry!

4. Serving Style.

- a. A person who uses the serving style is able to perform acts of service that show the character of Christ and thus speak nonverbally to unbelievers.
- b. The serving style also is very complementary for an evangelistic ministry team. A person with this gift can be used to create an atmosphere of opportunity that allows the presentation of the gospel.
- c. Often, God will lead a believer to serve the needs of an unbeliever and that service later causes the unbeliever to inquire about the Lord. That same believer is then able to share the gospel.

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5. Testimonial Style.

- a. A person who uses the testimonial style is able to share how God has worked in their life in a way that leads to sharing the gospel message.
- b. A personal testimony is the single most effective way to reach unbelievers.
 - 1) No one can dispute your personal experiences with God.
 - 2) A testimony allows others to realize that God could work in their life also. People relate to other people's stories and lives.
- c. Every believer should be able to relate their personal testimony to an unbeliever.
 - 1) This course will help equip you to share your testimony effectively.
 - 2) Sharing your personal testimony is key in the ministry of friendship evangelism.

6. Relational Style.

- a. A person who uses the relational style is able to relate very well with people and work within their circle of relationships to share Christ.
- b. We will focus on identifying the people in our relational circle who we might be able to influence with the gospel.
- c. This style is very freeing because we are not forced to witness to strangers. We simply seek to reach the people we have relationships with.

Discussion Point

After learning how each person's unique style can be used for evangelism, can you now see yourself being part of an evangelistic team effort?

Take time to discuss ideas of how evangelistic teams (of people with diverse styles and giftings) could reach the lost in your community.

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D. Four Lifestyle Areas That Influence Your Witnessing Effectiveness.

Notes —

Author's Comment:

The effectiveness of a gospel messenger is directly related to their lifestyle. There are four areas that greatly influence our witnessing effectiveness:

- | | | |
|--------------------|---|---|
| Time | - | Are you willing and available to spend time with lost hurting people (Jn. 1:14)? |
| Love | - | Do you show God's Love to others (Mt. 22:37-39)? |
| Consistency | - | Are your actions consistent with what you say (I Thes. 1:6)? |
| Unity | - | Do you get along with (to the best of your ability) and speak well of other Christians (Jn. 17:23)? |

1. Time.
 - a. Spending time with lost and needy people, identifying with them, or dwelling among them, is called Incarnational ministry.
 - 1) In His incarnation, God became a man, in the form of Jesus Christ (John 1:14; Heb. 1:1).
 - 2) One of the names for Jesus is Immanuel, which means "God with us" (Is 7:14; Matt 1:23).
 - 3) In His ministry, Jesus dwelled among the lost. He identified with them. He spent time with the lost.

Discussion Point

Study John Chapter 4 as a model for evangelism ministry (where the focus is spending time with those who need Christ). Discuss and list some of your observations about this ministry lifestyle.

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- b. You must be willing to spend time with lost hurting people, if you hope to lead them to Christ through friendship evangelism.
 - 1) By giving people time, you will earn their trust and eventually be able to minister to them.
 - 2) To preach at people without giving them any of your time can communicate pride, arrogance, or coldness.
- c. If your life is so busy that you have little or no time for people, then you will not be effective in friendship evangelism (and probably your priorities have gotten out of balance).
 - 1) We all make time for what is important to us. If you really want to do something, you will try to find time for it somehow.
 - 2) Becoming a better manager of our time will free us for ministry.
- d. There are many creative ways to use your time for friendship evangelism.
 - 1) Go with a friend to public places to meet people to share the gospel.
 - 2) Invite neighbors, friends, or lost family members to your home.
 - 3) Help neighbors with projects around their home.
 - 4) Spend recreational or social time with lost people.
 - 5) Be a servant to anyone in need. They will open up to you.
 - 6) Help a person when they are moving into or out of their home.
 - 7) Lead an evangelistic Bible study.
 - 8) Go visit people in prison, hospitals, nursing homes, etc.
 - 9) Develop your relationships with lost co-workers.

PRACTICAL EVANGELISM

2. Love.

Notes —

Evangelism is Motivated By Love Relationships:

When asked what was the greatest commandment, Jesus replied:

“Love the Lord your God with all your heart, soul, mind, and strength. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the law and Prophets are based on these two commandments.” (Matt 22:37-39; Mark 12:28-34).

- a. Our love relationship with God empowers us for evangelism.
 - 1) We are cleansed from sin, which otherwise hinders us.
 - 2) Communion with God fills us with His power and wisdom.
 - 3) God’s love spills over into our heart, causing us to be full of compassion for the lost.
 - 4) The Holy Spirit will give us insight for fruitful evangelism.
 - 5) We are compelled to tell others about God’s love.
 - 6) God’s presence keeps us humble and usable.
- b. Expressing God’s love to others is the key for effective evangelism.
 - 1) God will use us to reach our lost neighbors.
 - 2) The reality of God is seen in our lives.
 - 3) God’s love breaks through and convicts sinful hearts.
 - 4) Lost people respond to this God-given expression of love.

Discussion Point

Do you feel a sense of love and compassion for the lost people you know? If not, seek God for a change of heart and ask Him to give you His love for the lost.

If there is a wall of unforgiveness that is blocking you from loving others, take time to pray that God would release that person or event from your heart.

PRACTICAL EVANGELISM

Notes —

3. Consistency.

- a. The lifestyle behavior of the gospel messenger either confirms or contradicts their spoken words.
 - 1) If we consistently demonstrate God's principles in our lifestyle, people will be drawn to God through our gospel proclamation.
 - 2) If our behavior contradicts our spoken words, then people will see us as hypocrites and think that what we say is a lie. Often, they will turn away from God because of this contradiction.
- b. If our lifestyle represents one or two of the three elements of the gospel, then we can not present the gospel fully. We must live a life that is also consistent with the character of Christ.

Discussion Point

Is your lifestyle behavior consistent with your spoken words? Discuss some of the major and minor ways that we often contradict our message. How many minor contradictions does it take to eventually destroy our message?

4. Unity.

- a. Jesus emphasized unity as essential for evangelism.
 - 1) Before his arrest and trial, Jesus fervently prayed for the disciples and all believers. Four times, he prayed for them to be in unity (see Jn 17:6-26).
 - a) He prayed for the disciples (the leadership), "that they may be one as we are one." (John 17:11).
 - b) He prayed for those who would believe through the disciples or leaders, "that all of them may be one" (John 17:21).
 - c) Again, He prayed "that they may be one as we are one" (John 17:22).
 - d) Finally, He prayed, "May they be brought to complete unity" (John 17:23).

PRACTICAL EVANGELISM

2) Jesus specifically stated the purpose for their unity, “so that the world may know you have sent me” (John 17:21, 23).

b. Unity is a key aspect of the gospel messenger’s life.

- 1) Unity is like thread that sews together the other aspects of time, love, and consistency. It combines them into a completed garment.
- 2) Unity gives the messenger a powerful witnessing tool. God multiplies the spiritual power and influence available when Christians come together in unity (Deut 32:30; Jn 17:23).
- 3) When unbelievers see Christians in unity, they sense the transforming power of God at work in human lives, overcoming many potential barriers: cultural, ethnic, social, economic, political, and doctrinal.
- 4) When unbelievers see Christians in disunity, they think that Christians are hypocrites and that they personally do not need Christ.
 - a) They see no difference between Christians and themselves.
 - b) They recognize the contradiction from what Christianity is supposed to be like.
 - c) They receive conflicting messages from different Christians, then become confused over what to believe.
 - d) They do not understand doctrinal fighting at all. They only see agreement and love replaced with harshness and conflict.

Notes —

PRACTICAL EVANGELISM

Notes —

E. Preparing Your Personal Testimony.

Author's Comment:

Every Christian has a personal testimony. It is the story of your personal experience with God. Your testimony is the most effective tool you have for witnessing (even if you have been a Christian since childhood). By thinking about and preparing your testimony now, you will be ready to share it when the opportunity comes.

Your testimony consists of three parts:

1. What was your life like before Christ?
2. How did you meet Christ?
3. What is your life like with Christ?

1. What was your life like before Christ?

- a. This part of your testimony communicates your need for Christ. It should relate the situations that prepared you to receive the gospel.
- b. There will undoubtedly be someone out there in the world who especially identifies with your life situation. Thus, your testimony will impact them.
 - 1) This will be true even if you have been raised as a Christian and did not experience any great sin or rebellion.
 - 2) There will be those who need to hear how God can work in a person's life at an early age or without experiencing the deepest sins.

2. How did you meet Christ?

- a. Share the specifics of how you came to know Christ.
 - 1) This will help clarify to unbelievers what it means to become a Christian and how it can happen for them.
 - 2) This could also relate to someone's life situation.

- b. Try to keep this part very focused and clear so that the content does not get misunderstood.

PRACTICAL EVANGELISM

3. What is your life like with Christ?

- a. This part of your testimony should communicate how Christ is working in your life now.
- b. Be genuine and honest.
 - 1) Do not try to suggest that you have no problems as a Christian.
 - 2) Rather, tell how Christ gives you strength to face your problems.
 - 3) Yet, it is appropriate to share how Christ has brought you success, victory, hope, peace, joy, fulfillment, etc.

Notes —

Suggestions for Sharing Your Testimony:

1. Keep it brief (two minutes or less), otherwise non-Christians will not listen.
2. Remove any church or religious terms (non-Christians do not relate to them).
3. Avoid unnecessary facts or details that will distract from the essential points.
4. Don't explain your deepest sins in great detail (that's all anyone will remember).
5. Share your personal thoughts, feelings, emotions, fears, etc. (They are impacting!).
6. Explain how Jesus touched your life (This may relate to someone's situation).
7. Practice until you can easily tell it by memory (Then you can be flexible and adjust for varying situations).

Note: See Appendix A3 for examples of a personal testimony.

A Practical Exercise:

Write your testimony on paper to help focus your thoughts and enable you to communicate better. It can be used to create a personal/family tract for sharing the gospel. (See Appendix A4 for an example of a family tract)

PRACTICAL EVANGELISM

Notes —

Writing Your Testimony

- 1) What was your life like before Christ?

- 2) How did you meet Christ?

- 3) What is your life like with Christ?

Discussion Point

Allow everyone time to write down their personal testimony. If possible, allow everyone to share their testimony with the others. Have the others give feedback on the strengths and weaknesses of each presented testimony. Encourage each person to continually improve and sharpen their skills for communicating their testimony.

PRACTICAL EVANGELISM

V. The Gospel Includes: Gospel Methods (POWER).

Notes —

Author's Comment:

The following process describes the general flow involved in friendship evangelism. It is not meant to be a legalistic formula, but simply a pattern for how to expect genuine results in evangelism. Each step shall be presented in detail.

The Friendship Evangelism Process:

1. Rely on the Holy Spirit
2. Identify People You Could Reach
3. Share Your Life
4. Share Your Testimony
5. Share the Gospel
6. Invite a Response
7. Evaluate the Situation:



Ready to Receive	Not Ready	Rejects or Avoids
↓	↓	↓
8. Pray With Them	8. Be Patient	8. Be Humble
9. Celebrate Together	9. Be Remindful	9. Avoid Conflict
10. Follow-up	10. Keep in Touch	10. Rest Assured

PRACTICAL EVANGELISM

Notes —

A. The Power of God's Spirit.

Author's Comment:

God's evangelism methods focus on the power of the Holy Spirit. It is the Holy Spirit who empowers and anoints us to proclaim the gospel to people who have been prepared by God to receive this message.

We should do all we can to be fully equipped for evangelism. Yet, we must remind ourselves that evangelism is not a man made effort and there are no techniques that can be perfected for guaranteed results. We must be filled with the Holy Spirit and learn to be sensitive to the guiding of the Spirit, so we can walk in the flow of God's power in evangelism.

The Holy Spirit is in charge of the activity. We are only instruments of God's purpose. We should keep this perspective.

1. The power of the Holy Spirit is key to reaching an unbeliever.
 - a. The Spirit goes out ahead of the gospel messenger to prepare an unbeliever to receive the message.
 - b. The Spirit enables the unbeliever to understand the message (II Cor. 4:3,4).
 - c. The Spirit of God convicts people of the truth (Acts 2:37).
 - d. The Spirit changes human hearts and causes people to repent and turn to Christ (Luke 15:18).
2. The Holy Spirit is key in manifesting God's Presence.
 - a. The Spirit will often perform supernatural activity to demonstrate the reality of God during evangelism.
 - b. Many signs and wonders often accompany evangelistic efforts, especially in places that require a powerful spiritual breakthrough.

PRACTICAL EVANGELISM

3. The power of the Holy Spirit is key to empowering and guiding the believer for evangelism.
 - a. We must be filled with God's Spirit to proclaim and be a living example of the gospel (Acts 1:8).
 - b. We must learn how to be guided by the Holy Spirit to accomplish God's purpose (Acts 5:32, I Cor 6:19,20, Luke 4:18,19).
 - 1) We will experience more fruit when we connect with what God is doing (rather than our own efforts).
 - 2) This will help avoid the frustrations of blindly reaching out to people who God is not preparing to receive the message.
 - 3) We can maximize our time and effort while focusing our energy in specific ways.
 - 4) Learning to be guided by the Spirit is a process that is developed over time. It takes practice and usually involves obedience to smaller assignments, which will eventually lead to bigger assignments.

Notes —

B. The Friendship Evangelism Process.

1. Rely on the Holy Spirit.

Author's Comment:

It suggested that you take time daily to briefly pray through the following four concepts as a means of relying on the Holy Spirit.

- a. Come Aside (Acts 13:2).
 - 1) We must come aside from our own agenda and set ourselves apart for God to accomplish His purpose.
 - 2) This is very difficult for people who do not yet know how to trust God. We must give up control.

PRACTICAL EVANGELISM

Notes

- b. Be Assured (Acts 16:6, I Cor. 3:6-9).
 - 1) Be assured that God desires to lead you.
 - 2) He is waiting for us to let Him lead our lives. He cares more about this than we do.
- c. Strip Down (Luke 9:23, John 12:22-24).
 - 1) We must strip ourselves down from our own abilities and self reliance. We must allow God to flow through us.
 - 2) Repent from prideful thinking and acknowledge your total dependence on God. Seek humility and brokenness.
- d. Be Filled (Acts 1:8).
 - 1) Be filled with the Holy Spirit by asking for a fresh daily empowering.
 - 2) Ask God for specific anointing related to people you hope to reach with the gospel.
 - 3) Be sensitive and ready for the Holy Spirit to direct you toward someone for evangelism.

Author's Comment:

After spending time with the Holy Spirit in prayer, go forward each day ready for the Lord to make divine appointments in evangelism. Expect that God will begin to bring you opportunities. Be Ready!

- 2. Identify people you could reach.
 - a. Who are the relatives, friends, neighbors, workmates, schoolmates, etc., that you have personal contact with who do not know Christ.
 - b. Write down their names and pray for their salvation regularly.
 - c. Ask the Holy Spirit for specific guidance regarding opportunities for evangelism.

PRACTICAL EVANGELISM

Discussion Point

Consider forming a small group (or cell group within your church) that continually focuses on friendship evangelism. The team should include a diverse group of people with various styles and giftings. Pray as a group for these friends, relatives, co-workers, etc., that you are trying to reach.

Seek the Holy Spirit for creative ways to reach them.

Discuss some of the ways to reach out to these people.

3. Share your life with unbelievers.
 - a. Share your time (John 1:14).
 - 1) Be available for non-Christians.
 - 2) Allow in advance time spent with them.

Discussion Point

Just as each believer has a unique style and set of gifts each unbeliever is different and may be reached by different means.

Discuss how each of the following people might be approached:

- Family Members
- Close Friends (John 1:45,46)
- People who appear interested in spiritual truth (Acts 16:19-34)
- Strangers (John 4:7-26)
- Religious people who do not know Christ (Acts 8:26-30)

How do the following variables effect your approach:

- You already have an intimate relationship
- The unbeliever is bitter about past hurts
- The unbeliever has very little knowledge about God
- The Holy Spirit is strongly leading you to a certain person
- You are in the midst of a crisis situation

Notes —

PRACTICAL EVANGELISM

Notes —

- b. Pay Attention (James 1:14).
 - 1) Gently ask questions about their feelings, concerns, problems. Most people want a true friend.
 - 2) Be a good listener. Develop your listening skills and pay close attention.
- c. Be a Servant (Mt. 22:37-39).
 - 1) Be ready to serve the needs you encounter.
 - 2) This could lead to sharing Christ or speaking of the Lord.

Discussion Point

How do you transition from sharing your life with an unbeliever to sharing your testimony with them? How do you bring it up?

Suggestions:

- Listen carefully to their stated problems or opinions, then respond when asked your opinion or given a chance. Listening is critical.
- Look for commonality in your life and in their situation. Show how Christ helped you.
- Initiate by asking the question, "Would you mind if I told you how God worked in my life when I had that problem?"

4. Share Your Personal Testimony (within two minutes).
 - a. Casually share your testimony, which you have previously developed and practiced.
 - 1) Your life before Christ.
 - 2) How you came to Christ.
 - 3) Your life with Christ.

PRACTICAL EVANGELISM

- b. You may be able to expand into much more detail depending on the available time and circumstance.
- c. Be prepared to adapt your testimony to different audiences.

Notes —

Discussion Point

How do you transition from sharing your testimony to sharing the gospel? (Remember: your testimony is not the gospel. It is only the preparation for sharing the gospel.)

Suggestions:

- Be sensitive to how the person is responding
 - Be led by the Spirit, then steer the conversation
 - Initiate further by asking him a question, "Could I share with you how I came to know Christ, or could I explain to you how you could become a Christian?", etc.
5. Share the gospel.
- a. Share the five gospel concepts we have learned:
 - 1) God's Love (John 3:16).
 - 2) Our Problem (Rom 3:23).
 - 3) The Consequences (Rom 6:23).
 - 4) God's Provision (Rom 5:8).
 - 5) Our Response (Acts 3:19).
 - b. Memorize the five concepts and their bible verses.
 - 1) By committing these to memory, you can concentrate on looking at the person, rather than looking at a piece of paper or turning pages of your Bible.
 - 2) This will also prevent the negative appearance that you are giving a packaged presentation, which could make them feel that you don't care for them as a person.

PRACTICAL EVANGELISM

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- 3) This will allow you to be much more natural and relaxed.
 - 4) This frees you to discern and respond to the person's reaction as well.
- c. Use the Bible effectively.
- 1) Carry a pocket sized New testament with you (rather than a big Bible).
 - 2) Mark the five scripture passages so you can turn to them easily. (Use tabs and write the order 1-5 on the five tabs).
 - 3) Let the person see each verse, even though you are looking at them while you speak.
 - 4) The little Bible can become a gift to the person if you feel led by the Holy Spirit to give it to them.
- d. Use personal tracts effectively.
- 1) You can create your own personal tract for evangelism. This is much more effective than a generic tract.
 - 2) Put your picture or your family picture on the front of it.
 - 3) Put your written testimony in it.
 - 4) Put the five gospel concepts and scripture verses in it.
 - 5) The tract should be given to the person. It can be looked at later and cause them to respond later (An example can be found in the appendix A4).

Discussion Point

Once you have shared the gospel, should you necessarily invite the person to respond? YES! Everyone needs to know that the gospel requires a response. However, the response is totally their decision.

Discuss some of the situations that might occur after you have just shared the gospel, before inviting a response.

PRACTICAL EVANGELISM

6. Invite a response.

a. Resist interruptions.

- 1) Human nature will cause most people to avoid decisions. Whoever hears the gospel must clearly realize that the gospel requires a response.
- 2) Our spiritual enemy will try to create distractions and interruptions to prevent the person from responding.

b. Be focused.

- 1) Be gentle, but focused and direct.
- 2) This is an eternal moment where someone may cross from death to life.

c. Be aware of spiritual warfare.

- 1) Expect enemy spiritual forces to come against you.
- 2) If there is more than one Christian present, they should be silently praying and interceding.

Discussion Point

How do you invite a response after sharing the gospel?

Suggestions:

- Ask questions:
 - "Would you like to pray with me to receive Christ now?"
 - "Are you ready to accept Christ now?"
 - "Do you have a relationship with the Lord?"
 - "Is this a new concept for you?"
 - "Have you ever heard this before?"

Discuss some possible situations that could take place when giving an invitation to respond to the gospel.

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PRACTICAL EVANGELISM

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7. Evaluate the situation (as led by the Holy Spirit).

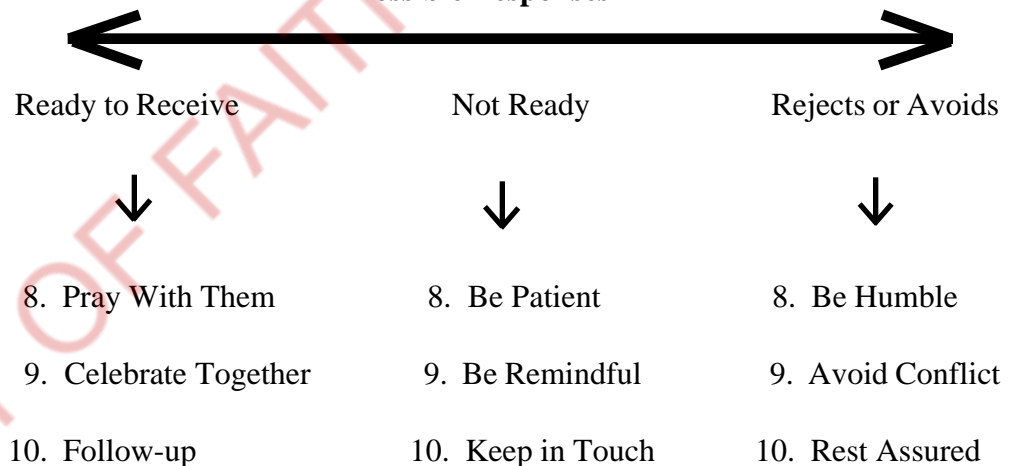
Author's Comment:

There is a wide spectrum of possible responses that people will have once you share the gospel with them. However, most responses fall into three categories:

- Ready to Receive
- Not Ready
- Rejects/Avoids

The key is for you to evaluate their response, because you will proceed differently for each type of response.

Possible Responses



Note:

After sharing the gospel, we should proceed differently based on the response of the person we are witnessing to. We will now consider each area in detail.

PRACTICAL EVANGELISM

If Response is - Ready to Receive:

Notes —

8. Pray with them.
 - a. This is the desired response. Now it is time to follow through and lead the person to Jesus.
 - b. It is important that you help the person by praying with them. Do not require them to figure out what to do by themselves. They need help.
 - 1) Lead them in prayer by praying outloud and having them repeat what you pray.
 - 2) Pray very simple short sentences.
 - 3) When finished, ask them "Where is Christ right now?" Hopefully, they will say, "Within me now!" or "In my heart!"
 - 4) Evaluate if the person has understood and truly received Christ.

Example Prayer to Receive Christ:

Jesus, I am a sinner and ask for your forgiveness. I turn away from my sins right now. I believe you died for my sins and have the power to cleanse me, so please cleanse me.

I invite you into my life to become my Savior and to lead me for the rest of my life. In Jesus' name. Amen.

9. Celebrate Together!
 - a. Rejoice with the new Christian! Celebrate! Tell them that the angels are cheering in heaven.
 - b. Do not rush into talk of discipleship and what to do next! Allow the person to enjoy this moment and capture it in time as the moment they met Christ.

PRACTICAL EVANGELISM

Notes —

10. Follow-up.

- a. Initiate follow up gently and lovingly like a person who just had a baby given to them to take care of.
 - 1) Give the person a Bible (it could be the New Testament you were using to witness). Point them to the scriptures.
 - 2) Introduce the new believer to other Christians. Help them get Christian fellowship.
 - 3) If you know the person well, invite them to your church or small group (they may already be a part of it).
 - 4) Encourage them to share their faith with others. Be willing to go with them as they tell their family and friends that they have accepted Christ.
- b. Help the new believer get involved with discipleship.
 - 1) We are called to make disciples, not simply make decisions! The evangelism process must lead into a discipleship process.
 - 2) There are many good discipleship tools available for follow up (MOTMOT course - Practical Discipleship, Navigator's Eight Part Series, etc.).

Discussion Point

It is a great privilege to lead someone to Christ! We should do all we can to see they are nurtured and received into a caring Christian community. However, we should be careful not to make new believers feel overwhelmed or like they have been drafted into a military training camp.

- Discuss some of the various situations involving leading someone to Christ that have occurred within your own experiences.
- Discuss possible situations that could include and might not include opportunities for follow up.

PRACTICAL EVANGELISM

If Response is - Not Ready:

Notes —

8. Be Patient.
 - a. Often, a person will be receptive to the gospel, but just not ready to receive Christ. We must first be patient with them.
 - b. Allow the Holy Spirit to complete the work in His timing. Trust that God has used you thus far and is still working in their heart.
9. Be Remindful.
 - a. Gently remind the person that your discussion has been a divine meeting, and that God is calling them into a personal relationship with him.
 - b. This reminder serves as a prophetic voice that challenges the person to know that God is calling them. Later, they may look back on this moment as pivotal, even though they might not respond until much later.
10. Keep-in-Touch.
 - a. Maintain the friendship as much as possible.
 - 1) It is important that the person does not think that just because they did not receive Christ, that you are rejecting them or pulling away from them.
 - 2) Be available as a friend. God may gradually open the door soon.
 - b. Build upon your discussion of the gospel.
 - 1) Most likely, God has divinely placed you in this person's life. Be ready for further ministry.
 - 2) Be faithful to the Lord to follow through on this ministry assignment. Little things lead to bigger things!

PRACTICAL EVANGELISM

Notes —

If Response is - Rejects or Avoids:

8. Be Humble.
 - a. Do not verbally attack the person or become self righteous.
 - 1) A mean spirited response could destroy your entire witness.
 - 2) Remember that once you too were lost without Christ.
 - 3) The Holy Spirit may actually be convicting them and that is why they are reacting strongly.
 - b. Be gracious and gentle.
 - 1) Allow the Holy Spirit to flow through you with compassion, especially toward a person who is strongly reacting and rejecting Christ.
 - 2) Your response to their rejection or hostility may actually be what brings them to Christ!!
9. Avoid Conflict.
 - a. Do not for any reason, allow yourself to get into an argument or conflict concerning the gospel.
 - 1) Do not persist in the witnessing if it provokes direct hostility or confrontation.
 - 2) Let the Holy Spirit do the battle, not you.
 - b. Express genuine regret for any tension or bad feelings that occur. Be an instrument of peace and love.
10. Rest Assured.
 - a. Be assured that God has used you in this encounter.
 - 1) We do not see all that God is doing in the spiritual realm.
 - 2) We are called to be obedient to share the gospel. You did that!
 - b. Pray that God would bring others to continue to minister to this person.

PRACTICAL EVANGELISM

Notes —

FINAL THOUGHTS

During the 12 months prior to my coming to Christ, I was witnessed to one-on-one eight times by different people. God was calling me, but I was fighting Him and His messengers!

I cursed loudly and was hostile two times. I laughed and mocked the person witnessing to me two of the times. The four other encounters, I politely avoided and silently rejected the person and the message.

When I came to Christ, I was all by myself. However, the words of one of the people I cursed at kept burning in my heart. I kept seeing his expression of compassion and hearing his gentle words of love!

God used that situation to show me His unconditional love. So, be encouraged that God is using you in evangelism, regardless of what results you get to see.

Public/Street Evangelism

People who are called as evangelists are comfortable with public witnessing. This is seldom true with people not gifted as an evangelist. Do not try to function outside your gifting, unless God leads you to do so!

Suggestions for Public Witnessing

- Two people should go together for public witnessing
- One person speaks, the other should be silently praying
- Be casual and let conversations arise naturally if possible
- Good listening skills always apply
- Be led by the Holy Spirit, then steer the conversation
- Ask the question - "Could I take two minutes of your time to share with you what God has done in my life?"
- Be ready to share the gospel if the person is open (Ask questions)
- Do not be affected by rejection, God is still at work
- It is best to have a tract or New Testament to give them
- Seek few divine encounters, rather than many brief encounters

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Notes —

PRODUCT OF FAITH BIBLE COLLEGE

PRACTICAL EVANGELISM

APPENDIX

Notes —

A1. Six Gospel Presentations.

Author's Comment:

This section provides six additional gospel presentations that may be used as models of evangelism. Each presentation is similar in its content in that it communicates the gospel message or salvation plan through Jesus Christ. These are all similar because there is only one gospel message. However, each presentation is different in its form and style of presentation. That is because there are many ways to say the same thing.

Method #1: The Roman Road.

The Roman Road Gospel Presentation

Our Problem	-	Romans 3:23	All have sinned and fall short of the glory of God.
Consequences	-	Romans 6:23	The wages of sin are death, but the free gift of God is eternal life through Jesus Christ.
God's Provision	-	Romans 5:8	God demonstrates His own love for us in this: While we were yet sinners, Christ died for us.
Our Response	-	Romans 10:9	If you confess with your mouth; "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.

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Method #2: A basic 7 Point Presentation.

Point #1: God loves you (Jn 3:16).

Point #2: You are a sinner (Rom 3:23).

Point #3: You are dead in your sins (Rom 6:23).

Point #4: Christ died for you (Rom 5:6-8).

Point #5: You can be saved through faith in Jesus (Acts 16:30,31).

Point #6: You can be saved and assured of your salvation (1Jn 5:10-13).

Point #7: As a child of God, you must obey Him (Acts 5:29).

Method #3: The Hand.²

Author's Comment:

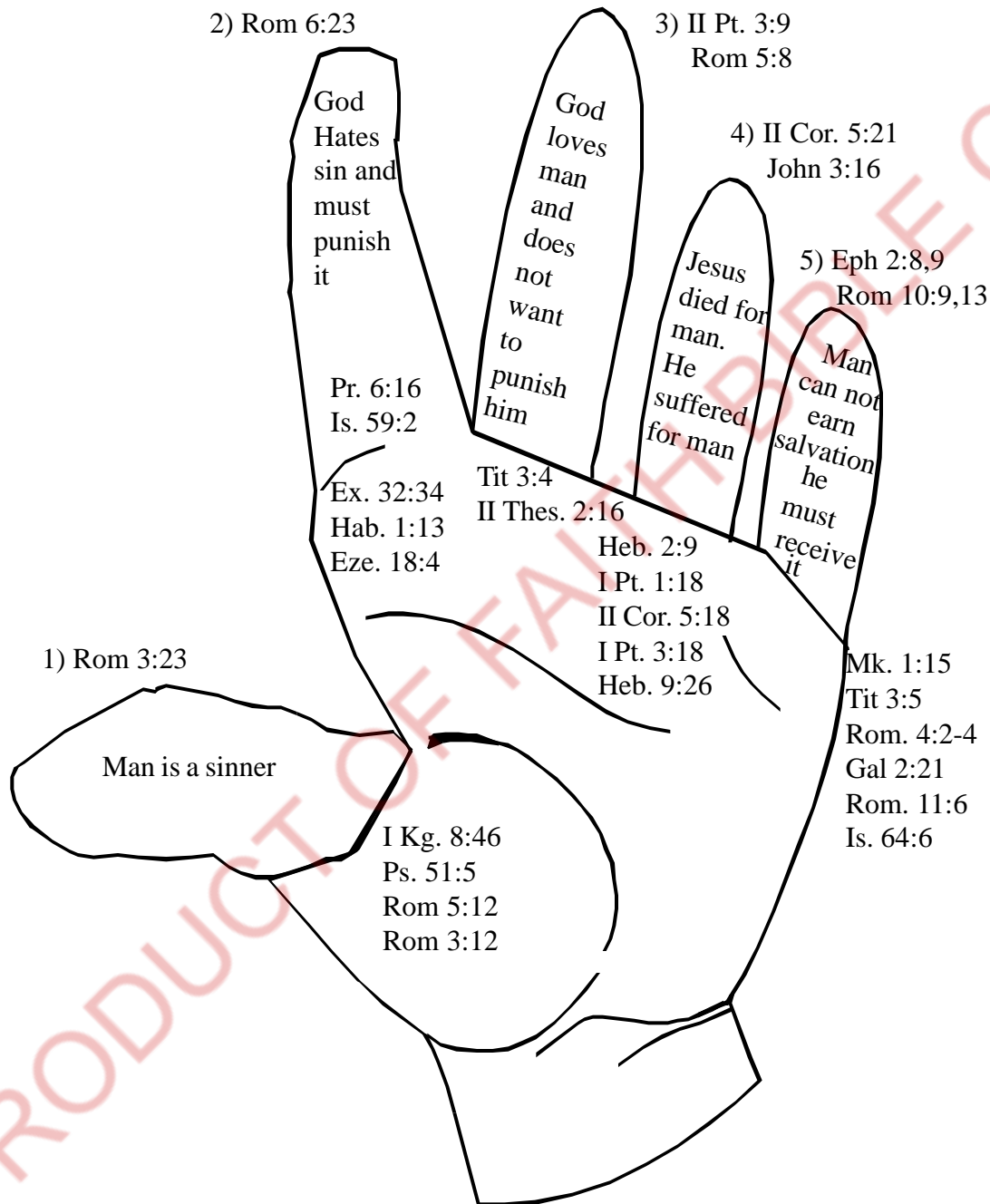
The hand presentation is done in five parts. The first three parts explain how God has a dilemma. The last two parts explain how God has the solution. Various Scriptures are listed for each point. The student should learn how to use some of these Scriptures in an effective way.

(See Next Page for Hand Presentation.)

PRACTICAL EVANGELISM

"The Hand" Gospel Presentation

Notes —



PRACTICAL EVANGELISM

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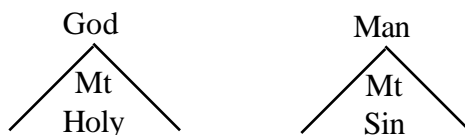
Method #4: The Plan of Salvation in 3 Parts (using Heb 9:24-28).

Appearance of Christ	With Respect to Sin	Scripture
On the Earth\In the World; The life of Christ...His birth, death, and resurrection	Destruction of the penalty and punishment of sin by His sacrifice on the cross	Heb 9:26
In Heaven: The ascension of Christ	Destruction of the power of sin by His glorification	Heb 9:24 (also see 1 Jn 2:1,2)
In the New Heaven and New Earth: The return of Christ	Destruction of the existence of sin by the establishment of His Kingdom	Heb 9:28

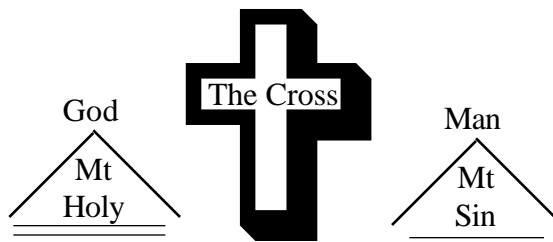
Method #5: The Story.

God is holy. He lives on the mountain called HOLY.
Man is a sinner. He lives on the mountain called SIN.

The 2 mountains were separated by a very big valley.



God sent His Son to fill the valley with His love. This love touched Mt. Holy and Mt. Sin at the same time.



This love was so great that it refused to let go. Finally, it died. Therefore, now there is a bridge that connects the 2 mountains. It goes over the valley of separation. The death of the Son of God enabled man to have a relationship with God. This bridge, named Jesus Christ, provides the only way to go from one mountain to the other.

PRACTICAL EVANGELISM

Method #6: Steps to Peace with God.³

Notes —

Step 1 - God's Purpose: Peace and Life

Situation: God loves you and wants you to experience peace, abundant life, and eternal life.

Bible says: "We have peace with God through our Lord Jesus Christ." (Rom 5:1). "I have come that they may have life, and have it more abundantly." (Jn 10:10b). "For God so loved the world..." (Jn 3:16).

Transition: Why are most people not experiencing peace and abundant life?

Step 2 - Our Problem: Separation

Situation: God created us in His own image to have an abundant life. He did not make us machines to automatically love and obey Him, but gave us a will and a freedom of choice. We all chose to disobey God and go our own willful way. We still make this choice today. This results in separation from God.

Bible says: "For all have sinned and fallen short of the glory of God." (Rom 3:23). "The ways of sin is death, but the gift of God is eternal life in Christ." (Rom 6:23).

Transition: Our choice results in separation from God.

Note: Our Attempts

Situation: Through the ages, people have tried unsuccessfully to bridge this gap (of separation between God and man) through: Good Works, Religion, Philosophy, Morality.

Bible Says: "There's a way that seems right to a man, but in the end leads to death." (Prov 14:12).

Transition: There is only one remedy for the problem of separation between man and God.

Step 3 - God's Remedy: The Cross

Situation: Jesus Christ is the only answer to our problem. He died on a cross and rose from the grave paying the penalty for our sin and bridging the gap between God and man.

PRACTICAL EVANGELISM

Notes

Bible says: “For Christ also has suffered once for sins, the just for the unjust that He might bring us to God...” (I Pet 3:18a).
“But God demonstrates His own love for us in this: While we were still sinners, Christ died for us.” (Rom 5:8).

Transition: God has provided the only way and we must make the choice...

Step 4 - Our Response: Receive Christ

Situation: We must trust Jesus Christ and receive Him by personal invitation.

Bible says: “Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and dine with him and he with me.” (Rev 3:20).
“But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.” (Jn 1:12).
“If you confess with your mouth the Lord Jesus and believe in your heart that God raised Him from the dead, you will be saved.” (Rom 10:9).

Transition: Are you on this side of the gap (separated from God) or on the side with God (through the bridge made by Christ)?

Invitation - Would you like to receive Jesus Christ right now?

How to receive Christ:

- 1) Admit your need (I am sinner).
- 2) Be willing to turn from your sins (repent).
- 3) Believe that Jesus Christ died for you on the Cross and rose from the grave.
- 4) Through prayer, invite Jesus to come in and control your life through the Holy Spirit (Receive Him as Lord and Savior).

Prayer: Lord Jesus, I know that I am a sinner and need your forgiveness. I believe that you died for my sins. I want to turn from my sin. I now invite you to come into my heart and life. I want to trust and follow you as Lord and Savior. In Jesus' name. Amen.

God's Assurance: His Word

If you prayed this prayer, remember the Bible says..
“For whoever calls upon the name of the Lord will be saved” (Rom 10:13).

PRACTICAL EVANGELISM

A2. 25 Facts of Salvation History.

Notes —

- 1) God is the creator of life (Gen 1:1; Gen 2:2-4).
- 2) God made mankind in His own likeness (Gen 1:26,27; Gen 5:1,2).
- 3) God desires relationship with mankind (Jn 17:23; Heb 10:19-23).
- 4) Sin entered the world when the first man (Adam) disobeyed God (Gen 3; Rom 5:12-14).
- 5) Sin caused separation from God (Gen 3:21-24; Eph 2:1-3).
- 6) Sin leads to eternal death (Rom 3:23; Rom 6:23).
- 7) All mankind has inherited Adam's sinful nature (Rom 5:12; Rom 6:23).
- 8) Without God's help, we all face eternal death (Heb 2:9; 2 Cor 1:9,10).
- 9) God sent His Son to save mankind (Jn 3:16,17; Lk 19:10).
- 10) God (the Son) became a man to identify with us (Jn 1:14; Col 1:22).
- 11) Jesus (God in the flesh) was sinless and perfect (2 Cor 5:21; Heb 4:15).
- 12) God placed the sin of the world upon Jesus (1 Jn 2:2; 1 Jn 4:9,10).
- 13) Jesus suffered in our behalf (Lk 9:22; Lk 24:46).
- 14) Jesus was put to death by crucifixion on a cross (Jn 19:16-21; Heb 12:2).
- 15) Jesus was buried in a tomb (Matt 27:60; Mk 15:46).
- 16) God raised Jesus from the dead (Acts 2:24; Acts 5:30).
- 17) Jesus appeared to many people (Mk 16:9-14; 1 Cor 15:3-8).
- 18) Jesus returned to heaven to be with God (Col 3:1; Jn 20:17).
- 19) Eternal life with God has been made possible through Jesus (Jn 17:1-5; Rom 5:20,21).
- 20) God has given Jesus full authority over heaven and earth (Matt 28:18; Acts 7:49).
- 21) Jesus will someday return to judge the living and the dead (Heb 9:27; Acts 10:42).
- 22) Each person must turn away from sin to obtain eternal life (Acts 2:38,39; Acts 17:30).
- 23) Each person must believe in Jesus to obtain eternal life (1 Jn 5:10-12; Jn 17:1-5).
- 24) Believing in Jesus comes through faith (Rom 10:9,10; Eph 2:8-10).
- 25) Jesus commands us to tell others about eternal life (Matt 28:18-20; Mk 16:15,16).

PRACTICAL EVANGELISM

Notes —

A3. Example #1 of a Personal Testimony(Length 1:25).

My Life Before Knowing Jesus

I spent 22 years trying to find fulfillment by proving myself to everyone around me. My insecurity caused me to keep striving for more popularity and greater status. I needed to be seen as a "success" by the people I thought were important. I felt constant pressure to perform well in school, sports, financially, socially, and especially with women. I was trapped. I couldn't relax. I had to live up to my reputation. I became totally frustrated and miserable. I was the life of many parties, but was empty inside.

How I Became a Christian

I first heard about Jesus through complete strangers and casual acquaintances. Several times, people unexpectedly came across my path and told me about Christ, how He would bring me the peace I was searching for. I usually laughed in their face or ignored them. However, late one night, while alone in my apartment, I cried out to God for help. I committed my life to Jesus and was finally set free. I realized He truly does hold the meaning to life.

How My Life is Different Now

Now I live for Christ. He has brought me fulfillment and security. I have a beautiful wife and family, as well as many good friends. My "success" is in Christ, not the expectations of others. Most of all, I have been able to share this good news with other people. Maybe somebody like you.

PRACTICAL EVANGELISM

A3. Example #2 of a Personal Testimony (Length 2:00).

Notes —

My Life Before Knowing Jesus

I was raised in a "good" church-going family with high morals. So, I felt sufficiently "religious". We went to church, gave 10%, taught Sunday School, and volunteered in the community. I never recognized my personal need for God until I reached high school.

I was involved in many activities: advanced classes, drama, chorus, piano, ballet, opera, Honor Society, plus a busy social life. I succeeded at many things and felt much worth from my accomplishments, but not without cost. My self-driven pace could only be kept by sleeping four hours a night. My senior year, I developed a blood disorder caused by stress from the pressure I put on myself. It was curable through medicine and a reduced schedule, but I found my worth in my activities, so my whole world was falling apart.

Soon, my family was also in crisis. My parents separated, which shocked us kids, since they seldom argued and had showed us much love. They said their separation, which led to divorce, wasn't our fault, but I felt guilty and insecure. I was no longer in control of my life.

How I became a Christian

In desperation, I cried out to God. I had occasionally prayed to get things like Christmas presents, or even food for starving children. Now, broken and alone, I asked God for real answers. I felt completely worthless and unloved. I prayed daily, and read the Bible, searching for something, anything. A friend, who I trusted, invited me to a youth group that talked about God in a new way. God was their personal friend and had changed their lives! This intrigued me, but I continued on my own for six months, not wanting to make a rash decision. Before graduation, I decided that I too needed Jesus, so I asked him into my life as Lord and Savior.

How My Life is Different Now

That was the best decision of my life. My problems didn't just go away, but the Lord helped me work through them and grow more into the person he created me to be. I experienced a tremendous forgiveness toward my father, improved communication with my mother and brothers, and a new self-worth found only in Christ. Later, God brought me a Christian mate and we are happily married, serving the Lord together. I still tend to take on too many activities, but my husband helps me with that. Overall, I have found security and love in Jesus Christ.

A4. Example of a Personal Tract - Outside

THE GOSPEL IS GOOD NEWS

God's Love: God created the world and made mankind in His likeness. God loves us and is the source of love itself. He desires for us to experience His loving presence in our daily lives.

Our Problem: Our relationship with God was broken when the first man created by God, Adam, caused sin (doing wrong) to enter the world. We all have inherited Adam's sinful nature and are separated from God.

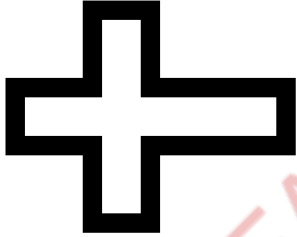
The Consequence: The consequence of our sin problem is that all who are separate from God are destined to judgement and punishment for eternity.

God's Provision: By His loving mercy, God has one provision to restore our relationship with Him and give us life. God allowed His Son, Jesus Christ, to become a man and bear the penalty for our sin. He was tortured and killed by crucifixion, but God raised Him from the dead. This defeated the power of sin over us.

Our Response: We can experience the saving power of the Gospel if we accept God's provision by turning to Christ in faith. Eternal life with God is available to all who turn away from sin, let Jesus cleanse them, and allow Christ to come into their life and control it. Jesus will guide all who follow Him.

Let Christ into your life. Let Him cleanse you. Receive a restored relationship with God and eternal life.

Christ Gives New Life



We Bring You
Good News...

God's Love For God so loved the world, He gave His only Son (John 3:16).

Our Problem All have sinned and are separate from God (Rom 3:23).

The Consequence The penalty for sin is death (Rom 6:23).

God's Provision God demonstrates His love for us in this: While we were yet sinners, Christ died for us (Rom 5:8).

Our Response Repent and turn to Christ, so your sin may be wiped away and He can restore you to God (Acts 3:19).

For Further Help Call:
LTI - (757) 490-5701

Kevin, Carol, and Katherine

PRODUCT OF FAITH BIBLE COLLEGE

A4. Example of a Personal Tract - Inside

CHRIST IN KEVIN'S LIFE

My Life Before Christ

I spent many years trying to find fulfillment by proving myself to others around me. My insecurity caused me to strive for more popularity and status. I needed to be seen as a "success" by people I thought were important. I felt pressure to perform well in school, sports, financially, socially, and sexually.

I was trapped and couldn't be myself. I had to live up to a reputation. I was totally frustrated and miserable. I was the life of many parties, but was empty inside.

How I Became a Christian

Several acquaintances and total strangers came across my path and told me about Jesus, that He would bring the peace I was searching for. I laughed it off and ignored them, until late one night, all alone, I cried out to God for help. I gave my life to Jesus and was finally set free. I realized He holds the meaning to life.

My Life Now

Now I live for Christ. He's given me fulfillment and security. I have a beautiful wife and family, with many good friends. My "success" is in Christ, not in the eyes of others. I've also been able to share this good news with others. Maybe someone like you.

CHRIST IN CAROL'S LIFE

My Life Before Christ

I was raised in a "good" family that went to church, gave 10%, and taught Sunday School. I felt no need for God until high school. I was in many activities like drama, music, and ballet. I did well, but it was costly. I slept only four hours a night. I got a blood disorder from the stress and was forced to slow down. My self-worth was in my accomplishments, so I was crushed.

Then, my family fell apart. My parents divorced, which shocked us, since they seldom argued and seemed happy. They said it wasn't our fault, but I felt guilty, insecure, and unlovable. I was helpless.

How I became a Christian

I cried out to God for answers and searched the Bible for help. A friend invited me to a youth group where they spoke of God as personal, having changed their lives! This intrigued me, but I waited six months, not willing to make a rash decision. Then, I decided I needed Jesus too, so I asked him into my life as Lord and Savior.

My Life Now

That was the best decision of my life. My problems didn't disappear, but God helped me through them. I forgave my father, have improved relations with my family, and found new self-worth, centered in Christ. Overall, I've found security and love in Jesus.

CHRIST IN KATHERINE'S LIFE

Life in a Christian Family

As a little child, I can't tell you how Christ has changed my life. I'll be accountable to God on my own when I get a little older. However, I can tell you that there is great security in knowing I'm being raised in a family that is committed to Christ. As my parents are submitted to Jesus, they are committed to loving me and each other, and our family won't be torn apart.

I'm learning about God's love and see His principles lived out in my parents. I see the blessings that come from living in obedience to God's will. Hopefully, I'll be able to help other hurting people who need to know the protection, security, and warmth of a Christian home.

CHRIST IN YOUR LIFE

A Prayer to Receive Christ:

Jesus, I'm a sinner and need your forgiveness. I turn away from my sins right now. I believe you died for me and have the power to cleanse me, so please do it now.

I invite you into my life to become my savior and to lead me for the rest of my life. In Jesus name, Amen.

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JΨ▲  
#Dg★Ψ▲☾

# PRACTICAL EVANGELISM

Notes —

## A5. Responding to Questions and Excuses Related to Salvation.

### A. Further Preparation for Evangelism.

1. Now that we have the basic tools we need to evangelize, we can consider how to further prepare ourselves.
2. The instruction of 1Pt 3:15 directs us to be **READY TO MAKE A DEFENSE** of our faith. This is one of the basic preparations for evangelism.

#### Discussion Point

Use each of the following cases to promote discussion and practice in class. After each question or excuse there is a list of appropriate Scriptures to use for responding to the situation. Consider how each Scripture could be used to most effectively respond to the question or the excuse. Allow students to suggest other useful Scriptures.

#### Teaching Suggestion

After a brief discussion about how to use the Scriptures related to each question or excuse, the teacher should promote a time of practice. The teacher could be the person with the question or the excuse. The class can participate in forming a response. One student should begin to respond. When he is finished, then other students (one by one) can add more to the response.

Note: Much of the appendix material is offered to the student as resource information. Not all of the material is presented in class.<sup>4</sup>

### B. Questions About Salvation.

1. What is sin? (See 1Jn 3:10; 1Jn 5:17; Jn 16:8,9; Rom 14:23; and Jms 4:17.)
2. Why does God allow evil in this world? (See Dt 30:19; Rom 6:14; and Jn 14:6.)
3. Do I have to make my decision public? (See Mt 10:32,33; Rom 10:10; Mk 8:38; Lk 12:8; and Jn 12:42,43.)
4. What about all the inconsistencies and contradictions in the Bible? (See Is 55:8,9; Dan 12:10; 1Cor 2:14; 2Pt 3:16-18.)

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5. How can I know that there is a God? (See Rom 1:19; Ps 8:3; and Ps 33:6.)
6. Why do I need the blood of Jesus? (See Lev 17:11; Mt 26:28; Heb 9:22; Rom 5:9,10; and Pt 1:18,19.)

Notes —

## C. Excuses Related to Salvation.

1. I do not want to decide right now (See Josh 24:15; 1Kings 18:21; Prov 27:1; Is 55:6; Mt 24:44; Lk 12:19,20; Acts 22:16; and 2Cor 6:2).
2. It is too late for me to change now (See Ez 33:19; Mt 20:16; Jn 6:37; and Rom 10:13).
3. I already tried to be a Christian, but I could not do it (See Dan 3:17; Rom 4:21; 2Tim 1:12; Heb 7:25; Jude 24). Remember to put the focus on Jesus and His abilities.
4. There are too many mysteries (See Dt 29:29; Jn 13:7; Acts 1:7; and 1Cor 13:12).
5. I do not need a Savior (See Jn 3:18,36; Rom 3:23; Rom 6:23; and Heb 2:3).
6. God is love. There is no danger of punishment (See Mt 22:13; Lk 13:3; and 2Pt 2:4).
7. There are too many hypocrites in the Church (See Job 8:13; Mt 7:1; Rom 14:12; 1Pt 4:8).
8. The price is too expensive. The cost is too high (See Ps 116:12; Mk 8:36; Lk 18:29,30; and 1Pt 2:24).
9. I do not want to lose my friends (See Ex 23:2; Prov 13:20; 1Cor 15:33; and 2Cor 6:14).
10. I will be persecuted (See Mt 5:11,12; 2Tim 3:12; and Rev 2:10).
11. I do not want to stop my sinful habits (sins) (See Lk 13:3; Gal 6:8; Rev 21:8; Jn 8:36; Phil 4:13; and Heb 7:25).
12. My sins are not big sins. They are only little ones (See Is 48:22; Is 59:2; Jn 8:34; Rom 6:23; and 1Cor 6:9).

# PRACTICAL EVANGELISM

Notes —

## A6. Evangelism Through Fulfilled Prophecy.

### A. The Messiah Has Come.

1. One of the most biblical ways to evangelize is through the proclamation of fulfilled prophecy.
  - a. Certainly evangelism to Jewish people must focus on this approach.
  - b. However, it can be an effective approach to reach others also.
2. Why fulfilled prophecy is effective for evangelism.
  - a. Fulfilled prophecy confirms the unity of the Bible and increases its credibility and the credibility of its message.
  - b. Fulfilled prophecy reveals the sovereignty of God. It is amazing to realize that specific prophecies that were uniquely fulfilled in Jesus Christ were made many hundreds of years before His birth.
    - 1) The quality of these prophecies is amazing. They are very specific and accurate.
    - 2) The quantity of these prophecies are also amazing. There are not just 4 or 5 of them. There are at least 40 or 50 of them.
  - c. Prophecy focuses on the redemptive plan of God. It focuses on the Messiah. This approach shows how the promise led to the fulfillment, and that the fulfillment is for each man today. Every person needs a Messiah!

# PRACTICAL EVANGELISM

## B. Scriptures That Show the Messiah Has Come.

Notes —

### Discussion Point

The following is a list of important fulfilled prophecies. Study the Scriptures and discuss how they could be used in evangelism. Repeat the previous exercise. The teacher can portray the unbeliever and the students can use the prophecies to practice evangelism.

1. Prophecy: The Messiah would be from the tribe of Judah (See Gen 49:10 and Lk 3:33).
2. Prophecy: The Messiah would be a descendant of David (See Is 9:6,7 and Lk 1:32,33).
3. Prophecy: The Messiah would be born of a virgin (See Is 7:14 and Lk 1:26-30).
4. Prophecy: The Messiah would be born in Bethlehem (See Micah 5:2 and Mt 2:1-6).
5. Prophecy: The Messiah would die for our sins (See Is 53:8 and 2Cor 5:21).
6. Prophecy: The Messiah would die by crucifixion (See Ps 22:14-17 and Lk 23:33).
7. Prophecy: The Messiah would be resurrected (See Ps 16:10 and 1Cor 15:4).
8. Prophecy: The way would be prepared before Him (See Is 40:3-5; Mal 4:5,6; Lk 3:3-6; 7:24,27; and Mt 11:13,14).
9. Prophecy: The Messiah would triumphantly enter Jerusalem on a donkey (See Zech 9:9; Mk 11:7,9,11).
10. Prophecy: The Messiah would be betrayed by a close friend for 30 pieces of silver (See Ps 41:9; Zech 11:12; Lk 22:47,48; and Mt 26:15).
11. Prophecy: Soldiers would gamble for His clothing (See Ps 22:17,18 and Mt 27:35,36).
12. Prophecy: The Messiah would be pierced but His bones would not be broken (See Zech 12:10; Ps 34:20; and Jn 19:32-36; 20:27).

# PRACTICAL EVANGELISM

## Notes —

## Endnotes

<sup>1</sup>"Taken from the book, Honest to God by Bill Hybels. Copyright c 1990 by Bill Hybels. Used by permission of Zondervan Publishing House."

<sup>2</sup>Avery Willis, Jr. MasterLife II: Discipleship Training for Leaders. Sunday School Board of the Southern Baptist Convention, 1980. Original hand concept belongs to Willis.

<sup>3</sup>Billy Graham, Steps to Peace with God. Minneapolis, Minn.: Billy Graham Evangelistic Association.

<sup>4</sup>Kevin Hinman, Personal Reflections on Evangelism. Virginia Beach, Virginia, 1994. This course was produced through a combined effort of K. Hinman, John Mannion, and Ramon Casey, with K. Hinman serving as the course editor. It is contributed for use in MOTMOT (2nd Edition) by permission.

# GREAT COMMISSION

## Foundation of the Great Commission: Syllabus

Notes —

### CLASS #1:

- I. Course Introduction.
- II. The Theological Foundation of Missions:
  - A. Foundation.
  - B. The Purpose of Life.

### CLASS #2:

- II. The Theological Foundation of Missions:
  - B. The Purpose of Life (cont.).
  - C. Making Our Purpose Practical.

### CLASS #3:

- II. The Theological Foundation of Missions:
  - D. The “Dual” Purpose of Life.
- III. The Historical Foundation of Missions:
  - A. Why Did God Choose Israel?

### CLASS #4:

- III. The Historical Foundation of Missions:
  - A. Why Did God Choose Israel (cont.)?

### CLASS #5:

- III. The Historical Foundation of Missions:
  - B. Why Did God Permit the Babylonian Exile.
  - C. Why Did God Send His Son.
  - D. Why Did God Reject the Jews?
  - E. Why Did God Choose the Church?
  - F. Why Did God Choose You?
- IV. Course Conclusion.
  - Exam.

# GREAT COMMISSION

Notes —

## Foundation of the Great Commission: Exam

### Possible 20 Point Questions

- 1) Choose four portions of the Bible to show the “essential biblical thread” that reveals the dual purpose of life (pp. 65-68).
- 2) List and explain three examples given to us by Paul that should be followed by missionaries (p. 75).
- 3) Explain how the Abrahamic covenants a missionary covenant. Use Gen 12:1-3; Gen 28:14, 15; and Mt 28:19, 20 (p. 79).

### Possible 10 Point Questions

- 1) Explain the “essential definition” (p. 64).
- 2) List the three most important abilities that are needed in order to learn another language and culture (p. 74).
- 3) Use one Scripture to show how Jesus’ life and teachings reveal the two fold purpose of life (p. 76).
- 4) Use Deut 7:6-8 to show the two reasons God chose Israel (p. 78).
- 5) Using Ps 67:1-7, explain why God chose Israel (p. 81).
- 6) Use two Scriptures other than Jn 3:16 to show the reason God sent His Son (p. 84).

# GREAT COMMISSION

## I. Course Introduction.

Notes —

### A. The Tragedy of Apathy.

#### Author's Illustration:

A minister once began a sermon with these words:

Today I want to make three points.

- 1) First, there are millions of people in the world who are going to hell and have not heard the gospel message.
- 2) Second, most of you who are sitting here do not give a DAMN about it.
- 3) Third, you are all more concerned that I said the word "damn" than you are about the millions of people who are going to hell.

This story implies many things about the powerless religious church of our day. It may be very "proper", but it is often very dead!

#### Insert Your Illustration:

### B. The Plan of Jesus.

#### Author's Comment:

Jesus has one plan for the evangelization of the world. It has been called historically, 'the Great Commission.' The following fictional story illustrates this fact.

# GREAT COMMISSION

## Notes —

Note: 'The Great Commission' is a popular historical name for Christ's redemptive mandate to His disciples. He commissioned them to faithfully reproduce themselves through sharing the Gospel message. The term 'Great Commission,' although not a biblical word, will in this lesson refer to such passages as Mt 28:18-20 ; Mk 16:15.

### Author's Illustration:

Jesus ascended to heaven after His mission on earth was completed. Imagine that the angels asked Him if He accomplished His goal. Jesus answered them with a victorious "yes". Then the angels asked Him whether or not the entire world had heard of him yet. Jesus answered "no" to that question. So the angels curiously asked Him what His plan was. Jesus answered with great confidence. He said that He had left 12 men and some other followers to spread the message throughout the whole earth. The angels looked a little concerned. They asked Jesus to tell them what his second plan was. Jesus said that there was no second plan.

The fact that the plan of God is to reach the whole world with the gospel message through YOU AND ME is the essence of the Great Commission. There is no other plan.

### Insert Your Illustration:

## C. The Contents of This Course.

1. In this course we will establish a basic understanding of the Great Commission. This course can serve as a foundational course for the other missions courses in this series.
2. The course is divided into two major sections:
  - a. The theological foundation of missions.
  - b. The historical (biblical) foundation of missions.

# GREAT COMMISSION

## II. The Theological Foundation of Missions.

Notes —

### A. Foundation.

1. In this section we will provide the basic foundation of the Great Commission.
2. In order to do this, we will propose the most foundational question that someone can ask: “WHY AM I ALIVE?”
  - a. We will discuss the purpose of life. We will see that the Great Commission finds its roots in the biblical purpose of life.
  - b. We will see that the Bible consistently points to a two-fold purpose of life. We will study these two purposes from different perspectives as we seek to better understand the Great Commission.

### B. The Purpose of Life.

1. The essential question. Why am I alive? What is my purpose in life? What gives my life meaning?
2. The essential truth.
  - a. This life span lasts only a moment compared to eternity.
    - 1) For the sake of making a calculation, allow us to say that eternity is 8,000,000,000 years long (though after 8,000,000,000 years eternity has only begun). Now let us say that you are blessed with a very long life and you live to be 100 years old.
      - a) Using these numbers, your life compared to eternity would only be a fraction of a second (1/30 of a second).
      - b) Your life would end before you could say “me”.
      - c) These calculations illustrate a significant truth. Our lives are here today and gone tomorrow.
  - b. A second can only find purpose as it positively affects the rest of time. It is not big enough to find purpose in itself.

# GREAT COMMISSION

Notes —

- 1) That is, our lives in this world can only find purpose as they positively affect our lives to come. The purpose of our lives must be defined according to eternity.
- 2) If the brief second can be used to move us toward eternity, then, (and only then) does it have a purpose.
3. The essential mystery.
  - a. Purpose is found in eternal life.
  - b. This is a mystery to many people who try to find purpose in temporal things.
    - 1) The frustration of man comes from this misunderstanding of eternal purpose. He tries various ways to find purpose. They are all temporal (money, sex, drugs, alcohol, power, influence, education, etc.).
    - 2) Some of these things are “good” things and some are “bad”. They all fail to provide a lasting sense of fulfillment because they all try to pretend that the “brief second” is longer than it really is.
4. The essential definition.
  - a. If the essential mystery is that purpose is found in eternal life, then the essential definition is the definition of eternal life.
  - b. Eternal life is defined for us by Jesus in very plain terms.
    - 1) Read Jn 17:3.
    - 2) Eternal life is to know God.
5. The essential understanding.
  - a. Why are we alive? - **TO KNOW GOD AND TO MAKE HIM KNOWN.**
  - b. We are alive to live eternal life and to help others to live it also.

# GREAT COMMISSION

6. The essential biblical thread.

- a. The Bible reveals this “DUAL” purpose of life.
- b. It is revealed in different ways and in many different places in the Bible. We will give one example from each major portion of the Bible.

## Discussion Point

The following chart shows how each portion of the Bible reveals the “DUAL” purpose of life, which is to know God and to make Him known. Use the chart as a guide for this section of our study.

### Dual Purpose of Life

| Portion of the Bible | Know God        | Make God Known       |
|----------------------|-----------------|----------------------|
| The Pentateuch       | Gen 12:1, 2a    | Gen 12:2b-3          |
| The Writings         | Eccl 12:13      | Eccl 12:13           |
| The Prophets         | Is 43:10        | Is 43: 9-12          |
| The Gospels          | Mk 12:30        | Mk 12:31             |
| The letters of Paul  | Phil 3:8-10     | Phil 1:21-25         |
| The purpose of Jesus | Jn 17:11, 21-25 | Jn 17:6, 26; Lk 4:43 |
| General references   | Rom 8: 28, 29   | Mt 28: 18-20         |

c. The Pentateuch.

- 1) In Gen 12:1-3, we see that there are TWO parts (or purposes) of the Abrahamic covenant.
  - a) In the first half of the covenant we see three privileges that relate to Israel being blessed. Since Abraham’s greatest blessing was to know God, then we can conclude that to know God was the essence of the blessings.

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b) In the second half of the covenant we see three responsibilities that relate to Israel being a blessing to others. As we will see later the essence of this responsibility was to make God known.

2) In this way we can see the “**DUAL**” purpose of life within the Abrahamic covenant.

d. The Writings.

1) In Eccl 12:13, we see the conclusion of an author who struggled through 12 chapters with the question of the purpose of life. His conclusion is that there are **TWO** purposes.

a) First, he says that our purpose is to fear God. In the Old Testament the concept of the fear of God is often associated with knowing God (see 2 Chron 6:33; Ps 34:9, 10; Prov 2:5).

b) Second, he says that our purpose is to obey God. To make God known is the most important commandment (the “great” commission).

2) In this way we can see the “**DUAL**” purpose of life as it is explained by the author of Ecclesiastes.

e. The Prophets.

1) The prophet Isaiah explained that Israel (the people of God) has **TWO** purposes.

a) In 43:10 he said that Israel was chosen **IN ORDER THAT** they may **KNOW** God.

b) In the same context he said that their other purpose is to be witnesses for God. Other nations are to **HEAR AND SAY, IT IS TRUE** (see vs.-12).

2) In this way we can see the “**DUAL**” purpose of life as it is stated by the prophet Isaiah.

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## f. The Gospels.

- 1) In Mk 12:28 a scribe asked Jesus a question about the greatest commandment. The essence of his question certainly could be seen as applying to the purpose of life. Jesus gave TWO answers.
  - a) First, we are to love God with all our heart, soul, and mind. The way to show God your love is to spend time with Him. To love God is to seek Him and know Him.
  - b) Second, we are to love our neighbors as ourselves. What greater act of love is there than to share the gospel with someone? To love your neighbor is to make God (who is love) known to him.
- 2) In this way we can see the “**DUAL**” purpose of life, as it is revealed in the TWO greatest commandments.

## g. The letters of Paul.

- 1) In the letter to the Philippians Paul spoke very personally about his purposes to live. He reveals TWO purposes for his life.
  - a) In Phil 3:8-10 Paul wrote about purpose in life. He concluded **THAT I MAY KNOW HIM.**
  - b) In Phil 1:21-25 Paul finally decided that he would continue living even though it would be better to die. Why? Because it was **NECESSARY** for the purpose of continuing to make God known among the Philippians.
- 2) In this way we can see the “**DUAL**” purpose of life as it existed in the life of Paul.

## h. The purposes of Jesus.

- 1) In Jn 17, Jesus focused on the idea of purpose as He reflected on His life. In His prayer, Jesus pointed to TWO purposes of His life.
  - a) First, he repeated the idea that He was one with the Father. His purpose was to be in perfect relationship with Him. He proclaimed in vs. 25, “I have known thee.”

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- b) In vs. 26, He immediately revealed His other purpose when He said, “and I have made your name known to them, and will make it known” (also see vs. 6).
  - (1) This second purpose of Jesus is also clearly seen in Lk 4:43.
  - (2) He said that He must preach the kingdom of God in other cities because “He was sent for this purpose.”
- 2) In this way we can see the “**DUAL**” purpose of life in the life of Jesus Himself.
- i. General references.
  - 1) In regard to purpose in life, we can now refer to TWO well known Scriptures that provide us with general references.
    - a) In Rom 8:28, 29, Paul referred directly to God’s **PURPOSE** for our lives. It is to be conformed into the image of Jesus Christ. This is done through relationship with Him. It happens as we spend time in the presence of God. Through knowing God, we can be conformed into the image of His Son. This is His **PURPOSE FOR OUR LIVES**.
    - b) In Mt 28:18-20, we find the final instructions of Jesus to His disciples. These instructions define the purpose of our lives. It is clear that we are supposed to make God known. This is our **PURPOSE**.
  - 2) In this way we can see the **DUAL** purpose of life in these “general” references.
- j. Summary Review.
  - 1) We are creations of God. The purposes of the creation must be consistent with the purposes of the Creator, in order to be valid purposes. The creation finds meaning for his existence within the purposes that his Creator has for him. What are the purposes of God?
    - a) First, His purpose is to redeem man (see 1 Tim 1:15).

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- (1) That is, it is to transform fallen man into the image of the risen Christ (review Rom 8:28, 29).
  - (2) Thus, man's purpose is to KNOW GOD.
  - b) Second, His purpose is to win back the kingdom from Satan (see 1 Jn 3:8; Heb 2:14).
    - (1) That is, it is to use redeemed man to be the salt and light of the world in order to bring the gospel message to the nations (review Mt 28:18-20).
    - (2) Thus, man's purpose is to MAKE GOD KNOWN.
  - 2) God's purposes for my life are that he would work IN ME that I can KNOW HIM, and that He would work THROUGH ME that I would MAKE HIM KNOWN.
7. The essential foundations.
- a. The kingdom of God.
    - 1) What is your life's foundation? A Christian life should be built on the kingdom of God. That must be our only concern (Mt 6:33).
    - 2) The kingdom of God is present and future.
      - a) Our lives stand chronologically in the gap. That is, our lives are being lived between the king's first and second coming.
      - b) Thus, the purpose of my life must be to move from the present to the future. How can I do this?
      - c) The future Kingdom will come when Jesus returns. Jesus said that He will return when the gospel is preached to all nations (see Mt 24:14). Thus, the purpose of my life should be focused on bringing the gospel to the nations if, indeed, the purpose of my life is to move toward the future Kingdom.

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b. The King.

- 1) If my life is built on the kingdom of God, how much more is it built on the King of that kingdom? Ultimately, we must build our lives on Jesus (see 1 Cor 3:11).
  - a) Since Jesus' purpose was to preach the gospel (Mk 1:14, 38; Lk 4:43), and since it is no longer I who live but Christ who lives in me (Gal 2:20), then my life will find meaning in the preaching of the gospel (witnessing, being a testimony, teaching the Bible, etc.).
  - b) My life must become the extension of the life of Christ. This is the essence of the book of Acts (it shows the extension of Jesus ministry through his disciples).
- 2) How will His ministry be extended through me? It will happen through relationship with Him. The more intimately I know Him, the more successfully I can make him known.
  - a) I must know Him as Lord. Nothing has meaning apart from Christ. Everything has meaning in Christ. He is Lord. Everything finds its value and meaning as it relates to Him.
  - b) I must know Him as the Word of God. I must make decisions according to the Bible. It directs my life.
  - c) I must know Him as Savior.
    - (1) He is my only hope. The cross represents my salvation.
    - (2) I must build my life on the victory of the cross. I must also accept and follow its method.
    - (3) Thus, my life is built on my death (Mt 16:24, 25).
  - d) I must know Him as my authority.
    - (1) I do not live for myself, I live for Christ. I do not minister in my own authority, I minister in His authority.
    - (2) I am an ambassador. I am a messenger for a king.

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- (3) My message and my ministry find their validity in His authority.
  - (4) Indeed, the Great Commission itself is based on this principle (see Mt 28:18).
- c. Other foundational principles of my life (that give my life purpose).
- 1) I am chosen by God. My life is based on my understanding of being chosen.
    - a) I am not chosen in the sense that someone else is excluded. I am chosen in order that others can be included.
    - b) This is true because God has chosen to work through vessels. Thus, He must choose someone to work through in order to touch the lives of others.
  - 2) Jesus is the ONLY way (Jn 14:6).
    - a) My life takes direction when I consider the biblical fact that man cannot be saved without the gospel.
    - b) How will men know about the gospel? Who will tell them? (Rom 10:14, 15).
  - 3) Good is the enemy of best.
    - a) There are many “good” things to do in life, but What is the “best”? This depends on the commands of God.
    - b) As we have already seen, the “best” (greatest) commandments are to love God and others.
      - (1) My life must be built on the desire to know and love God.
      - (2) It must also be built on the desire to make Him known.

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d. Our logical conclusion.

1) I could say that my life is built on logic.

a) One translation of Rom 12:1 says that the presentation of our bodies and lives to God is our “logical” service of worship. It is all very logical.

b) There is a logical progression that I must recognize:

(1) If I really believe that Jesus did not lie when He said, “No one comes to the Father but by Me” (Jn 14:6).

(2) If I really believe that the gospel has the “power unto salvation” (Rom 1:16).

(3) If I believe the statistics that show how many people have still not heard the gospel (some missiologists say as many as 11,000 people groups).

(4) If I believe that Jesus will not return until they do hear (Mt 24:14).

(5) If I desire to see Him return to establish His kingdom and desire to see men saved.

(6) THEN I WILL GO or I will send others.

2) Why am I alive?

a) My life finds meaning in **KNOWING GOD** and **MAKING HIM KNOWN**.

b) This understanding is the most basic theological foundation of missions. Every missionary is motivated by this understanding. This compels him to spread the message of Jesus Christ. More importantly, it compels him to spend time with the One whose message he is spreading.

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## C. Making our Purpose Practical.

Notes —

### Author's Comment:

This section is concerned mostly with theology, but also provides practical points for application.

1. Knowing God (see Prov 3:5, 6).
  - a. We are to know (acknowledge) God in all of our ways. Our most practical goal is to practice the presence of God continually.
    - 1) Sanctification can be understood in these terms. It is the process of learning how to spend more time with God. It is spending more time with God today than yesterday.
    - 2) Seeking God should be the center of our day. It should not be something we try to fit in if we have time.
  - b. Every missionary must decide to make God his first priority. He cannot let his “work” interrupt his relationship with God.

### Author's Comment:

The following suggestion is very helpful if you perceive time from a western perspective. This may not apply, depending on your culture's perspective of time.

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## Author's Suggestion:

Two helpful keys for daily living:

1. Plan your life from a daily perspective. Develop daily disciplines related to seeking God (see Mt 6:34).

It has been said: Today is all we have because yesterday is gone and tomorrow may never come.

2. Consider each day as a 24 hour period of time (not just an eight hour work day). Prioritize your goals and discipline yourself by thinking of a day as consisting of three segments of time that consist of eight hours each.

The first segment consists of sleep and exercise.

The second segment consists of the time you work at your job.

The third segment consists of time spent with family, other Christians and God.

This perspective allows you to have at least two or three hours each day of planned time with God. During this time you can discipline yourself to pray, praise and worship, and do structured Bible study.

2. Making God known.

- a. Here we want to give some brief practical insights for doing mission work.

- b. Learning the language and the culture. The most important abilities that are needed in order to learn another language and culture.

- 1) The ability to be humble (see Gal 2:20, 1 Cor 4:10-13, and Rom 1:11, 12).

- 2) The ability to be flexible (see 1 Cor 9:19-23 and Acts 16:6-10).

- 3) The ability to have courage (see Acts 9:28, 29 and 20:22-24).

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## c. Working in teams (“apostolic teams”).

- 1) Missionaries should follow the example of Paul and work with others. Plurality of leadership where unity in diversity is practiced is often an effective situation in the work of church planting (see Eph 4:11-13, Rom 12:4-6, and 1 Cor 12:12-27).
- 2) Missionaries should follow the example of Paul as they multiply their ministries by reproducing themselves and giving leadership of ministry to others so that they are no longer needed for the church to exist (see Acts 14:23).
- 3) Missionaries should follow the example of Paul and be willing to take the risk of giving leadership of the ministry to others (see 1 Cor 1:21-2:3, Phil 1:6, and Gal 5:10).

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## D. The “DUAL” Purpose of Life as it is Seen in the Gospels.

### Author’s Comment:

The following section offers groups of Scriptures that can be used to further study the purpose of life. Read each Scripture in each group and consider how it builds upon the previous Scripture to explain the corresponding point of study.

Within each passage you should be able to find something about knowing God (relationship with God, reference to salvation, loving God, etc.) and/or making Him known (evangelism, witness, reference to “the nations”, etc.).

1. The Bible teaches that there is a “DUAL” purpose of life.
  - a. Mt 22:37-40.
  - b. Lk 10:25-37.
  - c. Lk 2:29-32 (peace and salvation equate to knowing God; all peoples and a light of revelation to the Gentiles equate to making God known).

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2. Jesus life and teachings reveal this “**DUAL**” purpose.
  - a. Mt 11:1 (the disciple’s lives were full of relationship with Jesus and making God known to others).
  - b. Mk 11:17.
  - c. Mt 10:25, 27.
  - d. Mk 10:29 (for my sake equates to knowing God; for the gospel’s sake equates to making Him known).
  - e. Lk 12:1-12 (fear God equates to knowing God; vs. 3, 8, 11, 12 equates to making Him known).
3. There exists a progression within the “**DUAL**” purpose. One purpose follows the other.
  - a. Mt 4:19.
  - b. Mk 3:14.
  - c. Lk 12:1-12 (if you fear or know God then you will make him known).
  - d. Lk 5:16 (in the midst of making God known we must spend time with Him).
  - e. Lk 9:59, 60.
  - f. Mt 25:40 (to help others or to make Him known is connected with helping Jesus or knowing Him).
  - g. Lk 4:18 (the spirit of the Lord being upon me leads to proclaiming the gospel).
  - h. Lk 8:15, 16 (it is useless to have light and not to let it shine; it is useless to know God and not to make Him known).
  - i. Lk 8:21 (relationship with God can be defined in terms of obedience to Him; knowing God can be defined in terms of making Him known).
  - j. Mt 28:17-20 (worship of God leads to being sent by Him; knowing God leads to making Him known).

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## 4. Knowing God.

- a. The importance of knowing God (see Lk 10:41, 42; Mk 4:11; Mt 22:8; Mt 25:12).
- b. The process of knowing God (see Mt 13:12; Mk 15:38; Lk 6:46-49; Mt 7:21 Mk 10:14, 15; Mk 4:24, 25; Lk 18:29, 30; Mk 14:71; and Mk 8:33).
- c. The intimate relationship in knowing God (see Lk 10:41, 42; Mt 23:37; Mt 11:28; Mt 12:50).
- d. The cost of knowing God (see Mt 16:24; Mt 26:72; Mt 20:31, 32; Mk 10:48).

## 5. Making God known.

- a. The process in making God known (see Mk 1:38; Mt 5:13-16; Lk 8:16; Lk 4:18; Mt 24:14).
- b. The importance of making God known (see Lk 10:1, 2; Lk 8:16; Mt 5:13-16; Mt 24:14).
- c. The process of making God known (see Lk 10:16; Lk 10:25-37; Lk 14:23).

Notes —

### Author's Comment:

We have concluded that the theological basis for missions is found in the answer to the question, "WHY AM I ALIVE? or WHAT IS THE PURPOSE OF MY LIFE?"

Within this answer we have seen how missions is naturally and necessarily linked with relationship with God.

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## III. The Historical (biblical) Foundation of Missions.

### Author's Comment:

Why did God choose Israel? Why did God allow the exile of the Jews to Babylon? Why did God send His Son? Why did God reject the Jews? Why did God choose the Church? Why did God choose you?

Study Jn 3:16. The answer to these questions is because God loves the world.

This section presents the biblical history of missions and will answer the preceding questions as we focus on why God chose Israel.

### A. Why Did God Choose Israel?

1. God chose Israel because God is love (see Deut 7:6-8). In vs. 8 we find two reasons why God chose Israel.
  - a. One reason is that He loved Israel.
  - b. Another reason is that He kept the Abrahamic covenant that was made with their forefathers. When we understand what that covenant included then we will better understand why God chose Israel.
2. God chose Israel because it would **INCLUDE** others, not **EXCLUDE** others.
  - a. Study of Gen 12:1-3.
    - 1) The covenant that God was referring to in Deut 7:8 when he gave His second reason for choosing Israel is a **MISSIONARY COVENANT** that includes all peoples. It does not exclude them.
      - a) Compare Mt 28:19, 20 with Gen 28:14, 15 (where God repeats the covenant to Jacob).
      - b) Compare Mt 28:19 with Gen 12:1.

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- 2) The Abrahamic covenant is a missions covenant and has a strong connection with the Great Commission itself.

Notes —

## Discussion Point

Use the following diagram to show how Mt 28 compares with the Abrahamic covenant.

| The Great Commission                                        | The Abrahamic Covenant                                                  |
|-------------------------------------------------------------|-------------------------------------------------------------------------|
| Go (Mt 28:19)                                               | Spread out to the west and to the east, north, and south (Gen 28:14)    |
| Make disciples of all the nations (Mt 28:19)                | In you shall all the families of the earth be blessed (Gen 28:14)       |
| And behold, I am with you always, even until.... (Mt 28:20) | And behold, I am with you...I will not leave you until..... (Gen 28:15) |
| Go (Mt 28:19)                                               | Go (Gen 12:1)                                                           |

- 3) Half of the covenant blesses (includes) Israel, and the other half of the covenant blesses (includes) the nations.

## Discussion Point

Use the following diagram to show the 2 halves of the covenant.

| Bless (include) Israel         | Bless (include ) The Nations      |
|--------------------------------|-----------------------------------|
| I will make you a great nation | You shall be a blessing           |
| I will bless you               | I will bless and curse others     |
| I will make your name great    | In you all people will be blessed |

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- a) Israel was blessed so that she could bless others. Israel was enabled to know God so that she could make Him known. Israel was given blessings and authorities so that she could fulfill specific responsibilities.
  - b) God chose (blessed) Israel so that He could choose (bless) others.
- b. The purpose for Israel being chosen (receiving blessings) is clear throughout the Old Testament. Study the following examples.
- 1) God made Israel a great nation. Its land was fertile and strategic. Israel was a strong and influential country. Why?
    - a) Read 2 Chron 6:32, 33.
    - b) As vs. 33 says, “In order that all the peoples of the earth may know your (God’s) name and fear you, as do your people Israel.” God chose Israel in order to include others.
  - 2) God blessed Israel. He blessed her people. Why?
    - a) Read Gen 50:20. Why did God bless Joseph? As vs. 20 says, “in order to preserve many people alive.” God chose Israel in order to include others.
    - b) Read 1 Kings 10:1, 4, 5, 8, 9, 13 (note how the great blessings of Solomon affected the Queen of Sheba who then returned to her own land with a great testimony about God).
    - c) Read Dan 6:25-27 (note how the blessings of God upon Daniel affected King Darius who then wrote to all the peoples, nations, and men of every language concerning the greatness of God).
      - (1) In the book of Daniel, God’s missionary purposes are obvious.
      - (2) He blesses His people so that the nations will be blessed with knowing Him.

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- d) In the following passages from Daniel, consider how a response similar to the one made by King Darius shows God's missionary purposes in blessing His people (see Dan 4:1-3; 4:34-37; 3:28-30; 2:46-49).
- 3) God made Israel's name great. Why? Consider the answer to this question after reviewing 1 Kings 8:41-43 and 10:1.
- c. Study of Ps 67:1-7.
- 1) Why did God choose Israel?
- a) Because God loves the world (Jn 3:16).
- b) God's love did not start in the New Testament. He has always loved the world (Heb 13:8).
- 2) Thus, he chose to include others through including (choosing) Israel.
- a) How does He do this?
- b) He calls Israel to be a MISSIONARY NATION.
3. God chose Israel to be a missionary nation.
- a. First, we must understand the concept of "**VESSEL THEOLOGY**".
- 1) **VESSEL THEOLOGY** is based on the biblical fact that God has chosen to work THROUGH a chosen people in order to reach the world.
- a) The foundation of vessel theology is found in Gal 2:20. It is that Christ lives and works THROUGH us.
- b) Indeed, we can only love because He first loved us (1 Jn 4:19). We are holy because He is holy (Lev 19:2).
- c) Yes, God's people are His witnesses (Is 43:10). They are His vessels. He makes Himself known THROUGH them.

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- 2) Remember, God's mission to the world did not begin in Mt 28:18-20. It began in Gen 3:14, 15 (with the prediction of the redemption of Jesus through His victory on the cross).
  - a) In Gen 1-11, we see the fall of man, the flood, and the increase of evil. Finally, we see the scattering of the nations at Babel.
  - b) Then in Gen 12:1-3 we see the making of the Abrahamic covenant.
    - (1) What happened? Did God become frustrated and abandon His universal plan of redemption referred to in Gen 3:14, 15? Did He become angry with the world and choose a favorite to appease Himself?
    - (2) No! He simply began to use his plan that is based on **VESSEL THEOLOGY**. He chose a missionary nation.
- b. Second, we must understand God's desires and how they relate to His purposes for Israel.
  - 1) God has a great desire to reach the nations (see Ps 117 and Is 45:20-23).
  - 2) God has a great desire to show Himself to the nations (see Ex 9:13-16 and Zech 8:20-23).
  - 3) God has a great desire to provide a light to the nations.
    - a) Consider Is 42:1-9 (remember that the Servant of the Lord can represent Israel as well as Jesus Christ).
    - b) Consider Ex 19:3-6 (note that Israel is a kingdom of priests; that is, they are the people who represent God to the nations).
  - 4) God has a great desire to offer salvation to the nations (see Ps 98:1-3 and Is 52:7-10).
- c. Review Ps 67:1-7.
  - 1) Why did God choose Israel?
  - 2) Because He loves the world, He chose Israel as a missionary nation.

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## B. Why Did God Permit the Babylonian Exile? (because He loves the world).

Notes —

1. First, let us ask, Why did God rescue Israel from their first “exile experience” in Egypt?
  - a. To reveal Himself to the nations(see Ex 9:13-16 and Josh 4:23, 24).
  - b. To continue to use Israel as a missionary nation.
2. Israel rejected their responsibility as a missionary nation. They did not provide a good witness.
  - a. Study Amos 5:26, 27 (note how the mention of the exile is linked to the “God of hosts” which can be translated “God of the nations”).
  - b. If God’s chosen vessels do not obey the missions mandate voluntarily, then God will “help” them (as He did with Jonah) to obey it involuntarily.
    - 1) Israel’s witness of God was actually preventing the missionary plan of God. They were not being a blessing so they stopped being blessed.
    - 2) When they were not willing to go to the nations, then God was able to “send” them by way of the exile, forcing them to function as a missionary nation.
      - a) Jews, who knew God, were exiled to places all over the world. Naturally, this had a great effect.
      - b) For example, consider the missiological results of Daniel’s life in exile.
        - (1) The book of Daniel can be taught as a book of missions.
        - (2) No less than six times we see the Rev 5:9 expression of **PEOPLES, NATIONS, AND TONGUES** (Dan 3:4; 3:7; 4:1; 5:19; 6:25; 7:14).
        - (3) No less than five different times God uses the blessings of His people to motivate the pagan king to declare the glory of God to the nations.

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## **C. Why Did God Send His Son? (because He loves the world).**

1. God sent His Son because He loves the world (Jn 3:16).
2. He wants to bring all men to Himself (Jn 12:32).
3. He desires all men to be saved (1 Tim 2:4) and does not want any to perish (2 Pt 3:9).

## **D. Why Did God Reject the Jews? (because He loves the world).**

1. Study Mt 21:33-43 with Mt 9:37, 38.
  - a. The Jews rejected Christ and their missionary obligation to the nations. Thus, God rejected them.
  - b. In Mt 9:37, 38 we think of the Great Commission when we read the words “workers” and “harvest”.
  - c. In the context of the rejection of the Jews (Mt 21:43), we see the same words.
    - 1) The “vinegrowers” (Mt 21:33, 34) are workers.
    - 2) We also see the word “harvest” (vs. 34) and the idea of “produce” (vs. 34) and “fruit” (vs. 43).
2. God’s plan is to reach the nations because He loves the world. Israel was not in agreement with this plan, so they were rejected.

## **E. Why Did God Choose the Church? (because He loves the world).**

1. The Church became the new Israel.
2. They became the new missionary nation (1 Pt 2:9) that would continue the missionary plan of God (Mt 28:18-20).

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## F. Why Did God Choose You? (because He loves the world).

1. God chose you because He loves you and the world.
2. He wants you to know Him and to make Him known.
3. He wants to transform you into a vessel that He can use for His own glory and for His own missionary purposes.

Notes —

## IV. Course Conclusion.

### A. It All Started in the Beginning.

1. God has loved the world from the beginning of time. He has had a plan of redemption for all peoples from the beginning.
2. According to Jesus, there were three things that were planned by God long before He said the words of Mt 28:19-20 (see Lk 24:27, 45-49).
  - a. Jesus must die and rise from the dead (Lk 24:46).
  - b. The Spirit must be sent (vs. 49).
  - c. His people (witnesses) must spread the message of salvation to all nations (vs. 47, 48).
3. Therefore, Jesus died, rose from the dead, and was exalted so that the Spirit would be sent (see Jn 16:7).
4. The Spirit was sent to enable God's people to be witnesses to the nations (see Acts 1:8).

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5. We continue to evangelize the world so that Jesus will return (see Mt 24:14).
  - a. Does our missions efforts affect the return of Jesus? Yes.
  - b. Study 2 Pt 3:9-12.
    - 1) God is patient. In a paradoxical sense we could say that He is waiting. What is He waiting for? Could He be waiting for His chosen vessel (the Church) to fulfill Mt 24:14?
    - 2) Indeed, in vs.11 Peter refers to our “holy conduct and godliness” which in other places is associated with evangelism (see Phil 1:27 with Phil 2:15, 16; 1 Pt 2:12; 3:1, 2; 1 Thes 1:6-8).
    - 3) In vs. 12 Peter says that we should be “hastening the coming of the day of God.”

## **B. The End will come when the Great Commission is Complete.**

1. Do you want to see Jesus return? Do you want to hasten His return?
  - a. Then be a part of proclaiming the gospel to the nations. Help bring the name of Jesus where it has not yet been preached (Rom 15:20-21).
  - b. Many have forgotten this in modern missions. That is, many have forgotten that the heart of New Testament missions was to go to unreached locations. We need a new type of missionaries who will be able to say with the apostle Paul, “For this reason I have often been hindered from coming to you” (Rom 15:22).
  - c. We need a missiology that focuses on going to the unreached peoples of the world. Paul did not go to places that already had churches because he was so busy going to places that did not have churches.
2. Remember, Jesus saved you so that you could be a blessing to others (see Zech 8:13).
  - a. Do something effective in bringing the gospel to the nations.
  - b. When you get to heaven you can then say that you had a special part to play in the completion of Rev 7:9. At that time God can, say the words of Mt 25:21 to you, “Well done, good and faithful servant.”

# GREAT COMMISSION

## Author's Comment:

Perhaps we can begin to use a new term for those who do the direct work of missions since the term "missionary" has become a very broad and general term.

Let us propose the term "GREAT COMMISSIONARY" to identify those who are bringing the gospel to the unreached. "Great Commissionary" is a missionary who seeks to obey the Great Commission by taking the gospel to unreached people who do not yet have an existing church. We must focus our prayers, resources and attention toward this new army of GREAT COMMISSIONARIES that God will be raising up in these last days (Many people believe the Army will be made up of "native missionaries").

Notes —

# GREAT COMMISSION

Notes —

PRODUCT OF FAITH BIBLE COLLEGE

# WORLD MISSIONS I

## World Missions I: Syllabus

Notes —

### CLASS #1:

I. The Purpose and Plan of God.

### CLASS #2:

II. Israel's Obligation, Opportunity and Response.

### CLASS #3:

III. Israel, Christ and the Kingdom.

### CLASS #4:

IV. Missions and the Church.

### CLASS #5:

V. The World Christian Movement.  
Exam.

# WORLD MISSIONS I

Notes —

## World Missions I: Exam

### Possible 20 Point Questions

- 1) Explain how the Bible gives us the model (or example) for world evangelization (p. 94).
- 2) Give a summary of the teaching on Israel's obligation, opportunity, and response (p. 105).
- 3) Choose three cases to show that Jesus' ministry went forth to the Gentiles (pp. 108,109).
- 4) Use three points of victory to describe the message of the Gospel of the Kingdom (pp. 111,112).
- 5) Use Acts 13:1-4 and 14:26, 27 to show how missionaries are sent out (p. 116).
- 6) Use Acts 26:18 to describe Paul's evangelistic methods (pp. 117,118).

### Possible 10 Point Questions

- 1) Historically, how is the perception of the importance of the Bible related to the Church's efforts in world evangelization (p. 92).
- 2) In two or three sentences answer the following question: "Why is Satan still allowed to work?" (p. 95).
- 3) With respect to the purpose of God in history, list the two programs, two problems, and two goals of God (p. 99).
- 4) Briefly describe one of the "centripetal" opportunities (attracting forces) that Israel had as a missionary nation (p. 102,103,).
- 5) Briefly describe one example of how God "helps" reluctant missionaries to go to the nations (pp. 104,105).
- 6) In what way did the Jews misunderstand the Kingdom of God? (pp. 106,107).
- 7) When will the Kingdom come? (p. 110).
- 8) In one sentence, state the mission of the Gospel of the Kingdom (p. 112).
- 9) In one sentence, state the motive of the Gospel of the Kingdom (p. 113).
- 10) Draw a diagram that shows the fulfillment of Acts 1:8 as it is seen in the book of Acts (p. 114).
- 11) Define the term "apostle" (p. 117).
- 12) What is the specific objective of mission (p. 119).

# WORLD MISSIONS I

## 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 Mission Courses:

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

Notes —

## I. The Purpose and Plan of God.

### Author's Comment:

When we think of Jn 3:16, we usually think of this verse in relation to personal salvation. However, it points more directly to the larger plan of salvation. “For God so loved the WORLD.” The purpose and plan of God is for all of mankind to know Him through Jesus Christ.

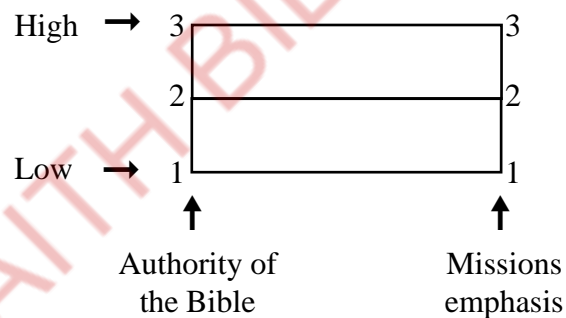
### A. Mission Is the Basis For the Bible.

1. The Bible is the story of the mission of God. It is History. (It is His story!) Without a mission there is no reason for the Bible. Without the Bible there are no instructions for the mission. The mission of God is world evangelization.
2. The Bible is essential to world evangelization for the following reasons:

# WORLD MISSIONS I

## Notes

- a. The Bible gives us the mandate (command) for world evangelization.
  - 1) World evangelization begins in the Bible.
  - 2) The importance of the Bible regarding world evangelization can be seen in history.
    - a) The importance of missions has changed throughout the history of the Church. When the Church put much emphasis on the authority of the Bible, it also put much emphasis on missions.
    - b) In Church history, there is a direct correlation between these two variables:



### Discussion Point

Throughout history, if the Church gave little importance to the authority of the Bible (for example a value of 1 shown in the above diagram), then it also gave little importance to missions (a value of 1). Why is this true? Because the command to evangelize is in the Bible.

If there is little authority given to the Bible, then there is little authority given to its commands.

Discuss this relationship.

- b. The mandate (command) is not only in Mt chapter 28. It is in the whole Bible. From Gen 12:1-3 to Rev 7:9 we can see the missions mandate.
- c. The Bible gives us the message for world evangelization.
  - 1) This message is called the gospel. It is given to us. Its contents do not change.

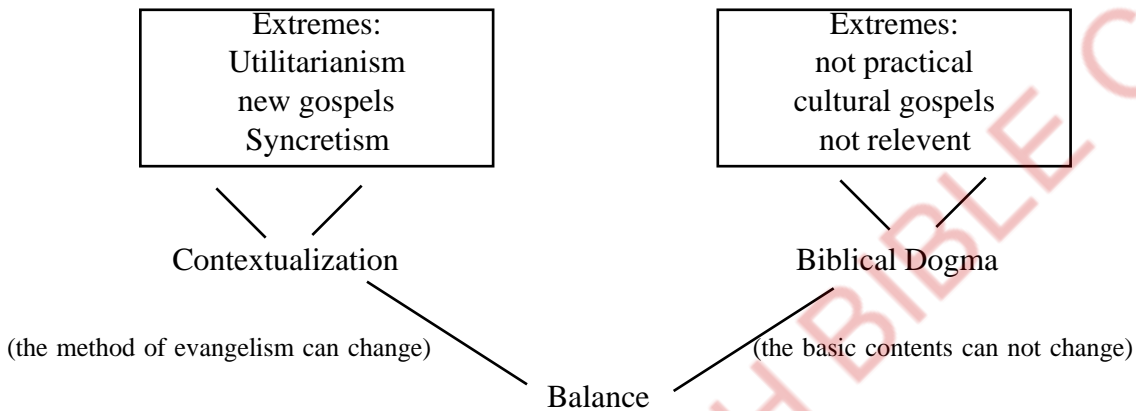
# WORLD MISSIONS I

- 2) The ways to present the gospel can change. The method of presentation depends on the culture and specific needs of the listeners.

Notes —

## Discussion Point

Study and discuss the following diagram:



- 3) Contextualization is the process of planting the gospel within a different culture.
- It is very important to understand that the gospel is not North American or European. The gospel transcends any culture.
  - We must adapt the presentation of the gospel to specific cultures.
  - This must be done without moving into either of the two extremes.
    - Utilitarianism - the result justifies the method . . . that is, the temptation for missionaries to contextualize to such a degree that the content of the message is sacrificed.
    - Irrelevancy - becoming so inflexible with our dogma that one gospel presentation is perceived as impractical and irrelevant.
- 4) The balance in evangelism is found in the balance between contextualization and dogma (sound doctrine). The method changes but the contents stay the same.

# WORLD MISSIONS I

## Notes

- d. The Bible gives us the model (example) for world evangelization.
  - 1) It is found in the incarnation (God became man). In the incarnation there is identification without the loss of identity (Jesus was completely man and completely God. In His humanity, he identified with us. In His Divinity, He did not lose His identity).
    - a) Identification means that to reach a people we must relate to them. We must have compassion for them (the word compassion comes from the Latin: (com means with) (pati means passion, which means to suffer). We must suffer with that people.
    - b) No loss of identity means that we must remain Christian. In identifying with the lost people we cannot lose our Christian standards and values.
    - c) Balance means that we must become one of them without losing who we are. This is very similar to the balance between contextualization and biblical dogma. We must be flexible while remaining true to ourselves. We must be in the world, but not of the world (Jn 17:14-18).
  - 2) If we maintain this balance, then we will be able to present Jesus Christ as the true stumbling block (barrier that must be dealt with) for salvation.
    - a) However, if we do not identify with the people, they may not accept the gospel because they may not accept us. In this case, we are being a stumbling block, preventing them from receiving salvation (instead of Jesus being the true stumbling block).
    - b) If we identify with the people to the extent of losing our Christian identity, then we may never be able to present Jesus as the true stumbling block because we have lost credibility. In this case, we are the stumbling block because the messenger is seen as being inconsistent with the message.
- e. The Word of God and anointing of the Spirit gives us the power for world evangelization (see Rom 1:16).

# WORLD MISSIONS I

## C. The Purpose of God. What is God doing?

Notes —

- a. God has an eternal Kingdom.
  - 1) He is an eternal King (Ps 10:16).
  - 2) He is a sovereign King (Ps 103:19).
- b. There was a primeval rebellion.
  - 1) The rebellion of Lucifer (Is 14:12-14).
  - 2) Along with a following of 1/3 of the angels (Rev 12:4-7).
  - 3) They formed a counterfeit kingdom of darkness, which appears as a kingdom of light, in order to deceive (Is 14:14; 2 Cor 11:14, 15).
  - 4) The question remains, “If God is sovereign, then why did he not destroy this kingdom of darkness immediately?” (The more common versions of this question are, “Why do bad things happen?” and “Why is Satan still allowed to work?”)
    - a) God is not simply more powerful than Satan. He is sovereign over him!
    - b) God actually uses Satan to achieve His own purposes. Thus, the sovereignty of God is magnified and God is glorified.
    - c) The sovereignty of God is so profound that He is able to make the wrath of men to praise Him and his enemies to serve Him (Ps 76:10). God uses the wrath of men against Him to be His praises.
    - d) God could have destroyed Satan in the beginning. But this would diminish the sovereignty of God. It would have shown the strength of God, but not necessarily the sovereignty of God.

# WORLD MISSIONS I

Notes —

## Author's Illustration:

Imagine that you are in a boxing competition that allows each man to throw one punch at a time. You throw the first punch. You knock out your opponent. This means you are strong.

Imagine that in the next competition, you allow your opponent to throw the first punch. His punch does not knock you out. Then, you throw your punch. You knock out your opponent. This means you are stronger.

Imagine that in the final competition, you allow your opponent to throw the first punch. This time, through superior wisdom and creativity, you avoid the punch in such a way that the punch returns to your opponent and it knocks him out. This means you are sovereign over your opponent.

This represents what happened to Satan. Satan tried to kill Jesus. On Friday (the day of crucifixion) it appeared as though he threw a knockout punch. However, on Sunday (resurrection day) it was clear that it was Satan who had been knocked out--knocked out by his own punch!

God is not only stronger than Satan, He is sovereign over Him (Ps 103:19).

## Insert Your Illustration:

# WORLD MISSIONS I

- c. The earthly kingdom of God is inaugurated.
  - 1) The creation of man (Gen 1 and 2).
  - 2) The fall of man (Gen 3).
- d. The two problems.
  - 1) There is a counterfeit kingdom led by Satan.
  - 2) Man is in a fallen state.
- e. The two goals.
  - 1) To reclaim the usurped kingdom (the kingdom program).
  - 2) Provide redemption for mankind (the redemptive program).
- f. The two parts of one solution.
  - 1) The resurrection victory over the counterfeit kingdom.
  - 2) It provides salvation for mankind.
- g. God's kingdom program and redemptive program are first seen in Gen 3:14, 15.
  - 1) The word enmity in verse 15 signifies a blood feud (in the original Hebrew language).
  - 2) The blood feud is between "her seed" (Jesus--see Gal 4:4) and the serpent (Satan--see Rev 20:2).
    - a) The seed will crush the head of the serpent (Christ's kingdom victory over Satan).
    - b) The serpent will bruise the heel of the seed (Christ's redemptive victory on the cross).

Notes —

# WORLD MISSIONS I

k. The two programs reveal the purposes of God. They are distinct programs. Yet, they are related. They are joined together (Rev 5:12).

- 1) Satan hates man.
- 2) But God is sovereign over Satan.
- 3) God uses the need for the first plan (the problem with Satan) to be the solution to the need of man. Thus, He uses Satan and his rebellion in a positive way.

Notes —

## Discussion Point

Study and discuss the following chart as a summary to the Purpose of God.

| 2 Programs         | 2 Problems               | 2 Goals                 | 2 Parts<br>1 Solution   | 2 Injuries      | 2 Covenants | 2 Sons  | 2 Animals |
|--------------------|--------------------------|-------------------------|-------------------------|-----------------|-------------|---------|-----------|
| Kingdom Program    | Counter-Kingdom of Satan | Reclaim usurped kingdom | Victory in resurrection | Crush the head  | Davidic     | Soloman | Lion      |
| Redemptive Program | Fallen man               | Redeem mankind          | Salvation Provision     | Bruise the heel | Abrahamic   | Isaac   | Lamb      |

### D. The Plan of God.

1. Gen chapters 1-11 show the Creation, the Fall, and the progressive wickedness of man.
2. A change occurs in Gen 12:1-3. God chooses an individual through whom He could work.
  - a. Did God suddenly decide to forsake the human race? Maybe He was frustrated. Did He choose a favorite person in order to appease Himself?
  - b. No! Nothing changed from the initial hint of the plan in Gen 3:14, 15. God simply used a new approach. He began to work His plan **through** chosen instruments.

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# WORLD MISSIONS I

## Notes —

- h. The two programs are seen in the covenants with David and Abraham.
  - 1) David represents the kingdom program.
    - a) He is promised a kingdom and a royal seed (2 Sam 7:12-16).
    - b) The Kingdom and seed would rule over Israel and the whole world forever (Amos 9:12; Zech 14:9).
  - 2) Abraham represents the redemptive program.
    - a) He is promised a seed that would bless all nations (Gen 18:18).
    - b) The seed is Jesus and the blessing is redemption (Gal 3:6-16).
- i. The two programs are seen in the lives of a son of David and a son of Abraham. (They represent a “type” or example that foreshows the future.)
  - 1) The Son of David was Solomon (a type of Christ the King). The kingdom of Israel was at its greatest point in the reign of Solomon.
  - 2) The Son of Abraham was Isaac (a type of Christ the Lamb).
  - 3) Study Gen 22:1-14 and notice the following observations.
    - a) Scholars believe that the mountain in the land of Moriah (Gen 22:2) is the same as Golgotha (where Jesus was crucified).
    - b) Verse 2 stresses that Isaac is an only son (see Jn 3:16).
    - c) Compare (Gen 22:6) with the account of the “Via de la Rosa” (the path Jesus walked carrying the cross to Golgotha).
    - d) Compare verse Gen 22:10 with Is 53:10.
    - e) Consider the conclusion in verse Gen 22:14 as a prophecy.
- j. The two programs are seen in the two animals related to David and Isaac. (These also represent “types”).
  - 1) The lion represents the kingdom program (Gen 49:9, 10; Rev 5:5).
  - 2) The lamb represents the redemptive program (Jn 1:29; Is 53:7).

# WORLD MISSIONS I

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# WORLD MISSIONS I

Notes —

## II. Israel's Obligation, Opportunity, and Response.

### A. God Selected Israel to be Missionary Nation.

1. God's mission to the nations did not start in Mt 28. It started in the book of beginnings, which is Genesis.
2. After the tower of Babel, God scattered the people of the earth into nations and languages (today there are over 5,000 different languages.) Then God began to work His plan nation by nation and family by family. The rest of the Bible tells this great missionary story.
3. Israel was selected as a missionary nation. Israel was not selected in order to exclude others. Rather, Israel was selected in order to include others (remember that at the end of chapter 1 we saw that God changed His method of reaching the nations--He decided to work through people).
4. We can understand the Old Testament better when we study it from three different viewpoints:
  - a. Israel's obligation (their responsibility to "be a blessing"). Israel was given a commandment to share God's blessing with others.
  - b. Israel's opportunity (their authority from God "I will bless you"). Israel was given the resources and the ability to obey the commandment.
  - c. Israel's response. With a few exceptions, Israel did not obey the command. Finally, Israel was sent to the nations involuntarily (through being exiled).

### B. Israel's Obligation.

1. Passive obligation - - to be a blessing to the world means to provide a genetic line for the birth of the Messiah.
2. Active obligation - - to be a blessing to the world means to have an aggressive and active role in God's mission plan.

# WORLD MISSIONS I

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# WORLD MISSIONS I

Notes —

- a. Study Gen 12:1-3 (three statements of obligation).
  - 1) “And so you shall be a blessing” (verse 2c).
  - 2) Bless those who bless you and curse those who curse you (verse 3).
  - 3) “And in you all the families of the earth shall be blessed” (verse 3c).
    - a) Gen 12:1-3 is a covenant. It is the type of covenant that gives obligations to both groups that are involved in the covenant (for example obedience in return for protection). The stronger the commitment of each member to complete its part, the stronger the covenant. God’s obligation was to bless Israel. Israel’s obligation was to be a blessing to others.
    - b) The covenant is repeated to Abraham in Gen 17. It is repeated to Isaac in Gen 26:4 and to Jacob in Gen 28:14, 15.
    - c) As stated earlier, God’s mission to the nations did not start in Mt 28. It started in Genesis.
      - (1) Note the similarity of Mt 28 (“Go” in verse 19) and Gen 12 (“Go” in verse 1).
      - (2) Also note the similarity of Mt 28 (“nations” and “I am with you always”) and Gen 28:14, 15 (“all the families of the earth” and “I am with you”).
- b. Study Ex 19:3-6.
  - 1) Israel had an obligation to obey and keep the covenant.
  - 2) Israel had an opportunity:
    - a) They would be a special treasure (a light to the nations).
    - b) They would be a kingdom of priests (ministers to the world, ministering the kingdom of God, mediators between God and the nations).

# WORLD MISSIONS I

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c) They would be a holy (separated) nation (to set apart the name of God among the nations). Indeed Israel was blessed in the Exodus. The blessing was used to make God's name great among the nations.

c. Study Ps 67:1-7.

1) Note the reasons for God's blessings in verses two through 5 and verse 7.

2) Israel received blessings for the purpose of blessing the nations. This was Israel's obligation within the Abrahamic covenant.

## C. Israel's Opportunity.

1. Study Gen 12:1-3 again (Three statements of blessing or opportunity).

a. "I will make you a great nation" (verse 2a).

b. "And I will bless you" (verse 2b).

c. "and make your name great (vs. 2c).

1) God kept His part of the covenant. He blessed Israel. He did not expect them to be able to bless the nations unless He first blessed them (God never asks us to do more than we are able--see Mt 25:15 and 1 Cor 10:13).

2) God provided the opportunity to keep the obligation.

2. Opportunities to attract others.

a. The Temple attracted many people to Israel (see 1 Kgs 8:41-43).

1) Remember that God said that he would make their name great (Gen 12:2c).

2) Why? So that all the peoples of the earth may know His name (1 Kgs 8:43).

3) In this way, Israel was given the opportunity to keep their obligation.

# WORLD MISSIONS I

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- b. The location of Israel attracted many people.
  - 1) It was a fertile land.
  - 2) Moreover, it was located in the center of three continents.
  - 3) It was a strategic crossroads of the world.
  - 4) God said he would make Israel a great nation (Gen 12:2a). Here again God gave Israel the opportunity to keep their obligation.
- 3. Opportunity to expand.
  - a. The location of Israel also served as an obvious strategic location by which to send out missionaries. Without much effort, Israel could go out to many areas and many peoples.
  - b. Throughout the Old Testament we see messengers “sent” to other nations to be a blessing (Joseph--see Gen 50:20, Daniel, Esther, Jonah, as well as many “oracles” to the nations in the prophetic books).
    - 1) Israel was blessed with the knowledge of God.
    - 2) Therefore, they had an obligation to bring that knowledge to others.
- 4. The message as the greatest opportunity.
  - a. Israel’s greatest blessing was that God revealed Himself to them. They could know God (see Ps 73:28).
  - b. Israel had direct contact with God. They had a message from God and they were obligated to share it.
    - 1) The message was summarized in Mic 6:8.
    - 2) God gave the message through revealing Himself in His names (especially Yahweh--the Sovereign God--Ex 3:13-15).

# WORLD MISSIONS I

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3) The message was one of salvation (see Job 19:25-27).

- a) It was a blessing to have access to the message. It was an opportunity.
- b) Therefore, it was an obligation to share it. Israel had more privileges than others. But they also had more responsibilities (remember the kingdom principle in Mt 10:8 and Lk 12:48).

## D. Israel's Response.

1. Israel's response was not positive. God blessed them but they rebelled and practiced idolatry. They did not fulfill their obligation.
2. God allowed them to have a king. That resulted in more idolatry. Finally, the kingdom was divided (read 1 Kings 11:1-13).
3. Israel did not respond to the mercy of God or His discipline (Jer 3:1-14 [especially 3-5]). Nevertheless, God would restore a remnant (Ezek 20:30-38).
4. Israel responded in idolatry, rebellion, and ethnic selfishness. She resisted her obligation to be a witness to the nations. This was exemplified very clearly in the case of Jonah.
5. God "helped" Jonah to obey the mandate to go to the nations by using a whale. If the chosen vessels of God do not obey the missions mandate voluntarily, then they will complete their obligation involuntarily.
  - a. Israel's witness was beginning to have a negative effect on God's mission plan.
  - b. They were not a blessing. Therefore, they stopped being blessed and became an involuntary blessing. This was called the Dispersion, or Exile.
6. The Dispersion or (Exile).
  - a. Israel was exiled to Assyria in 722 B.C.
  - b. Judah was exiled to Babylon in 587 B.C.

# WORLD MISSIONS I

Notes —

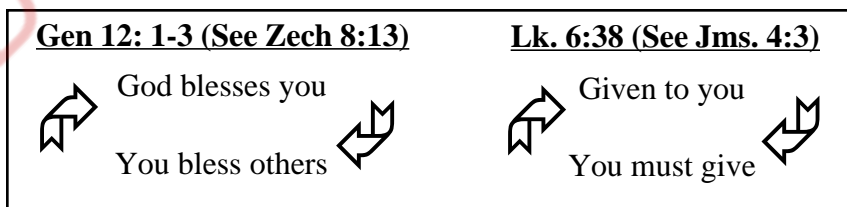
- c. It is from this remnant (those who survived and remained faithful) that God began to activate His missionary purposes again.
- 1) Through the Exile, the Jews spread the word of God throughout Babylon and Persia,
  - 2) Then later, they spread the word of God in Greece and Rome as emigrating Jews settled in different places (they had no country until 1948).

## E. Summary Review.

1. God chose to work His mission plan through a vessel (Israel).
2. They formed a covenant: God would bless them so that they could bless others. In this way, the nations could have a witness of God and His salvation message. The witness would be given, in word and deed, by an obedient Israel (Rom 4:11; Jms 2:23).
3. God blessed Israel.
4. Israel did not use those blessings to be a blessing to other nations.
5. God withdrew the blessings, which resulted in exile. Thus, the mission plan of God through Israel continued involuntarily.

### Discussion Point

Use the following diagram to promote discussion and application of the previous concepts.



Note: There is an obligation because there is an opportunity. The more opportunity, the more obligation. The more obligation, the more opportunity there is available.

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## III. Israel, Christ, and the Kingdom.

### Author's Comment:

The missions emphasis in the Old Testament continues in the New Testament. The final book of the Old Testament is Malachi. It emphasizes and denounces Israel's failure to witness to the nations (Mal 1:11), and it promotes the anticipation of the Messiah (Mal 3:1).

### A. Israel and the Coming Kingdom.

1. Israel did not understand the coming Kingdom. They were waiting for a political change. They were anticipating a physical dominion.
2. Christ brought a spiritual dominion.
  - a. They were confused with such statements as Mt 4:17 and Jn 3:3, 5.
  - b. They tried to understand them in the context of judgment upon the nations, along with a political Messiah for Israel.
    - 1) This misunderstanding resulted in the crucifixion of Jesus because he did not fulfill their model of a Messiah. They called Him a blasphemer.
    - 2) Their understanding of the Messiah fit with their nationalistic desires. They were blinded. They could not see the true plan and purpose of the Messiah.
    - 3) The Kingdom of God is the rule of God. It is not simply a place or a people.

# WORLD MISSIONS I

3. The Jews misunderstood the kingdom of God. It was a mystery. It was hidden (Mk 4:11). But the mystery was revealed to those who had ears to hear.
  - a. The kingdom works among men in two different stages:
    - 1) It has not yet fully come because it has not yet destroyed human rule.
    - 2) It has already come because it attacks Satanic rule.
  - b. Instead of political and external changes, the kingdom produces spiritual and internal changes.
  - c. Instead of being here with power (fire and destruction), it is here in persuasion.
    - 1) The kingdom is here with power like that of Pentecost (Mk 9:1).
    - 2) However, it is not for destruction (fire--see Mt 3:11 and Lk 9:51-55), but for persuasion (a sign or a proof--see Jn 2:11 and Mk 16:20).
4. Christ rejected the offer of a physical kingdom (Mt 4:8-10) because of Jn 18:36.

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## C. Christ and the Kingdom.

1. Jesus referred to Himself most often as the Son of Man (representative of mankind).
  - a. The Son of Man reference comes from Ezekiel (Ezek 2:3; 3:17--note the missionary role of the Son of Man). Also note the emphasis of missions (Ezek 37:28; 39:7).
  - b. The Son of Man reference also comes from Daniel (Dan 7:13, 14). What is the nature of the kingdom that is given to the Son of Man?
2. It is true. From the beginning of His ministry, Jesus was destined to a world dominion. However, He would not acquire it through a compromise with Satan (Mt 4:8) not would it exclude salvation for all nations (Lk 4:24-26).

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3. "To the Jew first and also to the Gentiles" (Rom 1:16; 2:10).
  - a. The Jew first (see Mt 10:5, 6, 18, 23).
    - 1) The 12 apostles (representing the 12 tribes of Israel) are **sent** out on a mission to the house of Israel.
    - 2) Why did they go to Israel first?
      - a) For strategic purposes. A Jew could understand the Gospel. It was based on Judaism.
      - b) Because of a situational priority. Soon, judgment would come upon Israel.
  - b. Also to the Gentile (see Lk 10:1).
    - 1) The group of 70 were **sent** out to the cities (Gentiles).
    - 2) In Jewish tradition (based on the 70 descendants of Noah that formed the nations) there were 70 nations.
    - 3) Some scholars think that symbolically, Jesus **sent** out the first missionaries to the Jews and to the Gentiles.
4. It is easy to see the double purpose in Christ's ministry (to the Jews and to the Gentiles). Some people say that Jesus did not minister to the Gentiles. This is not true!
  - a. Study the example of the Roman centurion (Mt 8:5-13).
    - 1) Was the **ROMAN** centurion a Jew? No.
    - 2) Who are those who come from the east and west? Gentiles.
    - 3) Who were the sons of the kingdom? Jews.
    - 4) Do you see the change that was beginning to happen?
  - b. Study the example of the Canaanite woman (Mt 15:21-28).
    - 1) Was the **CANAANITE** woman a Jew? No.

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- 2) Jesus seemed to say that He could not minister to Gentiles. Yet, we know that he already had ministered to many Gentiles. Was Jesus a liar? No.
  - 3) Jesus was using hyperbole as a teaching tool. He was teaching His disciples (who would be sent to the teaching nations) not to be prejudiced.
- c. Study what happened in the Samaritan village (Lk 9:51-56).
- 1) Was a **SAMARITAN** a full blooded Jew? No.
  - 2) Jesus spoke of salvation in the context of this event. Did He mean that salvation was only for Jews? No. He was making the opposite point.
  - 3) Note that Jesus sent out the 70 immediately after this event.
- d. Study Jn 12:32.
- 1) Will every person be saved? No (Mt 7:13, 14).
  - 2) When Jesus said, “all men,” He is speaking of all types of men. Men from every nation (Rev 7:9).
  - 3) Note that Jesus said this in the context of questions asked by Gentiles (Jn 12:20-23).
- e. Study the events on the road to Emmaus (Lk 24:27, 45-49).
- 1) What did Jesus explain to them? He explained the Old Testament.
  - 2) How did He explain the Old Testament? He showed them that the plan of God was to reach the nations.
  - 3) Remember that Luke continues his Gospel in the book of Acts. Jesus told His disciples of the missionary plan of God (Lk 24:47). Then He sent them to the nations (Acts 1:8).
5. The double purpose of Jesus Christ’s ministry was seen in His final command (Mt 28:18-20).

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## D. The Gospel of the Kingdom.

1. When will the kingdom come? (Mt 24:14).
  - a. The kingdom is already and not yet. It has already come in Christ, but it has not yet come in its fullness.
  - b. It will come in its fullness when the gospel is preached to all the nations.
  - c. If our first desire is for the kingdom of God (Mt 6:33), then we will do everything possible to complete the requirement for the Kingdom to come in its fullness. The requirement is to preach the gospel to all the nations. Missions must be a priority of every Christian.

### Author's Comment:

All Christians should be committed to the work of missions. Some people will be gifted to go as a missionary. Some people will be gifted to help finance missionary efforts. Some people will be called to intercession for these efforts. Some people will work in small servanthood ways to make the effort possible. Yet, all Christians should be committed to missions.

- d. What is the main purpose of living in a kingdom that has not yet arrived in its fullness?
  - 1) It is to live in a way that will help the kingdom to arrive in its fullness. This way is called the way of missions.
  - 2) The kingdom is available now. Why? It is to be used to bring in the fullness of the kingdom.
  - 3) We know God so that we can make God known.
  - 4) Power (signs and wonders) is available in the kingdom now. Why? It is to be used to bring the gospel to the nations (Mk 16:20).
  - 5) The kingdom that is "already" exists in order to bring in the kingdom that is "not yet".

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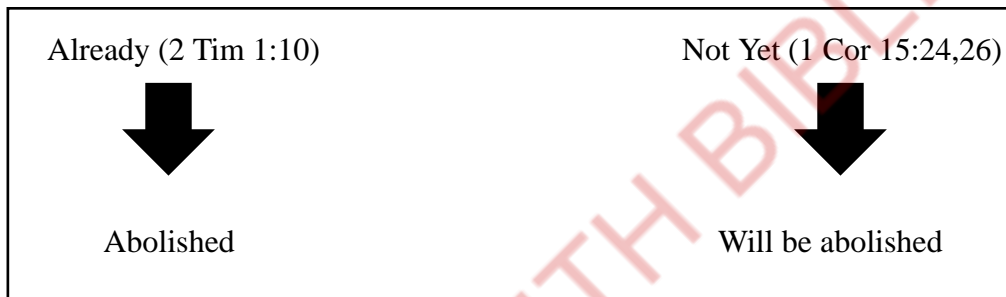
## 2. Message, mission, and motive (Mt 24:14).

### a. The message is “the gospel of the kingdom.”

#### 1) Victory over death.

a) This is the most important mission of God (1 Cor 15:26).

b) The announcement of Christ’s victory over death is the good news of the kingdom. This victory is “already” and it is “not yet”.



In both verses the same greek word is used. It is abolished already. It is not abolished yet. There are two stages in the destruction of death because there are two stages in the coming of the kingdom.

#### 2) Victory over Satan.

a) This is also “already” and “not yet”.

(1) Already - Satan has already been defeated (Heb 2:14, 15--note that the same Greek word is found here as is found in 1 Cor 15:24).

(2) Not yet - Satan will be cast into the lake of fire (Rev 20:10). He is now at work (1 Pt 5:8 and 2 Cor 11:14).

b) The gospel of the kingdom is the message. The message proclaims victory over death and Satan. The victory is “already” and “not yet”.

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3) Victory over sin.

a) This is also “already” and “not yet”.

(1) Already - Sin has been destroyed (Rom 6:6 and Heb 9:26--note that the same Greek word is found in Rom 6:6 as is found in 1 Cor 15:24).

(2) Not yet - When the perishable **will put** on the imperishable then we will say to death where is your sting? Where is sin? (1 Cor 15:54-56).

b) The message is that you do not have to be under the power of sin even though sin exists.

4) Summary Review.

a) The message is the Gospel of the kingdom. The good news (gospel) is that there is victory over enemies. It is the announcement of God’s victory now and in the future.

b) Study the following diagram:

| Victory | Current Victory | Future Victory     |
|---------|-----------------|--------------------|
| Death   | 2 Tim. 1:10     | 1 Cor.<br>15:24-26 |
| Satan   | Heb 2:14        |                    |
| Sin     | Rom 6:6         |                    |

Note: The same Greek word is used in each verse (katerygaysay). It is a two phase victory because the kingdom is “already” and it is “not yet”. The message (the good news of the kingdom) is the good news of both phases. It is a message of freedom-now and to come!

b. The Mission is that the message “must be preached in all the world for a witness to all nations.”

1) We must have a biblical world view of history in order to understand the mission. We must see history as the history of redemption.

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- a) Israel was chosen as a missionary nation.
  - b) Israel rejected her active responsibility (to be a testimony to the nations).
  - c) Israel fulfilled her passive responsibility (the birth of Christ).
  - d) Israel rejected Christ. The mission was taken away from Israel (Mt 21:43).
  - e) The responsibility is given to a new nation--the Church (1 Pt 2:9).
  - f) The Church was the new missionary nation (Mt 28:19, 20).
- 2) Meaning in history between the two comings of Christ is found in the spread of the gospel to the nations (Mt 24:14).
- c. The Motive is that “then the end will come.”
- 1) Do you want to see Jesus? Do you want to see the fullness of the kingdom? Are you looking for the new heavens and the new earth?
  - 2) If you seek these things, then you will want to hasten the coming of the day of the Lord (2 Pt 3:8-13). You will want to evangelize the nations!

## IV. Mission and the Church.

### A. Obedience to the Will of God.

1. What is the will of God for me? Do I ask first: What are my desires? Do I then try to fit His will into my desires?
2. Or am I willing, as Jesus was (Jn 4:34), to make His will my priority? Can I say sincerely: Not my will, but Your will be done? (Lk 22:42).
3. Jesus lived in obedience to the will of God. Therefore, He could say the words of Jn 17:4. At that moment it actually appeared as though Jesus had accomplished nothing.

# WORLD MISSIONS I

Notes —

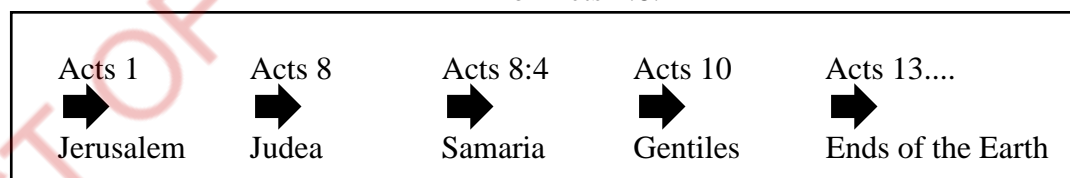
4. However, success in life is not measured by the world's standards. It is measured by obedience.
5. Jesus was obedient until the end (Lk 23:46). Thus, He was successful. He was more successful in life than any other (Phil 2:9-11). And He is more highly exalted than any other.
6. And so, with all authority (Mt 28:18) He will fulfill Mt 16:18.

## B. The Church in the Book of Acts.

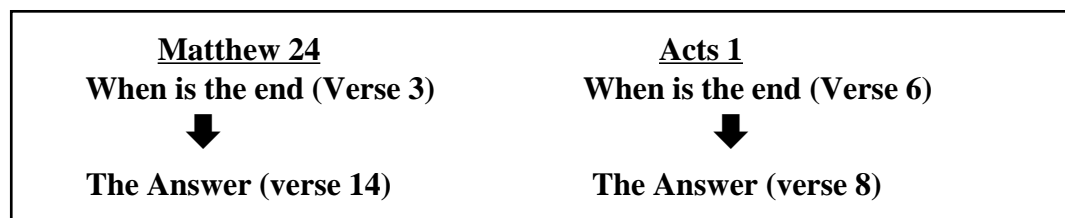
1. The book of Acts is a history of missions in the early Church. In Acts, we can observe the role of the Church in missions. We can also study missionary methods.
2. In Acts 1:8, we see the missionary mandate. The remainder of the book of Acts serves to show how the early Church responded to the mandate.

### Discussion Point

Study the following diagram and discuss the progressive fulfillment of missionary expansion of Acts 1:8.



3. The importance of missions is seen in the beginning of Acts. Compare Acts 1 with Matthew 24:



**How important is missions? Jesus seems to emphasize its importance. The end depends on it.**

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4. The next event (the outpouring of the Spirit on the day of Pentecost) also showed the importance of missions.
  - a. In a sense, the mission was fulfilled in a symbolic way on that day. All the tongues (nations) represented at that place were “hearing them speak in his own language” (Acts 2:6).
  - b. Note also the direct connection that the coming of the Holy Spirit has to missions in Lk 24:46-49.
5. With the power of the Holy Spirit, the Church began to grow in Jerusalem.
  - a. Then, in chapter 8, we see that the second phase of the mission began (8:1).
  - b. In chapters 10 and 11 the third phase began.
    - 1) Philip, Peter, and John were used to reach the Samaritans (half brothers of the Jews).
    - 2) Peter was used to open the door to the Samaritans through the laying on of hands (8:14-17).
      - a) Remember: Peter was given the keys to the kingdom in Mt 16:19.
      - b) His preaching was the key that opened the door to the Jews in Acts 2.
      - c) Then in Acts 8, he was used with the Samaritans.
      - d) In Acts 10 he was used to open the door to the Gentiles.

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- 3) By the time of Acts 11:18, it is clear that the gospel could and would go forth to the nations.
  - a) So a missionary was sent to Antioch (11:22-24). Another missionary joined the work (11:25, 26). For the first time the Church was recognized as something other than a Jewish sect. The disciples became known as Christians (11:26).
  - b) Later, in Acts 15, we see the question of whether or not Christian requirements would include Jewish culture. They were not required. Christianity found its own identity.
6. The final phase of missions moved into full operation in Acts 13. Missionaries were sent out to “the uttermost parts of the earth.” How were they sent out?
  - a. They were sent out by the Holy Spirit:
    - 1) They were called by the Spirit (13:2).
    - 2) They were sent by the Spirit (13:4).
  - b. They were sent out by the Church:
    - 1) They were called by the Church (in verse 2 the Spirit spoke through the leadership of the Church).
    - 2) They were sent by the Church.
      - a) Through the laying on of hands (verse 3).
      - b) They also reported back to the church that sent them (14:26, 27). They were accountable to the local church. The local church is God’s instrument in sending missionaries (although it is also very clear that the local church does not control the ministry of the missionaries--the missionary has authority over his own ministry).

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## C. Paul's Apostolic Ministry.

1. Paul's calling (see Acts 26:15-19).
  - a. An apostle is someone who is sent (from the Latin we get the synonym "missionary").
  - b. Paul had a very strong sense of his missionary calling (Rom 1:14, 15). This is essential. Without a strong sense of calling, a missionary will be an easy target for the devil.
2. Paul's ministry preparation.
  - a. Christ commissioned Paul at his conversion. However, it took somewhere between 7 and 17 years to prepare him for his missionary work.
  - b. The development of strong leadership abilities is done over a long period of time. Often, the process includes many trials and hardships (Rom 5:3-5 and Jms 1:2-4).

### Discussion Point

Study and discuss the following diagram of Paul's ministry preparation.<sup>2</sup>

| Conversion       | Witness & Rejection  | Withdrawal | Training           | Effective Ministry |
|------------------|----------------------|------------|--------------------|--------------------|
| Road to Damascus | Damascus & Jerusalem | Arabia     | Tarsus and Cilicia | Antioch & Missions |

3. Paul's evangelistic methods (see Acts 26:18).
  - a. "To open their eyes."
    - 1) The ability to contextualize the gospel.
    - 2) The ability to make the gospel practical.
    - 3) The ability to apply the gospel to real needs.

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- b. “Turn them from darkness to light.”
    - 1) The ability to point to the light.
    - 2) The ability to point to Jesus.
  - c. “Turn them from the power of Satan to God.”
    - 1) The ability to lead someone to repentance.
    - 2) The ability to lead someone to submission to the Lordship of Christ.
    - 3) The ability to minister deliverance if necessary.
  - d. “That they may receive forgiveness of sins.”
    - 1) The ability to lead someone into new life through faith.
    - 2) The ability to lead someone towards assurance of salvation.
  - e. “That they may receive an inheritance among those who have been sanctified by faith.”
    - 1) The ability to disciple a new believer.
    - 2) The ability to lead someone in participation in the life of the body of Christ.
4. Paul’s missionary team.
- a. It is important to realize that Paul was not alone in his work.
  - b. Paul worked in a team. Note the following Scriptures: Acts 13:2, 5, 13; Acts 15:36, 40; Acts 18:2-5; Phil 4:3.

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## 5. Paul's missionary vision.

- a. Paul's methods are in stark contrast to many contemporary methods.
- b. For Paul, the work of missions meant to go to unreached areas. Paul always kept his eyes focused on the frontiers (Rom 15:20).
- c. Paul planted and nurtured the infant church. Then he left to go to new, unreached areas (Rom 15:14-25).
- d. Many modern missionaries fail to leave; instead systems of dependence are often created.
- e. Paul was able to leave because:
  - 1) He never lost his vision for missions (to go to unreached areas).
  - 2) He trusted in the Holy Spirit to continue and finish the work that was started (Phil 1:6; 1 Thes 5:23, 24; 2 Thes 3:3).
- f. The results were more positive than if he had stayed:
  - 1) The gospel was able to go to all known parts of the earth (Rom 15:19).
  - 2) Strong, non-dependent churches were established instead of weak, dependent churches.

Notes —

## D. The Objective of Missions.

1. What is the specific objective? What will be the end product?
  - a. In the book of Acts the end product is the local church.
  - b. Why?
    - 1) The necessary functions of the body of Christ imply the existence of the local church.
    - 2) There must be a local church planted so that the missionary work will remain.

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## 2. What is the Church?

- a. The biblical analogies that are used to describe the Church emphasize a real, alive, and loving relationship between Jesus and the Church.
- b. The Church is the body of Christ. Therefore, it plays an essential role in the mission of the head.
- c. We must have a biblical perspective of the Church.
  - 1) The cosmic/historical perspective.
    - a) Cosmic--the Church is the body that is given to Christ. It will continue His work, which is the work of the kingdom of God.
    - b) Historical--the Church consists of the people of God whom God has worked through throughout the history of redemption.
  - 2) The Church is dynamic and “charismatic.” It is not institutional.
    - a) It exists by the grace of God. It is built by the gifts of grace and is structured like a human body.
    - b) It is a community. It is not a hierarchy.
    - c) It is an organism. It is not an organization.
    - d) Consider: 1 Cor 12; Rom 12:5-8; Eph 4:1-16; 1 Pt 4:10, 11.
  - 3) The Church is the community of God’s people. It is the people of God in fellowship together. They are called out of the world and they are called to come together.
    - a) The Church is people. It is not an institutional structure although it does have structure.
    - b) These are not an isolated people. They are a people in community.

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- c) Compare Ex 19:5, 6 with 1 Pt 2:9. In the cosmic/historical sense, the Church is the people of God.
  - d) As a charismatic organism, the Church is the community of the Holy Spirit. It is Christians living together.
- d. The Church and its duty (see Mt 25:14-30).
- 1) The Church has been entrusted with the gospel.
  - 2) It will be evaluated according to how it uses the Gospel and how it reproduces it.

Notes —

## V. The World Christian Movement.

### A. Missions History.

1. Now we want to study how the gospel spread throughout the world during the Church age.
2. We must realize that the growth of the kingdom is largely hidden and unnoticeable (Mt 13:31-33). We do not view history, therefore, as the world views it. The kingdom of God has always been growing. The witness of the gospel has been proclaimed continuously.
3. The following diagram by Ralph Winter<sup>3</sup> shows the 4000 year history of missions.
  - a. Notice that there are 10 periods, with each period covering approximately 400 years of God's mission plan.
  - b. In Gen 1-11, we see the beginning of the problem that we spoke of earlier in this course.
  - c. In Gen 12, we see the beginning of the 10 epochs.
  - d. Exactly in the middle of the 10 epochs is the central event of this counterattack. The event is the life of Christ.
    - 1) Before Christ we see the first 5 epochs.
    - 2) After Christ we see the 5 epochs of the Church age.

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e. Notice that there are different ways in which God completes His mission purposes.

1) Many times the mission agents do not cooperate voluntarily.

2) Nevertheless, God's purposes cannot be stopped (Job 42:2).

### Discussion Point

Discuss the following chart, which describes the 10 epics of missions history.

4000 BC  
|  
Gen 1-11  
|  
2000 BC

| Time Period                                                                                                                                                                                                                                                                         | Ten Epochs         | Mission Agents    | Method                        |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|-------------------|-------------------------------|
| 2000-1600                                                                                                                                                                                                                                                                           | Patriarchs         | Abraham           | Voluntary going               |
| 1600-1200                                                                                                                                                                                                                                                                           | Egyptian Captivity | Jacob             | Involuntary going             |
| 1200-800                                                                                                                                                                                                                                                                            | Judges             | Israel            | Benign attraction, invasion   |
| 800-400                                                                                                                                                                                                                                                                             | Kings              | Exiled Jews       | Benign attraction, invasion   |
| 400-0                                                                                                                                                                                                                                                                               | Post-exile         | Dispersed Jews    | Involuntary going             |
| Jesus comes and takes away the Great Commission from the missionary nation (Israel) because they have not used their blessings to be a blessing to the nations. He gives the Great Commission to a new missionary nation (the Church). Consider :<br>Romans 11:13-224, Mt 28:18-20. |                    |                   |                               |
| 0-400                                                                                                                                                                                                                                                                               | Rome               | Early Church      | Involuntary \ Voluntary going |
| 400-800                                                                                                                                                                                                                                                                             | Barbarians         | Celts, Monks      | Invasion, Voluntary going     |
| 800-1200                                                                                                                                                                                                                                                                            | Vikings            | Slaves            | Invasion, Involuntary going   |
| 1200-1600                                                                                                                                                                                                                                                                           | Saracens           | Crusaders, Friars | Voluntary going               |
| 1600-???                                                                                                                                                                                                                                                                            | Ends of the Earth  | Modern Missions   | Voluntary going               |

2000 AD

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4. Unfortunately, there is not a great difference between Israel and the Church. We see the same cycle.
  - a. Blessings that are received are not shared.
  - b. They are then taken away.
    - 1) For example, the Romans did not reach out to the Barbarians. What happened?
    - 2) The Barbarians received Rome's blessings (remember the principle of Ps 76:10--there is often irony in the Sovereignty of God).

## B. Romans and Barbarians.

1. Winning the Romans (0-400 A.D.).
  - a. It is not clear exactly how Rome became Christianized.
    - 1) However, it is clear, that not very much of the Christian expansion was caused by any great Roman missions movement.
    - 2) Much of the expansion seemed to occur through involuntary going.
    - 3) In 312 A.D., Constantine (the Roman emperor) declared himself to be a Christian. In 375 A.D., Christianity became the official religion of Rome.
  - b. However, Roman Christianity made no special attempt to fulfill the Great Commission.
2. Winning the Barbarians (400-800).
  - a. Roman Christianity did reach out to the Barbarians in a minimal way.
    - 1) When the Barbarians invaded they had at least been exposed to Christian principles.
    - 2) Thus, it was a more humane invasion and Rome was not destroyed.

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- b. The Barbarians inherited a Christian culture.
  - 1) They became Christians.
  - 2) They contributed much to Christianity and to human civilization.
- c. However, they did not concentrate on fulfilling the Great Commission.

### C. Vikings, Saracens, and the Ends of the Earth.

- 1. Winning the Vikings (800-1200).
  - a. The Barbarians emphasized mission, but their emphasis did not include the Vikings in the North.
  - b. Thus, when the Vikings invaded, they destroyed everything, because they had no awareness of Christian morals.
  - c. The Barbarian Christians did not reach out to the pagan peoples. So, the pagan peoples came to them. Once again, through invasion “the conquerors became conquered by the faith of their captives.”
  - d. The Viking invasions resulted in blessing and tragedy.
    - 1) Christianity spread.
    - 2) However, it did not spread through voluntary agents.
- 2. Winning the Saracens (1200-1600).
  - a. The “missions” of the Crusades were a tragedy. They tried to force the spread of Christianity. This stain in Christian history has alienated Muslims.
  - b. The period ended with the Reformation. There was a sense of new life.
  - c. Worldwide expansion began. Empires such as Spain began to send out explorers in order to expand their empires. Christianity went with them.

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3. To the ends of the Earth (1600-2000).

- a. 1600-1800: There was a great missions emphasis in the Roman Church.
- b. 1800-2000: The Protestants finally woke up to missions.
- c. The Church in the non-Western world was born. It was ready to begin to dominate spiritually as is the secular non-Western world ready currently to dominate politically.

## **D. Three Eras of Expansion Within the Final Epoch (specifically from 1800-2000).**

1. The first era (1792-1910).

- a. It began with the ministry of William Carey. He challenged the Protestant Church to respond to the missions mandate.
- b. There were student movements for missions. Mission societies were started.
- c. There was great sacrifice. Missionaries who went to unreached lands usually died within two years.
- d. Emphasis was put on the coastlands.
- e. Missiologists began to define the different stages of development that exist between the mission and the local church that has been planted.
  - 1) The pioneer stage--the first contact with a people group.
  - 2) The paternal stage--missionaries train national leaders.
  - 3) The partnership stage--national leaders work as equals with the missionaries.
  - 4) The participation stage--missionaries are not equal partners. They participate by invitation.
- f. The most important principle of missions practice was established. A missionary must work himself out of a job (he must equip the national leaders for leadership so he can move on).

Notes —

# WORLD MISSIONS I

## Notes —

2. The second era (1865-1980).
  - a. It began with the ministry of Hudson Taylor. The unreached of the inland areas were emphasized. Taylor's specific focus was China.
  - b. There was a fresh zeal in young people (student movements) to go to the mission fields. Mission societies with an emphasis on the inland areas were being formed.
  - c. However, there was also a step backwards.
    - 1) Some of the new missionaries did not understand indigenous principles and they began to replace national pastors and leaders.
    - 2) Finally, they made the transition and began to return the places of authority to national leaders. After this there was much fruit.
3. The third era (1934-?).
  - a. The coastlands had been reached. The inlands had been reached. Cameron Townsend (Central American Indians) and Donald McGavran (Asian Indians) began to identify the unreached hidden tribal peoples.
  - b. Mission agencies begin to target the "hidden peoples".
  - c. It is estimated that there are 11,000 (as of 1994) of these people groups.
  - d. If history repeats itself, the young churches of Africa, Asia, and Latin America will be used most significantly to reach out to this "final frontier".

### Conclusion:

This concludes World Mission I, which provided a Biblical and historical foundation for missions. The next course in this series, World Missions II, considers the strategic dimension for fulfilling the missions mandate.

# WORLD MISSIONS I

## World Missions I: Endnotes

Notes —

<sup>1</sup>Jonathan Lewis, ed., World Mission - Part I (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 I. Used by permission, with letter on file.

<sup>2</sup>Ibid., Fig. 4.4, pg. 86.

<sup>3</sup>Ibid., Fig. 5.1, pg. 103.

# WORLD MISSIONS I

Notes —

PRODUCT OF FAITH BIBLE COLLEGE

# WORLD MISSIONS II

## World Missions II: Syllabus

Notes —

### 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.

# WORLD MISSIONS II

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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).

# WORLD MISSIONS II

## The World Missions Series of Courses:

Notes —

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).

These materials are “Used by permission.”

The three World Missions Courses:

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

## 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.

# WORLD MISSIONS II

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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.<sup>2</sup>
- 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.

# WORLD MISSIONS II

- 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.

# WORLD MISSIONS II

## Notes

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.

Notes —

# WORLD MISSIONS II

## Notes

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.

# WORLD MISSIONS II

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.<sup>3</sup>
  - 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.

# WORLD MISSIONS II

## II. The Task Remaining.

Notes —

### 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.<sup>4</sup> (“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.

Notes —

### 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.

# WORLD MISSIONS II

## Notes

### 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.)

# WORLD MISSIONS II

**Insert Your Illustration:**

Notes —

- 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.

# WORLD MISSIONS II

Notes —

## 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.

# WORLD MISSIONS II

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.

Notes —

## C. Hindu, Muslim, and Tribal Megaspheres.

1. The Hindu Megasphere.

- 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.

# WORLD MISSIONS II

## Notes

- 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.

Notes —

### **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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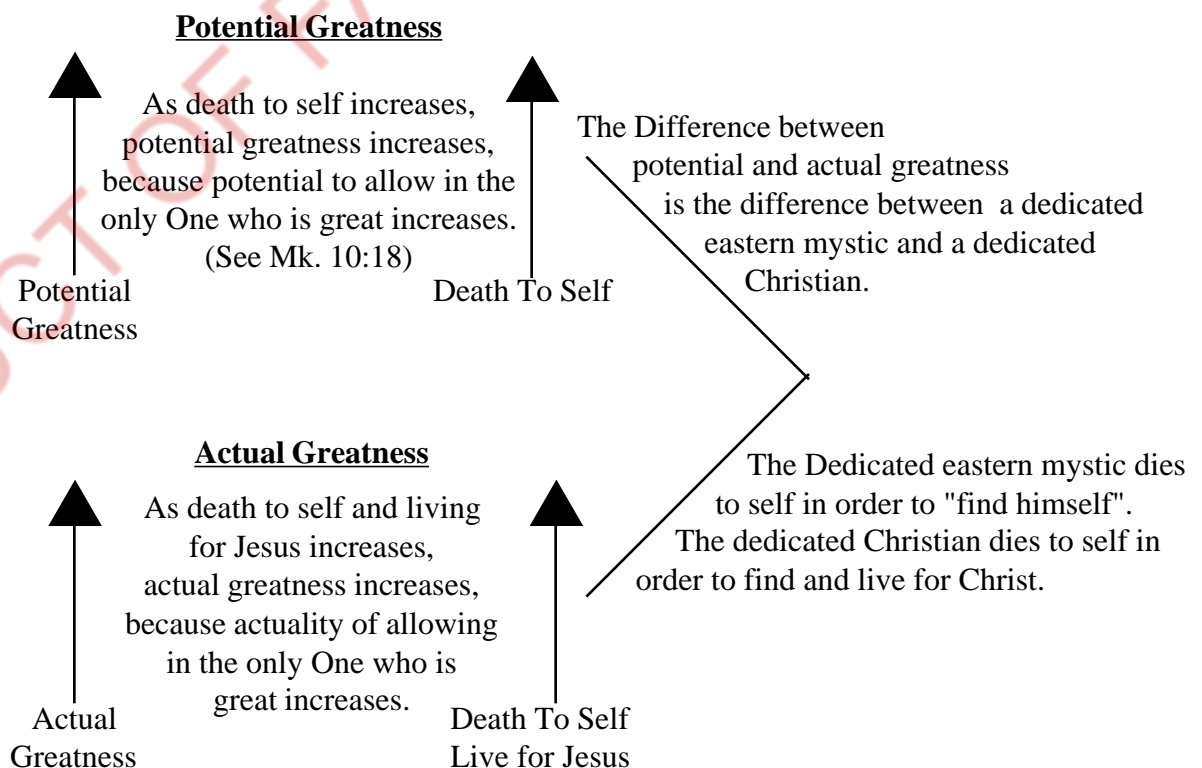
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## D. Conclusion to the Task Remaining.

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.

Notes —

### 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.<sup>5</sup>
    - 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.<sup>6</sup>
  - 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.<sup>7</sup>
- 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.

1. The spontaneous multiplication of churches is a church planting method made known by George Patterson.<sup>8</sup>
  - 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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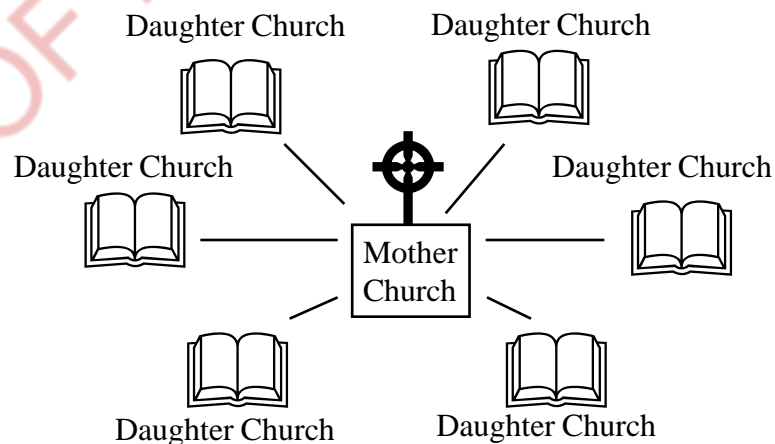
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- 3) The multiplication and reproduction principle should be practiced at this level also.
  - a) Older churches should focus on developing one or two newer churches at a time.
  - b) These newer churches should be trained to repeat the process.
  - 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

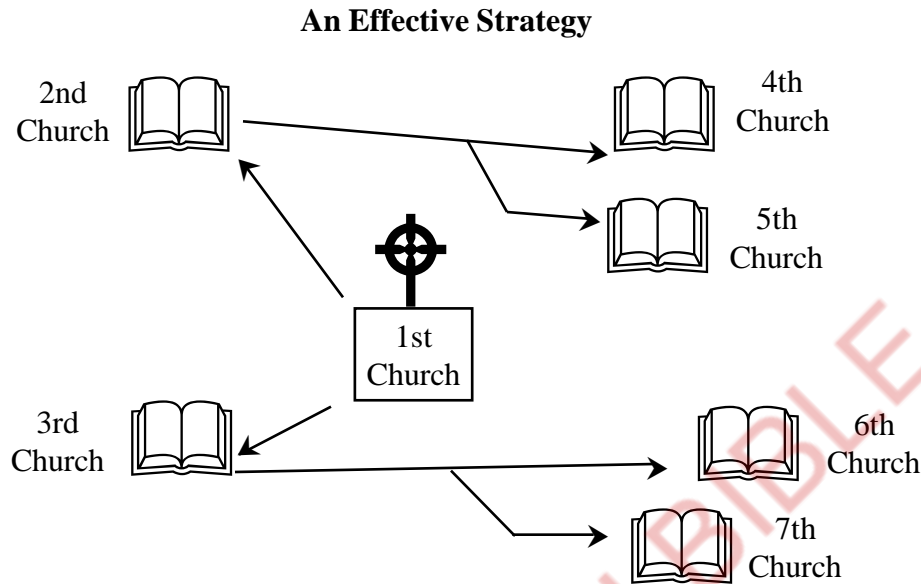
Use the following diagrams to promote discussion of the reproduction principle. Note that quality is the focus. Quantity is the result of quality. This is consistent with biblical principles of growth (see Lk 16:10; Mk 4:30-32).

### 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.

# WORLD MISSIONS II



Notes —

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).

# WORLD MISSIONS II

Notes —

- 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).

# WORLD MISSIONS II

- 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.

Notes —

## 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.

# WORLD MISSIONS II

Notes —

- 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 —

# WORLD MISSIONS II

## Notes

### World Missions II: Endnotes

<sup>1</sup>Lewis, 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.

<sup>2</sup>Winter, Ralph D., The Unfinished Task. Pasadena: William Carey Library, 1978.

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

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

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

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

<sup>7</sup>Dayton and Fraser, p. 129.

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

# WORLD MISSIONS III

## World Missions III: Syllabus

Notes —

### CLASS #1:

I. Missions and Culture.

### CLASS #2:

II. Becoming a Belonger.

### CLASS #3:

III. Keys to Communication.

### CLASS #4:

IV. Social Structure and the Gospel.

V. The Willowbank Report: The Bible and Culture.

### CLASS #5:

V. The Willowbank Report. (cont.)

Exam

# WORLD MISSIONS III

Notes —

## World Missions III: Exam

### Possible 20 Point Questions

- 1) Discuss the balanced model of identification that is seen in the life of Christ (p. 182).
- 2) Explain and describe the four levels of culture (p. 185).
- 3) Describe the advantages of immediate bonding for a new missionary (pp. 191,192).
- 4) Show how Jesus, Peter, and Paul adapted their messages for different world views (p. 200).
- 5) Define "concept fulfillment" and give one biblical example and one modern day example (p. 203).
- 6) What is an indigenous church (p. 209)?

### Possible 10 Point Questions

- 1) Define the term "culture" (p. 181).
- 2) Describe "culture shock" (pp. 187,188).
- 3) What is the difference between "syncretism" and "indigenization" (p. 189)?
- 4) List 3 "more effective" roles of a missionary (p. 191).
- 5) List the 4 practical steps in the process of learning a language (p. 193).
- 6) Define world view and contextualization (p. 199,200).
- 7) List and define 2 types of social structures (p. 206).
- 8) In 2 or 3 sentences describe the problem of heterogeneous societies (p. 208).
- 9) What are the "3-selves" of an indigenous church (p. 209)?
- 10) Refer to one Scripture that shows an example of how people can reject the gospel because it threatens their culture (p. 213).
- 11) What is the difference between a "neutral cultural form" and an "evil cultural form" (pp. 215,216)?
- 12) Why is it true that to some degree, the Church must change culture? (p. 216)

# WORLD MISSIONS III

## 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). These materials are “Used by permission.”

The three World Missions Courses:

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

Notes —

## I. Missions and Culture.

### A. Course Introduction.

1. In the first two courses of this series we focused on the theological, historical, and strategic aspects of missions. In this course, we focus on the cross-cultural aspects of missions. First we must ask, What is culture?
  - a. Perhaps, the most basic definition of “culture” is “the way a group of people organize their world.”
  - b. “Culture” is a general term for those aspects (beliefs, values, traditions, and institutions) of a society of people that bind the people together and give them a common identity.
2. A missionary must be a student of culture. He must understand the dynamics and importance of culture and cross-cultural communication.
  - a. Identification with the people you are trying to reach is essential.
  - b. Jesus is our model for identifying with people (Heb 2:17).
    - 1) Identification results in compassion and understanding for the people you are ministering to (see Heb 4:15).
    - 2) The result of compassion and understanding is friendship and relationship (see Heb 4:16).

# WORLD MISSIONS III

Notes —

## B. Cultural Identification.

1. Two extreme viewpoints.
  - a. Cultural superiority (known as Ethnocentrism).
    - 1) My culture is superior to the culture of these people. I must teach these people to live according to my culture.
    - 2) North American missionaries have made this error for centuries.
  - b. Cultural rejection.
    - 1) I must reject who I am and become one of them. My goal is to live exactly like these people in all ways.
    - 2) This error will cause internal conflict, because we cannot deny who we are by pretending to be something else.
2. A balanced model (Jesus).
  - a. Jesus represents a balanced “identification”.
    - 1) He identified fully with man. He did become one of us.
    - 2) However, this did not mean that He rejected who He was. He did maintain His deity.
  - b. The goal of identification.
    - 1) It is not to copy step for step the lives, customs, beliefs etc. of another culture. Imitating certain aspects of the culture can be a method, but it is not the goal.
    - 2) The goal is to be effective in communication with another culture. It is to relate to the other culture so you can communicate within it.
      - a) This includes adapting to the host culture.
      - b) It does not include a rejection of who you are or of the reality and the importance of your own culture in your life.

# WORLD MISSIONS III

## 3. Practical insights about identification.

- a. You cannot deny who you are, nor should you want to. Although Jesus identified with mankind and became like us, He did not try to hide who He was. He showed in many different ways that He was God. In His identification with another “culture” He did not deny His own “culture”.
- b. At the same time, we must not allow our culture to prevent us from finding a point of contact in the target culture.
  - 1) It must not be a stumbling block for others, preventing them from accepting Jesus. Jesus must be the only stumbling block. The way we present the gospel must not stand in the way of the gospel itself.
  - 2) A missionary must identify with the people because a missionary must find how to present the gospel in a culturally relevant way.
- c. The power of habit would make it difficult for one to reject one’s culture of origin. Most things that we do are done unconsciously.

### **Author’s Illustration:**

A European cannot walk like an Indian whose walk has been formed over many years of carrying heavy loads on his back. For the European to think that he should walk like the Indian is not necessary.

### **Insert Your Illustration:**

- 1) The problem of trying to force an unnatural perspective of identification is that it is not realistic and it is not consistent with the gospel. The gospel is the gospel of reality and truth. Forced, extreme, and unnatural forms of identification are unrealistic and false.
- 2) There are limits to identification that should not be ignored. A missionary does no good to the spread of the gospel to deny the reality of these limits.

Notes —

# WORLD MISSIONS III

## Notes —

- 3) The key is to relate to the people while accepting that you **ARE** different and that will not change, nor does it need to change.
  - a) This does not mean that we cannot die to ourselves in areas where we are able to do things differently in order to reach people with the gospel. In fact, it does mean that we will be willing to do things differently for the purpose of relating to the people. This willingness can come in many different areas (food, clothes, transportation, housing, etc.).
  - b) The goal of identification is not to be a great actor. It is to create a climate for communication and relationship in the midst of who you are, not in the midst of denying who you are.
- d. Paul wrote about identification in 1 Cor 9:22, 23.
  - 1) Paul identified with others for the sake of the gospel. He did not allow his culture to be the stumbling block. He destroyed these types of arguments and obstacles (2 Cor 10:5) by dying to himself and identifying with others.
  - 2) This does not mean that Paul was a great actor. It does not mean that he became a master of disguises. Paul was sincere.
  - 3) He accepted the fact that he was Paul while accepting the challenge to be willing to let go of his “rights” (1 Cor 9:4-6, 12, 18).
  - 4) The challenge of identification is not based on the ability to deceive others, but on the ability to die to yourself.

# WORLD MISSIONS III

## C. Understanding Culture.

### 1. Levels of culture.

- a. The most obvious (and superficial) level of culture is **BEHAVIOR**.
  - 1) What do the people do? How do they act?
  - 2) What patterns can be observed with respect to how they do things?
- b. The next level of culture is represented by the **VALUES** of the people.
  - 1) What do the people think is good or beneficial?
  - 2) What do they think is best?
  - 3) What do they think should be done?
- c. The next level of culture is represented by the **BELIEFS** of the people. They ask, "What is true?"
- d. The most profound level of culture is the **WORLD VIEW** of the people. They ask, "What is real?"

#### Author's Illustration:

A person whose world view includes the belief that there is no life after death will believe that there is no judgment by a God after death. This can lead to hedonistic (very pleasure oriented) values, which will lead to hedonistic actions.

#### Insert Your Illustration:

Notes —

# WORLD MISSIONS III

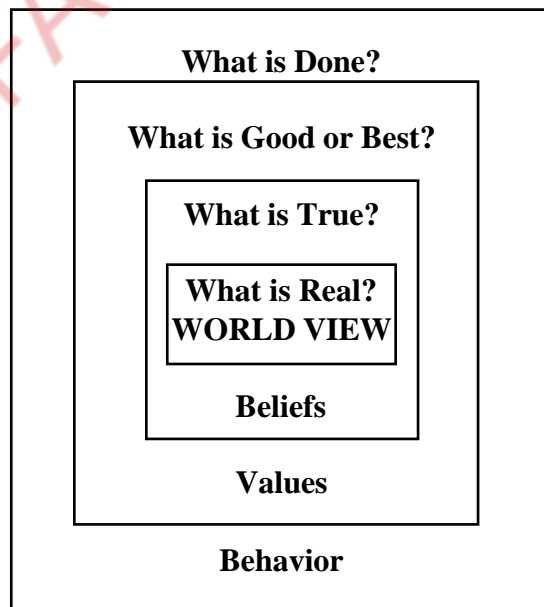
Notes —

## Discussion Point

Use the following diagram<sup>2</sup> to help explain the different levels of culture. Consider how each level affects the previous level.

Provide examples of how a person's WORLD VIEW will result in certain BELIEFS. A person's BELIEFS will lead to certain VALUES and those VALUES will form a person's BEHAVIOR or actions.

How can the understanding of this progression help a missionary to present the gospel more effectively?



# WORLD MISSIONS III

## 2. Cross-Cultural differences.

- a. Consider the following common example of cultural differences.

### **Author's Illustration:**

A North American missionary is told that a meeting is at 9:00 a.m.  
He arrives at 9:00 a.m.

The Argentinean leaders who organized the meeting arrive at 10:00 a.m. They do not apologize for being "late" because in their culture they are not late.

### **Insert Your Illustration:**

- b. How can cultural differences affect the work of a missionary? How can missionaries adjust to cultural differences? How can cultural misunderstandings be avoided?
- ## 3. Culture shock (frustration).
- a. Culture shock occurs when a person realizes that their cultural background is not relevant in their new setting. He begins to feel like a child who must learn the most basic things (language, proper etiquette, customs, etc.).
- 1) The daily stress of being a stranger and the frustration of everything being unfamiliar affects the missionary negatively after the first months of living in the new land.
  - 2) He realizes that he must relearn many aspects of his lifestyle and that he must live in this "different way" for a long period of time.

Notes —

# WORLD MISSIONS III

Notes —

- b. Tourists do not experience culture shock for two reasons.
  - 1) There is excitement and adventure in experiencing new things, people, and places. Initially, the changes are positively perceived.
  - 2) There is always the understanding that they are only visiting. They do not need to adjust to the lifestyle of the culture. In this sense, short term missionaries must be careful. They can easily get a false perception of what it is like to be a missionary.
- c. The cure for culture shock.
  - 1) Avoiding the culture is not the correct solution.
    - a) It would be wrong to hide and create your own culture.
    - b) Although it is beneficial, necessary, and wise to retain a sense of your own culture, the missionary must not avoid the host culture.
  - 2) The solution is to challenge yourself to experience the culture and embrace it.
    - a) The missionary must be flexible.
    - b) He must be humble enough to accept and practice different ways of doing things.
- 4. The gospel and culture.
  - a. In the past, the mistake has been made of trying to force culture upon the “natives”. Missionaries must be careful to preach the gospel of the Bible and not the gospel of their culture.
    - 1) Again, the idea of the “stumbling block” (not letting your culture be a stumbling block) must be considered.
    - 2) Rejection of Christianity can actually be the rejection of the foreign culture if the gospel is not contextualized.

# WORLD MISSIONS III

- b. The missionary must understand the difference between syncretism and indigenization.
- 1) Syncretism uses a cultural form to express Christianity while retaining its former corresponding belief. This is not acceptable.
  - 2) Indigenization is acceptable. The new Christians deny the old belief while still using the cultural form. They fill the old cultural mold with new Christian beliefs as opposed to using a new Christian form and retaining the old belief.
- c. The missionary must be sensitive to unforeseen results of conversion.

Notes —

## Author's Illustration:

What can a missionary do when new African Christians do not clean their village because their original incentive (thinking that evil spirits hid in garbage) to throw away garbage no longer exists?

What can a missionary do where polygamy is practiced? What happens to the three wives that a new Christian is ordered to give up? In many societies they will become slaves or prostitutes or will be killed.

## Insert Your Illustration:

### Discussion Point

Many times the answers to these situations are found in the principle of substitution or replacement. Cultural substitutes must fill the void left by changed or eliminated cultural practices.

How can you apply this principle to the two examples that are given above?

# WORLD MISSIONS III

Notes —

## D. Missionary: Agent of Change.

1. The missionary force, like any other ideological force, will produce change in a culture.
  - a. In the past missionaries have introduced positive educational and medical practices as well as helpful new technologies.
  - b. They have also helped to eliminate such negative practices as cannibalism, widow burning, child murder, slavery, and tribal warfare.
2. Christianity is “supracultural” (it goes beyond culture) in its origin and truth. It transcends culture.
  - a. However, the application of Christianity is done within culture.
  - b. Thus, the gospel message will always change culture because it changes men who then live out their Christianity within culture.
  - c. The key for the missionary is to allow the gospel to change the culture and not to force his own culture on the people.

## II. Becoming a Belonger.

### A. God’s Communicator.

1. Our attitude toward money, possessions, and lifestyle will affect our ministries because that attitude will communicate our beliefs to others.
  - a. A missionary must consider what a much higher standard of living communicates to the people he is ministering to.
  - b. How does the issue of ‘standard of living’ affect the concept of identification? How does it affect the presentation of the gospel?
2. God’s communicator must be flexible. He must be able to adapt the message to different situations.

# WORLD MISSIONS III

## 3. Communication roles.

a. A typical missionary might be described in his communication with others as a:

- 1) Teacher.
- 2) Seller.
- 3) Accuser.

b. It is more effective for the missionary to assume these roles:

- 1) Learner.
- 2) Trader.
- 3) Story teller.

Notes —

## B. Bonding.

1. Establishing a sense of belonging.

a. The first months in the new country are critical.

### **Author's Illustration:**

When a baby is born they are especially aware of their surroundings. The baby will be very influenced by those first hours and days of life. It is an key time of bonding between the baby and parents.

The same is true for the missionary. The situation that a new missionary is put into in his first few weeks on the field will influence their entire stay in that country. It is a key time of bonding between the missionary and the people to whom they will be ministering.

Unfortunately, as is the case with the birth of babies in Western hospitals, the new arrival is often separated from the new family.

In the case of babies, they are put in the nursery.

In the case of missionaries, they are put in the home of other missionaries. This important and influential time is lost.

# WORLD MISSIONS III

## Notes —

- b. A new missionary who is introduced immediately to the new culture has several advantages.
- 1) When they first arrive they are uniquely prepared to immerse themselves in the culture. Their first experience with the culture will be a positive one. This will influence their attitude toward the culture.
  - 2) When they arrive they are especially ready to learn. If they live with a local family, they will have immediate opportunity to study, observe, learn, and practice the culture. This will influence their ability to adjust quickly and effectively to the new culture.
  - 3) Bonding will minimize culture shock because the missionary will feel less of a separation between themselves and the new culture.
  - 4) Bonding will result in an immediate opportunity for ministry.
    - a) The missionary can learn and minister while they are learning the language instead of making language learning a separate task.
    - b) This is consistent with the natural language learning process. It is more of a social process than an academic process.
- c. To live with the people is to know the people. To know the people is to be able to better minister to the people.
- 1) There are a multitude of excuses and justifications for not living with the people.
  - 2) However, in the end our methods of ministry will be known by their fruits. A missionary who is not intimately linked to the people whom he is serving will not be able to serve those people. He will be excluded and he will exclude them.
  - 3) Of course, our example in this sort of incarnational missions is Jesus Christ Himself.
    - a) Jesus could have lived any lifestyle that he desired, but He chose to come as a poor, common, son of a carpenter. He lived with men. He did not separate Himself from men.
    - b) Meditate on all the implications of Jn 1:14.

# WORLD MISSIONS III

## C. Language Acquisition Made Practical (LAMP).

Notes —

1. Tom and Elizabeth Brewster (missionary trainers) have developed a proven method to learn languages. LAMP claims that anyone can learn a language if three rules are followed:
  - a. You live where the language is spoken.
  - b. You are motivated to learn the new language.
  - c. You know how to proceed with language learning, step by step and day by day.
2. Language learning is very natural. Children learn languages without taking any courses!
  - a. The more natural language learning is, the more enjoyable it is.
  - b. The more we are willing to humble ourselves to learn as a child, the more natural will be our language learning.
  - c. When we add the advantages of being able to be systematic as adults to the advantages of having an attitude of humility and a hunger to learn like a child, we can use the following process to learn a language.
  - d. People need help with many things, like taking care of children. With the LAMP method, your weakness is your strength. You can learn by helping others in simple ways. A language helper is usually needed.
    - 1) **Prepare** what you need for the day.
    - 2) **Practice** what you prepare.
    - 3) **Communicate** what you know.
    - 4) **Evaluate** your needs and your progress so that you will know what to prepare for the next day.

# WORLD MISSIONS III

Notes —

## 3. Prepare.

- a. Obtain from your language helper the phrases of the message that you want to practice for that day.
- b. Ask your helper to evaluate your pronunciation.
- c. Write the message in a notebook, or on cards.
- d. Understand what you are saying.

## 4. Practice.

- a. Listen to your language helper as he speaks the words of the message for that day.
- b. Imitate your language helper. Allow him to correct your mistakes. Imitate, Imitate, Imitate!
- c. Produce the message yourself by memory.

## 5. Communicate.

- a. Search for people and situations in which you can speak the message.
- b. Be creative. Go to the market. Walk down the street. Go meet a neighbor.
- c. Most times, people will understand what you are doing and will be willing to listen to you.

## 6. Evaluate.

- a. Take notes of problems that you have.
- b. Consider how you can make the process more exciting, natural, and fun.

# WORLD MISSIONS III

## 7. Language acquisition summary.

- a. Each individual is different. There are many different successful ways to learn a language. The principles of LAMP can combine with other methods as needed.
- b. A personal example. One missionary began preaching and teaching in Lingala (an African tribal language) after four months of study. He accomplished the same with Spanish. The following is a general list of steps which can be used.

### 1) **Prepare.**

- a) Acquire a dictionary of the language. Prepare a list of 1000 of the most used words in any language.
- b) Focus on verbs and “connection words” (words that connect phrases, words that make transitions such as “and,” “but,” “also,” etc.).
- c) Try to find someone to help you understand words in the dictionary. Most importantly, this person could check your list so that you are not wasting time learning something that is wrong.

Notes —

### **A Simple Memory Exercise:**

Small note cards are most effective. Put the word in the new language on the top of the note card and the corresponding word in your language on the bottom of the note card. If you use small note cards then you can easily take them with you wherever you go.

Look at the new word while hiding the corresponding word in your language. Say the new word and try to recall what it means. Invert this process by looking at the meaning and trying to recall what the new word is.

Set a goal to memorize 100 words and use in conversation or phrases each week. These can be short words and phrases.

# WORLD MISSIONS III

Notes —

## 2) Practice.

- a) Set a goal to memorize and use in conversation 100 words or phrases each week. These can be short words and phrases.
- b) Learn 20 words each day. Use the weekends to review.
- c) Try to obtain a grammar book and/or receive basic instruction from someone who knows both languages. Focus on verb conjugations and noun endings. Use the vocabulary that you have already learned to practice the grammar.
- d) Be careful of finding “too good” of a teacher-perfection is never the aim, communicating a message is. No one ever expects a child to be perfect - it is a process.

## 3) Communicate.

- a) Hire a local person to be your language partner. Set up a two month schedule that includes being together for 4-6 hours a day. Use what you have learned to communicate with your partner.
- b) The secret is variety. Ask God to help you to be creative in thinking of various different games, drills, activities, etc. to use. If you do not use a variety of activities you will soon be bored and frustrated. Here is a list of some ideas.

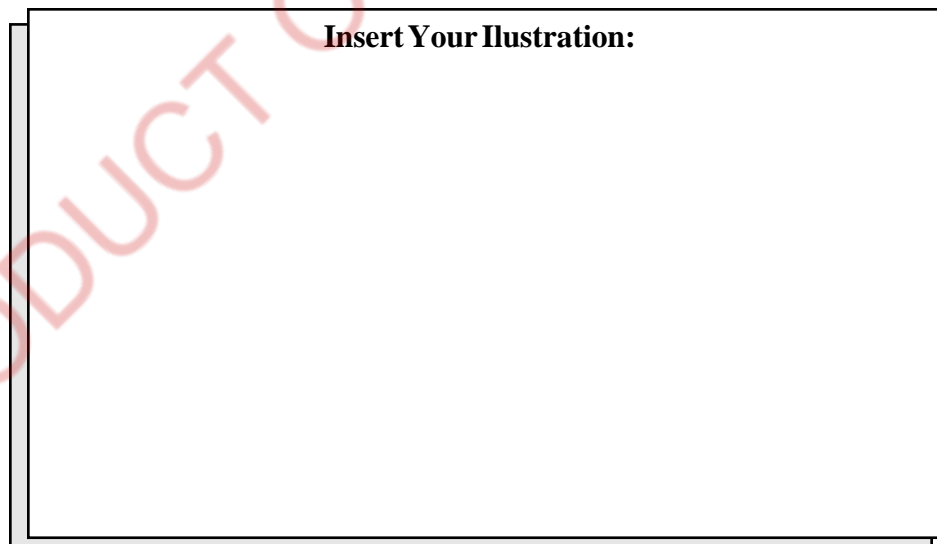
# WORLD MISSIONS III

## Author's Suggestion:

- Go to different places and describe what you see. Let your partner explain what you are seeing.
- Study the Bible together.
- Play "telephone" (pretend you are talking on the phone).
- Do skits of Bible stories.
- Do imaginary interviews with famous people.
- Do "role playing" of different types of people.
- Play "fill in the blank".
- Play "continue the story". One person begins telling a story. The other person must continue it from where the story stops.
- Play "store" or "bank" or "school".
- Play "guess a verse in the Bible".
- Give short sermons on various Bible topics.
- Play "translator". One person speaks in one language and the other person translates. Switch positions and languages (this can only be done if your partner knows your language).
- Play counting games and games where you make lists.
- Play "Simon Says" (a game of imitating).
- Play television game shows.
- Play "charades".
- Play "show and tell".

Notes

## Insert Your Illustration:



# WORLD MISSIONS III

Notes —

#### 4) Evaluate.

- a) How can your practice time be more effective?
- b) What communication drills with a partner seem to be most effective? Which are most fun?
- c) After two months with your partner, write out a basic sermon or teaching and present it to him. Allow him to help you with difficult words and phrases.

#### Author's Comment:

After following the four steps (Prepare, Practice, Communicate, and Evaluate), you should attempt to teach and preach in the local language. The first two months of this is difficult and frustrating. You will feel the frustrations of being limited in your communication.

List areas of difficulty:

What word did you not know?

What grammatical error do you consistently make?

Practice with your partner in the problem areas. Increase your vocabulary. Improve your grammar. After two months of consistent teaching and preaching in the language you should begin to feel a significant freedom with the language.

The goal is to start preaching and teaching after four months and to feel a significant freedom after six months.

# WORLD MISSIONS III

## III. Keys to Communication.

Notes —

### A. Intercultural Communication. The role of culture in communication.

1. In the modern world there are very few physical barriers to the gospel. There are very many cultural barriers, however.
2. The missionary is a secondary source. He cannot say the words of the apostle John (1 Jn 1:1, 2). He stands in the middle. He must take the message from the Bible that exists in various cultural contexts, and proclaim it to another culture. This is very difficult.
3. What makes it even more difficult is that neither of the two cultures (the particular one in the corresponding passage of the Bible and the one that the missionary goes to) is his own.
4. The missionary must take a message out of one culture and proclaim it to another culture without allowing his own culture to distort the message. He works in the midst of three cultures.
  - a) Thus, the missionary must first be a student of the Bible. He must be a student of Bible culture in order to interpret the Bible correctly.
  - b) The missionary must be a student of their own culture. He must learn how to communicate the message to others.
  - c) The missionary must be a student of other cultures. He must learn how to communicate the message across cultures. The key to success in this third step is to know the culture. The missionary must intimately know the people and the way they think.

### B. Seeing Other Worlds.

1. World view and contextualization.
  - a. 'World view' is the way people perceive reality. Contextualization is the process of communicating or manifesting a message in a way that is consistent with, and therefore, able to be understood and received by a particular culture.
  - b. Because there are various world views, there are various ways to contextualize the gospel. Because there are various ways that various people understand things, there are various ways of presenting truth.

# WORLD MISSIONS III

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2. Adapting the message to world view.
  - a. Jesus adapted His message to meet the needs, and open the ears of those in various cultures.
    - 1) In the case of the rich young ruler (Luke chapter 15), Jesus communicated with him and challenged him on a level that he could certainly understand. Jesus told him to sell what he owned and to follow Him.
    - 2) In the case of the Samaritan woman (John chapter 4) at the well Jesus spoke in terms of the water of life.
    - 3) In the case of Nicodemus (John chapter 3), He talked about the new birth.
  - b. Peter and Paul both adapted their presentations to the particular world views that they addressed.

### Discussion Point

Compare Peter's messages that are found in Acts 2:14-36 and 10:34-43.

Are the presentations the same?

What two different groups of people was he talking to?

How was Peter sensitive to the different world views of the two groups?

Compare Paul's messages given in Acts 13:16-41 and 17:22-31.

Consider the same three questions for Paul, that we used for Peter.

- c. How can missionaries communicate from one world view to another?
  - 1) They can ask the unbelievers to adopt the Christian world view in order to make a decision about the Christian message. This is not a very realistic option. It usually does not happen.
  - 2) They can ask the unbeliever to "meet them halfway." The missionary communicates from his world view while he takes into consideration the world view of the listener.
    - a) This has been a popular method. It includes the study of "comparative religions" and focuses on using what the two world views have in common as a bridge.

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- b) This is often misleading because something that seems to be a common point may not be a common point when it is connected to the other parts of the world view.
- 3) The missionary can adopt the world view of the unbeliever to understand how he thinks. Through this process the missionary may be able to present the gospel message in an understandable way.
  - a) This is more practical and effective. The missionary begins where the people are, not where he wants them to be.
  - b) This the way God works with all of us individually?
- 3. The missionary as source of the message.
  - a. As we have already seen, identification is not so much done through physically imitating the people as it is done through entering into the daily experiences with the people. It is not done simply by appearing like them. It is done by living with them and getting “inside” their lives so that you can communicate to them from within and not from outside.
  - b. It is not enough that the missionary knows WHAT the listener believes. He must know WHY the person believes that. Here we enter into the consideration of different world views.
- 4. World view and the substance of the missionary message.
  - a. It is necessary to realize and accept that the missionaries and preachers of the New Testament delivered the gospel message to different groups in different ways. The style and method of evangelism varied as did the substance of the message.
  - b. The basic contents of the gospel do not change (see 1 Cor 2:2 and 15:1-8). The way it is presented will depend on the particular needs and world view of the listeners.

# WORLD MISSIONS III

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- c. For one person, the way the gospel message affects him is the idea of having meaning in life. For another person, it is the idea of knowing truth. For yet another, it is the idea of having relationship with God.
- 1) The trained and gifted evangelist will be able to discern what way the gospel will meet the need of the listener.
  - 2) The trained and gifted missionary who frequently must cross cultures will be able to discern how to present the gospel in an understandable way (taking into account the world view of the person).
    - a) He must consider definitions of words and concepts.
      - (1) The word “God” in one world view might not mean the same thing in another world view.
      - (2) Thus, the missionary must learn to not rely so much on words for definitions. He must rely more on descriptions, comparisons, and contrasts.
    - b) He must consider the selection of parts of the gospel message.
      - (1) Truth is transmitted over a period of time and according to a hierarchy of priorities. Priorities are determined by the appropriateness and effectiveness of the particular selection regarding the listener’s ability to understand.
      - (2) In one culture it may be more effective to first focus on the idea of becoming a “new creation”, while in another culture it may be more appropriate to focus on the love and mercy of God.
    - c) He must adapt his message to his listeners.
      - (1) Initially, he must seek the examples and analogies that best relate to the people. He must focus on the specific felt needs of his listeners.
      - (2) He must be one that searches for bridges to use to communicate the gospel.

# WORLD MISSIONS III

d) He must apply the message to the particular lives of his listeners.

(1) The missionary must try to speak to the heart of the person.

(2) He must try to present the gospel in a way that the gospel can be seen to affect his life.

Notes —

## C. Finding the Keys.

1. Concept fulfillment.

a. Different cultures have different concepts which exist within them. “Concept fulfillment” occurs when a concept is completely explained or fulfilled by a part of the gospel.

b. We might also refer to these occurrences as redemptive analogies.

1) In the Bible. For the Jews, the fact that Jesus was the lamb of God fulfilled their concept of animal sacrifice.

2) A Modern day example.

a) The Karen tribe in Burma has experienced incredible church growth. It all began with “concept fulfillment”.

b) The tribe had a legend that one day a teacher of truth would come. The legend said that this teacher would carry a black book under his arm.

c) When the first missionary came to the Karen tribe he had a black Bible and carried it under his arm. When he began to speak what he claimed to be truth, the people eagerly listened.

# WORLD MISSIONS III

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2. Finding the eye opener (the connection from one culture to another that brings understanding).

## Author's Comment:

Use the following examples to discuss the effectiveness of finding a connection between cultures to create a bridge for sharing the gospel.

### Example #1

Study Acts 26:17, 18.

Notice that for someone to see the difference between darkness and light his eyes must be opened.

God, who gave this instruction, must provide the way to open others' eyes.

### Example #2

The example of Jesus.

Study the account of Jesus and the Samaritan woman in Jn 4.

What did Jesus use as an eye opener (means of connection)?

Notice that before he begins to address her sin problem (her marriage situation)

He first captures her attention by promising her living water.

How does Jesus use culture to capture her attention?

Notice that before Jesus begins to turn the woman from darkness to light,

He first uses a point from her culture as an eye opener.

### Example #3

The example of Paul.

Study Acts 17:16-34.

What did Paul use as an eye opener?

How did Paul use culture to move towards turning the people from darkness to light?

# WORLD MISSIONS III

## IV. Social Structure and the Gospel.

Notes —

### A. Status, Roles, and Social Structure.

1. Social structure and church growth.
  - a. Social structure is the way in which people organize their relationships with one another.
  - b. It has been observed that churches grow most naturally when they are organized according to the same level within the social structure.
2. Status and role.
  - a. Status is the position a person has within the social structure.
  - b. Role is the particular part or job a person has within the social structure.
3. Perceptions of status and role (a common problem for missionaries).
  - a. Perceptions of the missionary and perceptions of the nationals regarding the missionary can be very different.
  - b. The perception of the nationals can often keep the missionary from ever being able to communicate effectively with the people.
  - c. Thus, the missionary must carefully consider what role he wants to portray. He must consider what his role should be with unbelievers, with Christians, and with the national leaders of those Christians.

#### Discussion Point

Discuss the possible roles that a missionary can take.  
What are the advantages and disadvantages of each role?  
Which roles are more appropriate with national leaders?  
With unbelievers?

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4. Types of social structures.
  - a. Homogeneous.
    - 1) Most or all of the people participate in a common life. They do things in much the same way.
    - 2) A rural location is most likely to have this structure.
  - b. Heterogeneous.
    - 1) There exist within the structure many different cultures and ways of doing things.
    - 2) An urban location is most likely to have this structure.

## 5. Classes.

- a. In general, we can refer to the upper, middle, and lower classes (although some societies have many more defined classes).
- b. These classes vary in size and characteristics.

## **B. Communication and Social Structure.**

1. Various approaches to communicating in a society:
  - a. The Roman Catholic approach.
    - 1) Initially, the missionary seeks to influence the upper class.
    - 2) Through the leadership of society, they seek to influence the lower classes.
  - b. The Communist approach.
    - 1) Initially, the missionary seeks to influence frustrated lower middle class intellectuals.
    - 2) They introduce them to able and motivated upper lower class people to start a revolution.

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- c. The Protestant approach.
  - 1) Concentration is put on the “bulk” of society. The lower middle class and the upper lower class are often targeted.
  - 2) As the effects of Christianity and the “Protestant work ethic” materialize the movement becomes “upwardly mobile”. In other words, as hard work, thrift and delayed gratification are sewn by a people, material benefits are reaped in crops, industry, wealth.
2. The structure of face-to-face societies.
  - a. Folk societies and primitive societies.
    - 1) The main difference between the two is that folk societies are dependent upon urban centers and primitive societies are not.
      - a) Folk societies trade with and are culturally influenced by the nearby urban cities or towns.
      - b) Primitive societies are completely independent of outside civilization.
    - 2) In these societies the difference between those who lead and those who are led is not substantial. The idea of different classes does not really exist.
    - 3) The structure of the society is formed by family groups and clans. The society is very homogeneous.
  - b. Communication in face-to-face societies.
    - 1) Effective communication must be based upon personal relationships.
    - 2) Initially, communication should be made with those who are naturally in the position to pass on information (chiefs, clan leaders, family leaders).

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- 3) Communication must be seen as a process. Time must be allowed for new ideas to be considered and approved.
  - 4) The implication of group decisions must be taken into account. Challenges to change and make decisions must be put before those who have authority to make those decisions.
3. The problem of heterogeneous societies.
    - a. Urban societies that contain subculture groups.
      - 1) The missionary must realize the importance and the necessity of using different methods of communication with the different groups within the larger society.
      - 2) The great effect of status in these types of societies must be considered. The higher status people usually have a great influence on the lifestyle of the people of lower status.
    - b. The church growth principle of homogeneity should be considered. People are often drawn to their own people.
  4. Summary for Social Structure.
    - a. The response to Christian evangelism can sometimes be influenced by a social situation more than by religious conviction.
    - b. Opposition to the Christian message may be influenced more by social factors than by religious factors.
    - c. Changes in social structure affect behavior.
    - d. Effective communication will generally follow established social structural rules.
    - e. A sensitive and wise missionary will consider how to communicate within the rules of a social structure.

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## C. Social Structure and Indigenous Church Growth.

1. An indigenous church has often been defined as a church that is all of the following:
  - a. Self-governing.
  - b. Self-supporting.
  - c. Self-propagating.
2. These points are essential but can be misleading.
  - a. A church can be governed by nationals and still not be indigenous.
    - 1) If those nationals are simply copying the forms and methods that they have learned from the missionaries, then it is not an indigenous church.
    - 2) Somehow, the nationals must be encouraged to study the scriptures and conclude their own ways of organization and development.
  - b. For a church to be indigenous does not mean that it cannot receive funds from outside sources. Missionaries can help (and should help in certain areas) as long as three points are evident.
    - 1) The missionaries resist the temptation to mix control with giving. The idea must be to give something, not to buy control.
    - 2) The funds must be given with wisdom.
      - a) When we give freely, we must give to people who demonstrate faithfulness.
      - b) If we are to truly release what we give, there must be some evidence of godly character developing in those whom we assign the responsibility for what has been given.
      - c) However, this must be done with accountability, but not by controlling.

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- 3) The financial assistance should not support the daily, normal proceedings of the church. The funds should concentrate on areas that are beyond the reach of the indigenous churches (for example, mass publications of literature).
3. Implications for indigenous church development.
  - a. Missionaries may not be comfortable with how the indigenous church appears and operates.
  - b. It must seem good to the missionaries as it does to the Holy Spirit (see Acts 15:28 and its context) to give freedom to the local believers to make their own decisions regarding cultural questions.
  - c. Indigenous churches can not really be “founded”. They can only be planted.
  - d. Many times, true indigenous movements are not the direct result of foreign missions, but of nationals led by the Spirit spontaneously.

## V. The Willowbank Report.

### Author's Comment:

The Willowbank report was the summary document created after the historic meeting of church leaders in Willowbank, Bermuda, in 1974.

### A. The Bible and Culture.

1. The biblical basis of culture.
  - a. Because man is the creation of God, some of his culture is good and beautiful.
  - b. Because of man's Fall, all of his culture is affected by sin and some of it is demonic.

# WORLD MISSIONS III

## Discussion Point

Notes —

Study Gen 1:26-28 and discuss the following:  
How are the commands of these verses the origin of human culture?

Study Gen 4:17-22 and discuss the following:  
What forms of culture can we find in this passage? How are they affected by the Fall?

2. What is culture?
  - a. In general it is the patterned way in which people function together.
  - b. Perhaps the most inclusive form of culture is language; because many aspects about a culture can be found in a language.
  - c. Culture provides a basic need for all humans. The need for a sense of identity and security.
3. Culture in biblical revelation.
  - a. We must remember the important hermeneutical principle that the Bible was not written in a cultural vacuum.
  - b. The Holy Spirit did not avoid culture. He used culture to communicate truth even as the living Word of God, Jesus Christ, also did.
4. Understanding God's Word today.
  - a. The contextual approach.
    - 1) This type of Bible study considers the cultural context and original languages. It also emphasizes the importance of applying and obeying God's word.
    - 2) It considers the cultural context of the one who is studying the Bible while at the same time it considers the original cultural context and language.

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- b. The Bible does not specifically include teaching about all areas of life and culture.
  - 1) However, the Bible is sufficient for any topic of discussion or decision.
  - 2) Under the guidance of the Holy Spirit, the reader must apply the principles that are found in the Bible to all areas of culture even if that area is not specifically mentioned in the Bible.

## **B. Communicating the Gospel.**

- 1. The Bible and the gospel.
  - a. In a certain sense, the gospel is found throughout the whole Bible (see Jn 5:39, 40; 20:31; 2 Tim 3:15).
  - b. It must be understood that the Bible proclaims the gospel in many forms. Different aspects of the gospel will appeal to different cultures.
- 2. Consider the following points of the gospel:
  - a. God is the Creator.
  - b. Sin is universal.
  - c. Jesus is the Son of God.
  - d. Jesus is the Lord of all.
  - e. Jesus is the Savior through His atoning death and resurrection.
  - f. Conversion is necessary.
  - g. The coming of the Holy Spirit and His transforming power.
  - h. The fellowship and mission of the Christian Church.
  - i. The hope of Christ's return.

# WORLD MISSIONS III

3. Cultural barriers to the communication of the gospel.
  - a. One major problem is the unavoidable fact that people may reject the gospel because it threatens their culture.
    - 1) Consider how this was the case in Acts 21:28; 16:21; 17:7.
    - 2) The Lordship of Jesus will always destroy some parts of any culture.
    - 3) However, there are many parts of culture that do not need to be destroyed. They need to be preserved and transformed or refilled.
  - b. A second major problem is that the gospel is often presented to people in foreign cultural forms.
    - 1) This can lead to resentment on the part of the receiver who feels like the sender's culture is being forced upon him.
    - 2) The gospel is equated (is associated) with this negative perception.
4. The character of the missionary.
  - a. The humility of the missionary.
    - 1) He must be humble enough to acknowledge the problems that culture can cause.
    - 2) He must be humble enough to learn and appreciate the culture of the people.
    - 3) He must be humble enough to accept people where they are and communicate with them from that point.
    - 4) He must be humble enough to confess that a trained local minister can do the job better than he can.
    - 5) He must be humble enough to trust in the Holy Spirit.

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- b. The Incarnation as a model for Christian Witness.
  - 1) Jesus said that His coming should be a model for our going (being sent out) (Jn 20:21; 17:18).
  - 2) Incarnational ministry begins with our attitudes and perspectives (see Phil 2:1-8).
    - a) Our attitude must allow us to renounce our status.
    - b) It also must allow us to renounce our independence.
    - c) It must allow us to identify and share life with the people.
- 5. Conversion and culture.
  - a. There is a radical nature to conversion. It is described in terms of re-creation and rebirth. The changes are radical.
  - b. Conversion involves a clear break with the past. Repentance means to turn and go the other way or to turn away from something. Yes, conversion is described in terms of death to ourselves and our old ways.
- 6. The Lordship of Jesus Christ.
  - a. The new convert's world view must become consistent with the Lordship of Jesus.
  - b. The new convert should reflect a change in behavior that will be based on the Lordship of Jesus.
  - c. The new convert's relationships will change. He will still be in the world, but he will not be of the world.
  - d. This does not mean that the new convert should reject his culture. He must live out his Christianity in the context of his culture.

# WORLD MISSIONS III

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## C. The Church in Culture.

1. In the past, missionaries have made the serious error of trying to make the national churches into copies of the churches “at home”.
  - a. Currently, there is a perspective that promotes indigenous churches. However, these churches sometimes result in nothing more than Western replicas. The trained leadership become the puppets of the missionaries.
  - b. National leaders must be given the freedom to develop their churches within their own cultures. Only they can give the church a truly indigenous form.
  - c. The national church must be allowed to grow naturally. The missionary must determine the proper time to relinquish leadership and leave. The church will grow naturally if allowed. Paul proved this 2000 years ago.
2. “Provincialism” must be avoided. National churches can not withdraw into their own cultures and separate themselves from the rest of the Church. There is a danger of beginning to worship culture instead of Jesus.
  - a. Each church is a part of the universal church, the body of Christ throughout the earth, time and eternity.
  - b. Each church worships the living God of every culture. We do not practice our culture because it is our agenda. We practice it because it is natural and real. When practicing culture becomes an agenda then we have placed culture in an unnatural and wrong position.
  - c. Each church should give and receive. They should be in partnership with others (Phil 4:15).
3. The danger of syncretism.
  - a. The church must discern between neutral cultural forms and evil cultural forms.
  - b. If the evil is by association only then the form should be refilled with Christian meaning.

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## Notes —

- c. If the evil is inherent to the form or if the association can not be avoided then the form should be rejected. The Holy Spirit can provide the creativity to replace the form with another cultural expression.
- 4. The Church's influence on culture.
  - a. The Church will necessarily influence culture. It will change culture. It must change culture.
  - b. The Church is ordered to take a stand against injustice and immorality.
- 5. The process of cultural change.
  - a. First, it cannot be forced. People change when they want to change.
  - b. Second, missionaries must respect the existing mechanisms that are used to initiate social change.
  - c. Third, the principle of replacement must be carefully considered.
    - 1) If there is change it must not simply come in the form of abolishment. It must come in the form of replacement.
    - 2) One custom must replace and fill the void of another custom that has been rejected because all customs have functions (even bad ones).
  - d. Finally, it must be realized that some cultural practices are based on theology and will only be changed when the theology is changed. Here, Christian doctrine must offer a more desired alternative.

### **Conclusion:**

This concludes the mission series of courses. This series has provided an in-depth study of mission history (course #1), mission strategy (course #2), and mission cross-cultural communication (course #3).

# WORLD MISSIONS III

## World Missions III: Endnotes

Notes —

<sup>1</sup>Jonathan Lewis, ed. World Mission - Part III (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 III. Used by permission.

<sup>2</sup>Ibid., Fig. 11.4, pg. 17.

# WORLD MISSIONS III

Notes —

PRODUCT OF FAITH BIBLE COLLEGE

# CHURCH PLANTING

## Church Planting: Syllabus

Notes —

### CLASS #1:

- I. Course Introduction.
- II. Church Planting and the Bible.
- III. Reasons Why Church Planting Projects Fail.
- IV. Foundational Scripture and Concepts for Church Planting.
- V. Six Phases of Church Planting.

### CLASS #2:

- VI. Apostolic Teams and the Philosophy of “Go/Give/Leave.”

### CLASS #3:

- VII. The 12 Activities of Church Planting.

### CLASS #4:

- VII. The 12 Activities of Church Planting (cont.).

### CLASS #5:

- VII. The 12 Activities of Church Planting (cont.).

# CHURCH PLANTING

Notes —

## Church Planting: Exam

### Possible 20 Point Questions

- 1) Explain how the principle of multiplication began in Genesis and how it relates to Church planting (pp. 222-224).
- 2) List and describe Yoder's six phases of Church planting (pp. 226-228).
- 3) What is an apostolic team and what is the philosophy of Go/Give/Leave? Why are both concepts so important in Church planting (pp. 230-235)?
- 4) Describe the Church planting activity of becoming acquainted with the people (p. 241).
- 5) Describe some of the principles of ministry used in the Church planting activity of baptizing and receiving members into the new church (pp. 249,250).
- 6) How can the Church planting team mobilize the new believers? (pp. 256,257).

### Possible 10 Point Questions

- 1) Use 1 Cor 3:10-15 to show what God is most concerned with in Church planting (p. 224).
- 2) List three reasons why Church planting projects fail (p. 225).
- 3) How does Prov 24:10 apply to Church planting (p. 226)?
- 4) List three methods to attract new people to a church (p. 229).
- 5) Name the five ministries found in Eph 4:11 and their corresponding focuses in establishing a church (p. 230).
- 6) List two reasons why missionaries do not leave (p. 233).
- 7) Why might we say that the "leave" part of church planting is the most important? (p. 234)
- 8) Why must the apostolic team leave as soon as possible? Give two reasons (p. 234).
- 9) What is a "divine appointment"? (p. 244)
- 10) List three basic topics to teach to new believers (p. 246).
- 11) List three important commands that should be taught in the first church meetings (p. 251).
- 12) List three questions you should consider when deciding on an appropriate style of worship for a newly planted church (p. 253).

# CHURCH PLANTING

## I. Course Introduction.

Notes —

### A. The Importance of Church Planting.

1. The goal of evangelism is to add to the church. Our goals must focus on improving the appearance of the bride (Eph 5:27). The Church is the bride.
2. The Church is the foundational unit of Christianity. It is the body of its founder and leader.
  - a. Therefore, to plant a church is to plant Christianity.
  - b. To plant a church is to plant an expression of Christ.

### B. The Purpose of This Course.

1. In this course we hope to gain a foundational understanding of Church planting.
2. This course gives the student vision, ideas, and tools for church planting use.
3. We will study various church planting issues in the first part of the course.
4. In the second part of the course we will gain from the experience of George Patterson who has planted hundreds of churches in Honduras.
  - a. This course will offer a summary of the information found in his book called "A Church Planting Guide."<sup>1</sup>
  - b. In that study we will consider what Patterson calls the 12 Church planting activities.
5. Let us begin by considering some teachings that are based on the experience of another successful Church planter, Larry Tomczak.<sup>2</sup>

# CHURCH PLANTING

Notes —

## II. Church Planting and the Bible.

### A. What does the Bible Say about Church Planting?

1. If we want to have New Testament Church results, then we need to return to the New Testament plan of Church planting (Acts 2:41).
2. There are many methods of evangelism. However, in the New Testament the method of planting a church was used most often for evangelism.
3. To complete the Great Commission (which means to make disciples not simply getting people to make “decisions” to become Christians), we must plant churches.
4. We must focus on multiplication. There must be spiritual multiplication.
  - a. Producing high quality fruit will eventually result in the production of a large quantity of fruit.
  - b. The philosophy of multiplication seeks to evangelize and disciple a small group of people in order to affect a wider area (see Acts 19:1-10).
5. The principle of multiplication began in Genesis with Adam and Eve.
  - a. They were commanded to multiply (Gen 1:28). They were not told to “add”.
  - b. They did not populate the whole earth themselves. They reproduced themselves.
  - c. Their children then reproduced themselves, etc.

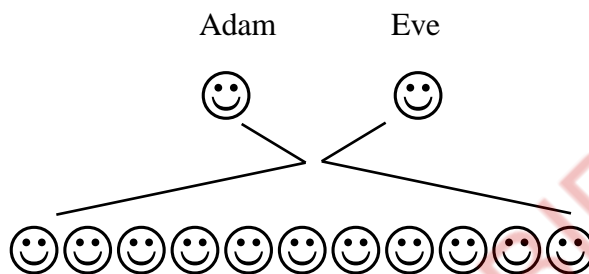
# CHURCH PLANTING

## Discussion Point

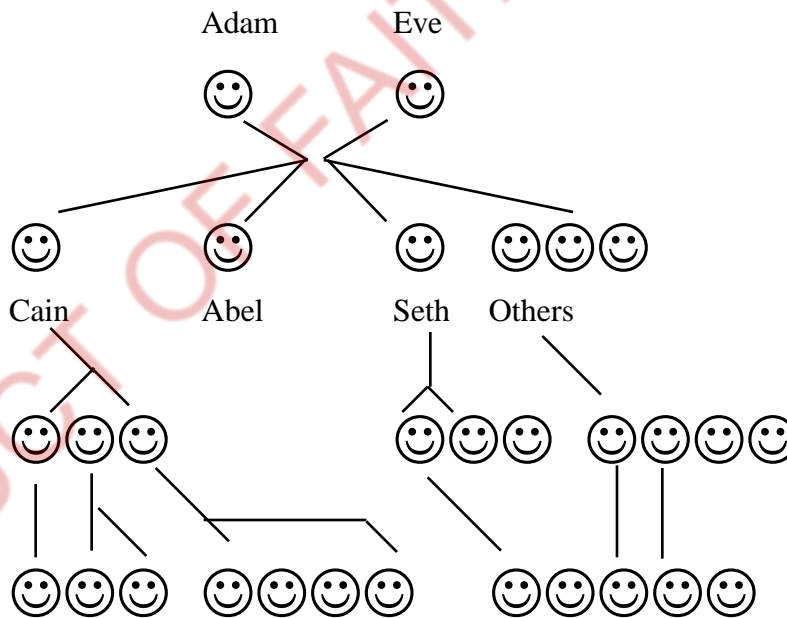
Notes —

Study and discuss the following diagram related to the multiplication principle as demonstrated by Adam and Eve.

It didn't happen like this. This is addition.



It did happen like this. This is multiplication.



# CHURCH PLANTING

## Notes

6. The application of this principle is essential in church planting. We do not want to create dependency. We want to multiply (reproduce) those who will do the same thing (reproduce others) (see 2 Tim 2:2).
7. We need to plant local churches that breath the life of the New Testament Church.
  - a. The message - It must be strong and direct with a CLEAR challenge to repent and believe (Acts 2:36-39).
  - b. The mentality (perspective) for church planting.
    - 1) The world is not simply a distraction. It is understood that the life of the world is aggressively against the life of the Christian (Acts 2:40).
    - 2) Therefore, although we cannot be isolated from the world, we must be separated from the world.
  - c. The method of organization.
    - 1) Each Christian must be a vital part of the local church. Each member of the body must function in the body.
    - 2) Christianity does not only consist of meetings. It is a shared life within the community of faith.
    - 3) The structure and organization of the church is not based on meetings and programs. It is based on relationships.
    - 4) God is not concerned with how fast we can build the church. He is concerned with the quality of the work (1 Cor 3:10-15).
8. The church is planted by an apostolic team (Eph 4:11; 1 Cor 12:28). Paul worked with a team (Acts 13:2, 5, 13; Acts 20:34; Acts 22:6). We will say more about apostolic teams later in the course.

# CHURCH PLANTING

## Discussion Point

Notes —

Use the following diagram to summarize a correct view of the church.

| Topic                   | It is not                      | It is                       |
|-------------------------|--------------------------------|-----------------------------|
| Christianity            | A meeting                      | A shared life               |
| Structure of the Church | Based on meetings and programs | Based on true relationships |
| Concern of God          | How fast we build the church   | The quality of the work     |
| The Church              | A business or an organization  | The Body                    |

### III. Some Reasons Why Church Planting Projects Fail.

#### A. What Was Lacking?

1. A lack of a clear direction and wisdom from God in the planning stages.
2. A lack of appropriate ministry gifts within the team.
3. A lack of prayer (even more essential in pioneer work).
4. A lack of resources (people and finances).
5. A lack of character and maturity in the leaders.
6. A lack of training.
7. A lack of strategy and administration (vision and planning).
8. A lack of unity within the team.
9. A lack of understanding of the target culture.
10. A lack of willingness to adapt to the new culture (contextualization, which is the necessary adjustments in form that allow God's message to survive between cultures and time).

# CHURCH PLANTING

Notes —

## Discussion Point

Discuss your experience in Church Planting efforts or those that you have seen planted. Were any of the problems listed above a problem in the church planting effort?

### IV. Foundational Scripture and Concepts for Church Planting.

#### A. Scriptures for Church Planting.

1. Prov 24:10.
2. Zech 4:10.
3. Gal 6:9.

#### B. Concepts to Meditate on and Discuss.

1. Pray like everything depends on God. Work like everything depends on the team.
2. Consistently review and remember what God has already done. This will help you to have faith for victories in the future.

### V. Six Phases of Church Planting (by Glen Yoder)<sup>2</sup>.

#### A. Phase #1: Conception.

1. This is the beginning. It is the phase of Church planting that happens before you leave for the target area.
2. In this phase the vision and strategy are conceived and developed.
3. The team spends much time together and begins to form strong relationships.

#### B. Phase #2: Pre-natal.

1. This phase happens before the church is a “public” place of worship.

# CHURCH PLANTING

2. The Church planting team makes contacts in the community. They conduct personal and public evangelism.
3. The first disciples are formed into small groups. There may be several small groups meeting in various houses.
4. Ministerial foundations are formed. Basic doctrine is taught.

Notes —

## **C. Phase #3: Birth.**

1. The church begins to be a public place of worship where possible. In restricted cultures, wisdom and boldness must be considered.
2. A philosophy and method of worship is implemented.
3. People in the community are invited to attend public meetings on Sunday.

## **D. Phase #4: Early life.**

1. The converts with the strongest commitment to Jesus begin to take more and more responsibility for the decisions and activities of the church.
2. Delegation of authority begins. Reproduction of leaders and gifts begin.

## **E. Phase #5: Adolescence until maturity.**

1. A sense of permanence and maturity is developed.
2. The focus is on leadership training.
3. There is a clear process of the multiplication of leadership and ministry.
4. There is increasingly evident organization in the body of believers.

## **F. Phase #6: Reproduction.**

1. The church begins to reproduce itself—planting other churches and ministering to its host community.
2. Evangelism and missions begin to be emphasized.
3. The church sends missionaries to start new churches.

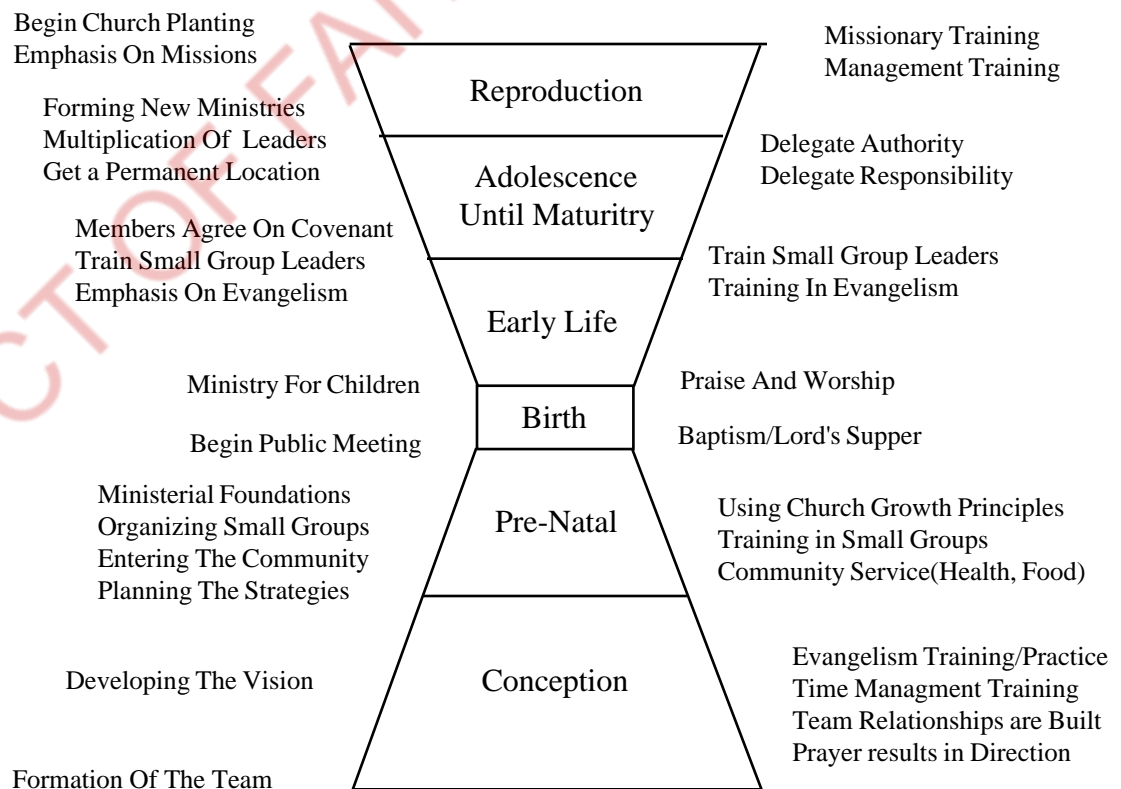
# CHURCH PLANTING

Notes —

## Discussion Point

Study and discuss the following diagram (by Glen Yoder) of the six phases of Church Planting.

- What are the six phases of church planting?
- What must be done in each phase in order to plant the church?
- What types of training correspond to each phase?
- Try to explain and give practical examples of each point.



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## Author's Comment:

The following is a list of methods to attract additional people to the church. This list only represents suggestions and is not a complete list of possibilities. Create your own list of methods based on the realities of your situation.

Notes —

1. Pray to the Lord of the harvest (Mt 9:38).
2. Practice hospitality. Invite people to your home. Have a neighborhood picnic.
3. Offer home Bible studies on special topics of interest that would be especially relevant to that group of people (marriage, raising children, financial success, etc.).
4. Organize special events for children.
5. Advertising (radio, television, posters, flyers, etc.).
6. Give personal invitations to the Sunday morning service or to special meetings.
7. Do personal evangelism. Testify to those you meet in natural situations.
8. Do door to door evangelism.
9. Do street evangelism (parks, street corners, tents).
10. Do follow-up. Send a letter and visit those who visit the church for the first time.

# CHURCH PLANTING

Notes —

## VI. Apostolic Teams and the Philosophy of “Go/Give/Leave”.

### A. Apostolic Teams.

1. An apostolic team is formed based on the five ministries found in Eph 4:11:
  - a. Apostles - those who are sent to organize new works (not to be confused with the original 12 apostles in the New Testament).
  - b. Prophets - those whose messages call the people of God back to the core principles they proclaim.
  - c. Evangelists - those with a unique call to build the church.
  - d. Pastors - those with a unique ability to nurture disciples into all aspects of the Christian life and church.
  - e. Teachers - those with an ability to fortify believers with practical wisdom for Christian living and service.
2. Each of these ministries must do its part to establish the church.
  - a. Apostles and Prophets focus on planting the foundations and giving direction.
  - b. Evangelists focus on evangelism.
  - c. Pastors focus on pastoral ministries.
  - d. Teachers focus on teaching.
3. This is not to say that teachers are not able to evangelize or that pastors are not able to teach, etc. We are only speaking here in terms of emphasis and focus.
4. Certain types of growth of the church will result in the focus being on certain ministries.

# CHURCH PLANTING

## Discussion Point

Notes —

Consider and discuss the following diagram related to the different types of potential growth in the church.

| Types Of Growth                                | Specialist                   |
|------------------------------------------------|------------------------------|
| Initial growth                                 | Apostle, Prophet, Evangelist |
| Internal growth (quality)                      | Pastor, Teacher              |
| Expansion growth (quantity)                    | Evangelist                   |
| Extension growth (forming new sister churches) | Evangelist, Teacher, Apostle |
| Bridge growth (missions)                       | Apostle, Prophet             |
| Vision growth (in general)                     | Prophet                      |

5. After the church has been planted, each of the individual ministries should begin to concentrate on training and reproduction.
  - a. Evangelists train others to be evangelists.
  - b. Pastors train others to be Pastors, etc.
    - 1) The idea is to reproduce your gift.
    - 2) The goal is to work yourself out of a job (so that others can do the ministry).
6. After there is a sense that the gifts have been reproduced, the team leaves in order to do the same thing in another unreached location.
7. The planted church is taught to send their own “Apostolic team” to another unreached location.
  - a. The same process of the reproduction of gifts should happen within the church.
  - b. The result should be that several “Apostolic teams” could be sent out.
  - c. This is the beginning of the NATURAL multiplication of churches.

# CHURCH PLANTING

Notes —

## Discussion Point

How are these Apostolic teams different than traditional church planting teams?  
Why are Apostolic teams generally more successful?

### B. The Philosophy of “Go/Give/Leave”.

1. The Apostolic team must have a philosophy of ministry. We can call this philosophy “Go/Give/Leave”.
  - a. Go (see Mt 28:19; Gen 12:1).
    - 1) Missionaries must “GO” in obedience to Christ’s command.
    - 2) Missionaries must leave their own homes and GO to the nations of the world.
  - b. Give (see Mt 28:19, 20; Gen 12:2, 3; Mt 10:8; 2 Tim 2:2).
    - 1) Missionaries must give freely what they have received freely.
    - 2) The greatest missions story is in Jn 3:16. God GAVE. Jesus WENT.
  - c. Leave (see Jn 16:7; 2 Tim 2:2; Acts 14:23; Phil 1:6; Acts 20:32; Acts 20:29, 30).
    - 1) Missionaries must also leave. Jesus LEFT so that the Holy Spirit could complete the work. Paul LEFT for the same reason. He knew that the natural process was for the Holy Spirit to mature the church. LEAVING is a necessary part of the idea of reproduction (see 2 Tim 2:2).
    - 2) There is risk involved (see Acts 20:29, 30). That is why we have faith. To let go is to let grow. LEAVE is an essential part of missions.

# CHURCH PLANTING

2. “LEAVE” is often the most difficult part of the proposed philosophy. It is also the most violated. Many missionaries never LEAVE the place they go to. Why?
- a. It happens when missionaries are trying to build their own kingdoms.
  - b. It happens when missionaries have a low opinion (prejudice) of the abilities of the nationals. They feel that they can not do the work correctly.
  - c. It happens when missionaries have a high opinion (pride) of their own abilities. No one else can do it as good as they can.
  - d. It happens when missionaries have little faith. They choose to put more faith in themselves and therefore establish a system of control to have a sense of security.
  - e. It happens when missionaries are lazy. They become comfortable in the missionary lifestyle.
  - f. It happens when missionaries do not keep the goal in their minds toward which missions is working (Mt 24:14; Rom 15:20, 21).
  - g. It happens when missionaries try to build institutions and programs instead of the kingdom of God. Thus, they have become involved in many time consuming projects that often have no lasting value.
  - h. It happens when missionaries think that “going slowly” means “we are producing higher quality fruit”. There is a high value put on the “sacrifice” of being in the same place for 20 years. Paul would not have agreed. He would say that “intensity” means quality (see Acts 20:31).
  - i. It happens when missionaries do not understand the principles of natural growth. Churches grow naturally when they are given freedom to grow naturally. They do not grow naturally when they are controlled and “spoon fed”. Churches that are dependent on missionaries are not healthy churches.
  - j. It happens when missionaries speak of teaching men how to fish so they can fish for themselves (instead of fishing for them). Unfortunately, many do not practice that principle.

Notes —

# CHURCH PLANTING

Notes —

## Discussion Point

What have your experiences been regarding the Go/Give/Leave principles of missions?  
Discuss and allow comments.

3. The **LEAVE** part of missions is often the most difficult because the missionaries must give away what they have worked so hard to start. In this sense, the **LEAVE** phase is really only a second part of the **GIVE** phase. Missionaries must **GIVE** in order to **GIVE AWAY**.
4. The **LEAVE** part of missions is often the most important because it is the part that allows the young church to grow naturally. **GO** and **GIVE** allow the church to be born naturally. **LEAVE** allows the church to grow naturally.
5. Remember: Paul and his teams **WENT** in order to **LEAVE**. They did not **GO** in order to stay. They multiplied the kingdom of God by multiplying ministry. They started the ministry. Then, as soon as possible, they gave the ministry to those who lived there who could actually do it better because they could do it more naturally. They lived there. They were the natural leaders and knew their people and their culture.
  - a. The Apostolic team must leave as soon as possible (without leaving too quickly before the foundations are set) for two reasons:
    - 1) To let the church grow naturally under the local leadership. The church must be indigenous.
    - 2) To continue the Apostolic work. The team must leave to plant churches in other unreached areas.
  - b. Paul was able to have this philosophy because he trusted the Holy Spirit. He put his faith in God to complete the work (Phil 1:6).

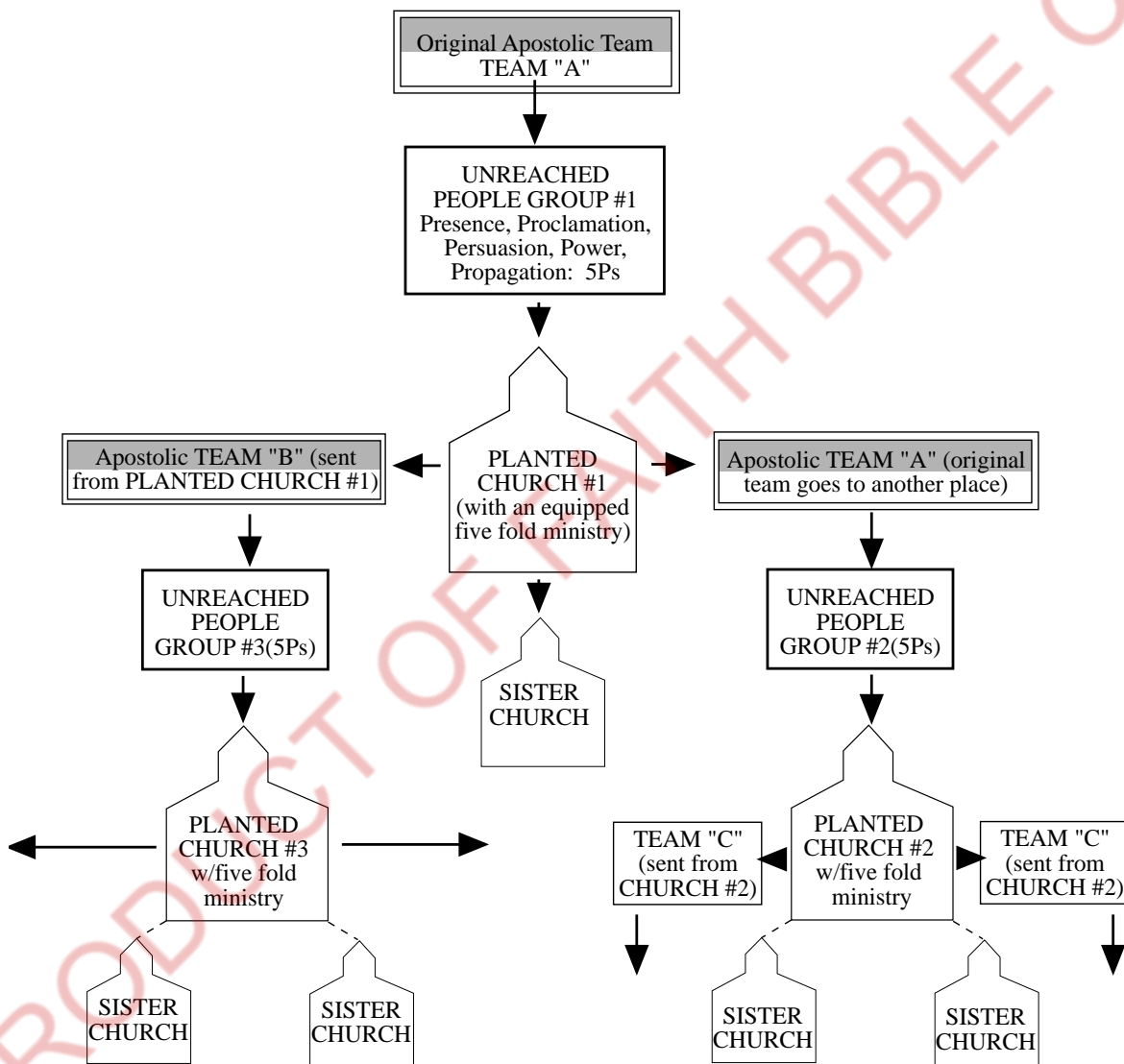
# CHURCH PLANTING

## Discussion Point

Notes

The following diagram helps explain the ministry of “Apostolic teams” and the philosophy of ministry called “Go/Give/Leave”. The key is REPRODUCTION.

Discuss these concepts and answer any questions.



# CHURCH PLANTING

Notes —

## VII. The 12 Activities of Church Planting.

### Author's Comment:

The following 12 activities are derived from A Church Planting Guide, by George Patterson.<sup>1</sup> Used by permission.

### A. Activity #1: Seek the Lord's Guidance.

1. Getting started.
  - a. Prayer is the most important activity in Church planting (see Prov 3:5, 6).
    - 1) Jesus prayed before He went to new places (Mk 1:35-39).
    - 2) Peter was praying when God showed him His plans (Acts 10:9).
  - b. In this activity we will:
    - 1) Pray in order to decide where to plant a new church.
    - 2) Make plans for the natural multiplication of churches.
2. Where do I plant the church?
  - a. Pray and ask God for a vision and a burden for a specific place.
  - b. Meet with other leaders who might be interested in Church planting. Ask God to form a team.
    - 1) Pray together regularly.
    - 2) Accept the advice of others.
    - 3) Strive for unity in the group. God can bless unity (Ps 133:1-3).
    - 4) If possible, visit the area that is being considered.

# CHURCH PLANTING

- c. Questions to consider.
- 1) How far away is the location?
  - 2) Is it already being evangelized?
  - 3) How many Christians are there?
  - 4) How receptive to the gospel are the people who live there?
  - 5) Are the churches there actively witnessing and evangelizing?
  - 6) Do friends or relatives of other Christians live there? Will they go with us to visit?
  - 7) Are new people moving into the area?
  - 8) What type of work do the people do?
  - 9) What types of problems do the people have?
  - 10) What is their economic situation? Are they poor?
  - 11) What do these people do for enjoyment?
  - 12) Are there different groups of people who live in that same area?
3. How can I plan for the multiplication of churches?
- a. Draw a simple map of the area you have chosen.
  - b. Decide on a strategic location to plant the first church.
  - c. Decide on several other strategic places where churches should be planted.
  - d. Consider how the initial church could begin a chain of churches.
    - 1) Commit to the philosophy of training local leaders to do ministry.
    - 2) Plan to train local leaders who will go to plant churches in other areas.

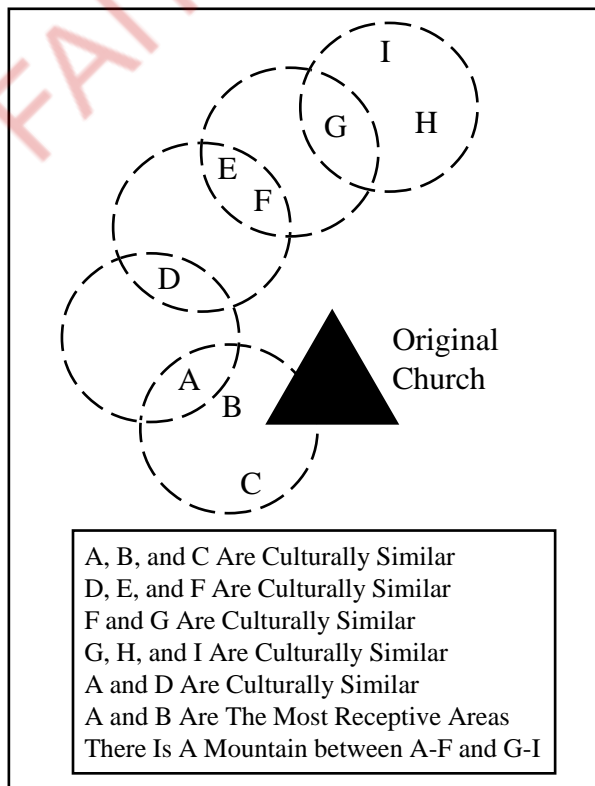
Notes —

# CHURCH PLANTING

Notes —

- 3) Consider the variables of geography, culture, and receptivity. Plan for the churches that are closest to the target area geographically and culturally to plant the church in that area.
- 4) Answer the following questions regarding the situation seen on the map and the information provided below the map.
  - a) Where would you plant the first church (each letter represents a location that needs a church)?
  - b) Into which areas would you send trained workers from the original church?
  - c) How would you plan to reach all of the areas?

## Geography, Culture, and Receptivity



# CHURCH PLANTING

- e. The team should make a covenant together. They should make a commitment to God and to each other with respect to reaching the churches.
- f. Pray and fast (Acts 13:1-3).
- g. Enlist others to pray for the team (2 Thes 3:1).

Notes —

## Discussion Point

How does the activity described above relate to your culture and environment?

### B. Activity #2: Organize Your Team.

1. Introduction to organizing your team.
  - a. The New Testament pattern is to plant churches in teams.
    - 1) Peter went with others to evangelize in Caesarea (Acts 10:23).
    - 2) Paul and Barnabas (also Mark, Luke, and others) formed a team (Acts 13:2).
  - b. In this activity we will:
    - 1) Form a team.
    - 2) Meet together to plan.
2. Forming the team.
  - a. Pray for a church planting team. Jesus prayed all night before He chose His team (Lk 6:12, 13).
  - b. Establish a strategy to ensure a strong commitment to the task.
    - 1) The best way to do this is to promote a strong commitment to Jesus and to the other members of the team.
    - 2) This is accomplished through forming strong relationships.

# CHURCH PLANTING

Notes —

## 3. Planning.

### a. Questions to ask in the meetings.

- 1) Who will the team be accountable to? How will this accountability be made practical?
- 2) What finances will the team need? How will the team get them?
- 3) How will the leadership of the planted church be formed?

### b. Things to do in the meetings.

- 1) Pray.
- 2) Decide on and review the philosophy and strategy of Church planting that will be used.
- 3) Study maps while discussing strategy.
- 4) Find ways to obtain literature in the language of the target group.
- 5) Discuss the practical details concerning the daily life of the team (housing, food, family time, work schedules).
- 6) Consider the gifts of each team member. Assign responsibilities according to these gifts.
- 7) The final meeting should be a commissioning service for the team (Acts 13:1-3; 15:40).
  - a) A report can be given to the larger body of Christ who is supporting the mission.
  - b) Team members can reaffirm their commitment to the mission and to each other.
  - c) The sending church can pray over and lay hands on the team.

#### Discussion Point

How does the activity described above relate to your culture and environment?

# CHURCH PLANTING

Notes —

## C. Activity #3: Become Acquainted With the People.

1. Introduction to becoming acquainted with the people.
  - a. Paul related to the people. For example, Paul observed the people and the surroundings of Athens. Then he spoke to the people in a way that related to them (see Acts 17:16-34).
  - b. In this activity we will:
    - 1) Decide who to evangelize first.
    - 2) Become acquainted with the people.
2. Who should we evangelize first?
  - a. Some churches grow better when they are formed according to the same ethnic group and class (this is called the “homogeneous unit” principle of Church growth). Focus on one well defined group of people.
  - b. First, use any “connections” you might have. Visit family members or friends of those on the team or in the sending church.
  - c. Evangelize in natural situations in the beginning. Visit neighbors. Talk to people in the market, park, and on buses.
  - d. Participate in community activities. Start conversations with people that can lead to witnessing. The gospel spreads most naturally through networks of relationships. It may even be possible and beneficial to join organizations.
  - e. Who are the community leaders? Who are the people who influence others? There are many strategic benefits to evangelizing the leaders first. They can provide many more connections and can provide a natural base of leadership in the church.
  - f. In general, be an observer and a learner.
  - g. If it is done with sensitivity, a questionnaire can be used to make contacts and to learn about the people. Team members could go door to door.

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## Notes

3. Getting acquainted with the people.
  - a. It is very important that you know the people. You will be a better evangelist if you know the beliefs and needs of the people.
  - b. The following questions should be considered. Use tact in gaining the necessary information.
    - 1) What is their religion?
    - 2) What religious customs do they practice?
    - 3) Why do they practice them?
    - 4) What do they believe about God?
    - 5) How do they worship Him?
    - 6) What do they know and believe about Jesus?
    - 7) What do they believe about Heaven and Hell?
    - 8) What do they believe about eternity?
    - 9) What do they believe about Creation?
    - 10) What do they believe about evil spirits?
    - 11) What do they believe happens to them after death.
    - 12) What do they believe about sin and salvation.
    - 13) What do they know about the Church? Is it positive? What do they think is negative about the Church?
    - 14) What do they believe about prayer?
    - 15) What are the most common problems and needs of the people?
    - 16) What type of work do they do?
    - 17) What is their economic level?

# CHURCH PLANTING

Notes —

## Discussion Point

How does the activity described above relate to your culture and environment?

### D. Activity #4: Claim Christ's Victory.

1. Introduction to claiming Christ's victory.
  - a. Take time to study the following Scriptures with your team.
    - 1) The Bible tells of many victories that were preceded by prayer and fasting.
    - 2) Study and discuss Eph 6:10-20. Especially focus on vs. 12, 13.
    - 3) Consider, study and discuss 2 Cor 4:4; Rev 12:11; Col 2:15; Heb 2:14,15; Rom 1:4; 2 Cor 10:3, 4; and Dan 9:1-3.
  - b. This activity should be done throughout the church planting process. However, here we want to focus on intense spiritual warfare in preparation for more intense evangelism.
2. Plan and have intense times of prayer and fasting.
  - a. Pray for discernment. What are the particular spiritual strongholds that need to be broken in that area?
  - b. Pray for the power of God to be manifested.
  - c. Pray for souls to be saved.
  - d. Proclaim the authority and victory of Jesus Christ over the spiritual powers in the area.
  - e. Continue praying until you feel you have gained the victory.

# CHURCH PLANTING

Notes —

## Discussion Point

How does the activity described above relate to your culture and environment?

### E. Activity #5: Find Receptive People.

1. Introduction to finding receptive people.
  - a. At this stage we should try to make contact with as many people as possible (Jn 1:41, 42).
    - 1) We should focus on heads of households.
    - 2) We are like fishermen who cast our nets wide in order to catch the maximum number of fish. Then we draw in the net and catch those who are most interested (Mt 4:19; Acts 17:34).
    - 3) We are like farmers who sow the seed on all types of ground but who concentrate on the soil that has the most potential (Mt 13:3-7,18-23).
    - 4) Do not spend a lot of time with those who are not interested or with those who show strong opposition (Mt 7:6).
    - 5) Give priority to those who are more receptive. Paul, for example, went to the Gentiles because they were more receptive than the Jews.
  - b. In this activity we will try to make contact with people who are receptive to the Gospel.
2. Pray for “divine appointments”. The Holy Spirit can lead you to receptive people (see Mt 13:3-7, 18-23). Set a goal. How many people do you want to contact? How many will you have further contact with?
3. Consider and agree on effective and efficient methods of evangelism. How will you make the contacts? Make a plan. Review the information you have from Activity #3. This will help you to decide on wise methods.
4. Put the plan in action. Do it!

# CHURCH PLANTING

5. Evaluate your work.
  - a. Did you reach your goals?
  - b. What plans worked?
  - c. What plans were changed?
  - d. How did the people respond to the methods that you used?
6. Use the principle of multiplication in order to contact more people. Go with those who have already shown interest to visit their families and friends.
7. Use the “social gospel” (mercy needs) to work together with the “evangelical gospel” (spiritual needs). Respond to physical and felt needs.
  - a. Warning: Do not allow social work to weaken the evangelistic work. Evangelize those who come for help.
  - b. As you seek to attract new people, establish only those projects or ministries which the new church is able to sustain, especially if they address felt needs.

Notes —

## Discussion Point

How does the activity described above relate to your culture and environment?

### F. Activity #6: Teach the Gospel.

1. Introduction to teaching the gospel.
  - a. The fisherman draws in the net very carefully. He does not want to lose the fish simply because of his bad method of pulling them in.
  - b. It is the same with evangelism. We must make sure that we present the gospel clearly so that we do not lose the fish simply because of an ineffective method.
  - c. We must defend and teach the gospel to those who are interested (Acts 19:8).

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## Notes —

2. Pray for wisdom and clarity in how you teach the gospel to interested contacts.
3. Organize a program.
  - a. Who will you teach? Focus on teaching groups instead of individuals (families, groups of neighbors or friends, etc.).
  - b. Who will teach them?
  - c. When and where will you teach them?
  - d. What will you teach them (see Lk 24:44-48)? Also consider the following list.
    - 1) Who is God?
    - 2) What is sin?
    - 3) What is death?
    - 4) What is the judgment?
    - 5) Who is Jesus?
    - 6) What is eternal life?
    - 7) What is the new birth?
    - 8) What is the gift of the Holy Spirit?
    - 9) What is repentance and faith?
    - 10) What is baptism?
    - 11) What is the Church?
  - e. Suggestions for teaching.
    - 1) Form home groups as soon as possible.
    - 2) Try to relate the teaching to what they already know.

# CHURCH PLANTING

- 3) Use the Bible. Give a Bible to each person if possible. Encourage each one to read applicable sections before the meeting.
- 4) Meet regularly.
- 5) Explain the benefits of following Christ. Also explain the costs.
- 6) Encourage families and friends to consider making the decision together.
- 7) Be sensitive to the existence of occult practices in the lives of new converts.
  - a) A new convert must identify, confess, and renounce all occult practices.
  - b) Occult objects should be destroyed.
  - c) The power of the objects should be broken in prayer.
- 8) Help heads of households to teach their families.
- 9) Have time to socialize and do recreational activities together.
- 10) Teach on baptism. Explain that it is the way in which a person can publicly make a decision for Christ.
- 11) Pray for the sick. Expect God to heal.

## Discussion Point

How does the activity described above relate to your culture and environment?

Notes —

# CHURCH PLANTING

Notes —

## G. Activity #7: Assess the Results.

1. Introduction to assessing the results.
  - a. Do your work with the goal in mind. Focus on getting results (1 Cor 9:22). Always be willing to evaluate yourself. This is how we can begin to improve.
  - b. In this activity we will:
    - 1) Evangelize the friends and relatives of the most responsive people.
    - 2) Evaluate the work that we have done.
2. Consider who has been most responsive. Ask them to make a list of all family members and friends.
  - a. Make a plan of when, how, and who will visit the people on the list.
  - b. Ask the person who made the list to go with you and to share why he is interested in what you have to say.
3. Evaluate the work.
  - a. Have you focused on a specific group of people?
  - b. Is Christ at the center of your teaching?
  - c. Can the people in the home groups explain the basic points of the gospel? Do they know how to pray? Have they memorized any parts of Scripture?
  - d. Have you focused on encouragement with the new converts?
  - e. Are you still regularly evangelizing?
  - f. Have you promoted relationships between people? Is there a good foundation for the beginnings of a church?
  - g. Is there a general lack of response from the people of the area? If so, it may be time to move to another area (Mt 10:14).

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- h. Are the team members completing their responsibilities? Is there discipline in maintaining schedules?
- i. Are team members spending enough time with their own families?
- j. Is there a strong sense of unity within the team?
- k. Are there any conflicts between team members that need to be resolved?
- l. Where do we need to go next? Do we need to review any of the previous activities?

Notes —

## Discussion Point

How does the activity described above relate to your culture and environment?

### H. Activity #8: Baptize and Receive Members Into the New Church.

1. Introduction to receiving new members.
  - a. Notice that baptism is an important part of the Great Commission (Mt 28:19).
  - b. Also notice that in the Bible baptism was not delayed (Acts 16:31-33).
    - 1) In the New Testament people did not raise their hands or come to an altar call. They were baptized!
    - 2) Baptism was not a reward or a graduation ceremony that was done after a long Church membership class. It was done at conversion and represented the beginning of the Christian life.
  - c. In this activity we will:
    - 1) Baptize the new converts and receive them as members of the new church.
    - 2) Celebrate the Lord's Supper as a new church.

# CHURCH PLANTING

## Notes

2. At this point, make the teaching on baptism simple (see Mt 28:19, 20; Acts 8:35-38; 10:47, 48; 2:41-47; 16:31-33).
  - a. Stress the point that baptism is the biblical way to publicly declare faith in Christ and to identify with His Church.
  - b. Baptize whole families together if applicable (Acts 16:15, 31-33).
3. Suggestions for the baptism service.
  - a. Let the convert give his testimony, then baptize him.
  - b. Lay hands on him and pray that he would be filled with the Holy Spirit (Acts 8:17).
  - c. Celebrate the Lord's Supper together.
4. Suggestions for the celebration of the Lord's Supper.
  - a. Try to make the situation natural. Gather around a table if possible.
  - b. Take time to sing some praise songs.
  - c. Take time to pray. Ask each person to pray silently and to confess their sins. Assure them of Christ's forgiveness.
  - d. At this point do not try to explain doctrinal issues about the Supper. Be sure to portray an attitude of reverence to the Lord.
5. Make it clear to the new group of converts that they are now a church.
  - a. Review basic teachings concerning the definition and life of the church.
  - b. Begin to promote the vision for having local leaders.
  - c. Establish a way the new members can make a covenant with each other.

### Discussion Point

How does the activity described above relate to your culture and environment?

# CHURCH PLANTING

## I. Activity #9: Teach All to Obey Christ.

Notes —

1. Introduction to teaching all to obey Christ.
  - a. Part of our job as Church planters is to teach people to obey Christ's commands (Mt 28:20).
    - 1) We must give birth to disciples who are willing to obey the commands of Christ. There really are no other types of real disciples.
    - 2) It is natural for a Christian to want to obey Christ's commands. Without obedience there is dead faith (Jms 2:14-17).
    - 3) We are not saved by works (Eph 2:8-10). But we are saved to do good works (Jms 2).
  - b. In this activity we will teach new believers to obey Christ's commands.
2. The following list of important commands should be taught in the first church meetings.
  - a. Repent and believe (Mk 1:15; Jn 3:16).
  - b. Be baptized (Mk 16:16; Acts 2:38).
  - c. Love God, your neighbor, and your brothers in Christ (Mt 22:37-39; Jn 13:34).
  - d. Meet to share the Lord's Supper (Lk 22:17-20).
  - e. Pray and read the Bible every day (Mt 4:4; 6:5-13; Jn 14:15).
  - f. Give sacrificially (Mt 6:19-21).
  - g. Evangelize and teach others (Mt 28:18-20; Mk 16:15).

# CHURCH PLANTING

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3. Make a list of all of the new converts. Write each of the commands at the top of the paper. Keep a record of how each one is progressing in obeying each commandment.
  - a. Are the new converts giving to those in need? Are they sharing and being good stewards?
  - b. Are they establishing a daily devotional schedule?
4. Promote fellowship in the new church. Organize times of recreation and eating together.
5. Teach on the tithe and receive offerings. Have a meeting to pray and decide how to use the money.

### Discussion Point

How does the activity described above relate to your culture and environment?

## J. Activity #10: Hold Worship Meetings.

1. Introduction to holding worship meetings.
  - a. The new converts must know that they are the new church (not the team) and that they must meet together (Heb 10:25).
    - 1) The new church should have its own identity. The meetings should not simply be done in the way that the team members are accustomed to. The team must contextualize the style of worship.
    - 2) Do not lead meetings in a way that the new converts will find difficult to copy.
    - 3) Make the meeting simple and natural.
  - b. In this activity we will: Begin to have worship meetings in a simple style that can easily be imitated by potential local leaders in the future.

# CHURCH PLANTING

2. Consider ways in which you can promote an appropriate style of worship.
  - a. Remember: This is not the team's church. It is the church of the new believers. They will want to worship according to their own culture.
  - b. Consider the following questions.
    - 1) What instruments do they play?
    - 2) Could we use the music of the people to create new worship songs?
    - 3) How can all the members participate in the worship service?
    - 4) What might be the best teaching method?
      - a) A brief Bible study?
      - b) Formal preaching?
      - c) Dramatizing Bible stories?
    - 5) What form of prayer might be most consistent with the culture?
      - a) Silent?
      - b) Group prayer?
      - c) Kneeling?
      - d) Standing?
      - e) Sitting?
      - f) With hands raised?
    - 6) Where should you meet? When?
      - a) There are advantages (especially in the beginning) to meeting in homes.
        - (1) Obvious financial advantages.

Notes —

# CHURCH PLANTING

## Notes —

- (2) There is more of an informal climate that can produce stronger relationships.
- (3) There is more of a setting for practical ministry.
- (4) Remember: The New Testament Church met in homes.
- b) There are advantages to meeting in Church buildings.
  - (1) There is usually more space.
  - (2) It does not burden one of the families.
  - (3) There are less interruptions.
- c) The location of the meeting place should be:
  - (1) Near people's homes.
  - (2) Available when needed.
  - (3) Affordable (if there is rent, mortgage, etc.).
  - (4) Comfortable enough that the people feel free to worship.
  - (5) Big enough to accommodate everyone.
  - (6) Permanent as soon as possible.
- d) The time of the meeting should be established regarding:
  - (1) Work and meal times.
  - (2) Customs.
  - (3) Public transportation schedules.
  - (4) Market days.
- c. Try to lead a natural service (see 1 Cor 14:26).
  - 1) It should have a sense of order as well as a sense of spontaneity. Involve the members of the church. Show them that it is their church. Promote the initiative of the natural leaders.

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- 2) Suggestions for a service in a new church.
  - a) Have a clear beginning and ending.
  - b) Place the focus on Jesus.
  - c) Plan on ways to involve all of the members.
  - d) Promote a climate where people feel free to confess sins one to another (Jms 5:16).
  - e) Emphasize the availability of God's forgiveness.
  - f) Make the Lord's Supper the center of each service.
  - g) Pray for the sick.
  - h) Give brief and simple teachings.
  - i) Give the congregation an opportunity to respond to the message in some way.
  - j) Promote fellowship before and after the service. Be creative in how you do this.
  - k) Take offerings in a culturally appropriate way.
  - l) Organize something special for the children.
  - m) Allow some of the gifted members to minister with special music.
- d. The worship service should not be open to the "public" (the service should be held as a smaller private group) until the local leaders are able to lead the services.

Notes —

**Discussion Point**

How does the activity described above relate to your culture and environment?

# CHURCH PLANTING

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## **K. Activity #11: Mobilize the New Believers.**

1. Introduction to mobilizing the new believers.
  - a. All Christians must be witnesses for Christ. The new church will grow when the new believers begin witnessing.
    - 1) They must learn how to witness.
    - 2) They must be motivated and taught (see Mt 4:19).
  - b. In this activity we will help the new converts to evangelize.
2. Begin to focus your teaching on evangelism. Explain the purpose and importance of evangelism and missions.
  - a. Ask every new convert to make a complete list of their friends and family. Those on the lists who live in other areas can be contacts for the planting of other new churches.
  - b. Instruct them to pray over the list every day.
    - 1) Pray in faith. God can save the worst of sinners.
    - 2) Pray that God would prepare their heart to receive the word of God and be saved.
3. Every time a team member goes out to evangelize he should bring a new convert with him. They should go to the people on the convert's list.
  - a. The team member should lead the discussion until the new convert becomes confident enough to lead.
  - b. Encourage the new convert to be creative in how he presents the gospel. Explain to him that he can use his own methods that he thinks may be effective. However, emphasize the importance of God's word, and its saving nature.
  - c. Encourage the new converts to go into other areas and plant new churches. Do not wait! Multiply the vision of church planting as soon as possible.

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4. At this stage, the members of the church planting team should be actively **EQUIPPING** the new converts. They should be teaching them how to teach, evangelize, plan, lead meetings, baptize others, etc.
  - a. Local leadership must begin to be formed.
  - b. To do this it is very important to focus on asking the advice of potential leaders. They must be included in the work and their suggestions must be followed.
    - 1) In this way they will get involved.
    - 2) They will also learn the importance of team work.

Notes —

## Discussion Point

How does the activity described above relate to your culture and environment?

### L. Activity #12: Training Leaders.

1. Introduction to training leaders.
  - a. In order for multiplication to occur there must be a clear process of reproduction. Leaders must identify and train leaders (Tit 1:5).
  - b. In this activity we will form the leadership of the new church.
2. Local leaders must be trained to help the new church members to grow, to develop various ministries, and to plant new churches.
  - a. Pray and fast about who should be trained as the leaders (see Acts 14:23; use 1 Tim 3:1-7 and Titus 1:5-9 as a guide).
  - b. Choose the training materials that you will use to train the leaders (you may use the courses in MOTMOT).
  - c. Begin with the basics and focus on how to do something.
    - 1) Evangelism.

# CHURCH PLANTING

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- 2) Discipleship.
  - 3) Prayer.
  - 4) Leadership principles.
  - 5) Baptism.
  - 6) Praise and worship.
3. Make a specific plan for when and how you will leave.
- a. What date should you be able to “commend them to the Lord” (Acts 14:23).
    - 1) Be sure that there is a team of confident and able leaders.
    - 2) Do not wait too long to leave. Do not wait until the new leaders and the new church are “perfect”. Be willing to take a risk.
  - b. Where will the team go now? How will it maintain contact with the new church? Will the team remain the same?

## Discussion Point

How does the activity described above relate to your culture and environment?

# CHURCH PLANTING

## Church Planting: Endnotes

Notes —

<sup>1</sup>George Patterson, A Church Planting Guide. Grand Rapids: Baker Book House, 1989. The flow of the major points of the outline of this part of the course are adapted directly from the teachings of George Patterson. Used by permission.

<sup>2</sup>Larry Tomczak, “Understanding the Ministry of Church Planting” (Gaithersburg, MD: People of Destiny International, 1987). Some of the ideas in the first four pages of this course are adapted from the Tomczak article.

<sup>3</sup>Glen J. Yoder, Class notes in course called “Principles of Church Growth”, Regent University, 1987. The “six stages of church planting” and the corresponding diagram were adapted from Yoder’s teaching.

# CHURCH PLANTING

Notes —

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## Islam: Syllabus

Notes —

### CLASS #1:

- I. Course Introduction.
- II. Understanding Islam.

### CLASS #2:

- III. Evangelizing Muslims.
  - A. Introduction to Evangelizing Muslims.
  - B. Approaches and Attitudes for Building Bridges to Reach Muslims.

### CLASS #3:

- III. Evangelizing Muslims.
  - C. Theological and Religious Bridges.

### CLASS #4:

- III. Evangelizing Muslims.
  - C. Theological and Religious Bridges. (cont.)
  - D. Other Various Bridges.
  - E. Felt Needs as Bridges.

### CLASS #5:

- III. Evangelizing Muslims.
  - E. Felt Needs as Bridges. (cont.)
- Exam.

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## Islam: Exam

Notes —

### Possible 20 Point Questions

- 1) Describe Islam by explaining five basic Muslim beliefs and practices (pp. 264,265).
- 2) Choose three points concerning Jesus and show how they can be used as a bridge to reach Muslims (pp. 270-272).
- 3) Choose three “felt needs” of Muslims and show how they can be used as a bridge to bring Muslims to Christ (pp. 275-277).

### Possible 10 Point Questions

- 1) In two or three sentences, describe the beginnings of Islam (p. 264).
- 2) Define the idea of “bridge building” in evangelism (pp. 266,267).
- 3) Give a basic, simple formula that can be used to evangelize Muslims (pp. 267,268).
- 4) What is indigenous training? (p. 274)
- 5) What is the hospitality bridge? (pp. 274,275)
- 6) What is the Christian answer to the “folk” Muslim’s fear of the unknown (p. 276).

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## I. Course Introduction.

Notes —

### Author's Illustration:

A Christian man wanted to witness to his friend. His friend was a Muslim. One day his friend was preparing for prayer. He washed his hands. He washed his arms and his face. He washed many other parts of his body. Then the Christian said, "You forgot to wash the most important part". "What part?" asked the Muslim. "You forgot to wash your heart" replied the Christian. The Muslim said, "Do not be silly. I cannot wash my heart." The Christian agreed, "That is right. That is why you need Christ."

### Insert Your Illustration:

### Author's Illustration:

A large number of people in the world are Muslims. How can we reach them? We must first understand who they are and what they believe. Then we must evangelize them according to our understanding of them.

## II. Understanding Islam.

### Author's Comment:

Islam means "to submit to God." Thus, a Muslim is one who submits to God.

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## A. Islamic Statistics and Dates.

1. About 20% of the world is Muslim.
  - a. 52% of all Muslims live in Asia.
  - b. 28% live in the Middle East and North Africa.
  - c. 13% live in sub-Saharan Africa.
  - d. About 6% live in Europe and Russia.
2. Islam officially began in 680 A.D.
  - a. The Muslim calendar begins in 622 A.D. (year zero for Muslims).
  - b. Muhammad, the founder of Islam, lived from 570-632.
  - c. Muhammad received his first revelations in 610 and began preaching publicly three years later.
  - d. Muhammad immigrated from Mecca to Medina in 622.

## B. Basic Information about Islam.

1. The basic Muslim beliefs include the following.
  - a. Muhammad is the last great prophet, and he is greater than all others.
  - b. The Holy Books of Islam and their prophets include:
    - 1) The Torah - Abraham.
    - 2) Psalms - David.
    - 3) The Gospels - Jesus.
    - 4) Koran - Muhammad.
  - c. Muslims believe in angels (both bad and good).

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- d. Muslims believe in a day of judgment. The criteria for acceptance into paradise is according to good works. If a person has done more good than bad, then he can go to paradise. They believe in the day of resurrection.
  - e. Muslims believe in divine destiny. Whatever Allah decrees must come to pass.
  - f. Allah is an Arabic word which means 'God.' Allah is unique, all-powerful, and merciful to all Muslims.
2. The basic Muslim practices: the Five Pillars of Islamic Faith.
    - a. Ritual prayers: Confession of the creed - "I witness that there is no God but Allah, and that Muhammad is the Messenger of Allah."
    - b. Giving alms.
    - c. The fast of Ramadan - Month-long fast during daylight hours.
    - d. The pilgrimage to Mecca - Ideal for each Muslim to attempt this pilgrimage at least once in their life time.
    - e. Jihad (holy war) - Acts of warring zeal in the name of Islam.
  3. Muslims believe that their chances of gaining entrance into paradise, although not guaranteed, are increased by scrupulous maintenance of these five pillars.
  4. Several Types/Sects of Islam:
    - a. Shiite - Fundamentalist of the Arabic sort. Radically orthodox.
    - b. Sunnei - Although this type may emphasize fundamentals, they are often more relaxed or liberal. This type is seen in many places beyond the Middle East.
    - c. Suffi - The mystical group; emphasizes visions, miracles and personal experiences.

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## III. Evangelizing Muslims.

### A. Introduction to Evangelizing Muslims.

1. Jesus presented the gospel in a particular way to Nicodemus, who was a Jew (Jn 3:1-21).
2. Jesus presented the gospel in another way to the woman at the well, who was a Samaritan (Jn 4:7-26).
3. The presentation varies according to the background of the listeners. The evangelist must know the Bible. He must also know his audience.
  - a. The contents of the gospel do not change.
  - b. The method to present the gospel will change.
4. In the book of Acts, the gospel is presented in different ways.
  - a. The presentation of the gospel must apply biblical truth to the specific needs and situations of those who are listening.
  - b. The method of witness to a Jew was different than the method of witness to a Gentile.
  - c. In today's world, we might say that the method of witness to an atheist will be different than the method of witness to a Muslim.
5. We need to consider different methods of evangelism for different people. We need to form bridges in our evangelism.
  - a. Bridges are instruments that join together things that are separated.
    - 1) Bridge building in evangelism does not create a false unity.
      - a) It does not avoid differences for the sake of good relations.
      - b) It does not offer a partial gospel for the sake of not offending the other person.

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- 2) Bridge building in evangelism does use what is available. It does focus on what the two people have in common.
  - a) It blesses whatever can be blessed.
  - b) It does become all things to all men that by all means it might save some (1 Cor 9:22).
- b. Bridges do not promote syncretism (the mixing of different religions). Bridge building in evangelism does promote responsible contextualization (allows the gospel to enter other cultures).

Note: The rest of this course will focus on bridge building in the evangelism of Muslims.

## **B. Approaches and Attitudes For Building Bridges to Reach Muslims.**

1. C.R. Marsh is an expert on Muslim evangelism. He says this: “Start with the glimmer of truth that he has in his religion and lead him on to know the full revelation of God.”<sup>1</sup>
2. A simple formula for Muslim Bridge Building.
  - a. Study and use the strong points of Muslim belief to enter into conversation with a Muslim.
  - b. Offer the kingdom of God to fill up the places that are lacking. For example:
    - 1) A Muslim knows that he has not reached God’s standards. He prays repeatedly for forgiveness (strong point).
    - 2) However, in his religion there is no assurance of forgiveness. He can only hope (a place that is lacking).
    - 3) The Christian must offer him the atonement (the Kingdom of God).
3. Muslim belief is monotheistic (they believe in one God). Christianity is monotheistic. We must take advantage of this common belief. Do not treat Muslims like pagans or atheists. A Muslim has a definite fear of God. This can be a bridge.

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## Notes

4. Muslims are not ashamed of what they believe. They are often eager to share their beliefs with others. Therefore, there are many opportunities to witness to Muslims. They will admire the same eagerness and openness in a Christian.
  - a. Be bold in Muslim evangelism.
  - b. At the same time, show humility (boldness and humility are often thought as being separate--the exact opposite is true--when they are genuine they always are together).
  - c. The message must be bold (without compromise). The messenger must be humble (presented in love).
  - d. The messenger is as important as the message. Thus, it is important to live a life before the Muslim that is consistent with your message to the Muslim (this is especially important in the Muslim culture).
5. Avoid condemning Islam. Avoid speaking in an offensive way about Muhammad. Have an attitude of compassion. See from his point of view. How would you want to be approached?
  - a. Speak the truth and let the truth convict, convince, or condemn.
  - b. Speak positive of Jesus. Do not speak negative of Muhammad.
    - 1) To speak negative of Muhammad only upsets the Muslim and shuts the door of evangelism.
    - 2) To speak positive of Jesus (even to quote Jn 14:6) also may shut the door, but at least it gives an opportunity for the Holy Spirit to work.
  - c. C.R. Marsh says, "Present the true vine in such a way that he may desire to gather for himself the fruit of the gospel."<sup>2</sup>
6. Be sincere. Be genuine. Try to speak to his conscience.
  - a. A religious Muslim will want to have theological discussions. It will be necessary to participate on an intellectual level.
  - b. However, always return to a focus on the need for a Saviour. Point to the need for forgiveness. The gospel satisfies man's longing the way to forgiveness.

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- 1) Appeal to the need. Offer Jesus as Saviour.
  - 2) It is not important how religious they seem to be. They still need the Saviour.
7. More than anything, show love.
- a. Consider the words of one Muslim who was converted: “That man of God felt so sorry for me in my unbelief and pride that he began to weep. His tears did for me what his arguments did not do...they melted my heart.”
  - b. C.R. Marsh says, “In nearly every case of conversion of a Muslim, he has first been influenced by Christian love.”<sup>3</sup>

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## C. Theological and Religious Bridges.

1. Because of ‘atheistic trends’ in the West, it is not perceived as natural to talk about the things of God. In Muslim societies this is different. All of life revolves around religious convictions. One author says, “religious convictions influence practically every act during each moment in life.”
  - a. This creates a very useful bridge called “interest”.
  - b. For Muslims, it is natural to speak of the things of God. Realize this and use it to your advantage.
    - 1) Feel free to discuss religious matters and ideas.
    - 2) Read scripture together.
2. Islam is a religion integrated with all of life. It is not confined to the mosque (a mosque is the Muslim place of worship).
  - a. Here is a bridge. The Muslim can understand the comprehensive nature of the Kingdom of God as taught by Jesus. They will not say, “We should not include God in every area of life. There is a time and a place for the things of God.” Their religion says that God must be included in every part of life.
  - b. So we have a bridge to use when we are testifying of the Kingdom of God. A Muslim will understand our claim that Christianity must be a whole way of life.

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## Notes

3. For a Muslim, Jesus is the stumbling block that he cannot accept. However, the wise evangelist can use Jesus as a bridge to reach Muslims.
  - a. The birth of Jesus.
    - 1) The virgin birth is mentioned in the Koran (the most important of Islam's Holy Books).
    - 2) Abdul Haqq, an Arab writer, reports "It is evident from the Koran that the incarnation of the word of God took place through a unique creative miracle rather than by way of natural procreation."<sup>4</sup>
    - 3) The Koran accepts the unique way in which Jesus was born. This can be used as a bridge to lead the Muslim to accept that Jesus is a unique Person. This truth is foundational for them to see Jesus as the Saviour.
  - b. The ministry of Jesus.
    - 1) The Koran does not deny the supernatural teaching of Jesus. It affirms that Jesus cast out demons, healed lepers, gave sight to the blind, made the deaf to hear, and raised people from the dead.
    - 2) Muslims are very curious about the miracles of Jesus. They must be challenged with the historical fact that he healed in his own name and power.
    - 3) The Koran recognizes the power and authority in Jesus' ministry. This can be used as a bridge to lead Muslims to recognize the ultimate authority and power that Jesus has now. This relates to the Lordship of Jesus.
  - c. The sinless life of Jesus.
    - 1) The Koran does not deny the perfection of Jesus. It affirms his sinless life.
    - 2) Who else in history was sinless? Nobody. Not even Muhammad! Muhammad said that he asked for forgiveness 70 times each day.
    - 3) The Koran recognizes the uniqueness and incomparability of Jesus sinless life. This can be used as a bridge to lead the Muslim to recognize the Deity of Jesus.

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d. The death of Jesus.

- 1) The death of Jesus must be used to challenge the Muslim.
- 2) Jesus predicted his own death. He knew when, how, and where he would die. No other human being knows these things. Again, not even Muhammad! He died very unexpected.
- 3) The Koran recognizes the sinless life of Jesus. It recognizes his death. Jesus did not have to die. This can be used as a bridge to lead Muslims to recognize Jesus as the Lamb of God, to recognize the atonement for sins.

e. The return of Jesus.

- 1) The Koran teaches the second coming of Jesus Christ.
- 2) According to the Koran, Jesus (not Muhammad) will return to earth to reign for 40 years. The Muslim must be challenged with the question, “Why?” Why Jesus? Why does he return?
- 3) The Koran accepts the return of Christ. This can be used as a bridge to lead the Muslim to accept Jesus as the Judge.

f. The commands of Jesus.

- 1) The Muslim accepts the Gospels as Holy Books. They must be challenged with the commands of Jesus.
  - a) Jesus claimed that “no one comes to the Father but through Me” (Jn 14:6).
  - b) He spoke frequently as God, saying, “Come to Me” (Mt 11:28), and “take up your cross and follow Me” (Mt 16:24).
- 2) Muslims accept the Gospels. Jesus is called a great Prophet. Yet they do not obey the commands of Jesus.
  - a) Moreover, they do not accept the truth of what Jesus says. This is inconsistent. It defies logic.
  - b) Jesus was either a great Prophet or he was a great liar. He cannot be both.

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- c) Muslims must be challenged with the fact that they must choose. If Jesus is a great prophet, then His words must be accepted as truth.
- 3) The Koran accepts Jesus as a great Prophet. This can be used as a bridge to lead the Muslim to accept the commands of Jesus.
- 4) The Koran accepts the return of Christ.
  - a) We must challenge Muslims by asking: “When Jesus returns, what will you say to him whom you called a Prophet, yet whose words you did not believe?”
  - b) Remind your Muslim friends that Jesus said, “I AM the way, the truth, and the life” (Jn 14:6). He did not say, “I BRING the way, the truth, and the life.”
- g. The titles of Jesus.
  - 1) The Koran refers to Jesus as the ‘Word of God.’
  - 2) This can be a bridge to consider more closely the identity of Jesus Christ. What is the Word of God? Who is Jesus?

### Author’s Illustration:

We want to emphasize that we are not trying to corner our opponent and defeat him. We are trying to challenge a friend and draw him in. Our goal is not to win an argument. Our goal is to win the person! We are not lawyers trying to win a law case. We are evangelists trying to win a soul!

### Insert Your Illustration:

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4. The Koran can be used as a bridge to evangelize Muslims. The Koran speaks of Jesus with great respect. The Koran also places a very high value on the Bible. The Bible itself should be used as perhaps the chief bridge for effectiveness.
  - a. Many reports reveal that a large number of Muslim converts come to the Lord by reading the Bible.
  - b. One report describes the case of an Afghan chief who is a very influential Christian leader in his area.
    - 1) The chief testifies how a Christian gave him a Bible and encouraged him to read it. He encouraged him according to his already established respect for the scriptures (Remember, to bless whatever can be blessed!).
    - 2) Here is an important bridge to Islam. A Muslim respects the Holy Books. This can be used to lead him to THE Holy Book.
    - 3) The Christian must remember not to offend the culture of the Muslim.
      - a) The Muslim, for example, would never put the Koran on the floor. He holds it or places it on a wooden stand.
      - b) We can be culturally sensitive by doing the same with our Bibles. This will create an even stronger connection...a sturdier bridge.
5. Prayer can be used as a bridge to reach a Muslim for Christ.
  - a. The Muslim is dedicated to prayer. However, it is a system of ritual prayers. The dedication comes from a sense of duty, obligation, and debt owed to God.
  - b. This dedication can be a bridge. The Muslim's prayer system offers no real relationship with God. The Muslim must be presented with the opportunity to commune with God in prayer through Jesus Christ.

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## D. Additional Bridges for Reaching Muslims.

1. Indigenous training (training nationals so that they can evangelize and disciple those of their own culture).
  - a. This is the most effective long term bridge. The national believer becomes the bridge. The national believer already knows the culture.
  - b. The student should remain in his geographical location during his training.
  - c. The training should be done in the Arabic language (if that is the dominant language used).
    - 1) To speak in their language is to demonstrate sensitivity, identification and esteem.
    - 2) Language is especially important in Muslim evangelism. Arabic is revered by the Muslim. Certainly, key religious terms must be learned and used properly.
2. The family unit as a bridge.
  - a. In the Muslim culture the family is very strong and influential. We might even say that religion exercises its authority over the individual through the influence of the family. Family and religion strengthen each other in an Muslim society.
  - b. In the past, many missionaries have not had success because they have only focused on individuals. The positive influence of the family must be used as a bridge.
  - c. Culturally, an individual only participates in larger groups through the social connections of his family. Thus, the evangelism of whole families must be practiced. Many times, Muslims have come to the Lord in family units.
3. The hospitality bridge.
  - a. In Muslim culture hospitality is extremely important. It is a highly respected value.

# ISLAM

- b. Here is a very natural bridge to Christianity.
  - 1) The New Testament emphasizes hospitality as a Christian value (Rom 12:13; 1 Tim 3:2; Tit 1:8; 1 Pt 4:9).
  - 2) Visiting and being visited can lead to a strong friendship and to many opportunities to share the faith.
- 4. The “Witness” as a bridge.
  - a. As we learned, ‘the witness’ is one of the main practices of the Muslim faith. The Muslim will repeat with conviction, “I witness that there is no God but Allah, and that Muhammad is the Messenger of Allah.”
  - b. In this practice there is no obligation for a person to change in their moral life.
  - c. Thus, the witness of a Christian must emphasize the change in moral life that is available in Christ. Our testimony is that we are born again. We are new creatures (Jn 3:3; 2 Cor 5:17).
  - d. The bridge is our own personal testimony. The change in our own lives can appeal to the Muslim’s sense of the inability to change. He may soon discover that what he lacks are those values which Christ offers.

## **E. Felt Needs as Bridges (especially with folk Muslims).**

- 1. A felt need - relationship with God.
  - a. Islam proclaims, “The human mind can never adequately conceive of God; it will always think of him too lowly.”
  - b. Nevertheless, every human being has a need to know God.

Notes —

# ISLAM

## Notes

### Author's Comment:

Some folk Muslims (those who practice a popular form of Islam that is more mystical) have been known to try to come into contact with God through repeating "Oh God" 200,000 times over a period of three days.

We must use this zeal to be in communion with God as a bridge. The felt need is the bridge. Jesus waits on the other side of the bridge to provide for this need.

2. A felt need - fear of the unknown.
  - a. Many Muslims (especially folk Muslims) have a fear of the unknown. A Muslim may have a great fear of the future.
    - 1) Their answer to this fear is angel worship, divination, and fatalism.
    - 2) The Muslim can be evangelized through offering the real solution in Christ. It is in Christ that the future already exists (Eph 2:10). Thus, to be in Christ is to have no fear of the future (see Heb 2:15, Phil 1:21; Rom 6:6-11; 1 Jn 5:13).
  - b. We must show the Muslim how the genuine, personal, relationally oriented Jesus can be a guide. He can be our protector. He can provide personal security that will replace their fears.
    - 1) To address the felt need in compassion is to build a bridge to the cure.
    - 2) Jesus is the cure for this felt need.
3. A felt need - the need to have community. The bridge to meet this need is the Christian concept of the family of God and the household of God.
4. A felt need - the need for protection from evil spirits. The bridge to meet this need is the power of Jesus over demons.
5. A felt need - the need for freedom from sickness. The bridge to meet this need is the healing power of Jesus.

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6. A felt need - the need for a mediator between God and man. The bridge to meet this need is Jesus Christ (1 Tim 2:5).

Notes —

## Author's Comment:

Evangelism through felt needs takes time. Patience is essential. We must be patient to build a bridge, then we can reach Muslims with the gospel. Sometimes we are successful. But many times we fail because of moving too quickly before a bridge has been built. The 'felt-need' approach may take more time, but it has certain advantages:

- 1) The message is introduced gradually.
- 2) Fruitless quarrels are avoided.
- 3) Christianity is shown to be more relevant and practical.

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## Notes

7. The following chart presents the common felt needs in Popular Islam and their answers, as identified in Animism and Christianity.<sup>5</sup>

| Felt needs in popular Islam                  | Animistic Answers            |                                 |                         | Christian Answers to felt needs           |
|----------------------------------------------|------------------------------|---------------------------------|-------------------------|-------------------------------------------|
|                                              | Extreme                      |                                 | less Extreme            |                                           |
| Fear of the Unknown                          | Idolatry<br>Stone<br>Worship | Fetishes<br>Talismans<br>Charms | Superstition            | Security in Christ as Protector and Guide |
| Fear of Evil                                 | Sorcery<br>Witchcraft        | Amulets/Knots                   | Exorcism                | Exorcism/Protection in Christ             |
| Fear of the Future                           | Angel Worship                | Divination Spells               | Fatalism<br>Fanaticism  | Trust in Christ as Lord of the Future     |
| Shamw of not being in the Group              | Magic<br>Curse/Bless         | Hair/Nail Trimming              | -                       | Acceptance in the Fellowship of Believers |
| Powerlessness of the Individual against Evil | Saint Worship                | -                               | Saint/Angel Petitioning | Authority and Power of the Holy Spirit    |
| Meaninglessness of Life                      | -                            | Familiar Spirit                 | -                       | Purpose in Life as God's Child            |
| Sickness                                     | Tree/Saint Worship           | Healing Magic                   | -                       | Divine Healing                            |

# ISLAM

## Conclusion:

**The Bridge Is Not the Final Goal. The Bridge is made for crossing.**

Felt needs are recognized in order to recognize eternal needs.

Theological and religious bridges are built so that true theological and religious understanding may be presented.

**Perhaps the Most Important Bridge that needs to be built concerns our own perception of who Muslims are in reality.**

When we stop thinking of them as cruel and ruthless, and begin seeing them as lost souls searching for God; and when we stop thinking of them simply as Muslims, and begin seeing them as human beings who are like us and need a Saviour, then we will see them as Jesus sees them and we will be able to lead them to Him!

Notes —

# ISLAM

Notes —

## Islam: Endnotes

<sup>1</sup>C.R. Marsh, Share Your Faith with a Muslim (Chicago: Moody Press, 1975), p. 19.

<sup>2</sup>Ibid., p. 8.

<sup>3</sup>Ibid., p. 12.

<sup>4</sup>Abdiyah Akbar Abdul-Haqq, Sharing Your Faith with a Muslim (Minneapolis, MN: Bethany Fellowship Inc., 1980), p. 75.

<sup>5</sup>Phil Parshall, Bridges to Islam (Grand Rapids, MI: Baker Book Press, 1975), Table 2.

# SPIRITUAL WARFARE

## Spiritual Warfare: Syllabus

Notes —

### CLASS #1:

- I. Course Introduction.
- II. The Demands of War:
  - A. A War Brings Many Demands.
  - B. Demand for Unity.
  - C. Demand for Obedience.

### CLASS #2:

- II. The Demands of War:
  - D. Demand for Suffering and Sacrifice.
  - E. Demand for Courage and Commitment.
  - F. Demand for Knowledge of the Enemy.
- III. The Weapons and Armor of a Soldier:
  - A. The Essentials of Preparing for Spiritual Battle.

### CLASS #3:

- III. The Weapons and Armor of a Soldier:
  - B. The Defensive Weapons of Spiritual Warfare.

### CLASS #4:

- III. The Weapons and Armor of a Soldier:
  - C. The Offensive Weapons of Spiritual Warfare.

### CLASS #5:

- IV. Missionary Experiences with Spiritual Warfare.  
Exam.

# SPIRITUAL WARFARE

Notes —

## Spiritual Warfare: Exam

### Possible 20 Point Questions

- 1) Discuss the demand for unity in spiritual warfare (pp. 286,287).
- 2) What is the greatest defense of all in spiritual warfare? Explain the meaning of that defense (p. 297).
- 3) Use Mt 4:4-10 to show how the use of the Word of God makes the Christian soldier stronger and stronger (p. 301).

### Possible 10 Point Questions

- 1) Is Satan on the offensive or defensive? Refer to one Scripture in your answer (p. 288).
- 2) What is the main offensive weapon and defensive weapon of a Christian soldier (pp. 291, 292)?
- 3) What are the four major activities that build a dynamic Christian life? Refer to one Scripture (p. 293).
- 4) Explain the importance of purity for a Christian soldier by using Mt 5:8 (p. 296).
- 5) Define the word “struggle” in Eph 6:12 (p. 298).
- 6) Use one Scripture to show the connection between the deliverance ministry and the Holy Spirit (p. 303).

# SPIRITUAL WARFARE

## I. Course Introduction.

Notes —

### A. Spiritual Warfare and Missions.

1. What the devil hates more than anything is the spread of the gospel. The spread of the gospel is the thing that both converts men (whom he hates), and wins back the kingdom to God (whom he hates even more).
2. Thus, spiritual warfare and missions naturally go together. Missionaries who are not prepared for spiritual warfare put themselves in great danger. Missionaries who are prepared for spiritual warfare can be used for great victories.

#### Author's Illustration

The following is a letter from a missionary who worked in the jungles of New Guinea. He wrote these words to friends at home:

Man, it is great to be in the thick of the fight, to draw the old devil's heaviest guns, to have him at you with depression and discouragement, slander, disease. He does not waste time on a lukewarm bunch. He hits good and hard when a fellow is hitting him. You can always measure the weight of your blow by the one you get back. When you are on your back with fever and at your last ounce of strength, when some of your converts backslide, when you learn that your most promising inquirers are only fooling, when your mail gets held up, and some do not bother to answer your letters, is that the time to put on mourning? No, sir. That is the time to pull out the stops and shout Hallelujah! The old fellow's getting it in the neck and getting it back. Heaven is leaning over the battlements and watching. Will he stick with it? And as they see who is with us, as they see the unlimited reserves, the boundless resources, as they see the impossibility of failure, how disgusted and sad they must be when we run away. Glory to God! We are not going to run away.

#### Insert Your Illustration:

# SPIRITUAL WARFARE

Notes —

## B. The Contents of This Course.

### Author's Comment:

We are in a spiritual war. We will try, in this course, to prepare ourselves for that war. We will try to learn how to be better soldiers for Christ, our Commander.

1. The course will be divided into three sections:
  - a. The demands of war.
  - b. The weapons and armor of a soldier.
  - c. Real experiences of missionaries.
2. Throughout the course, it should be kept in mind that engaging in spiritual warfare is an essential activity for all Christians, but especially for missionaries. Indeed, it is an essential activity for anyone who is willing to enter enemy territory by spreading the gospel.
  - a. At the end of the course we will refer to certain experiences of missionaries to promote class discussion concerning certain aspects of spiritual warfare.
  - b. Often, missionaries experience more spiritual warfare than others for two main reasons:
    - 1) They are on the front lines of battle and get attacked more often.
    - 2) On many mission fields (in more remote and primitive settings), the forces of Satan are much more obvious. Witchcraft and pagan worship make the war much more visible than is recognized in Western Countries.

# SPIRITUAL WARFARE

## II. The Demands of War.

Notes —

### A. War Brings Many Demands.

1. The reality of the war.
  - a. Although our “comfortable” type of Christianity may not recognize it, there is a spiritual war taking place. This war is real and constant. It is foreign to the comfortable, easy Christian lives that so many often live. It is consistent with, as Paul said, “Suffering hardship as a good soldier of Christ Jesus” (2 Tim 2:3).
  - b. To some extent, it is possible for a Christian to avoid this war. If he does not bother the enemy, then he may (for a time) be able to live as though the war is not going on. However, the enemy will eventually overcome him because he is not prepared.
    - 1) As a Christian soldier, each believer needs to make a conscious decision to participate in the spiritual war. Our motive must be to please our Commander.
    - 2) Listen to the words of Paul (2 Tim 2:4):

“No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted Him as a soldier.”
2. This section assumes our acceptance of the reality of spiritual war and lists some of the basic demands that this reality places upon every Christian.

#### Discussion Point

Discuss what would happen if you lived in a region where there was a physical war taking place, but you attempted to ignore it and live as though it did not exist. What happens when Christians do the same thing regarding spiritual war?

# SPIRITUAL WARFARE

Notes —

## B. The Demand For Unity.

1. The surest way for an army to lose a battle is for it to be divided against itself. As Jesus said, “If a house is divided against itself, that house will not be able to stand” (Mk 3:25).
  - a. In unity there is strength (see Eccl 4:9-12).
  - b. An effective strategy in war is to divide the enemy.
    - 1) Satan uses this strategy often against his enemy, the Church.
    - 2) Unfortunately, the Church often does not prevent this.
2. It is during wars that we have seen the unity among those who could not be unified in any other way.

### Author’s Illustration:

The United States and the Soviet Union were allies during World War I and World War II. Enemies, that could not be unified in any other way, found unity in the midst of a war.

### Insert Your Illustration:

# SPIRITUAL WARFARE

- a. Conflict among Christians is to some extent, the result of a lack of recognition of the spiritual war that exists between Satan and the Church.
- b. Often we find that where the war is more obvious, Christians find it much easier to be unified.

Notes —

## Author's Comment:

This principle of unity is one of the first things that I noticed as a missionary. There was much more unity among the different types of Christians. They had no choice. The war was very near. Christians saw how much they needed each other.

This same principle can be seen in the midst of areas of persecution. Persecuted Christians tend not to have a problem with unity.

- c. We might say that in a war there is a demand for unity, and that unity demands that there be a clear recognition of the war.

## Discussion Point

Who is your enemy? Do you see other growing churches or Christian churches with different doctrinal beliefs as your enemy? What would happen if we put away our differences and united to stand against Satan's efforts?

### C. The Demand For Obedience.

1. Closely related to the demand for unity is the demand for obedience. A leader of an army cannot be successful unless his soldiers follow orders.
2. Satan understands this principle. He understands that he cannot be successful when Christ's soldiers are obeying him.
3. The victory depends on our cooperation with the Spirit's leading. It does not depend on Satan failing. It depends on the church listening to the victorious one (Jesus Christ). Satan's hands are tied. If we obey, there is nothing that he can do to stop us.

# SPIRITUAL WARFARE

## Notes

4. Thus, as Christians we are on the offensive. Satan is on the defensive.
  - a. Note that in Mt 16:18 Jesus refers to the GATES of Hell. Gates are a defensive structure. His only strategy is to try to cause us to defeat ourselves.
  - b. Satan tries to cause us to defeat ourselves by:
    - 1) Making us unaware of the reality of the war around us (by offering us comfortable physical and spiritual lives).
    - 2) Promoting disunity within the army of God.
    - 3) Promoting disobedience to the General of the army.

### Discussion Point

What happens to soldiers who refuse to obey their commander's order to advance against the enemy in a military battle? Relate this concept to Christian life and discuss.

#### D. The Demand For Suffering and Sacrifice.

1. Why must a soldier suffer? Because he is in **ACTIVE SERVICE** (see 2 Tim 2:3, 4).

#### Author's Comment:

War is not pleasant. Soldiers do not eat off expensive plates. They do not sleep in air-conditioned rooms that have room service and television sets.

- a. "War is hell" as one famous general put it. For the Christian, war is the struggle against hell.
- b. War does not result in a comfortable life (see Lk 6:24-26). It results in suffering and sacrifice (see 2 Tim 3:12). This is Paul's point that he wanted to make in 2 Tim 2:3, 4.

# SPIRITUAL WARFARE

2. What are the implications of these ideas regarding the way we live? How does a country at war spend its money? Does it spend it on pleasures? Or only on that which is essential for the war effort?

Notes —

## Author's Comment:

It would not be uncommon to hear a citizen of a country that is at war say, "We must sacrifice now because we are at war." How much more should we as Christians be saying and living these words.

3. Someone once said that faith that costs nothing is worth nothing.
- a. The gospel is free. We cannot earn an entrance to heaven. However, it is costly because we try to keep what is not our own. We try to hold onto our lives and desires, instead of laying them down on behalf of the war effort. Soldiers must suffer. It is the nature of war.
  - b. Paul argued that his position as a soldier was valid because of that which he suffered (see 1 Cor 4:9-13 and 2 Cor 11:23-28).
    - 1) Note how Paul encouraged the Corinthian soldiers (just as he encouraged Timothy in 2 Tim 2:3, 4) to imitate him (1 Cor 4:16).
    - 2) We must ask ourselves, "Are we imitating Paul who imitated Christ Jesus?" "Are we living the lives of soldiers who are at war or are we living the lives of civilians who do not participate?" Remember, only the soldiers received medals. Civilians only applaud the soldiers!

## Discussion Point

Discuss the principle of sacrifice and suffering during a war effort as it relates to our daily lifestyle and stewardship.

# SPIRITUAL WARFARE

Notes —

## E. The Demand For Courage and Commitment.

1. A soldier is committed to his general and to the other soldiers. If he is not committed, then he will become distracted.
  - a. Thus, Paul told Timothy not to “Entangle himself in the affairs of everyday life” (2 Tim 2:4).
  - b. A Christian soldier must keep his eyes focused on his General (Heb 12:2). We might note that in the context of Heb 12:2 we again have the exhortation to “Lay aside every encumbrance, and the sin which easily entangles us” (12:1).
    - 1) Although the world says that it is fanatical, the Christian soldier must be one minded.
    - 2) He must be undistracted in his communication with the General (see Prov 3:5, 6).
2. A soldier is courageous. He cannot run when the enemy begins to advance. His armor (see Eph 6:13-18) does not include protection for his back. There is no provision for retreat because retreat is not acceptable.
  - a. Indeed if Rom 8:37, Rom 8:31, Phil 4:13, 1 Jn 5:4, and Jms 4:7 are all true, then there is no reason to retreat.
  - b. The Christian soldier is only worthy if he does not look back (Lk 9:62).

### Discussion Point

Discuss the relationship between courage and trust in the Lord.  
How do we develop and increase our courage?

### Author's Comment:

There is also a Demand For Knowledge of our Enemy. The MoTMoT course titled, **Angels and Demons**, presents the importance of not being ignorant of the enemy. Ignorance leads to destruction. We must know our enemy and his ways so that we will be prepared to do battle with him.

# SPIRITUAL WARFARE

## III. The Weapons and Armor of a Soldier.

Notes —

### Author's Comment:

We are called to fight in the war (2 Cor 10:3-5). To be a Christian is to be a soldier. Especially for those who live in the midst of Westernized Christianity, this is sometimes difficult to understand.

We should take note of some of the words used by Paul in 2 Cor 10:3-5. He uses words like **WAR, WEAPONS, WARFARE, DESTRUCTION, DESTROYING, and TAKING CAPTIVE.**

This does not sound like a time of peace. It is wartime!

### A. The Essentials of Preparing for Spiritual Battle.

1. We cannot begin to discuss spiritual warfare until we recognize and accept the biblical fact that we are at war. The enemy is real and he is attacking. Yes, it is wartime, and we are called to be soldiers in that war.
2. When a soldier gets ready for battle he puts on armor.
3. When a soldier goes to battle he takes his weapons.
4. While in battle the Christian soldier realizes that he represents the dominant and victorious army.
5. The Christian soldier must understand that his battle is both offensive and defensive.
  - a. Offensive.
    - 1) According to the New Testament, Christians have the ability to cast out demons (see Mk 16:17).
    - 2) The main offensive weapon is the word of command in the name of Jesus.

# SPIRITUAL WARFARE

Notes —

b. Defensive.

- 1) Christians also have the probability of being attacked by the devil (see 1 Pt 5:8, 9).
- 2) The main defensive weapon is a sincere and dynamic Christian life.

## Author's Comment:

The following sections present our defensive and offensive weapons of spiritual warfare.

Our main defensive weapon: A dynamic Christian life.

- Christian life as found in Acts 2:42.
- Righteousness and purity.
- Death to self.

The main offensive weapons:

- The Word of God.
- The authority of the believer.
- The name of Jesus Christ.

## B. The Defensive Weapons of Spiritual Warfare.

1. A Dynamic Christian Life (according to Acts 2:42).

### Author's Illustration:

A good athletic coach knows that a good offense depends on a good defense. The Christian's best defense is his own Christian life.

### Insert Your Illustration:

# SPIRITUAL WARFARE

- a. According to Acts 2:42, there are four important activities in building a dynamic Christian life.
- 1) Good teaching and Bible study.
  - 2) Fellowship.
  - 3) The breaking of bread.
  - 4) Prayer.
- b. Good teaching and Bible study.
- 1) In time of war, ignorance is not excused. In a time of war, ignorance is suicide. The enemy will not honor the excuse, "I did not know".
  - 2) Correct doctrine is like the foundation stone of the wall of a fort.
  - 3) Bible teaching, Bible study, and Bible learning are essential activities of the Christian soldier. Without them he will not be prepared to defend himself.
- c. Fellowship.
- 1) There is strength in numbers (see Eccl 4:12). There is strength in unity. There is weakness in isolation and separation.
    - a) A soldier who is separated from his army unit during a battle is a soldier who is in much danger.
    - b) The same is true for Christian soldiers. Satan's easiest targets are Christians who are not in fellowship with others.
    - c) Thus, in 1 Cor 5:5 we read in the context of withdrawing fellowship from someone that it is like "Delivering him over to Satan."
  - 2) One of the Christian soldier's greatest defenses is unity with other Christian soldiers. Do not try to fight the war alone. Remember, the Church is called the Army of God, not the soldier of God.

Notes —

# SPIRITUAL WARFARE

Notes —

d. The breaking of bread.

1) The sacraments.

- a) The Lord's Supper and baptism certainly strengthen the defense of any Christian soldier.
- b) The sacraments provide a way in which the soldier can identify with the General. He can demonstrate his allegiance to that General. When he does this he strengthens his commitment, and therefore, his own defense.

2) The meaning of Eucharist.

- a) Eucharist—the Lord's supper—refers to the giving of thanks. It points to the activities of praise and worship.
- b) Praise and worship are an important part of the Christian's defense. The devil and his demons cannot bear to hear and remain in the midst of the worship of God.

(1) Consider the possible implications of Ex 17:8-13 with respect to this point.

(2) Also consider the implications of the Old Testament practice of sending Judah (praise) first (see Num 2:3, 9).

e. Prayer.

1) A Christian soldier who does not pray is like a soldier who cuts off his own supply lines. It is like a self-imposed blockade.

2) Scriptural prayers are especially effective in spiritual warfare.

a) This is where the Christian soldier prays the Word of God to God, or actually fends off the evil one, or temptation.

b) Use the Bible to claim promises, protection and strength.

3) The prayers and words of Scripture are far more powerful and well-founded than our own words. In the wilderness temptations, we see Jesus using the Word of God as a sword of defense (Matt 3).

# SPIRITUAL WARFARE

## Author's Illustration:

In the midst of a demonic attack the Christian soldier could use Eph 1:18-21 and 1 Jn 4:4 to form a prayer:

Dear God who is above all gods, greater are you who is in me than he who is in the world. You are stronger. The enemy is defeated. Reveal to me the surpassing greatness of your power that is in me. I declare that the power in me is the same power that is far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. On the basis of the victory of Jesus I receive your protection and victory over any demonic forces. In Jesus name I pray. Amen.

## Insert Your Illustration:

Notes —

## 2. Righteousness and purity.

### a. Who you are and how you live.

- 1) The strategy for spiritual warfare is more profound than simply following a set of step-by-step instructions..
- 2) Success in spiritual warfare depends on the person doing battle and how that person is living his life of readiness!

# SPIRITUAL WARFARE

## Notes

- 3) Study Acts 19:15.
  - a) As the seven sons of Sceva found out, simply using the name of Jesus does not qualify someone to exorcise a demon.
  - b) The right words without a righteous person saying them are useless. It is not based on magic. It is based on relationship with Jesus. If that relationship does not exist, then the words will not be effective.
  - c) We might conclude from this passage that the ability to do exorcism depends on the quality of the life of the exorcist (we might say righteousness and purity). We must know Jesus and be in vital connection to Him for Him to so use our lives in this way.
- b. Righteousness (see Eph 6:14).
  - 1) Righteousness is like a breastplate. It is a heavy piece of armor that is used for our defense against the enemy. It protects us.
  - 2) A righteous life allows a Christian to enter enemy territory in confidence. He is right before God, and can therefore receive from God that which is needed for victory.
  - 3) On the other hand, undisciplined Christians are not effective soldiers. Those who have more of a hunger and thirst for sinful pleasures than for righteousness leave themselves unprotected, and may even be in danger of being overwhelmed by the enemy (also consider the implications of 1 Cor 9:27).
- c. Purity (see Mt 5:8).
  - 1) An important part of the Christian's defense is his ability to discern good and evil, the devil and God.
  - 2) Purity enables the Christian to see God and, therefore, discern between good and evil. Discernment is essential in spiritual warfare especially since we are fighting an enemy who is a master of disguise and deception.
  - 3) We also must consider purity of motives in spiritual warfare.

# SPIRITUAL WARFARE

Notes —

## Discussion Point

Are we seeking to participate in spiritual warfare because it is exciting? Do we desire the feeling of power more than the glory of Jesus? Do we want to be seen by others as great men of God who have power over demons, or do we want others to be set free and to see the power of Christ? What are our motives?

Study 1 Cor 9:27, then answer each of these questions while reflecting on this verse.

We must avoid pride in spiritual warfare. The glory can only go to God.

3. The greatest defense of all is death to self.
  - a. The person who has died cannot be killed.
    - 1) The Christian who has died to himself and given everything to Christ is well protected against the enemy.
      - a) Satan is frustrated with completely dedicated, committed, and selfless Christians.
      - b) Satan's greatest weapon against you is yourself. He uses your selfishness as a trap. When a Christian leads a selfless life he takes away the greatest weapon of his enemy.
    - 2) Read Heb 2:14, 15.
      - a) Satan is powerless when he cannot take advantage of the power of death.
      - b) Christians who have died to themselves do not fear death because they have already died. Thus, Satan is severely handicapped in his fight.
    - 3) It is difficult to threaten someone when the ultimate threat that you could make (killing him) is no threat at all (see Phil 1:21).
  - b. An "abandoned life" not only disarms the devil, but it gives us access to the SECRET WEAPON that was used by Jesus Himself: SELFLESSNESS.

# SPIRITUAL WARFARE

## Notes —

4. We can make some summary observations regarding our defensive weapons by studying Eph 6:10-18.
  - a. This passage serves as a summary of all that we have previously said. It summarizes the defense of a Christian by referring symbolically to the armor of a Christian.
  - b. We should observe the emphasis that Paul puts on the FULL armor of God (vs. 11, 13).
    - 1) It is important to put on all the armor.
    - 2) It is an active process. The armor must be PUT ON (v.11) and TAKEN UP (v.13).
  - c. We should note the emphasis on the connection between the armor and THAT YOU MAY BE ABLE (vs. 11, 13). Defense results in the ability to be a successful soldier.
  - d. We should note the repetition of the exhortation to STAND FIRM against the devil (vs. 11, 13, 14). This is the idea of defense. It is not to retreat. It is to resist and be unmoved by the advances of the enemy. Christians should be confident in their defense. They should not even be ALARMED (Phil 1:27, 28).
  - e. The word for “struggle” in v.12 is from a Greek word that is found in no other place in the New Testament. It is a word that refers to a hand to hand type of combat (wrestling).

# SPIRITUAL WARFARE

## Author's Illustration:

Modern day warfare (which uses sophisticated technology) is a long distance warfare. Some soldiers never see those whom they are killing. They simply press a computerized button that sends a missile to destroy their enemy. This type of "easy" warfare may lead to a misunderstanding of spiritual warfare.

However, spiritual warfare is not like modern day technological warfare. Spiritual warfare is more like hand-to-hand combat. It is hard work. It is very real and up close. Modern day warfare diminishes the perception of the reality of spiritual warfare.

Unfortunately, some Christian soldiers try to fight the spiritual war as if they were fighting a modern day war. They want to be comfortable during the war. They do not want to sweat. They do not like the idea of confronting the enemy face-to-face or hand-to-hand. They want the war to remain far away as they push the buttons from time-to-time.

However, the Christian soldier must be willing to fight a daily battle and a close proximity battle. It is a real war.

Notes —

## Insert Your Illustration:

# SPIRITUAL WARFARE

## Notes

- f. We might observe that the instruction to pray in v.18 is directly linked to putting on the armor. It seems to be that Paul is saying that the armor is put on through prayer.
  - 1) How do you put on the helmet of salvation? How do you take up the shield of faith?
  - 2) A large part of the answer seems to be: WITH ALL PRAYER.

### C. The Offensive Weapons of Spiritual Warfare.

#### 1. The Word of God.

- a. Satan is a liar (Jn 8:44) who tries to accuse Christians (Rev 12:10).
  - 1) The Christian soldier must replace the lies of the accuser with the truth that he is now acquitted (Rom 8:1).
  - 2) The truth of God must be used as an offensive weapon against Satan.
- b. We might say that the Christian soldier builds his arsenal with the Word of God, and fires his weapons by proclaiming that Word in faith.
- c. The following is a progression of biblical truth that a Christian soldier can stand upon to attack the enemy:
  - 1) The victory of Jesus gives believers a strong foundation to stand on and makes our victory sure (Mt 4:1-11; Rom 5:12-19).
  - 2) Jesus came to destroy the work of the devil (1 Jn 3:8; Col 2:15; Heb 2:14,15).
  - 3) Victory is attributed and given to believers (Eph 1:19-23; 2:4-6; Heb 1:13; 1 Pt 3:22).
  - 4) Believers are legally set free from Satan's power through salvation (Acts 26:18; Lk 10:17; 2 Cor 4:4; Eph 2:1-3; Col 1:13).
  - 5) This freedom continues by submitting to God (Jms 4:7; 1 Pt 5:8), by not giving Satan an opportunity (Eph 4:27), and by putting on the armor of a soldier (Eph 6:10-18).

# SPIRITUAL WARFARE

- d. The Word of God is alive and powerful.
- 1) When the Word of God is proclaimed in the power of the Holy Spirit, it forces the enemy to be revealed and exposes Satan's influence (see Eph 5:6-14).
    - a) Thus, the Word must live inside of the Christian soldier.
    - b) It must be memorized, studied, and meditated upon. This is essential to success in spiritual warfare. We should note that it was the memorized Word of God that Jesus used as His weapon against Satan in the wilderness (see Mt 4:4, 7, 10).
  - 2) Each time that the Christian soldier uses the Word of God as his weapon, he strengthens himself and his position.
  - 3) Note the progression that Jesus Himself makes in terms of placing himself in a stronger position relative to Satan.
    - a) First, (Mt 4:4) Jesus simply proclaimed the Word of God: IT IS WRITTEN....
    - b) Second, (Mt 4:7) Jesus contradicted Satan and proclaimed the Word of God: ON THE OTHER HAND, IT IS WRITTEN....
    - c) Third, (Mt 4:10) Jesus attacked Satan and proclaimed the Word of God: BE GONE, SATAN! FOR IT IS WRITTEN....
      - (1) Jesus moved from proclaiming, to contradicting and proclaiming, to attacking and proclaiming.
      - (2) Each proclamation of the Word of God strengthens the position of Jesus in the battle.
      - (3) Each victory makes us stronger for the next battle.

Notes —

# SPIRITUAL WARFARE

## Notes

2. The authority of the believer.
  - a. As we saw above, the more attacks that came from Satan, the more authority was exerted by Jesus. Finally, Jesus used the word of command with authority when he said, BE GONE, SATAN!
    - 1) Through Jesus, the Christian soldier has access to this very same word of command with authority.
    - 2) Believers today should be involved in the ministry of deliverance (casting out demons).
    - 3) The following three points can be used to show that the deliverance ministry is valid today:
      - a) The example of Jesus. It can be shown that over 1/4 of His ministry involved deliverance.
      - b) Believers are commanded and commissioned by Jesus to minister deliverance (see Mt 10:1, 8; Lk 10:17-20; Mk 16:17).
      - c) The example of the disciples of Jesus. His disciples did engage in this ministry (see Acts 8:6, 7; 16:16-18).
    - 4) Finally consider the obvious implications of Jn 14:12 regarding to the validity of the modern day deliverance ministry.
  - b. Read Mt 17:14-21.
    - 1) Without faith it is impossible to realize your authority.
    - 2) Faith and authority necessarily exist together.
  - c. Because we have authority we must be on the attack (offensive soldiers).
    - 1) Satan can try to disturb us.
    - 2) He can also try to make us comfortable enough that we will not disturb him.
    - 3) We must believe God for our authority and proceed with the job of attacking the strongholds of darkness.

# SPIRITUAL WARFARE

## Author's Comment:

Christians can experience anxiety when they try to do God's assignments for Him. However, we are being lazy if we expect God to do our assignment for us.

It is a Christian soldier's assignment to attack the enemy. We must use the authority that God has given us.

Notes —

- d. The deliverance ministry and the Holy Spirit (see Acts 4:31).
  - 1) Being filled with the Spirit is directly connected to the authority of the believer.
  - 2) The more we are filled with the Spirit, the more authority we will realize in our ministries.
3. The name of Jesus (see Col 3:17).
  - a. The use of the name of Jesus is not based on magic. It is only authoritative if it is spoken by a true representative (see Acts 19:13-16).
    - 1) An embassy does not listen to an impostor.
    - 2) It does obey a true ambassador as it would obey the person (country) whom the ambassador is representing.
  - b. To pray in the name of Jesus is a God given legal right for the believer (see Jn 14:13; 16:24).
  - c. To pray in the name of Jesus is to present all that Jesus is. Certainly, we MUST present all that Jesus is when we come against evil. Thus, the name of Jesus is not an incantation. It represents a Person.

# SPIRITUAL WARFARE

Notes —

## D. Concluding Thoughts about Spiritual Weapons.

1. A Christian soldier's armor and weapons are not his own. They are God's!
  - a. When he puts on righteousness, it is God's righteousness.
  - b. When he uses the Word, it is God's word.
2. At the same time, it is he who is the soldier. He must go out and fight. When a command is given, he is expected to be obedient, faithful, and loyal.
3. The Christian soldier lives by faith. It is the shield of faith he carries with him into battle.
  - a. Roman soldiers carried shields that covered them from head to foot. However, it did not cover their backs. There can be no deserters! Faith does not turn back.
  - b. Faith looks ahead (see Heb 11:1).
4. Jesus is the key to having a successful spiritual military career.
  - a. It has been said that the best way to keep the devil out of your life is to keep Jesus in your life.
  - b. The two do not mix. You cannot serve two masters. The one you submit to will be your master.

## IV. Missionary Experiences with Spiritual Warfare.

### Author's Comment:

We conclude the course by relating some true stories and experiences of missionaries as they were involved in spiritual warfare. Several principles are given with the personal accounts as a help for Christian soldiers who are involved in spiritual warfare.

# SPIRITUAL WARFARE

## A. Spiritual Warfare Accounts and Principles.

Notes —

1. One missionary tells that it seems to be easier to have faith for the “bigger” battles than it is to have faith for the “littler” battles.
  - a. This common problem points to the need for steadfastness and consistency in spiritual warfare. It is one thing to be motivated to fight in the big battles that occur occasionally. It is another thing to be motivated to fight in the little skirmishes that occur daily.
  - b. The reason for this problem is that the bigger battles often highlight our helplessness. We have no choice but to depend on God. We have no choice but to walk by faith. The littler battles often appear to be won through our own abilities. We begin to depend on ourselves. Our faith is blocked.

### Author's Illustration:

There once was a man who went over Niagara Falls (the largest water falls in North America) in a barrel. He did not even receive a scratch. A short time after that incredible event, he was walking down the street and slipped on an orange peel. He was rushed to the hospital with a broken leg.

### Insert Your Illustration:

- c. Sometimes Christian soldiers are defeated in minor skirmishes when they are victorious in major battles.
- d. We must be consistent and steadfast in our warfare. We must realize that we are helpless without God even in the midst of the little fights.

# SPIRITUAL WARFARE

## Notes

2. Another missionary told a story about a time when he had prayed for months for a person to be delivered from a “spirit of lust”. He spent much time screaming at the demon and rebuking it. One night the Spirit began to show him that Satan was not the source of the problem. The source of the problem was the person’s own flesh. There was no demon to rebuke in that case. There was the need to put the flesh to death.
  - a. He spoke to the man whom he was ministering to about his conclusion. The man fully agreed that it was not a demon, but that it was his own flesh. When the missionary asked him why he did not say something earlier, the man replied: “Because I was hoping that you could cast out the flesh!”
  - b. Here we must consider the importance of the discerning of spirits in spiritual warfare. You can not crucify demons and you cannot cast out the flesh.

### **Author’s Illustration:**

The following fictional story adds to the missionary’s story:

Satan came to God and complained that he was bored. He said that he had no work to do and that he wanted God to give him something to do. God could not understand. He told Satan that he already had his job which was to lead people into sin. God told him that he would just have to try harder. Satan replied that it was not that easy. He ended his complaint by reporting to God that before he even gets a chance to say a word to anyone, that person has already sinned! He said that he felt useless.

Sometimes we give too much credit to Satan. Often, it is our own flesh that we must do battle with.

### **Insert Your Illustration:**

# SPIRITUAL WARFARE

Notes —

## C. Practical Principles.

1. The reality of angels.
  - a. One missionary told the story of the time that he was in the middle of Africa during the beginnings of a revolution. There were sounds of machine guns all around him. People were being killed. He asked God to show him something that would be a sign of His protection. That night he woke up and saw two angels sitting on his table. God spoke to him that they were there to protect him.
  - b. Another missionary told the story of how soldiers with machetes came to kill him during the leadership of Idi Amin in Uganda. They entered his house and forced him into a corner. One of the soldiers lifted up his machete to strike the missionary over the head. At that moment, the missionary saw an angel turn the arm of the soldier, which made the blunt side of the machete strike his head. He was knocked out but not killed. The soldiers fled from the house because they thought he was dead. God used an angel to save him.
2. The names of demons.
  - a. A missionary was speaking in a church when a man stood to his feet and began to swing his arms violently. The missionary began to pray. Suddenly he received a word from the Spirit telling him that it was a spirit of violence. He immediately rebuked the spirit of violence and the man froze. One second later the man began to smile. He hugged the missionary and thanked him for “getting that thing out of me”.
3. Using Scripture.
  - a. One missionary told about an all night battle to cast out a demon. Finally Christians gathered around the afflicted person and began to worship God with Scripture songs. The missionary began to read Scriptures about the blood of Jesus and His victory over the devil. The demon screamed and came out.
  - b. Of course there are many other true stories that could be told here. The purpose of this section was to simply tell certain stories that would lead to certain types of class discussion.

# SPIRITUAL WARFARE

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