



DIVERSITY IN MISSIONS

The 43rd issue of the AMA offers our readers a buffet of opinions and ideas about missions. Diversity, this is what we want you to read because there is always a wide area of things to do when it comes to missions. The phenomenon of globalization has opened so many opportunities and challenges in doing our ministries and Christian service. Missions history reveals that faithful and talented missionaries across the world think about and applied many varying ideas about missions and in some ways may challenge the effectiveness of their ministries, as they serve different cultures.

First in our list is Dr. Scott Sunquist who wrote about the missionary obligations and transformations that happened thru the sequences of periods in Christian and church history: from 2,000 years to the 21st Century, to the establishment of Lausanne; from the salvation of kings to tribal men; from Europe to the Americas then to Asia and Africa. You will be delighted to understand how history had shaped missions, the mission fields and the missionaries and their roles.

Next, Dr. David Lim shares the problems about partnerships in missions between local and foreign missionaries. For a long period, struggles about the weight of roles of missionaries and local leaders have affected church and Christian services in the mission fields. Fortunately, he offers keys and strategies towards having an effectively strengthening missions relationships thru IM's and CMM's.

Third in line is Dr. Won Sang Lee's article which provides a detailed look into why we need to follow Christ's example and pattern of discipleship. He shows us that we can never be wrong with Christ's model of Discipleship, for it is the best way of multiplying believers.

Dr. Dale Kietzman clarifies the thin line that separates the missionary from a tentmaker. The contents of his article consist of discussions of who may be considered a missionary and who are those doing the work of a tentmaker.

Dr. Andre Talla shares with us how church ministries in Africa are doing in the mission field. His article is a story of the current African churches actively growing in the power of the Words and of the Holy Spirit.

Next to last is Dr. Alan McMahan's, "Opportunities and

Challenges for Social Justice Missions in Asia". He wants to inform current Asian missiologists, missionaries and mission leaders of the problems in social justice in Asia and other parts of the world, and he challenged them to help the suffering people to find the way to answer and address injustices present in our societies.

Last but not the least is the Ministry Report by Bishop Raphael Ongango of Global Harvest Network Ministries. Located in the country of Uganda, Bishop Ongango shares with us about his ministries, crusades, and welfare programs for children and women.

Reading these articles will inform us about the new diversity in missions and may they challenge us to pray more to the Lord of the harvest to open our eyes to the truth, the needs, and the priorities surrounding our missions.

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MISSIONARY OBLIGATION AND GLOBAL TRANSFORMATION: Forty Years After Lausanne, 1974

Scott W. Sunquist

Missionary obligation is the beating and life-giving heart of the Body of Christ. Without it Christianity atrophies, losing its reconciling and healing influence for the nations. Christianity is reduced to ritual and it becomes an inward looking community without missionary obligation. For the past 130 years Protestants have had a broadly shared assumption about the meaning of this missionary obligation. This assumption included the need to bring the good news of Jesus Christ to areas where He has not been named, help to establish churches and bring about social changes that reflect the teachings of Christ expressed as the coming kingdom. Thus, Protestants have translated the Bible, established schools for literacy (and theological education), and set up medical and other serving institutions as signposts of the Kingdom of God. In carrying out the specifics of this mission there has been much division and disagreement about the details, and yet, Mennonites, Baptists, Presbyterians, Methodists, Anglicans, and Pentecostals have shared these basic elements in fulfilling the missionary obligation.

All this is changing now and we would do well to pay close attention to the global changes that are taking place and which require—not a new missionary obligation—but a new understanding of what this obligation means for us if we are to be faithful today. In the following pages I will argue that there have been three major shifts or transformations in Christianity from the time of Jesus Christ. Each of these transformations requires a new understanding of what it means to be faithful to God's mission. Next, I will briefly note how this third transformation is expressed in global Christianity today. Finally I will suggest three newer priorities for Christian mission in light of the global transformation which we are experiencing today.

THREE TRANSFORMATIONS IN CHRISTIANITY IN 2,000 YEARS¹

Christianity has been a dynamic and resilient movement beginning with a small group of west Asian followers of the itinerant Jewish teacher, Jesus of Nazareth. It is easy to get sidetracked by the many diverse expressions that have taken place as the followers of Jesus have grown and struggled in the many cultures and languages of the world. However, if we step back and take a broad view of Christianity, there are three major transformations that can be seen. Each transformation meant that the followers of Jesus had to develop new relationships with the broader culture and new relationships within the household of God. Missionary obligation necessarily changes with each transformation.

The first major transformation was the new reality Christians experienced when emperors began to

1. I also argue this in the forthcoming book, *The Unexpected Christian Century: Christianity from 1900 to 2000* (Grand Rapids, MI: Baker Academic, 2015)

recognize and even support Christian faith. In general it was the conversions of kings that meant the conversion of governments, and thus the end of persecution of Christians. Constantine was not the first to convert, though he was one of the most important. King Tiradates III of Armenia was one of the first emperors to convert in 310. His conversion meant an end to persecution and a whole different way of living as a Christian. Christian witness took off when the emperor laid down his resistance to the faith. Over a century earlier a smaller client kingdom of Rome, Osrhoene, became a Christian nation with the conversion of King Abgar VIII.² The capital of Osrhoene, Edessa, became a Blessed City and had great influence upon the evangelization of both the Roman and Persian Empires. Constantine's conversion meant similar changes for all of the Roman Empire. People who were tortured and lost loved ones were now free to worship. In fact many who had to worship in secret, were now getting churches built at the government's expense. It was a remarkable transformation as churches were built, monasteries were established and a deeper conversion of the cultures of Asia and Europe began. Christianity was no longer oppressed and marginalized; now it was protected and supported. In fact Christianity began to experience a royal and powerful existence. Slowly, Christianity in the West began to take on royal garments where there were the garments of a peasant. Power and prestige became elements of western Christianity for nearly 1,700 years.

The second major transformation occurred during the time of the Reformation, but it was not the Reformation itself. The Reformation divided the western church and initiated a new Christian "family" (the spiritual),³ but all this was internal development. The major transformation was not what happened in Europe, but what happened as people left Europe. From 1450 to 1550, Christianity broke out of its western European captivity and became more than a European tribal religion. It is worth remembering that China could easily have colonized the world in the early 15th century, but they found nothing of interest and so they returned and put their massive ships in dry-dock.⁴ China did not colonize the world (even though they could have) and the Muslims did not colonize the world (because they could not). It was the Christian Iberians, both Spanish and Portuguese who broke out of western Europe and in their search for spices, Christians, spread the faith of their fathers and

2. Although there are some writings that would indicate that it was the conversion of Abgar V in the late first century that marked the first Christian nation, this is unsubstantiated. However the writings of Bardaisan in the third century are a clear indication that there were Christians in the royal court under Abgar VIII.

3. See Dale T. Irvin and Scott W. Sunquist, *History of the World Christian Movement, Volume II* (Maryknoll, NY: Orbis Books, 2012) p. 123.

4. See Scott W. Sunquist, *Understanding Christian Mission: Participation in Suffering and Glory* (Grand Rapids, MI: Baker Academic, 2013), p 43.

mothers. As a result, Christianity began to develop in the Caribbean, the Americas, West Africa, South Africa, South Asia and East Asia. Islam, which had locked Christianity in a small section of western Eurasia, was not surrounded by Christian settlements in Africa and Asia.

In this new context, missionary obligation meant bringing Christian faith to every colony and then inland from each colony. In the early Roman Catholic period the obligation was given by the Pope to the kings and queens of Portugal and Spain. It was a royal religious obligation: royal patronage (*padroado real*). Of course royalty seldom make good mission strategists, so soon, papal missions were pioneering in the Americas, Africa and Asia. New religious orders, the basic missionary structure, were founded for the purpose of bringing Christ to the nations. It was a major transformation. In 1445, when the Portuguese landed on the Cape Verde Islands, Christianity was entrapped as a European religion with a few surviving communities in Ethiopia, south India and western Asia. From 1450 to 1550 Christianity was completely transformed.

But remarkable stories are also now being heard from other countries where Christianity was not at all welcome in the past. There is a growing Christian movement in Nepal, Mongolia, Cambodia, Vietnam, Indonesia, among other nations in Asia and Africa. Christianity, which was mostly European and North American in the 1960s is now about 64% non-Western.

The third transformation of Christianity started in the last decades of the 20th century and it was just as dramatic as the first two transformations. Let me make this very personal. When I was growing up in the 1950s and 1960s I would pray generic prayers for all the poor, starving people in Africa and Asia. I had little concept of Africa except as a place where people were hungry and without Christ. In my elementary school, virtually everyone attended church on Sunday (mostly Presbyterians, Methodists and Roman Catholics; one was Greek Orthodox and that seemed to me like being a Hindu!). The country, America, was Christian so it seemed. All stores were closed on Sundays because, as I understood it, we were all going to church and then having time with our families the rest of the day. By the time I went to seminary in the early 1980s I heard that in the future there would be as many Christians outside of the West as in the West. This was hard to believe. We heard this at a time when we had no idea if the Church survived at all in Maoist China. Suddenly, in the 1980s and 1990s mission scholars began to write about the decline of Christian life in Europe and North America and the equally rapid growth of Christianity in Africa.

The growth of Pentecostalism in Latin America, the rise of independency in Africa and Asia also began to draw attention to scholars.

However, not one scholar predicted in the 1960s what happened by the 1990s. That is in just over one generation, a near transformation of global Christianity took place. Even more, in two generations or about 50 years, a complete transformation of Christianity happened. It is now common knowledge that Christianity has not only found a foothold in Africa (which was only 9% Christian in 1900), but it is now the largest religion, and it is continuing to grow with over 48% of the continent now Christian. Christianity did not just survive in China, but China has printed more Bibles than any other country in the world in the last decades, and Chinese missionaries are serving in China and throughout southeast and central Asia. In the 1970s, it was not known if any form of Christianity even survived the Great Leap Forward and the Cultural Revolution. Estimates of the number of Christians in China vary from about 15 million to 110 million. Such a fast growing Church with so many different groups, and with so many political agenda in counting makes it difficult to come up with an accurate count.⁵ However, it is commonly known that Christianity continues to grow at a very rapid pace and the Chinese Communist government is making room for Christianity, hoping that it will help to bring about greater social harmony for the future of China. It is a remarkable transformation for a country that tried to eradicate all religion.

But remarkable stories are also now being heard from other countries, where Christianity was not at all welcome in the past. There is a growing Christian movement in Nepal, Mongolia, Cambodia, Vietnam, Indonesia, among other nations in Asia and Africa. Christianity, which was mostly European and North American in the 1960s is now about 64% non-Western.

Another element of this transformation relates to the changes that have taken place in other religions. Buddhism (globally speaking) has been in constant decline during this same period, as have indigenous religions in Asia and Africa. Islam, however has been a growing presence in the world, and through migration, it has become a strong presence for the first time since the Middle Ages, in western Europe. Conflict between these two religions, a conflict which has flared up again and again through the centuries, continues to be front and center on the pages of newspapers and web sites. This is also part of the most recent transformation of Christianity.

These then are the three major transformations of Christianity in the past 1,700 years:

1. From being persecuted minority to favored faith of empires (4th century)
2. From being a trapped tribal religion of western Europe to becoming a global religion (1450-1550)
3. From being a western religion with expressions elsewhere to being vital faith in the non-western world (1960 to present)

5. I believe the Pew Forum may be the most reliable source giving a count of 67 million. Their December 2011 study seems the most helpful: <http://www.pewforum.org/files/2011/12/ChristianityAppendixC.pdf>

TWENTY-FIRST CENTURY CHRISTIANITY: A CENTURY OF READJUSTMENT

Today, it may be more accurate to say that Christianity has not gone through a transformation, but it is *in the midst* of its third great transformation. There are a number of signposts that we can look to which indicate that Christianity in its global setting is in the midst of a major transformation. When the European Economic Union was establishing its constitution, there was no mention made of Europe's Christian heritage. Pope John Paul II made a strong appeal to fight for this issue, but to no avail. This is a signpost both of what has happened demographically, but also what is desired philosophically in Europe. Christianity seems to have been a phase—a very long phase at that—which Europeans passed through. It is over and should not even be remembered. In a less dramatic display of Christian rejection, state universities are now denying Christian groups' active participation in the social life of their campuses in North America. Many colleges and universities no longer rent campus space to Christian groups. In an ideologically driven secularist approach, many schools demand that Christian groups remove the religious requirements for leadership in the groups. Odd, but also telling, as politically and philosophically the West moves away from Christian identity.

Other signposts of the decline and realignment of Christianity in the West include the closing of large churches in cities across North America and Europe. Many of us have had dinner in former cathedrals, or attended plays or other entertainment in former churches. In Europe there are churches that have been turned into mosques and Temples. These are concrete signposts of the new Christian world we live in today.

Another signpost of our new age for missionary practice is the remarkable global migration that has been taking place in the recent decades. In the past people migrated by walking. Now migration is global as Muslims from Pakistan migrate to Australia, and Maronite Christians from Lebanon, and Armenians from Turkey migrate to California. Close to three-fourths of all migrants coming to the United States are Christians, but in western Europe most of the immigrants are Muslims. In France, fewer than 5% attend Church on a given Sunday, but 8% of the population (4.5 million) is Muslim.⁶ Similar trends are true in most nations of western Europe. These are all signposts of the sudden decline of Christianity in the West, and the rise of Muslim populations in the heartland of reformation Europe. It is no exaggeration to say that while Christianity in the United States is being propped up by Christian immigration, in Europe, immigration is snuffing out many of the vestiges of Christian presence.

THREE NEW PRIORITIES IN OUR MISSIONARY OBLIGATION

Evangelicals are now celebrating the 40th anniversary of the very remarkable Lausanne Congress on World Evangelization. As we noted above, the Christian world was very different in 1974. In this final section I would like to suggest how missionary obligation must change

6. From "Euro-Islam info.com" <http://www.euro-islam.info/key-issues/immigration/>

in light of the transformation we are now in the midst of. Just as missionary expression changed with the age of exploration, we must respond to this new context with wisdom and resolve.

What does all of this mean, for the Church's participation in God's great mission of redemption of all of creation? In other words, how must mission change to be faithful in our new global reality? Many people have written about missional priorities. The 19th and 20th centuries are replete with plans to reach the nations, which was the primary trajectory of Christian mission.⁷ Now that we are nearing the other side of "reaching all the nations," what does missionary obligation mean? When Ralph Winter called for mission to each and every unreached people group (UPG) in 1974, he was saying something radical and remarkable. Can we really identify every ethnic group in the world? Even if we could agree on every ethnic group, many of us thought, it was impossible to reach each group with a planted and viable witnessing church. What has been the fuel or the vision of this movement has been Matthew 24:14, "The Gospel of the Kingdom shall be preached as a testimony to all the nations, and then the end will come." Christ's return is awaiting our obedience to bring the gospel to all—to each and every one of—the nations.

When the movement began there were estimated to be 25,000 to over 30,000 *people groups* in the world, depending upon how one defines a "people."⁸ In my recollection there were seventeen thousand unreached groups in 1974 when Ralph Winter spoke at the Lausanne Congress.⁹ Now, into the second decade of the 20th century there are less than a thousand unreached (or more exactly unengaged) groups.¹⁰ As most missiologists and certainly most missionaries will tell you, these final groups are being reached mostly by people within the region or within the same country. Arab missionaries are working across cultural and even political lines in North Africa and the Middle East, and Indians are working across language and even caste lines to reach the unreached in South Asia. My point is simply that much has changed and the movement begun in 1974 is very different than when it was breaking news, 40 years ago.

It is important that the church keep the concern for the unreached and unengaged constantly before us. It is unimaginable that Jesus would turn away from those who have never heard His name, heard His words, or felt His touch. Therefore, in keeping the concern for the unreached before us, we now also need to think

7. See David Barrett's interesting, if not a little too imaginative *Seven Hundred Plans to Evangelize the World* (1988).

8. The Joshua Project, which came out of the AD2000 Movement, discusses some of the ambiguities in identifying how these people groups are defined: <http://www.joshuaproject.net/assets/articles/how-many-people-groups-are-there.pdf>

9. *Leadership Journal* confirms my memory: <http://www.christianitytoday.com/le/1991/summer/9113071.html>

10. From "Finishing the Task" website, accessed March 7, 2014. Depending upon how "unreached" is defined (as opposed to unengaged) the number may be as high as 5,000 (the number given on the Joshua Project website). <http://www.finishingthetask.com/uupgs.php?sort=Country> The Southern Baptists list about 3,000 unreached people groups. <http://public.imb.org/globalresearch/Pages/default.aspx> Call2all lists about 1,000 unengaged groups: http://www.call2all.org/Groups/1000090464/call2all/About/Strategic_Themes/Unreached_People/Unreached_People.aspx#Uxolk7HTnIU

about the need for the Gospel to speak to the causes, both people and structures, that prevent groups from hearing about Jesus and experiencing his love. It is for this reason that I suggest the following three priorities for missionary obligation in the 21st century. Each of these three priorities are expressed as dual concerns or dualities of commitment. The reason for this is that far too much of western missionary work has been reductionist, saving souls and ignoring bodies, or caring for bodies and downplaying the clear proclamation of Jesus. Being true to the missionary obligation must mean that we hold together what Jesus held together in his life and his ministry.

First, Christian mission must link the important concern for the unreached with concern for the unloved. What does this mean? In part, this means to put a human face on people groups. To focus only on people groups is to treat people as souls to be saved and not people to be loved. Jesus loved the little children and his love also poured out to the bleeding woman, blind Bartimaeus, and the weeping woman at his feet. Unreached people groups are often isolated and poor groups. Christian mission must look for places of entrapped, unloved people as a priority. We looked above at signposts that tell us about the nature of Christianity. Unreached people groups are much more likely to understand who Jesus is (and why he loves) if *demonstrations* of divine love are as evident as *declarations* of love. Can we strategize to love the most “Unloved People Groups” as we have strategized to reach the most unreached? I believe if Christians set up centers to find the most unloved (enslaved, mentally ill, impoverished, imprisoned, etc.) we would find at the same time the unreached groups are also being reached.

Secondly, Christian mission must make poverty alleviation and evangelization a single concern. It has been so easy for western Christians as well as Chinese and Korean Christians to see alleviating poverty as a task different from Christian mission. In fact, poverty alleviation will not be completed until the great healer and reconciler, Jesus Christ, establishes his home in communities. Poverty is, in many ways, the filthy nest of evil. Human trafficking and drug trafficking and gang violence all nest in pockets of poverty. Over 150 years ago David Livingstone and his followers understood the connection between healthy commerce and ending the slave trade in East Africa. Today, prostitution and human trafficking will have a hard time surviving if poverty rates are in rapid decline. But poverty is a matter of relationships and so if societies are really to throw off poverty, and truly develop economically, new types of relationships must form. The foundation of all healthy relationships is a relationship with Jesus Christ. I believe that Bryant Myers has decisively proven the foolishness of seeing poverty as merely a political or technical problem. It is a complex problem that involves restoring proper relationships.¹¹ In order to reach many of the unreached people groups in the world, there must be a demonstration of healthy relationships that bring an end to cycles of poverty and the evils that nest in poverty.

Finally, missionary obligation must include both the pre-Christian peoples and the post-Christian peoples. What

11. Bryant Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, NY: Orbis Books, 2011).

this means is that the West must be a new priority in Christian outreach today. For the first time in Christian history there has been a rapid decline in Christian faith with no persecution forcing people away from church. Secularization has been one of the most formidable enemies of Christ, seducing people into a materialistic malaise. The West has fully embraced the lie from the early Enlightenment that life is only about bodies and accumulation of things in the world. Secularization has brought about the massive deaths that came in the wake of Marxist states, and it has brought the self-indulgence of the West that has left people alone in antiseptic hospital rooms as they breathe their last.

It may very well be that only the vivifying Gospel from Africa and the Pentecostal fervor of Latin America will break through the hardened hearts of the secular West. However it happens, missionary obligation must not ignore the rapidly declining post-Christian West. As we noted above this declining Christian West, at least in Europe, is also becoming a Muslim West. It is necessary that linked with a concern for reaching the West, is a missionary obligation to reach the immigrant populations in Europe. Some of these immigrants are missionaries: Christians who have migrated and have taken up the mantle to preach Christ in Europe as well as in North America. It may very well be that the Muslim immigrants, as well as the post Christian secularists will be reached by Christian immigrants. It is already beginning to happen.

Thus in terms of missionary obligation for the 21st century, I suggest three tandem concerns should become the new missionary strategy in fulfilling our obligation:

1. Strategize how to reach the *unreached and the unloved* together.
2. Link together *poverty alleviation and evangelization* in each place
3. Pray strategically to reach the *pre-Christian and the post-Christian*.



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EFFECTIVE PARTNERSHIPS FOR CHURCH MULTIPLICATION AND INSIDER MOVEMENTS

David S. Lim

Recent works have highlighted the fact that in spite of good and noble intentions, much of “foreign aid” including (and perhaps also mainly) those in missions have contributed to worse situations, particularly the perpetuation of paternalism (for donors) and dependency (for donees) wherever such relationships occur (Schwartz 2007; Corbett & Fikkert 2009; Greer & Smith 2009; Rajendran 2010:22-25; cf. Everist 1989). In political circles, foreign aid has corrupted governments, and enriched and empowered dictators, too (Easterly 2006; Moyo 2009; Wrong 2009)!

This article focuses on how this sad state of international, inter-church and inter-agency relationships can be turned into effective partnerships, particularly in advancing the cause of “people or Christ-ward movements” in the Buddhist world and beyond. I share from my experiences both as receiver, mainly as a Filipino mission leader in relation to various expatriate missions, as well as a giver, mainly as an ethnic Chinese church leader in Southeast Asia and the president of a global school with extension programs in Southeast Asia.

PROBLEM OF MISSIONS PARTNERSHIPS

Partnerships are formed whenever two or more parties decide to work together in projects that range from micro to mega. It often starts with friendship and networking between people who share a common interest or cause, and in our case, cross-cultural missions and national evangelization. These can eventually develop into formal relationships which usually seek to fulfill specific and time-bound goals for the benefit of the parties involved.

But mission partnerships have been problematic for most of mission history. The most classic case may be the unintended result of the sacrificial ministry of the three wives of the five missionaries who were martyred by the Waorani Indians in Ecuador in 1955. When the son of the pilot Nate Saint visited in 1995 for the burial of his mother there, he discovered that the Waorani church elders were waiting for American resources to supply their needs, even for the seeds for their farms and the repair of their church facilities. Stephen Saint returned and helped them to set up livelihood training and businesses to make them able to sustain and develop their lives as a people (Saint 2007).

The former head of India Missions Association (IMA), K. Rajendran has very recently called for “the Missiology of Self-Dignity” as a solution to the dependency that prevails in Indian missions, which I observe should be the characteristic of many fields, especially in the developing world. He notes accurately, which is worth quoting in full:

Many Indian and the 2/3 world missions have some what (sic) come to a place of self-

governance. In terms of self propagation (sic) and self-funding there are many struggles. Propagation and funding are connected to each other in some ways.

Propagation is to do with the methodology used. The methodology of the proclamation is too traditional and too old in many ways. There is also a theological tint to it as the propagation is most often connected to “full-time,” “called,” theological degree holding professionals and “cross-cultural workers.” Thus, anything beyond this boundary, people are not able to think. The paradigm of global people at our doorstep and Gospel to all people through the missional Christians¹ does not yet make sense to the many church going Christians.

The other theological tint is that gospel (sic) only to the poor. Because of this tint, we do not have competent people who will reach out (sic) all peoples other than the poor and the down-trodden. As many Christians come from the poor or illiterate background, they tend to reach the same. Therefore the rich and the influential do not come to Christ. Even if they come to Christ they are only seen as the “senders” by contributing funds to the “full-time” workers to the “unreached” places. Very seldom they are asked to be the missionaries among their own class. Thus the church missed out the idea of every follower of Christ being a missionary – missional Christian.

Thus, whenever there is a need for funding the churches do not seem to have the source as many in the church are from the poor. Thus all appeal is to reach the poor and the marginalized. In the longer run, the Indian Christian workers continue to appeal for (sic) funds from the Western or the economically developed nations. Many of these friends contribute liberally but more for the uplifting of the poor than to bring the Gospel to them. Also with funding comes many stipulation of how to spend the funds including the foreign methodology and foreign face of Christianity. Some Christian work has used this “opportunity” to give exaggerated reports and misuse of funds and not able to raise local funding and leadership.

The theological issue here again is that fund generation through businesses are silently not welcomed in “the ministry.” Often, thus the ministries tend to be dependent in external funding, more so from the West, Singapore, Malaysia, South Korea, America and so on. The meaning of all partnership boils down to how much fund could be extracted from the relationship. In the long run it breeds guilt ridden paternalistic and or (sic) controlling relationships. Dignity is out of the windows. In many global conferences it is openly announced

1. Missional Christians are believers in Christ who believe that the work of the missions is not just for fulltime Christian workers but for every believer who follow (sic) Christ. Thus each committed believer feel and work (sic) as missionaries in any area of work that God has kept them as teachers, doctors, artists etc (Rajendran 2010:23).

fund for the “sponsored” candidates or for the “poor brethren.” Some Indians cringe in this situation and some are happy to perpetuate the “poor brothers” syndrome. This has to change.

Therefore IMA has been advocating all mission organizations in India to become self-reliant with fund generations from their area or through businesses etc. It is heart warming to see members like the Great Commission Movement Trust in Gujarat encourages all people to have jobs/businesses/vocation even if he is a fulltime pastor. Their philosophy is that a vocation not only makes a person financially independent, gives dignity but also makes him/her become an acceptable member of a society (2010:22-24).

This paper agrees with all these analytical views and recommendations, so it proceeds to highlight the four alternative measures to enhance future mission partnerships: commonality of strategy, friendship of equals, empowerment of locals, and servanthood of expatriates.

KEY SUBSTANCE: COMMONALITY OF STRATEGY

Above all, effective partnerships must start only with those who share the same strategy, and in the first few years be very strict about welcoming new partners. To overcome all the weaknesses mentioned above and to be most effective in reaching the entire peoples and communities that will finally put “closure” to fulfilling the Great Commission, this paper highly recommends “church multiplication movements” (CMM) or “people movements,” particularly “insider movements” (IM) as the common mission strategy.

Understanding Insider Movements

IM may be the best development from the “people movement” paradigm advocated by Donald McGavran’s *Bridges of God* (1955) and *Understanding Church Growth* (1965) (cf. McGavran 2005). Through the influential Fuller School of World Mission (now called School of Intercultural Studies), three major mission strategies evolved among Evangelical mission thinkers, mobilizers and practitioners: (1) the “Church Growth School” led by Peter Wagner that promoted the mega-church model starting with Cho Yonggi’s Yoido Full Gospel Church; (2) the “Saturation Church Planting” strategy developed by Jim Montgomery from the *Discipling A Whole Nation* (DAWN) model in the Philippines; and (3) the “Frontier Missions” movement to target unreached people groups (UPG) promoted by Ralph Winter and the US Center for World Missions (USCWM) and enhanced by the concept of the “10/40 Window” by Luis Bush in the Lausanne II Conference in Manila (1989). It is through the “Closure” vision highlighted in the Global Congress on World Evangelization (GCOWE) in Seoul (1995) that the search for the best strategy to finish the Great Commission was enhanced.

Subsequently, the concept of “church planting movements” and later “church multiplication movements” (CMM) surfaced in the late ‘90s (esp. through the 1999 booklet that eventually became Garrison 2004). This phrase was developed to describe

the phenomena of rapid and saturation evangelization occurring in certain mission fields. At the same time, the “insider movement” (IM) concept developed from the discussion on contextualization of churches triggered by John Travis’ article in *Evangelical Missions Quarterly* (EMQ) on the “C-1 to C-6 scale” (1998). IM advocates, prefer the C-5 and C-6 “radical contextualization” approach.

By IM, we mean an indigenous people movement, where entire communities and sectors of society are converted to become followers of Jesus Christ without having to separate from their community (Travis 2005). It is

any movement to faith in Christ where (a) the gospel flows through pre-existing communities and social networks and where (b) believing families, as valid expressions of the Body of Christ, remain inside their socio-religious communities, retaining their identity as members of that community while living under the Lordship of Jesus Christ and the authority of the Bible (Lewis 2007:75).

From another perspective, IM is:

A growing number of families, individuals, clans, and/or friendship-webs becoming faithful disciples of Jesus within the culture of their people-group, including their religious culture. This faithful discipleship will express itself in culturally appropriate communities of believers who will also continue to live within as much of their culture, including the religious life of the culture, as is biblically faithful. The Holy Spirit, through the Word and through His people will also begin to transform His people and their culture, religious life, and worldview (Higgins 2004:156).

Paul De Neui has presented a schema by which to see how C-5 or C-6 “Christianity” would look like in a folk Buddhist context (2005:415-436).

Missiological Assumptions Of Insider Movements

The IM strategy includes at least seven basic missiological assumptions of the mobilization of the whole church for spreading God’s kingdom cross-culturally, as follows:

1. God intended His redemption plan to spread to all nations (from Jerusalem) in the quickest possible time – for His desire is to save all (2 Pet.3:9; 1 Tim 2:3-5). And for this desire to be fulfilled, His plan of world evangelization must be quite simple -- so simple that ordinary believers, including new, young and/or illiterate believers can do it, just like the mainly ordinary rural-folks who became Jesus’ original harvesters.
2. The gospel message is simple, too: “Jesus Christ is Lord who alone gives eternal life in heaven and abundant life on earth,” which any believer can share immediately with others. Another version is: “Jesus loves me (or better, all) this I know, for the Bible tells me so.” In Buddhist contexts, they may begin with the view that Jesus is the Light that Buddha saw when

he was enlightened, or the Maitreya Buddha who he predicted would come after him, or the fulfillment of the Four Noble Truths, Eight-fold Path and Five Precepts. Then as they read and reflect on Scriptures, they will develop new insights into the Lordship of Jesus in their lives and in the universe.

3. The quickest way possible is to mobilize as many believers as possible (if possible, every Christ-believer), perhaps by the millions to evangelize and disciple the nations! The Great Commission is given to *all* believers. This is the priesthood of every believer in live action.²
4. It is possible to plant and program the right DNA into new converts, as well as structure the right DNA into church life, so that they will grow and develop into missional, reproducing disciple-makers for the rest of their lives. This consists of learning just three basic skills: (a) hearing God through prayerful meditation to turn His word (*logos*) into an application (*rhema*) to be obeyed; this discipline is also called *lectio divina*, the devotional use of Scripture; (b) leading a house or simple church in Bible reflection, whereby each one learns how to do "Quiet Time" (= *lectio divina*) with fellow believers; and (c) friendship evangelism to share what they learn of God and His will with their networks of relatives and friends. This basic spirituality is enough to help anyone grow in the faith unto Christlikeness for life.
5. These millions of reproducing believers can be produced through mentoring (or better, "discipling") by disciple-makers, who are servant-leaders who seek to equip *all* believers (cf. Eph. 4:11-16) right in their regular simple house church meetings. Every Christ-believer can be disciplined to practice basic spirituality and share their faith in their own context without having to leave their community of residence, affiliation or work.
6. These rapid increase of disciples or Christ-followers can be called "church planting movements" or "church multiplication movements" (CMM), which aim to produce communal conversions and "people movements." If combined with Community Development and C-5 (high contextualization) approaches, they become "insider movements" (IM). Peoples can be converted *en masse* as we allow new converts to remain vital members of their families and communities. "Fighting the religion-changing battle is the wrong battle" (Travis 2005:13). The strategy is that of infiltration,³ to transform the people with the gospel *from within* their social structures, preferably without setting an alternative religious structure among them!

CMMs and IMs are best seen in contrast to the "extraction evangelism" of the "imperial" approach (or "missions by wealth and power)," which has been the predominant "top-down" paradigm of Christendom

2. Fung rightly observes, "The spreading of the gospel in the early church period was not dependent on charismatic leaders any grand strategies of the established Jerusalem Church, but by the nameless, 'powerless' people who acknowledged the Lordship of Christ and experienced the power of the Spirit (Acts 11:19)" (2010:1).

3. Travis 2006; cf. *International Journal of Frontier Missions* 17.1 (2000) and 21.1-4 (2004), and their website <http://www.ijfm.org>.

missions. Instead CMM and IM use the "friendship (or relational) evangelism" of the "incarnational" approach (or "missions by love and good works"). The best "bottom up" practices are the integration of CMM (most effectively through house church networks) (cf. Simson 2001; Zdero 2004; Lim 2010), critical or radical contextualization of the Gospel message (cf. Richardson 1981; Davis 1993; Lim 2003, 2010) and church forms (cf. Kraft 1979, 2005; Lim 2010a, 2011; Richard 1999; Hoefler 2001), as well as community development and organizing (Lim 1992:20) through lay (or tentmaker) missionaries, especially business people and social entrepreneurs (Bornstein 2003; Yamamori & Eldred 2003; Wall 2005).

Current Status of Insider Movements

2010 may be the "Breakthrough Year" for IM. Although there was some hesitation in a plenary session at Tokyo 2010, it was fully endorsed in the concluding sermon by David Cho (perhaps Asia's Ralph Winter), the Korean founder of Asia Missions Association (AMA) and the Third World Missions Alliance (which co-hosted Tokyo 2010), at the 10th AMA Triennial Convention held in Jakarta last November 3-7, 2010. In the past decade, IM has been gradually accepted by Western missions, and lately by a few Korean missions, yet numerous objections to it have kept it from being recognized by the mainstream of Evangelical missions.

There are many success stories of CMM over the years especially through the house church movements in China and India. Mainstream missions who have done CMM in the 10/40 Window in the past two decades have gradually been recognized. Those who do IM are mainly those who work among Muslims (Garrison 2005; Travis 2000, 2006) and Hindus (Richard 1999; Hoefler 2001). Fewer yet significant CMMs have been reported among Buddhist peoples, especially in China (Deng 2005; Garrison 2004; and Wesley 2004) and Cambodia (Carlton 2000), as well as some IMs in China and Myanmar (undocumented yet).

Recently, a pastor in a restricted country told me that he is ready to launch an IM with a Buddhist family there. He has been trying to multiply cell-groups among non-Christians, and in this ministry, a Buddhist woman was converted to Christ on her death bed. She instructed her family that Christians should lead in her wakes and funeral services. Five of her household were converted and will soon be disciplined to start house churches among their own people - without having to affiliate with an established local church. This family's love-gift to the pastor was God's provision for him to participate in the aforementioned AMA Conference in Jakarta.

Call for CMM and IM Partnerships

Given CMM and IM's present minority status and their unique and potentially fruitful missiological understanding and missionary approach, sharing a common mission strategy becomes a very important requirement. Having a commonly-owned vision, defined objectives and a common focus or purpose are clearly listed among the "key principles" that make for effective collaborative partnerships (Butler 2006). Having partners who do not share the same strategy will delay,

hinder and often also detract the group from pursuing the mission and goal of partnership.

KEY RELATIONSHIP: FRIENDSHIP OF EQUALS

Secondly, the very nature of CMM, especially IM requires that all partners accept each other and relate to each other as friends and equals, even in the patron-client relational culture that prevails in most Buddhist contexts. This transformational relationship prevents the patron from becoming patronizing. From the start, the expatriate should avoid the patron role, but should rather build on local assets or resources, so as not to create dependency. In IM, upon entering a community, the outsider models a simple lifestyle by living dependently on the hospitality of the local people, specifically a “man of peace” (cf. Luke 10:4-6). Friendship, mutuality and community are established from the beginning.

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As in all partnerships, and more importantly for IM, there must be trust, mutuality, understanding, compassion, and sometimes forgiveness. And as in all human relations, especially intimate ones, this is possible only through mutual listening. People want to be heard: “They want us to understand their intrinsic claims, their justice of being. They want justice from us. But we can give it to them only through love which listens... Listening love is the first step to justice in person-to-person encounters” (Paul Tillich in Ross 2010:145).

In order to make partnerships grow, more being, more living, more listening, and less talking is needed of each partner. “Only the very brave...dare...to go back to the helpless silence of being learners and listeners – ‘the holding of hands of the lovers’ – from which deep communication may grow. Perhaps it is the one way of being together with others and with the Word in which we have no more foreign accent” (Ivan Illich in Ross 2010:145-146). So here perhaps is a more compassionate, more human, and certainly more challenging way of defining involvement – by listening. In life, to listen is to become involved. Good listening requires humility, vulnerability, availability, receptivity, and patience. To be a good listener means to be willing to share in the lives of others – in other words, the first step toward being an authentic partner. (:146).

Listening enhances the acceptance by each one of genuine involvement, a committal of oneself to the other partners in trust. This element of trust is foundational,

as each partner entrusts the direction and programs of the partnership to the others. They must each respect the others’ cultural way of being and doing. They must give up control and share the responsibility (ibid.). This is precisely what Bishop Azariah of India (one of the few non-Westerners at Edinburgh 1910) meant when he said in his plenary message on what was amiss in world missions in his days, and is still relevant in most missions today, “Give us friends.”⁴

Yet friendships must translate into “giving” in give-and-take relationships. “It belongs to the right of everyone whom we encounter to demand something from us” (Tillich in ibid.). This is the essence of the “I-Thou” relationship. Gifts exchange in a way that both partners practice giving and receiving in a spirit of mutual respect enriches the relationship. This giving may be as simple as acknowledging that the other whom we encounter is a person. This minimum of giving can lead toward a maximum of self-sacrifice if required. In terms, of partnership, this means responsibility. To be in a partnership means to be committed to giving within the partnership and through it (ibid.).

The situation is complicated by the reality of great disparities in material resources between partners (Funkschmidt 2002:570). What do churches in the Global South have to give to those in the Global North? In most instances, those from the Global North have not been able to name what they receive from their “partnership.” Western partners usually know what they have to give, but they “[do] not know as clearly what [they have] gone to receive. And that is where the trouble starts” (David Bosch in Spencer 2010:150).

Trouble starts in part because their partners are, as a consequence of this inequity, unsure of their commitment to authentic partnership. “It is necessary for the church in the West to demonstrate that it is ready to receive what is offered; it is also important for our partners to know of that receptiveness” (Thomas 2003:384). Put more bluntly, Amon Eddie Kasambala, a Zambian, critiqued partnership by asking, “*What can one receive when one has been on the giving side for a very long time?*” (Spencer 2010:150).

So, how do we do this in a world (and in the missions community) that behaves differently – in a world rife with unequal power dynamics, in a world where the powerful are heard and the powerless are not, and where the wealthy can choose to give and the poor are forced to receive? In a recent reflection about the last of the Millennium Development Goals, to “create a global partnership,” Spencer wrote that Americans need “to allow ourselves to be needy too, to see in these goals a message to us. It may mean that, contrary to dominant American impulses, we are just quiet for awhile, we listen, we don’t organize anything or do anything for ‘them.’” We just are (2010:151).⁵

4. Bishop Azariah spoke on the theme, 'Native Church and Foreign Mission,' saying, “ I do not plead for returning calls, handshakes, chairs, dinners and teas as such. I do on the other hand plead for all of them and more if they can be expressions of a friendly feeling, if these or anything else can be the outward proofs of a real willingness on the part of the foreign missionary to show that he is in the midst of the people to be to them not a lord and master but a brother and a friend.....We ask for love. Give us friends.”

5. Fung rightly cautions that this mentality can be Asian, too, “I am concerned that we as Asians may be repeating the same mistake

Discernment is required to address the neediness of *all* partners. For “true mutuality,” the “fatal mistake” in relations between Global North and Global South churches...was that our partnerships have historically involved “the same kind of ‘commodities’” (Bosch in Spencer 2010:152). Reciprocity was expressed in an exchange of the same commodities that those in the Global North already had in abundance. “Genuine reciprocity can only develop where the two respective partners do *not* receive the same as they have given.” The purpose of partnerships is to serve the needs of *each* other and not an exchange (ibid.).

What do those from the Global North need that a partnership could provide? Most of these are intangibles: phrases like “global awareness,” “a broadening experience of the world,” “a sense of what it is to be a global,” “a window on the world,” and “an incarnational presence.” And individuals and institutions in the Global South can offer these things in abundance. Sandra McCann, an Episcopalian serving at Msalato Theological College in Tanzania, observed that “what Tanzanians have to offer is an example of Christ-like hospitality and a rich worship experience and a living example of joy and deep faith in the midst of poverty” (ibid.). Grant LeMarquand points out significantly that students at Trinity Episcopal School for Ministry (Ambridge, Pa.) return home from global experiences “realizing that they are in a missional situation *here*.” They have found a “new way of seeing *home*.” The benefits flow from “expanded horizons” (ibid.).

But Mortimer Arias, former President of Seminario Biblico Latino-americano in Costa Rica, adds the caveat that mutuality requires those in the North “to be specifically careful not to use the rest of the world . . . for the sake of their global education.” It is clear that “use” is the key word in this warning (ibid.). Indeed, without the mutual give-and-take friendship of equals, no mission partnership can endure or even exist with integrity and dignity.

KEY OBJECTIVE: EMPOWERMENT OF LOCALS/ NATIONALS

Thirdly, effective mission partnerships must result in the empowerment of locals or nationals. CMM and IM’s goal is the realization of the Kingdom of God (New Testament) or Shalom (Old Testament) in particular communities and sectors of society. These transformed or redeemed communities must be indigenous: self-governing, self-supporting, self-propagating and self-theologizing as they express their faith in simple ways out of their love for God by the power of the Holy Spirit. They must be contextual (= not foreign) and community-based (= owned and managed by local people).

For this to happen, priority must be given to the development of local leaders who are also empowering or transformational.⁶ Partnership is “close to the that our Western brethren might have committed in the past – that is, to equate economic and political power with advances in the spreading of the gospel. We continue to reinforce the notion that the spreading of the gospel is always from the powerful to the powerless, the haves to the have-nots. There is a sense of Asian triumphalism that makes me nervous” (2010:4).

6. To be transformational, the whole community and not just their leaders must be directly involved in the planning process. Input

biblical notion of *koinonia*” (Funkschmidt 2002:568). It is grounded in God’s indwelling, a message of hospitality, of mutuality of guest and host (Reissner 2001:5). In this relationship, non-residents must keep in mind that they are *guests* who offer the gift of enabling and empowerment. But it is the local persons and organizations who play *hosts*, who offer the gift of freedom and opportunity – for friendship and partnership (Spencer 2010:151). Therefore, the local people should be the senior partners whose interests and even authority and control must have preeminence, no matter the contribution each has invested into the partnership.

This is the principle by which the missions of Jesus and Paul were conducted. They always left an empowered community that was truly indigenous and contextualized in self-governing, self-propagating, self-supporting and self-theologizing. These community-based “house church networks” were not dependent on external partners and resources, and their receiving of external help on occasion, usually during calamities and persecutions, were showcases of their inter-dependence in the single Body, or better, between the branches of their Father’s business (or better, His global group of micro-companies).

These transformed or redeemed communities must be indigenous: self-governing, self-supporting, self-propagating and self-theologizing as they express their faith in simple ways out of their love for God by the power of the Holy Spirit.

In our age of globalization, financial sustainability and growth is needed for the long-term development of communities and nations. So some, if not most, of the budget for IM must be allotted to income-generation and economic development. We should join cause-oriented groups to advocate for “simple (or green) lifestyles” and “fair trading” to slow down the overpowering “consumer society” of globalization. There are many who are now working for a new economic order called “Solidarity Economy,” following the principles of Jubilee in Leviticus 25. The bottom-line for businesses must now be four-fold: not just profit, but also planet, people and prayer (financial, ecological, social and spiritual), as stated in the Lausanne Forum 2004 paper on “Business as Mission (BAM).”⁷ Many Christian development organizations, like World Vision, Tear Fund and Christian Reformed World Relief Committee (CRWRC) have been doing “Transformational Development,” and decisions must come from all the stakeholders rather than top-down leadership-determined outcomes. We may start with a leadership-initiated partnership, but the partners should explicitly create structures, committees, votes and other opportunities to engage their whole constituencies (cf. Scheffler 2008:261-270). Hence short-term partnerships between small organizations involving “just enough” funding may be most efficient and effective.

7. On Business as Mission (BAM), see Rundle 2000; Yamamori & Eldred 2003:225-244; Rundle & Steffen 2003; and Johnson 2009.

which include livelihood training, micro-credit and micro-enterprise development (Myers 1999; Fikkert 2005; Corbett & Fikkert 2009:201-214; cf. Yunus 1999) as well as fair trade.

These efforts must focus on the organization of people-owned and self-managing community organizations and social enterprises, like cooperatives, mutual insurance firms, credit unions, etc. (Lim 1992:15-18; Fikkert 2005). The wealth generated by the poor will lead to "lift" their individual families, who will often move elsewhere, thereby hardly helping their community. Thus we need to set up cooperatives to help keep the wealth while also generating more wealth in the local community. And the best way for any locality to gain wealth is to provide for both local food sufficiency and appropriate technologization and industrialization.

Many effective missions have also invested in the economic and social "lift" of their converts through providing basic schooling and vocational training, even up to post-graduate education. These programs eventually became Christian colleges and universities.⁸ Providing scholarships for leadership development for national movements has been very empowering, too.⁹ These provided the leadership, not just for the churches, but also for the communities, even their respective nations and beyond. Moreover, since financial accountability is almost always involved, the capacity of the local financial office for stewarding and accounting of the incomes and expenditures has to be ensured and enhanced.

Actually IMs do not require major external funding, except for the travel expenses of the catalyst-worker, just as Jesus trained his disciples to do (cf. Luke 10:1-9).¹⁰ Believing that the resources for God's harvest are in the harvest-field, these bi-vocational missionaries need minimal external support. With just authentic work, study, business or even tourist visas, they can catalyze IMs wherever they go. It is possible and highly effective to simply send out such workers into the global labor market as maids, cooks, welders, seamen and other low-skilled jobs as tentmaker-missionaries, as Filipino Christians have been doing strategically since 2001. Using business people as "foreign investors" for BAM may even be a much more effective way.

Yet external funding is needed for partnerships on the

8. Theologically, establishing Bible schools or seminaries to produce "full-time workers" must be avoided, since this violates the "priesthood of all believers" and promotes the "clergy-laity dichotomy," thereby leading to the "sacred-secular divide" that has plagued Christendom. Practically, IM is realized most effectively through "ordinary" believers sharing their faith in their residential neighborhood or in their workplace, as well as the biblical "work ethic" is clearly promoted; this also frees the church from spending money on maintenance of religious personnel and institutions. IMs envision Christians living out their faith in the structures of society, without having to set up parallel Christian structures, transforming the world as salt, light and yeast.

9. My school, the Asian School of Development and Cross-cultural Studies (ASDECS) seeks to fast-track this leadership development process through offering secular graduate degree programs (with biblical spirituality integrated in the courses) for national leaders for the struggling nations of Asia and beyond.

10. Fung rightly observes, "Over-giving and over-receiving often cripple the work of God. A pastor from China once said to me, 'We do not need money from the West. Money will divide the church in China'" (2010:2). The corrupting influence of money (esp. of having more than enough) is human and global (cross-cultural).

ground for their community/people, most especially if they work among the poor and marginalized. With simple basic community organizing skills, they can mobilize the poor communities to become self-sufficient and fast-track their economic development with bigger capitalization. This external aid enables them to gain excess income faster not just for their communal life, but also for their capacity to contribute to relief and development challenges and to send out their own workers, who are going to be more effective to reach out to their neighbors with similar cultures.

For Evangelicals, another central concern for IMs is the self-theologizing aspect also: who controls the theological development of the indigenous movement? Most helpful may be Andrew Walls' (1997; 2002) insight that it took at least a couple of centuries before the early church developed through different doctrinal conflicts what eventually became mainstream Christian Trinitarian theology. He has suggested that we must be patient to let each community reflect directly from Scriptures in their context, perhaps for at least three generations.

Walls identifies three stages in the process of transformation of biblical faith into the Greek thought-world of subsequent Western Christendom. The first missionary stage was typified by Paul as he began to adapt Jewish vocabulary and forms to Hellenistic worldview, categories and language. The second *convert* stage was represented by Justin Martyr who showed that Christ can inhabit the Greek world and work to transform it from within; conversion means to turn what is already there in a new direction, rather than substituting something new for something old. And the final *refiguration* stage was seen in Origen who grew up in the Christian faith and yet was reconciled to its pre-Christian inheritance, and was comfortable and not afraid of either.

This should give comfort and confidence most especially to indigenous peoples and those who speak minority dialects who are usually considered "poor": they will not need to surrender their identity, worldview and culture, to follow a foreign Jesus. They can confidently reflect on God's word in their vernacular and let Jesus enter fully into their culture and specific sub-cultures. This is the confidence that we have in the infallible teaching authority of the Scriptures (*sola Scriptura!*) for our faith and its transforming power for our practice/lifestyle/culture. As Christ-believers doing CMM or IM in the midst of religious and cultural pluralism, we only need to hold on to two absolutes: God and His Word that reveals His plan in the creation-fall-redemption drama in Christ. We call on all our earthly contacts and all humanity to share in this pilgrimage to obey His will for our lives, each in their cultural and religious milieu.

Hence to be truly effective, priority must be given to the native who understands the local culture and situation best. If finances are involved, they must be incorporated into the budget made consultatively with the local leadership. During and after deliberations, their preferences should be given primary consideration, their initiatives and programs encouraged and developed, and their best materials should be the ones produced and reproduced, rather than just the translation of those foreign-produced, no matter how effective they may be

elsewhere.

KEY ATTITUDE: SERVANTHOOD OF EXPATRIATES

And lastly, besides being aware of being guests in a partnership, expatriates or non-residents must also view themselves as servants. In most instances, those from the global North assume leadership in any relationship, just because of their superiority of position and wealth (whether in reality or in mere perception), often combined with their self-confident personality if not assertive demeanor, and also because of the culture of most Global South contexts where guests are given preferential treatment. Hence, this is actually a test of their spiritual maturity in practicing servant-leadership.

The issue of power distorts all the fine ideals and makes the practice of partnership difficult and demanding. It is difficult to have a truly mutual relationship when the two parties possess unequal power. But that is the reality of our world today. We know that money, resources, education, land, access to technology, ownership, and much more are unfairly and unequally distributed (Ross 2010:148).

The model of God's incarnation is helpful here. We can let go of our pride and power, our privilege and sense of entitlement, insofar as we empty ourselves following Christ's way depicted in Philippians 2. We seek to empty ourselves of our pride and ethnocentrism, our feelings of cultural, religious, and technological superiority, which blind and grip us all. We seek to empty ourselves of the need to initiate, control, dominate, impose, manipulate, and run ahead in partner relationships. We seek to empty ourselves of autonomy and independence.

In cases where finances are involved, IM partnerships require the expatriates to share willingly and cheerfully, without strings attached, while rightly demanding contextual forms of transparency and accountability. In the New Testament *koinonia* denotes "partaking together in" or having a share; it stands for the privilege of participation.

"We are then, to seek first for the inward bond which holds the fellowship of Christ-followers together, which inward fellowship is then externally manifested by the life of fellowship, with its almsgiving, sharing of property and breaking of bread, which we find in the early chapters of the Acts of the Apostles" (Warren 1956:48).

In passages where *koinonia* refers to the life of the Christian community, the partnership with other Christians is made explicit in the taking of collections on behalf of the needy (Rom. 15:26; 2 Cor. 8:4; 9:13): "all are equally involved, all have committed themselves to God in trust, all have a share in common responsibility, all recognize that they belong together, that if one member suffers, they all suffer, all have a liability for each" (:52).

Bosch writes about "victim-missionaries," who, "in contrast to exemplar-missionaries, lead people to freedom and community" (in Ross 2010:147). Could we say the same of "victim-partners"? In 2 Corinthians 8, Paul teaches about "the validity of paradox, about a God

who, in spite of being all-powerful became weak and vulnerable in his Son" (ibid.). We live in a relationship with a crucified God. Do we in our involvement with Him and as his ambassadors live likewise? Koyama complained that too often Christian mission has exhibited a "crusading mind" rather than a "crucified mind" and that it suffers from a "teacher complex." What attitudes do we exhibit when we enter into partnership? Do we adopt a crusading mind and teacher mentality, or are we disciples and partners with crucified minds, giving up our rights, manifesting the courage to be weak - living the paradox of a crucified, almighty God? Victim-missionaries are not powerful and successful, nor are victim-partners. In this asymmetrical and uneven world, victim-partners will not create what has been described as "a relationship of controlling benefactors to irritated recipients of charity," in which recipients end up experiencing a complex mix of gratitude and resentment at the same time (ibid.).

In cases where finances are involved, IM partnerships require the expatriates to share willingly and cheerfully, without strings attached, while rightly demanding contextual forms of transparency and accountability.

These insights about vulnerability and "victim-missionaries/partners" remind us to adopt an attitude of humility and of considering others better than ourselves (Phil.2:3-4). Such sensitivity is required of the strong, so they may empower the weak. A related issue here is what the partners are seeking to share. Money, resources, education, land, technology, ownership, and power may be unfairly distributed and may lead to distorted exchanges. But as seen above, what else are we seeking to share? Stories, traditions, ancient knowledge and customs, inheritances, joy, kindness, goodness, beauty, sustainability, difference - these too are to be shared and can restore a balance where there may be uneven power dynamics (ibid.).

Moreover, this practice of humility, vulnerability, generosity and servant-leadership can serve as good modeling for the locals/nationals, too, and thus promote and perpetuate the way of Christ. Such incarnational and cruciform pattern of sharing sacrificially is the way to fill up the gaps, weaknesses, struggles and sufferings in the body of Christ - in a truly inter-dependent mutuality of partaking in each other's spiritual and material gifts.

CONCLUSION

Finances have been a dominant challenge to authentic mutuality, leading to problematic partnerships where economic resources are disparate. This is not going to change, even if much of the Global North is struggling financially since 2008, so the task is to work through financial inequities in a manner that creates and sustains

mutual and authentic partnerships (Spencer 2010:153). As shown above, key to this is an analysis of power, for it is from a position of power that wealthier individuals and institutions, religious and secular, have historically abused relationships and misused partnerships.

This paper has shown that mission partnerships can occur only if the parties involved work on the four measures: commonality of vision, friendship of equals, empowerment of locals, and servanthood of expatriates. Such arrangements assume the sincerity of all partners to do effective mission together, and the willingness of each to plan, budget and discuss all matters openly and honestly. Each is free to accept or not accept the terms of any agreement within the partnership. In this process of shared discernment, the ultimate decisions about programs and budgets belong to each partner, yet each must be committed to listen to and learn from one another as they consider what are needed to fulfill their mission (ibid.).

How long should partnerships be sustained? For as long as necessary, that is, until the mission has been achieved to the satisfaction of the partners. It is best to set time limits from the start, while leaving the dates flexible and allowing for renewals or extensions. Time limits free each partner from the unsatisfactory phenomenon of just letting the partnership quietly die. Rather, timetables encourage evaluation, and as critical an exercise as this may be for any specific activity, it needs to be undertaken for the relationship as well. With this periodic mutual discernment process, the partners may reach shared

decisions about the future. Whether a partnership is renewed or ended, or even dissolved earlier than anticipated, partners should remain friends, seek possibilities to collaborate on other programs/projects and find opportunities to celebrate the relationship (Butler 2006). The quest for partnerships that result in effective missions deserves constant celebration.



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asian missions advance

The official Bulletin of the Asia Missions Association

ASIAN MISSIONS ADVANCE, published from 1978 to 1993 by the East-West Center for Missions Research & Development as the official bulletin of the Asia Missions Association, has re-started publishing from August 2011 as the Quarterly Bulletin of the Asia Missions Association.

464 E. Walnut Street, Suite #220, Pasadena, CA 91101

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ISSN 2234-3423

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RESTORING CHRIST'S MODEL OF DISCIPLESHIP

Won Sang Lee

One of the urgent tasks of the 21st Century Mission is to examine and re-evaluate Discipleship Ministry in light of Christ's Model of Discipleship to see if there is any discrepancy. The original commandment of Jesus Christ in Matthew 28:19-20 is to complete the Great Commission by making disciples. If the entire Church of Christ followed this mandate Christ gave before his ascension, the Great Commission should have been completed according to Matthew 24:14. The focus and strategy for the world evangelization of Christ is Discipleship. Jesus' methodology to fulfill the Great Commission was revealed in the four gospels and the Book of Acts. Jesus is not only our redeemer, but also is our model to follow. In the beginning of His earthly ministry His first command was "Follow me and I will make you fishers of men." (Matthew 4:19) This verse shows that discipleship is Jesus' strategy for world evangelization. Accordingly, the main emphasis of Christ's ministry on earth for three years was discipleship. Jesus knew that world evangelization must begin with discipleship training with small numbers. Michael Griffiths, who was principal of London Bible College, pointed out "Jesus as the model missionary":

"As the Father has sent me, I am sending you" (John 20:21) is a further striking picture of Jesus as our example, a model of one who is sent by God to serve men. Here is one who lays aside the lifestyle and living standards of heaven to empty and humble himself in costly identification with human appearance, human nature and human experience.¹

Having demonstrated this model to His disciples for three years, Jesus expects that every believer should follow his example. According to the Book of Acts and other epistles, the first century Churches practiced what Christ taught. The gospel of Christ rapidly spread through the apostolic churches' discipleship of Christ. Through the following centuries, however, Jesus and His disciples' missionary examples were not closely followed. Particularly during the middle Ages, missionary activities through Discipleship were not present in the Christian Churches, overshadowed by doctrinal controversies. Christ, who is God Himself, knows what the best methodology is for world mission; the Discipleship of Christ.

The Discipleship of Christ is to transform a natural man into a spiritual man who knows God, imitates Him, and makes Him known to others through the demonstration of Christ-like character.

It is, however, necessary to make cultural adaptations in the process of transmitting the gospel from generation to generation. The original gospel of Jesus Christ has been passed down to the present time during the course of 2000 years. Andrew Walls pointed out the problem in

1. Michael Griffiths, *The Example of Christ* (Downers Grove, Illinois: InterVarsity Press, 1985), 154.

the process of transmitting the original gospel to the next generation.

He writes:

Our observer is therefore led to recognize an essential continuity in Christianity: continuity of thought about the final significance of Jesus, continuity of a certain consciousness about history, continuity in the use of the Scriptures, of bread and wine, of water. But he recognizes that these continuities are cloaked with such heavy veils belonging to their environment that Christians of different times and places must often be unrecognizable to others, or indeed even to themselves, as manifestations of a single phenomenon.²

As Andrew Walls suggests, we cannot avoid what is happening in the process of transmitting the gospel to the next. The way of understanding and communicating the gospel may be different in each culture. Paul G. Hiebert also emphasized that "In order to communicate the gospel effectively in our day, we need to understand divine revelation within historical and cultural settings as well as people in their present-day settings."³

In spite of cultural and anthropological aspects in the transmission of the gospel of Christ, however, it is important that the authority of the Scripture must be maintained and preserved without adjustment and deformation from the original. The discipleship of Christ is described in Scripture, which is God's revelation of Himself and Christ by the inspiration of the Holy Spirit (2 Timothy 3:16). In "The Westminster Confession of Faith (1647), F. F. Bruce lists the sixty-six books of the Old and New Testaments, and adds: 'All which are given by inspiration of God, to be the rule of faith and life.' These words affirm the status of the Holy Scriptures as the canon or standard by which Christian teachings and actions must be regulated."⁴ Therefore, it should be confirmed that the starting point of the Discipleship of Christ is the authority of the Scripture in its original manuscripts. Without the Holy Scripture, there is no objective standard nor instruction of the Discipleship of Christ.

THE CORE VALUES OF THE DISCIPLESHIP OF CHRIST

The purpose of Christ's discipleship is to save the people and fulfill the mission of world evangelization. The redemptive act of Christ cannot be substituted by others. But Christ commissioned His disciples to spread the gospel from Jerusalem to every part of the world. Before His ascension Christ commanded his disciples

2. Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Edinburgh: T. & T. Clark, 2000), 7.

3. Paul G. Hiebert, *Cultural Anthropology* (Grand Rapids: Baker Book House, 1983), p. XX.

4. F. F. Bruce, *The Canon of Scripture* (Downers Grove: InterVarsity Press, 1988), 18.

to follow the pattern of Christ's discipleship in order to bring the gospel to the world through: (1) the Power of the Holy Spirit through Prayer, (2) the Gospel (the Scripture) which is Christ through whom the people can be saved, (3) the Imitation of the Character of Christ, (4) the Mission-centered Church. The ultimate goal of the discipleship of Christ, built on these four pillars, is to produce new life in Christ through the church. The Characteristics of the apostolic church in Acts 2:42-47 reflect these four pillars. "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. And the Lord added to their number daily those who were being saved." None of these can be done without Christ. The power of the Holy Spirit through prayer, and the gospel which are the center of the Scripture, Christ, and the Church, the body of Christ, are the integral parts of the mission of God. When all these four are integrated, the mission of God will be accomplished and Christ will return to earth to fulfill the Kingdom of God in heaven. From the ascension of Christ until this century, Christ's discipleship principles have not been implemented and maintained faithfully in the church. It is our task to search and evaluate our mission activities in terms of the Christ's discipleship.

World mission is impossible without the power of the Holy Spirit as Christ commanded before His ascension; "Do not leave Jerusalem, but wait for the gift my Father promised. But you will receive power when the Holy Spirit comes on you." (Acts 1: 4, 8)

Restoring Christ's model of discipleship is the key issue in modern mission strategy. We need to return to Christ, to the Scriptures, and to the Power of the Holy Spirit in order to build the Church of Christ for world missions. Through repentance and honest self-examination we should restore Christ's discipleship in humble obedience.

THE POWER OF THE HOLY SPIRIT THROUGH PRAYER

World mission is impossible without the power of the Holy Spirit as Christ commanded before His ascension; "Do not leave Jerusalem, but wait for the gift my Father promised. But you will receive power when the Holy Spirit comes on you." (Acts 1: 4, 8) The Great Awakening in the early 18th century, the Welsh Revival in 1904, and the Pyongyang Revival in 1907 all followed seasons of prayer revival of the Holy Spirit. During His earthly ministry, Jesus demonstrated the importance of prayer. Jesus taught his disciples how to pray (Matthew 6: 9-13). Early morning prayer (Mark 1:35), the priority to Prayer over ministry (Luke 5:15-16), Prayer in the mountain with his disciples (Matthew 17:1-8), Prayer for Father's will (Matthew 26:39), Prayer for miracles (John 11: 41-44) and many others, all testify that "Prayer was absolutely

essential in His life and ministry."⁵

More importantly Jesus prayed to the Father for the Holy Spirit to be with Him as a partner for ministry. Luke provides Jesus' prayer for the Holy Spirit. "And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove." (Luke 3: 21-22) From the beginning to the end, the Holy Spirit provided Jesus the power for the ministry. (Luke 4: 1, 14, 18, Romans 1:4) Knowing the absolute power of the Holy Spirit for world mission, Jesus commanded His disciples to wait for the Holy Spirit. The Church of Antioch (Acts 13:1-4) and the Moravian Church's 100 years 24/7 Prayer Movement by Zinzendorf were also mission movements led by the Holy Spirit through prayer.⁶

Discipleship is following Christ's pattern and there is no other way more successful than imitating Christ. He started with prayer and ended with prayer. Prayer is the key for world evangelization.

THE AUTHENTIC GOSPEL WHICH IS THE CENTER OF THE SCRIPTURE (CHRIST)

The second core value of Christ's discipleship is the authentic gospel. Even though we are well equipped with the power of the Holy Spirit, the power will be useless if we do not have the authentic gospel to proclaim. The central message of the gospel is Jesus Christ, who is the very center of the Scripture. John 5:39 "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me." (Luke 24:44)

One of the critical issues of world missions is that the message presented to unsaved souls is often not based on the absolute authority of the Scriptures, of which Christ is the center. Without Christ, any such message cannot save lost souls. The central teaching of the discipleship of Christ is to ask a question of the identity of Jesus; who am I? (Matthew 16:13) Rob Bell, founding pastor of mega church Mars Hill Bible Church in Grandville, Michigan, published a New York Times Bestselling book entitled "LOVE WINS" in 2011. Denying the eternal punishment of God in hell, Rob Bell writes "What about people who have never said the prayer and don't claim to be Christians, but live a more Christ-like life than some Christians?"⁷ Bell's question is clearly answered in John 14:6, so it is apparent that his worldview and ministry is not subject to the authority of the Scripture. Religious pluralism arose as a challenge to the authority and tradition from the Scriptures.

Leslie Newbegin writes,

The Movement of Enlightenment in the eighteenth century, the movement which brought our contemporary Western culture to its distinctive self-consciousness, was in an important respect a movement of rejection of tradition and its authority. Immanuel Kant summed up the central theme of

5. J. Dwight Pentecost, *The Words and Works of Jesus Christ* (Grand Rapids: Zondervan Academic Books, 1981), 147.

6. Taylor Hamilton, *A History of the Mission of the Moravian Church* (Bethlehem, Pennsylvania: Times Publishing Company, 1901), P. XII.

7. Rob Bell, *LOVE WINS* (New York: Harper Collins Publisher, 2011), 6.

*the Enlightenment in the famous phrase "Dare to Know." It was a summon to have courage to think for oneself, to test everything in the light of reason and conscience, to dare to question even the most hallowed traditions.*⁸

It is this humanistic challenge and departure from the Word of God that is a distinctive characteristic of fallen men, deformed from the image of God. From the time of Form-Criticism of the Scriptures, human intellect began to question the inerrancy of the Scriptures. Disciples of Christ must reinforce the authority of the Scriptures, the infallible and absolute revelation of God for the salvation of the lost.

Michael Horton published a book entitled "Christless Christianity: The Alternative Gospel of the American Church." Analyzing American Christianity, he pointed out that the church too often reduces Christianity "to good advice and it blends in perfectly with the culture of life coaching."⁹ He suggests that ministers in many American churches have lost sight of the central message of the gospel, which is God's redemptive plan for a fallen world. Instead, Sundays are too often filled with guidelines for better living.

Christ centered preaching is absolutely necessary to communicate the soul saving gospel. "Christ-Centered Preaching"¹⁰ is what the whole Scriptures require. Brian Chapel rightly emphasizes that:

*Theocentric preaching inevitably becomes Christocentric not because the sermon always cites the name of Jesus or draws to mind some event from his earthly ministry, but because it demonstrates the reality of the human predicament that requires divine solution. Theocentric preaching is Christ-centered preaching. Focus on God's redemptive activity sets the stage for Christ's work, alert the human heart to its necessity, and or exposes the divine nature.*¹¹

The saving knowledge is coming from the Word of God, the Scriptures, which is the final and complete authority of the revelation of God. Christ-centered preaching is based on the belief of the inerrancy of the Scriptures. There is no alternative, but to believe the Scriptures as the inspired and inerrant Word of God by the Holy Spirit. (2 Timothy 3:16) This is the text book of the discipleship of Christ.

IMITATION OF THE CHARACTER OF CHRIST

The third core value of the discipleship of Christ is to imitate the character of Christ. (Matthew 11:28-29) Christ invites His disciples to learn from His character. "Take my yoke upon you and learn from me, for I am gentle and humble in heart." (11:29) Christ's disciple is a learner and follower of the character of Christ. In this age when authenticity is rare, and people's actions do not match the words they speak, it is the demonstration of Christ-like character which will communicate the gospel in the

most effective way. Believers should continually imitate Christ's character toward "the whole measure of the fullness of Christ." (Ephesians 4: 13) John Stott stated that "God wants his people to become like Christ, for Christlikeness is the will of God for the people of God."¹²

As we can observe in the four gospels, the primary focus of Christ's discipleship for three years was character training. One of the biggest hindrances for modern evangelization is the lack of Christ-like character. How can we address this? Christ shared deeply into his disciple's lives and asked that they imitate his character. Similarly, mature believers should share their lives with younger believers, and should model Christ-like character to them. The discipleship of Christ is entering into the world both with Christ's message and with His character. John Stott rightly describes that "This entering of other people's worlds is exactly what we mean by incarnational mission, and all authentic mission is incarnational."¹³

The Apostle Paul boldly charges the church to "*Be imitators of me, just as I also am of Christ.*" (1 Corinthians 11: 1) We cannot imitate the incommunicable attributes of Christ such as His omniscience, but there are communicable attributes of Christ. Perhaps the most important of these attributes is humility. This is clearly displayed in Isaiah 42: 1-3; "*Here is my servant, whom I uphold, my chosen one in whom I delight; I put my Spirit on him and He will bring justice to the nations. He will not shout or cry out, or raise his voice in the streets. A bruised reed he will not break, and a smoldering wick He will not snuff out. In faithfulness He will bring forth the justice.*" When God says "Behold my servant," it means that we should follow Him and imitate Him. Christ instructed us to imitate His humility through the power of the Holy Spirit.

"The way of the disciple is pre-eminently a life of humility, which will most likely be expressed in humiliation and suffering."¹⁴ At the conclusion of Christ's earthly ministry, Jesus taught His disciples the priority of servant leadership with the ultimate demonstration of humility - His death on the cross for the sins of the world.

Mark 10:42-45 "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Besides Judas Iscariot, all of Christ's twelve disciples followed Christ's example of serving and dying for the sake of the gospel in order to save the lost from eternal condemnation.

The humility of Christ was not only a focal part of his earthly ministry two thousand years ago, but it will continue to be highlighted eternally in heaven. Christ will be praised with the refrain: "Worthy is the lamb, who was slain" (Revelation 5: 12) in heavenly worship. The humility of Christ is His eternal character.

MISSION CENTERED CHURCH

The fourth core value of the discipleship of Christ is

8. Leslie Newbegin, *The Gospel in a Pluralist Society* (Grand Rapids: William B. Eerdmans Publishing company, 1989), 39.

9. Michael Horton, *Christless Christianity: The Alternative Gospel of the American Church* (Grand Rapids: Baker Books, 2008), 102.

10. Brian Chapel, *Christ-Centered Preaching* (Grand Rapids: Baker Books, 1994), Pp. 1-339.

11. *Ibid.*, 206.

12. John Stott, *The Radical Disciple* (Downers Grove: IVP Books, 2010), 29.

13. *Ibid.*, 35.

14. E. J. Tinsley, *The Imitation of God in Christ* (London: SCM Press, 1960), 115.

the mission-centered church, which Christ promised to establish before His ascension to heaven. On the cross, Christ pronounced that "It is finished." (John 19:30) The Good News of Christ's redemptive work, was now completed by His Substitutionary Death on the cross. Now it is the disciples' responsibility to spread the good news to the ends of the earth. The Great Commission was given first to His 12 disciples, but this commandment was also given to the Church as a whole, which is the community of believers. The Church is, therefore, an instrument to be commissioned for the world mission. The only and ultimate goal of the Church, which was promised by Christ and established by the Holy Spirit, is missions. Without world missions, the Church loses its core identity and purpose.

In regard to Church's mission David Bosch writes:

In attempting to flesh out the mission Dei concept, the following could be said: In the new image mission, it is not primarily an activity of the church, but an attitude of God. God is a missionary God (cfAgaard 1973:11-15; Agaard 1974:421). "It is not the church that has a mission of salvation to fulfill in the world; it is the mission of the Son and the Spirit through the Father that includes the church" (Moltmann 1977:64) Mission is thereby seen as a movement from God to the world; the church is viewed as an instrument for that mission (Agaard 1973:13). There is church because there is mission, not vice versa (Agaard 1974:423)¹⁵

David Bosch clearly explains here that the Church of Christ is an instrument for the mission of God. Mission does not exist because there is church; instead, the church exists because there is mission.

How has the modern church neglected her mission? We know that the Great Commission was given to the Church, and to accomplish it through discipleship. Part of the discipleship of Christ is, therefore, to emphasize the Church's main and ultimate goal for mission. The emphasis on the Church's mission is not a new paradigm, but one from the beginning that Jesus Himself promised and commissioned. (Matthew 16:18-19, John 20:21)

Charles Van Engen, rightly emphasizes the importance of the local church's mission: "A new missiological paradigm in ecclesiology is needed so that we might see the missionary Church as an "emerging" reality which, as it is built up in the world, becomes in fact what it is in faith."¹⁶ The mission of God's people is not only for the New Testament and modern Churches, but also for the people of Israel as well. Regarding Israelites' mission to the world, Christopher Wright also pointed out that "One nation is chosen, but all nations are to be beneficiaries of that choice."¹⁷ Both the chosen community of God and the faith community of Christ in the Holy Spirit are to obey the mission to the nations. In order to obey Christ's commission for mission, Timothy Keller emphasizes

that the pastors' responsibility is "Equipping People for Missional Living."¹⁸

In conclusion, these four core values of the discipleship of Christ are not to be neglected; (1) the Power of the Holy Spirit through prayer, (2) the Authentic Gospel which is the Christ in the Scriptures, (3) the Imitation of the Character of Christ, and (4) the Mission Centered Church. These four comprise the original design for the discipleship of Christ, through which the goal of world mission will be consummated. (Matthew 24:14)

But how are these four elements to be applied to the individual lives of the disciples of Christ?

Transformation of Life

The discipleship of Christ is not a program, but intentional life-sharing for the purpose of transformation. Without these four elements, however, there shall be no transformation of life. The power of the apostolic Church came from life changing experiences in the Holy Spirit.

Disciple Maker

The discipleship of Christ is to become a disciple maker. With this multiplication of disciples, the Great Commission will be fulfilled. Jesus Christ left two living testimonies to His disciples; "As I have loved you, so you love one another. By this all men will know that you are my disciples, if you love one another." (John 13:34-35) Another one is that "I have set you an example that you should do as I have done for you." (John 13:15) Love and example are the two instruments for making disciples, Francis Chan pointed out the three things at the heart of a disciple maker in his book "Multiply" -- 1) Teaching is Dangerous, 2) Love Comes First, and 3) Teaching by Example.

So how do we restore Christ's discipleship for the purpose of world mission?

Jesus' strategy is disciple-making discipleship through a mission centered church, by the power of the Holy Spirit through prayer, by upholding the inerrant and infallible Word of God, through a Christ-like character.



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15. David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 1999), 390

16. Charles Van Engen, *God's Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids: Baker Book House, 1991), 41.

17. Christopher J. H. Wright, *The Mission of God's People* (Grand Rapids: Zondervan2010), 71.



ASIA MISSIONS ASSOCIATION

ERASING THE LINE BETWEEN MISSIONARY AND TENTMAKER

Dale W. Kietzman

I write this paper, not because I have been a “tentmaker,” but as a reaction to attitudes expressed by some would-be tentmakers. In my years as a missionary, I got to know some “bi-vocational” missionaries during their sojourn on the field. They were all pleasant people who were an encouragement to us personally, but we realized they were able to devote relatively little time to a spiritual ministry; in fact, they drifted toward us to preserve their own spiritual vitality.

Now I’m involved with people in training for intercultural assignments. A significant number of these people indicate they plan to be tentmakers, but for what I feel are all the wrong reasons: so they will not have to experience the embarrassment of personal fundraising; so they can escape the “drag” of accountability to an organization; so they can develop a “really strategic” ministry--by being “lone rangers.” Hopefully, as these individuals mature during their preparation, they will realize the weakness of their motivation in this regard, and, even if they go out as “nonprofessional missionaries,” they will be better prepared to confront the truly difficult assignments they are giving themselves.

So far I have used at least three different terms to refer to the concept of a person working cross-culturally without the backup of a known missionary agency. We have difficulty agreeing on a term that includes the variety of circumstances that may cause one to use this more independent method of doing mission.

THE CONFUSING DEFINITIONS

Perhaps we need to define better the concepts involved. Both tentmakers and missionaries plan to have a spiritual ministry outside of their own countries. The tentmaker assumes that he will be able to penetrate into countries, or into levels of society, in a more inconspicuous way than do those who declare themselves to be missionaries. Just that statement would seem to limit the tentmaker to a pre-evangelistic role.

Or do we need to define better the concept of having a spiritual ministry. Any professional work can be done to glorify God, to minister to clients and co-workers alike, and the work itself can contain explicit spirituality. We are spiritual beings, so all that we do has spiritual implications. There is another aspect to this, and that has to do with the place where work occurs. If we are working in a church, we assume we are carrying out a spiritual ministry. But does that mean it? Is it spiritual to wash dishes in the church, and not spiritual when they are washed elsewhere? A Brazilian pastor told me: “I don’t care what you come to do, but we need for you to share your Christian walk.” We often confuse Doing vs. Being.

In contrast to the “closed country” concept, many Christian businessmen living and working overseas in

situations where the Church is present, have a great deal of freedom, and still identify themselves as “tentmakers,” while working closely with local churches and the foreign missionaries present there. In other words, being a tentmaker does not always mean hiding a spiritual ministry goal.

Any professional work can be done to glorify God, to minister to clients and coworkers alike, and the work itself can contain explicit spirituality. We are spiritual beings, so all that we do has spiritual implications.

In reviewing the literature, I found at least two major criteria being used, neither of which completely rule out the possibility of labeling the person or the role as being that of a “missionary.” One common expectation of a tentmaker is that he is working in a situation where a missionary might not be able to be effective. The other expectation is that he is self-supporting, in the economic sense. Neither of these expectations necessarily require the other, and missionaries, i.e., those so identified in the home country because they are working under a mission board, can also be found in both circumstances, hence the confusion. Also, neither of these expectations suggest that the tentmaker should be any less accountable for his performance in ministry.

THE BIBLICAL MODEL

We assume that our model for “tentmaker” is the Apostle Paul. We also think of him as a fulltime professional missionary. He spent much time in travels and in his church planting activities, often supported by funds coming from already existing churches. Yet, for extended periods of time, Paul worked at a secular job, as in Corinth and Ephesus, and possibly also during shorter periods of time in others places. Should we “downgrade” his classification to “non-professional missionary” during these tent making periods?

Still, tent making was not Paul’s preferred pattern for sustaining his ministry. He was a good fundraiser, and people wanted to support him. The problem was the lack of a banking system. He had to depend on the hoped for arrival of a courier bringing support to him. As soon as the money was available, he seems to have gone back to being a full-time “professional missionary.” The principle at work here would appear to be that he would never take up offerings from the local people while still in the evangelism and church planting phase. But he had no problem, apparently, with accepting

support from them once the church was established.

Did the Apostle Paul go where a “missionary” might not be able to go? As a Roman citizen working within the Roman Empire, he probably had no serious restriction on travel and residence. He was so up front about his mission that no one could accuse him of not being, on all occasions, fully forthcoming about his intentions. Paul spent considerable time in prison because he was working in a resistant population group. Perhaps we have the wrong idea of what our approach should be, and our level of commitment, in entering “closed” situations.

Paul, however, is not the best illustration of the tentmaker model in the New Testament. Aquila and Priscilla are the real tentmakers. They were lay people originally from Rome who immediately set about a spiritual ministry in any city in which they were resident. They made tents with Paul in Corinth (Acts 18: 2, 3) and helped him plant that congregation. They moved on to Ephesus, helped instruct Apollos, and started a church in their home (I Cor. 16: 19). From there they apparently moved once again to Rome and planted a church in their home (Rom. 16: 3-5). At last notice, they were back in Asia in ministry (II Tim. 4: 19). As far as we know, they made their living throughout this period by making tents. There is no indication of another source of support for them. They are the true picture of a professional couple who sojourns in other lands for the sake of the Gospel.

HISTORICAL EXAMPLES

Can we learn more from the real life examples of missionaries and other Christians who “went” for the sake of the Gospel? We should look particularly at those who also worked for money while on the field.

Sixty years before our traditional date for the beginning of modern missions, two Moravian missionaries went to St. Thomas in the Caribbean to proclaim the Gospel. The two went to a situation where missionary evangelists were not welcome; they entered as slaves. In that one instance, at least, they met the expectation of a tentmaker as one who enters where missionaries might not be welcome. In 150 years, the Unitas Fratrum community, the Moravians gathered in Herrnhut, sent 2,158 of their members overseas, a percentage of the total community so large that it made missionary support as we know it impossible. They left a record without parallel in the history of world evangelism – while also working as “tentmakers.” The main expense involved (for the base at Herrnhut) was the outgoing passage.

William Carey, when British economic interests in India would not allow him to work in their territory as a missionary, took employment in a location outside of their control. On other occasions, when support was not forthcoming from England, he worked for a living. On some occasions it appears that he sought employment, not primarily to meet his personal support needs, but in order to fund some of his missionary projects or to pay the cost of sending younger missionaries to more distant assignments. Nevertheless, his lifetime productivity on the field was phenomenal: not only did he supervise substantial translation in nearly forty of India’s

languages, he also had broad interests in the physical welfare of the people, and founded both a college and a daily newspaper. Even though he was so atypical of the modern missionary, we call him a missionary – the “father of modern missions.” He falls clearly in the pattern of the Apostle Paul.

There also is a strong tradition of lay people, supported by their professional skills, moving to other locations purely for the sake of having a spiritual ministry. They have been responsible for some of the least advertized, but more effective church-planting enterprises of our day. I remember journeying across Brazil in the mid-1950s, and encountering, in the small town of Miranda, Mato Grosso, a thriving Brethren assembly started by a Paraguayan tailor who had emigrated from Paraguay for the specific purpose of spreading the Gospel. Where had he gotten that idea? From Argentine Brethren who were immigrants into Paraguay.

One of the discernible patterns of church planting of the “Assembleia de Deus” congregations in Brazil is the purposeful transfer of whole families from one town to another, or from one state to another, in order to start a new church. Historically, this movement was criticized for its lack of trained leadership, but not only has it proven to be one of the most effective of all church planting entities in Brazil, its church planting activity was funded almost entirely by the sacrifices of families who moved to a new situation for the purpose of church planting, whether or not job opportunities were open for them there.

Our thesis is that the line of distinction between missionaries and tentmakers can be erased because they are, or should be, essentially the same kind of people with the same motivation attempting to carry out spiritual ministry.

The above illustrations certainly blur the line of distinction between “professional” and “non-professional” missionaries. In fact, they are all missionaries, even the families that moved from one place to another solely for the sake of the gospel. It might even seem that we have created a problem by fostering the growth, in more modern times, of mission agencies with support systems funded from the homeland. Do we now have to choose between the two models?

WHAT ARE THE DIFFERENCES?

Our thesis is that the line of distinction between missionaries and tentmakers can be erased because they are, or should be, essentially the same kind of people with the same motivation attempting to carry out spiritual ministry. At this point we need to analyze the perceived differences between the two groups, which also will describe the line to be erased.

Tentmaker	Missionary
Financially self-supporting through arrangements on the field.	Depends on financial support from the home country.
His "going" is based on secular training and expertise.	His "going" is based on theological and missiological training.
Often independent, or member of a loose-knit "team."	Under a mission board, accountable to it or to supporting church(es).
Received and oriented to the country of ministry by secular contacts.	Received and oriented to the country by a mission or church.
Can live and work just about anywhere.	Often is not allowed to enter "restricted" countries.
Often has no fixed pastoring arrangement.	Has pastoring relationships open to him because of direct connections with churches at home/on field.
Goal is often is "presence and witness."	Goal should be "evangelism and church planting."

SOME POSSIBLE SOLUTIONS

There are a number of ways in which the professional missionary and the tentmaker could learn from the other and fit in to each other's structure, to the benefit of missionary planning and strategies.

1. Cross-training is needed for both groups: tentmakers in theological and missiological subjects so that they are fully equipped for witness and church planting; missionaries in a secular profession and with orientation to international development so that they can be better equipped to find and carry out a meaningful role (often paid employment) in a resistant society.
2. Greater emphasis should be placed on the need for spiritual and prayer support teams for both groups, but for tentmakers in particular. They dare to challenge some of the more difficult, isolated assignments and, therefore, need extra support for the spiritual warfare that will be involved. But missionaries, especially those who work under a financial support system that does not require the formation of a personal support team, also need to realize the impact such a team can have in prayer on their work on the field.
3. Tentmakers should also be ready to develop a limited financial support base at home. In the most needy situations overseas, salary arrangements may pay for local costs, but not repatriation, health care and retirement. Some financial support within the homeland is necessary.
4. Parallel, perhaps overlapping, lines of accountability to the Church need to be established for both groups. Professional missionaries already have some of the lines drawn; they are often weakest

in terms of accountability to the national church of the country in which they serve. Bi-vocational missionaries need to recognize their responsibility for accountability, not only to churches and/or a sending agency in their homeland, but also to the national church in the area in which they are employed.

5. We need to establish the mentality, especially with the church here at home, that "It's OK" if missionaries take paid employment on the mission field. In fact, we would not be guilty of weakening the institutions of the national church if we insisted that missionaries assigned to work with the national church be paid at least as much as national workers who might otherwise have occupied a position to which a missionary has been assigned. There is a sense of irresponsibility when an assignment is made because "we don't have to pay a salary if we get a missionary to do the job." But in other circumstances, missionaries might be far better accepted and understood by the national publics, Christian and non-Christian, if they found a job the community understands, accepted the salary offered, and then lived at that standard within the community. They would also become better role models for national pastors, who rarely receive enough from their churches to survive without outside employment.
6. Both groups are guilty, I believe, of entering new situations without benefit of pre-arranged Christian contacts. Christians are usually there and can be located with a reasonable search. Also, on-the-field orientation is best arranged through the national church. Obviously, an experienced missionary working under a board that is already engaged on that field should be aware of and benefiting from such contacts and orientation. But we tend to be presumptuous and do not explore sufficiently the wisdom and knowledge of our national colleagues. For new people just arriving on the field, no amount of training in intercultural communications and area studies at home can fully prepare them for the cultural and social situations they are entering. Contact with and reliance upon national Christians in their immediate context is absolutely essential.
7. For the sake of those who go as non-professional missionaries, mission boards should open a category of membership or a relationship that helps the outgoing member at the home end, but gives them a great deal of liberty on the field. Alternatively, an agency model should be developed for approving and sending out tentmakers. Such small, low-profile agencies could assure that proper training has been gotten, that prayer support teams have been developed, that lines of accountability have been established, and that all possible contacts overseas have been made in advance to assure good communication with national Christians. A few such structures have been developed, and we should help them gain acceptance with the Church here at home.

The above suggestion cannot be put into practice easily for individuals who want to go to the field in a

completely independent, even an “anonymous” fashion. I believe it is an error, an example of spiritual arrogance, for anyone to expect to carry out effective spiritual ministry while isolating himself from the rest of the Body.

It also should be possible for existing mission boards to accept and send people into paid positions overseas. My daughter was recruited by a mission board to teach nursing on the graduate level in a national educational institution in Brazil. She drew a university salary and lived on it. She went through the whole process of getting degrees revalidated and fulfilling the requirements of national labor laws. She became recognized in nursing circles throughout Brazil. Through all these years she also was supported by churches, support teams, and a mission board in the United States. They understood the arrangement and, for the years she was employed by the university, she received only those sums, kept in dollars, that covered insurances, furlough travel, etc.

I believe we should do all possible to erase the lines we have drawn that separates professional and bi-vocational missionaries. They are both on the field with the same goal. We need to be able to work together, to strategize together toward common goals, to support and reinforce one another in every possible way and, at times, even exchange roles.



Dr. Dale W. Kietzman (seated right) has been a supporter of Asia Missions Association and its official bulletin *Asian Missions Advance* since 1973. The picture shows Dr. Kietzman receiving the Medal of Honor from AMA for his support and love for Asian Missions endeavors. The medal was given to him at his office because he was not able to attend the AMA 2013 Convention in Seoul, Korea. With him is Rev. Steve Eom, AMA Gen. Secretary, Dr. Yong Cho, Global Network of Missions Structures, and Mr. Thomas Gonzales, Ministries for Family Enrichment.

Dr. Kietzman first went to Latin America as a Wycliff Bible Translator in 1946. He has worked in Mexico, Peru and Brazil as a missionary. He also served as an administrative officer in Latin America with Wycliffe, CHIEF, World Literature Crusade/Every Home for Christ. He is the Co-founder with Manuel Arenas of Latin American Indian Ministries (LAIM). Though already retired, Dr. Kietzman did not stop his ministries. He is serving as the Director of Wycliffe home offices in North America and currently the Chancellor of Dale Kietzman University in Doula, Cameroon.

EAST-WEST CENTER FOR MISSIONS Research & Development

<http://www.ewcmrd.org>

The East-West Center for Missionary Research and Development (EWCmrd) was created under the auspices of Asia Missions Association (AMA) in order to train missionary candidates from Asian countries. The mission leadership in Asian countries have been confronted with two contradictory phenomena in contemporary mission theory: (1) a strong missionary impulse among the evangelical churches of the Third World; and (2) a wide spread ambiguity in the theology of mission. This ambiguity has caused a confusion of missionary concept for the younger churches, as well as between them and sister Western churches. Unless this confusion can be clarified, it becomes more difficult for Third World churches to multiply missionary mobilization on a scale sufficient to reach the whole world for Christ.

The first confusion has to do with the missionary role of the local church: Is it just a secondary job to be performed out of the surplus resources of large and mature churches, or is it an integral part of the life of all churches, even small and younger churches? AMA believes that, from the very beginning of its existence, the local church must be encouraged to practice both near-neighbor evangelism, and world-wide, cross-cultural mission. Thus, the evangelistic structure and the missionary structure must co-exist simultaneously. Establishing a mission-minded church must take preference over a focus on the local or denominational church alone.

Secondly, there is a confusion caused by the assumption that traditional theological education alone is sufficient for missionary endeavor. Cross-cultural missionaries must be trained in terms of ethno-cultural and linguistic realities. We suggest that missiological training for all missionary personnel is absolutely essential. Furthermore, local church pastors must also be equipped with a modern philosophy of mission, its strategy and cross-cultural nature, in order that these pastors can be good supporters of missions.

Thirdly, there is confusion which results from the generalization of the term “Mission” as if whatever a church does is mission work. Local churches must not neglect or avoid their responsibility to send out missionaries.

Lastly, a very dangerous confusion is caused by the antagonism against Western mission agencies and also by the concept of “Moratorium”. Many Third World churches are often emotionally involved in this pattern of thinking. We must be humbled in the face of the Great Commission of our Lord, because that commission is global. Third World churches must expect to learn from the experience of Western mission agencies, from both their successes and failures. We must examine these in order to develop an effective Third World missionary matrix. We need to select that which is the best, that which has been proven effective.

It is essential that East and West stand together as mature partners in a joint effort to go into all the world to proclaim the Gospel to every creature.

THE ACTIVE PLAYERS IN AFRICA: THE AFRICAN INITIATED CHURCHES (AIC)

Andre Talla

The congregations that are the most active in reaching out to the unreached villages of Africa are the African Initiated Churches or AIC. The acronym AIC has often been almost a curse word for European missionaries, who referred to these churches as African Independent Churches and, in truth, some of the early versions in Anglophone Africa did seem out of control.

A friend at the US Center for World Missions asked me about what had led to different kinds of African churches. My tentative reply was this: the great desire for spirituality on the part of Africans, and their frustration in helplessly watching the stagnation of what I call the mission churches. This combination of desire and frustration prompted some courageous pioneers to start what is today called the African Independent (or Indigenous) Churches movement. I prefer to modify the label to "African Initiated Churches".

The African Initiated Churches are Christian bodies in Africa which were instituted as a result of an African initiative, rather than on the initiative of a foreign missionary organization. The character of the movement in Francophone countries is much more conservative than some of the more aberrant versions of the AIC movement that have appeared in Anglophone Africa. The difference could be in the fact that the Anglophone movements, which were earlier than in French-speaking countries, were often "splits" from mission churches, and their leaders sought to emphasize their differences from the parent body. In Catholic-dominated Francophone countries, the new churches had more of a reformation spirit.

In view of the tremendous vitality in the AIC movement, with its record of successful outreach and evangelism, to discuss mission strategy in Africa without looking upon these churches as a major force would be an unfortunate mistake.

I believe that certain characteristic indigenous religious idioms enable African men and women to respond to, and to place their hope in and identify with the AIC. These idioms are: the prophetic ministry; praying expecting healing and miracles; the deliverance ministry; and the emphasis on sanctification and holiness. I am not saying that these subjects were not taught in the mission churches, but they never became part of the daily life of Christians who were members of those bodies.

By the year 1960, the mission churches in West and Central Africa had become social clubs. In the Catholic churches, masses were still said in Latin, a language very strange to Africans. The leaders of mission churches, Catholic and Protestant, largely foreign born, had helped the colonial governments to crush movements for independence. Their role in so doing was not understood or accepted by the general population. African Christians were appalled because, after they confessed their sins to church leaders, they would be denounced to the police.

There also was the fact that many mission church leaders were members of secret cults, like the Yoruba *Ogboni*, described by Peter Morton Williams, in a paper titled "The Yoruba *Ogboni* cult in Oyo":

The Yoruba Ogboni is a typical secret society, with features that seem diacritical for secret societies as a type of association: It has secret knowledge by virtue of which its member's claim mystical power, and hence secular power and privilege with regard to non-members. To qualify for membership some sort of achievement is necessary. It has the right to impose sanctions over those who reveal its secret to others.

With church leaders involved in such cult practices, the stage was set for a great revival by the Holy Spirit, who used this corruption in his Church as the trigger of a movement to evangelize the continent and bring his redeemed people back home. A new dynamic of strongly evangelical, third-wave Pentecostalism has emerged over the past three or four decades.

In Francophone Africa, up till 1970, very few Africans knew they could start a church. It was their view that a white man had to do that. Unlike in South Africa, where some frustrated ordained leaders left the mainline denominations to start their own churches and communities, elsewhere lay African Christians pioneered the AIC. Cameroon was an exception, where the Full Gospel Mission was started by a German missionary, the Rev. Knorr Weener; today seventy percent of AIC leaders in Cameroon are former members of this independent evangelical church.

The members of the new AIC congregations were often people who came out from traditional evangelical churches. I would like to insist here that this was not the work of men and women, but the Holy Spirit. The mystery is how could people who have never been exposed to prophetic, healing, miracle and deliverance ministries perform so well in their new context?

Let me attempt to summarize the characteristics of African Initiated Churches, as I know them in Cameroon. These churches are strong on the scripture and outreach, expectant of miracles, fervent and courageous against the powers of darkness. Let me focus in on specific aspects of their ministry.

PROPHETIC MINISTRY

A prophecy is defined as a "miracle of knowledge, a declaration or description or representation of something future, beyond the power of human sagacity to foresee, discern, or conjecture" (*the online Easton Bible Dictionary*). To put it plainly, I believe a prophet always points to someone or something in the future, projecting

a vision of the future, and never speaks of himself.

On this point of Prophecy, we have to make a distinction among the AIC, because there are three radically different kinds of churches. The first identify themselves as Bible believers or fundamentalists; their belief is that the preaching of the Bible alone is prophecy. The leaders point people to Christ and his kingdom, but if there is a revelation from God which comes to one member in the form of a dream or vision, he or she should present it to the leaders, who will scrutinize it in the light of Scripture. If it appears useful, a leader will then take upon himself the responsibility of declaring the prophecy to the assembly, without mentioning through whom it was received. This brings humility to the person who received it and discipline in the church.

The second group is composed of churches in both West and Central Africa who base their doctrine of prophecy on the Old Testament; therefore, each church has a permanent prophet who tells members and others what will happen to them and their family. Many unbelievers and Christians from mission churches consult such a man before taking any major decision. In this understanding of prophecy, one must distinguish carefully a 'prophet' from a 'seer' by determining who is predicting the future using a means other than the Holy Spirit. Many times, these 'prophets' are just charlatans or seers, even though church-based. The ritual one goes through to become a seer is not a secret to anyone in Africa. It is a demonic, traditional practice against which I have no problem in declaring that it is unbiblical; the Bible tells us that such should not even be mentioned among us.

The final group of churches consists of those who were once called Bible believers or fundamentalists, but who have decided to follow the prosperity doctrine picked up from teachers from the USA and Europe. So-called prophets move around telling congregations they visit how the Lord told them there are 10 people in the assembly who will give them \$100 (which many times does not come to pass), or how their giving will place them in a better position to receive blessings from God.

These three groups are all AIC, differing on the practice of the gift of prophecy; they never come together for fellowship.

MINISTRIES OF HEALING AND MIRACLES

Is there a great difference between the gift of healing and miracles? A miracle can be defined as "an occurrence at once above nature and above man. It shows the intervention of a power that is not limited by the laws either of matter or of mind, a power interrupting the fixed laws which govern their movements, a supernatural power" (*the online Easton Bible Dictionary*). The gift of healing will be considered, therefore, to be the miracle of restoring health to the body.

The first question we will ask ourselves is: Do miracles exist today? My reply is yes, but we are inundated with a lot of fake miracles just for the sake of making leaders famous, or their ministry credible. It is common in Africa today to hear believers speaking of a man of God who is

not anointed, because he has never performed a miracle. We also hear disturbing news items of miracles reported by the media that are seriously questionable.

I personally know of a case in Nigeria of someone who claims to have been resurrected from the dead, although there is no documentation for this. The man seems to be trying just to be famous; he calls for churches to raise funds on his behalf and buy the books in which he tells his story. The website of an organization in the United States carries the photo of this man and his story. I asked a member of that organization, a friend of mine, about the connection. He told me the story is used purely to attract people to the site, to get them interested in the ministry.

The members of the new AIC congregations were often people who came out from traditional evangelical churches. I would like to insist here that this was not the work of men and women, but the Holy Spirit. The mystery is how could people who have never been exposed to prophetic, healing, miracle and deliverance ministries perform so well in their new context?"

I realize that there are many cases of healing in Africa and in the West that are questionable. I personally was part of a great crusade where some people were declared healed, but two days later I saw some of them with the same infirmity. When I asked what was happening, the reply was: "It's gone, even if I am still feeling the pain and see it physically." I remembered that is what the preacher told them after the prayer. Did Jesus do the same? No, he asked the lame to jump and he did, and the whole community agreed he was normal once again.

Why does God perform miracles? When Jesus walks on the water or the ax head swims at the command of the prophet, it simply illustrates the grand truth that there is an infinite personal will, separate from and superior to all else, directing and controlling all physical causes. The universe is not under the exclusive control of physical forces, although God ordinarily affects his purpose through them, but he has the power also of affecting his purpose directly, of invading the fixed order, and thus of working miracles. He performs them to convince the world that he has exclusive control over physical forces, and not for fame for the human agent. We should remember when Jesus was asked, in Matthew 4, to turn stone into bread, or to jump from a tower without being harmed, he rejected the possibility, because he was not interested in becoming famous in that way.

PRAYER MINISTRY

We can compare the condition of African people at the

beginning of the AIC movement with that of Israel at the coming of our Lord Jesus Christ to Palestine 2000 years ago. Many people knew God, but were wallowing helplessly under satanic harassment. We AIC view prayer as a gift and a privilege. The gift is offered to all and all may become the wielders of great power in prayer.

Dr D.K. Olukoya, in his book entitled "Prayer Rain"¹, gave the vibrant testimony of the pioneer of the first indigenous church in Nigeria. Brother J.A and his team of aggressive prayer warriors figuratively entered a forbidden forest, filled with silent demons who demanded worship. They found people paralyzed by deeply rooted, anti-gospel activities, sometimes originating from the highest places. But they emptied hospitals by the healing power of the Lord Jesus Christ, rendering witchdoctors jobless. And they started the first indigenous Holy Ghost filled church in Nigeria. So far-- and we stand to be corrected --none has equaled, let alone surpassed, this humble brother in the field of aggressive evangelism in Nigeria.

EMPHASIS ON SANCTIFICATION AND HOLINESS

Let me put it right that the sanctification expression among AIC churches is mostly positional, knowing that perfect sanctification is not attainable in this life. We need to draw a line between the wrong attitude of the leaders of mission churches, who were willing to be involved with witchdoctors in the celebration of funerals, or in accepting polygamous men as elders in the churches, or by becoming members of secret cults. We quickly recognize these as incorrect, spiritually deadening practices which we wanted to avoid.

I have read in some quarters that AIC leaders have been seen as drawing in a direct way upon African religious tradition, and I think this is misleading. We stand against the negative part of our tradition in all forms; we even go so far as not celebrating Christmas, even though it's a great festival here in the West. We consider Sanctification as a separation unto God for His use, and we preach this strongly.

Indigenization of Pentecost emphatically does not mean returning to African Religion. It simply means that African Christians, through the power of the Holy Spirit, can absorb this mode of African religion into their practice of Christianity, singing and preaching in the languages of the people, and using other acceptable cultural behavior.

These are the characteristics that I find as distinguished AIC churches from those in denominations founded by foreign missions. What remains is to make an honest assessment of the strengths, weaknesses, and challenges facing the AIC in Francophone Africa

FASTEST GROWING GROUP IN AFRICA

Early on, the AIC churches were often mislabeled; at the beginning of the movement in Francophone Africa they were equated with Jehovah's Witnesses, because they were going door to door, actually in competition with the tenacious members of that sect. Our intent was to take

1. D.K. Olukoya, "Prayer Rain" Feb. 1, 1999, MFM Press

advantage quickly of the desire of people to study the Bible and to learn more concerning the scriptures. That is why all AIC churches have a Bible study session at least one evening during the week.

Evangelism is our strength. A good member is asked to invite neighbors into his home and speak about his faith. We also organize evangelistic meetings, where preaching often resembles that recorded in the New Testament. We ask followers to make a public declaration of their faith. Those who accept Christ are called born again believers, unlike in the mission churches where all are simply called Christians.

The standard of behavior for the born again Christian is very high: he is not allowed to drink, fornicate, or attend traditional funerals and dances. Today, the society has started accepting this new brand of Christian; it is common today to hear someone say, "My friend is a born again". This means he cannot go with me to beer parlors or funeral ceremonies. Today, we have dignitaries who are born again; I even heard of a king who recently became born again.

Indigenization of Pentecost emphatically does not mean returning to African Religion. It simply means that African Christians, through the power of the Holy Spirit, can absorb this mode of African religion into their practice of Christianity, singing and preaching in the languages of the people, and using other acceptable cultural behavior.

Someone said, "As Christianity is moving south, we are experiencing the renewal of a non-western religion". Was that to be considered a prophecy or a fact? I think that anyone who knows Africa will confirm that great revival is taking place. I got a letter from a key leader pleading with me to come and start a simple school in his state for the training of church workers. He said he had assembled 15 people and many were still asking for the commencement date.

Many countries in Africa need pastoral training centers. And after the training where are these leaders going? Into the field to preach the Word, as they are trained to do. We understand the urgency of our task, to get there before Islam comes, or any other wrong religion. When one is thirsty, he is tempted to drink even polluted water. We have some wrong religions coming to Africa today, like the Moon sect, who offer free resources, and we need to move fast.

In a recently circulated paper, Ralph Winter argued that:

The Student Volunteer Movement, in which John Mott was a leader, is noted for the number of universities that it established around the world. The missionaries who went to China

made sure there was a university in every province of China. However, in later years Evangelicals, who had never been to college, went out across the world and established Bible Schools, Bible Institutes or theological schools that either replaced or ignored the university tradition. In the last 50 years the majority of American mission agencies have not founded a single university.²

I can see the AIC churches going down the same road, as there is not a single university providing training for the leaders of this movement in French speaking countries, and this is a great handicap. Not only can our relatively untrained leaders be easily carried by any wind, they absorb all doctrine coming their way. They have an inferiority complex every time they meet with missionaries from the West, who many times are less qualified than they think, but Africans will give them respect. But it's not too late; we can still fill this gap and meet the need.

CONTEXTUALIZED TRAINING FOR CHRISTIAN WORKERS

I believe today we should be concerned with how the AIC leaders can develop leadership qualities in order to prepare the next generation to perpetuate the God given vision of turning Africa to Christ. Dale Kietzman, in his paper on "Effective Cross Cultural Leadership Development", quoted Carter McNamara as saying, "Very simply put, leading is establishing direction and influencing others to follow that direction." Our leaders have done the essential, which is to establish the direction and influence others to follow, but how can they keep this flame alive after they are gone?

The biggest issue to me is: How can the AIC leaders be so vulnerable that the prosperity doctrine from the West has moved nearly half of the pioneers to abandon their

². Student Mission Power: Report of the First International Convention of the Student Volunteer Movement for Foreign Mission, Held Cleveland, OH, USA, Dec. 1, 1979, William Carey Library Publication.

first love, the sound teaching of scripture? What will be the fate of the movement in the next century?

Dale Kietzman, continuing in the same article, said, "If leadership involves 'influencing others,' then cultural factors are definitely involved. This coordinates with the concept that training for leadership is a process that is dictated by one's own culture." How does this relate to AIC leaders? Today, there is a great need for contextualized training and useful theological colleges available to the AIC in Africa. I can assure you that many AIC leaders see this as urgent and imperative.

What does this burgeoning AIC need most, if not an African curriculum adapted to their culture, which will address their problems and blend the church and culture, instead of destroying culture? The curriculum must give value to the culture while keeping the purity of the faith.

Sony Okosun, a Nigerian musician, sang a decade ago, saying: "Africa belongs to Africans and America belongs to Americans." He was saying aloud what many were thinking but had not voiced. We firmly believe in the end of colonialism even if we are fully aware of the presence of neo-colonialism. But the future is ours, and the AIC is the future for a Christian Africa.



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Andre Talla is founder and President of Dale Kietzman University in Douala, Cameroon. Previously Dr. Talla had found the Life in Christ Bible Churches in Cameroon, which now number 85 congregations. He is married to Mathilde Yamande, and they have three sons, who are studying in the United States. Dr. Talla received his Ph.D. from William Carey International University last March, 2014.

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The Asian Missions Advance invites our readers: missionaries, mission trainers, church mission leaders to send us your pre-written articles or national reports about Christian missions.

We will publish your articles on the Asian Missions Advance Bulletin if we see them fit for our themes.

Kindly send articles to

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We also invite missions leaders to inform us of your upcoming mission conferences or congresses.

We will assist you in promoting your missions activities.

We welcome comments & suggestions from our readers!

ERRATA:

We apologize for the mistake committed on the article "The Asia Missions Association 11th Triennial Convention an Observer's Recollection" January issue of the AMA Bulletin, paragraph 2, p. 26. Dr. Scott W. Sunquist is the Dean and Professor of World Christianity of the School of Intercultural Studies at Fuller Theological Seminary and not the current President of Fuller Theological Seminary as was written in the article. We apologize to Dr. Sunquist and to the President of Fuller Theological Seminary!

CORRECTION OF YEAR FROM 1900 TO 1990.

Dr. Leiton Chinn would like to correct his facts on his article "International Student Ministry..." January issue found on the first sentence of the 2nd paragraph of page 3...should read; "From 1990-2000 Japan ranked either first or second....."

OPPORTUNITIES & CHALLENGES FOR SOCIAL JUSTICE MISSIONS IN ASIA

Alan McMahan

As a rising star on the world stage the new century will belong to Asia. With a population equal to 60% of the world's population, Asia now presents some of the greatest opportunities as well as the greatest challenges for the church. Rapid economic growth throughout the region – from China's newfound industrial might to Indonesia's fast growing economy – will be the primary force for change in Asia in the new century. Yet, the glittering regional progress masks the fact that Asia is also home to unimaginable pain and suffering for countless victims of human trafficking, religious persecution, exploitative employment practices, and abject poverty. The stories of injustice are as numerous as the victims, and as the restless populations soar, the situation will only become worse.

This paper will examine the importance of social justice as part of the mission of the church by exploring on the scriptural, historical and theological issues related to social justice ministries, with some reflections from the outside observer on the particular challenges before us in Asia.

THE SPECTRE OF INJUSTICE IN ASIA

Consider some of the coming realities. According to the latest projections from the United Nations, the world is moving to the city. Between now and 2050, the world's population is expected to increase by 2.5 billion to a total of 9.2 billion. The world's urban population is expected to double in size by 2050, adding 3.1 billion to reach a total of 6.4 billion, and accounting for 70% of the total number of people on earth. Asia, in particular, is seeing the greatest increase in urban growth. In 1950, the Asian urban population numbered approximately 237 million; by 2007, it had grown to more than 1.6 billion. Between now and 2050, another 1.8 billion are expected to be added to take this total to almost 3.5 billion in Asia. At that point two out of every three people in Asia will live in cities.

Predictably, human rights abuses and social justice concerns increase in urban contexts where new migrants are often separated from their social support networks, jobs are in short supply, living conditions with proper water and sanitation services are inadequate to keep up with demand, and the court systems are overloaded. Exploitation of the poor and powerless feeds an ever-growing market demand for human trafficking or cheap labor. The examples are overwhelming. In Cambodia, the International Justice Mission reports that as many as 60% of those involved in commercial sex industry claim to have been forced into the business and 1/3 of these are children. In the Philippines, some estimate that as many as 100,000 children are victims of sexual exploitation through the human trafficking industry. Twenty seven million people are thought to be victims of slavery worldwide, but 40% of all nations have not

registered a single conviction against those who abuse through human trafficking and slavery.

In many urban contexts the church is largely composed of migrant people with rural roots who lack the familiarity or sophistication to address the social justice issues found in the city. Without money, education or positional influence, many urban Christians in the developing world feel ill-equipped to address the complex legal and social issues that create the conditions under which human rights abuses take place. While some churches have mobilized to take a stand against these evils, the efforts are limited and largely localized. As such the evangelical church in Asia and around the world has not spoken clearly enough or loud enough to speak to the issues of social injustice and human rights abuses. In light of these alarming trends what should be done in response?

A MISSION OF JUSTICE

Clearly, the church and mission agencies cannot leave these matters unaddressed. In Luke 4:18-19, Jesus includes in His own statement of mission, "He has sent me to proclaim good news to the poor... freedom for the prisoners, and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor." Jesus' ministry was characterized by holistic compassion for the lost to redeem them from the effects of sin in all of its forms: social, spiritual, physical, emotional and so on. Likewise, the church Christ founded has, throughout its history, engaged in ministries of compassion, reconciliation and restoration for the broken, the deprived and the persecuted. Not only must the church respond through acts of love and compassion to those who are suffering, but the issue of systematic evil needs to be addressed as well. The book of Acts is filled with concrete examples of human rights violations and calls for social justice as proclaimed by the church (Acts 4:32-35; 6:1-7; 7:44-60; 16:16-24).

Modern mission history in a similar manner illustrates this concern. In 1894, Hudson Taylor appeared before the Royal Commission in England to oppose the opium trade in China, speaking out for the victims and pushing for government intervention against the perpetrators. Adoniram Judson in his missionary work in Burma in the 1820's, personally worked to liberate slaves from their bondage, end torture, and press for religious freedom. Today, countless churches, mission agencies and faith based organizations (FBO) continue to take up the cause of social justice, becoming involved in projects to minister to the poor and advocate for the powerless. Such initiative is right and good and follows in the long legacy of righteousness the church has left behind.

Called the "justice generation" an emerging army of young people is rising up to respond to the challenge. Today, on most Christian college campuses in the U.S.,

and around the world, it is relatively easy to gather a crowd of students to speak passionately against human slavery or sexual exploitation. Teach a class on the subject or host a movie night to expose the horrors of these injustices and you will generate a host of eager responses. The enthusiasm of these rising leaders to end suffering and abuse, to put their faith into tangible action, is commendable. In contrast to the impression that the church has compromised its message, or turned a blind eye toward the social evils of the world to pursue its own materialistic self-interest, this recent surge of passion for the victims of injustice is inspiring and refreshing. In Cambodia, this interest is directed toward establishing a community-based health program for the urban poor. In Thailand, it is motivating young people to express concern for victims of human trafficking. In Indonesia, it is aimed at promoting reconciliation ministries to build bridges between Muslim and Christian groups. May these examples and others grip our churches around the world and so inspire us to take action to defend the weak. This outpouring is a response to the mandate from Scripture and the example of the church history and an expression of the heart of God.

THE THEOLOGICAL DEBATE: TENSIONS BETWEEN PROCLAMATION AND DEMONSTRATION

At the same time, another perspective needs to be expressed and it is one that touches on what is considered "one of the thorniest areas in the theology and practice of mission." A review of the theological dialogue among missiologists throughout the 1990's regarding the relationship between evangelism and social action reveals a division in approach and outcomes. Though some trace the distinction placed between evangelism and social justice as far back as American pastor-theologian Jonathan Edwards (1703-1758), it seems that between 1865 and 1900 little attention was given to speaking to social and political issues by the evangelical church in America. As a result, during the period from 1900 to 1925 in America, the evangelical church resembled an uninvolved sectarian movement largely disengaged from social reform.

In reaction to this posture, a progressive intellectual movement began among evangelicals in the early 1900's energized in part by Walter Rauschenbusch's book, *A Theology for the Social Gospel* (1910) in which he asserts that the Kingdom of God was "itself the social gospel." Left-leaning members of the Progressive Movement were, for the most part, post-millennialists who believed Christ's second coming would not occur until believers had purged the world of social evils through their own efforts. Overtime, proponents of the "social gospel" increasingly focused on solving social concerns over evangelism and placing the transformation of society over that of the individual.

The motto that energized the first worldwide missionary conference, Edinburgh (1910) was stated as "the evangelization of the world in this generation." However, by 1917, the Student Volunteer Movement that fueled the mission movement had already shifted its focus to answer the question, "Does Christ offer an adequate solution for the burning social and

international questions of the day?" soon after the end of World War I, the world conference of Faith and Order was launched, in part to bring Christians together to work in rebuilding the world after the ravages of war. It eventually joined forces with the Life and Work conference (1938) to establish the World Council of Churches after the World War II in 1948.

Later, due to the developments within the World Council of Churches and the emergence of the Liberation Theology movement out of Latin America, social justice advocates more radically turned toward a less-biblically grounded liberalism. During this time, several important shifts took place. Salvation was less and less understood in reference to the transformation of the individual and more and more as referencing the annihilation and restoration of sin-permeated social structures. Sin and evil "reigned not only, and not even primarily, in the individual heart," but in the corporate sins of society." Taking on perspectives emerging out of previously colonized nations in Latin America and the growing influence of Marxism, these theologians increasingly saw capitalism as an oppressive and supernaturally empowered evil that inhabited social and economic equality.

Emphasizing "God's preference for the poor" as central to God's mission, these movements increasingly defined their agenda in mission as the freeing of the oppressed from their oppressors. Emilio Castro suggested that the affirmation of the poor was the "Missiological principle par excellence" and the church's relation to the poor "the missionary yardstick." In his "A Theology of Liberation," Gustavo Gutierrez argued that the poor are the first on which God's attention focuses and that therefore, the church has no choice but to exhibit commonality with them. The church "joins God" on mission when it shows solidarity with the poor and works toward justice among the "least of these."

In the WCC conference of the Commission for World Mission and Evangelism in Bangkok in 1973, salvation was outlined as: 1) economic justice, 2) human dignity against oppression, 3) solidarity against alienation, 4) hope against despair in one's personal life. By 1978, this passion had developed militaristic tendencies when the WCC began funding guerilla fighters opposing the White Rhodesian Regime in Angola. Salvation viewed in terms of freeing the oppressed resulted in the justification to resort to force if necessary.

EVANGELICAL RESPONSES

The conservative evangelical response has traditionally rejected the efforts of liberal social justice advocates. Evangelicals generally place more emphasis on the need for proclamation evangelism as a necessary and in some ways a prior step toward producing a transformed society. The Wheaton Declaration in 1966 affirmed that ministry to the physical and social concerns should occur "without minimizing the priority of preaching the gospel of individual salvation." At the 1966 Berlin Congress, Billy Graham noted that improved social conditions were a natural-by-product of evangelism. Donald McGavran, who is credited as being the father of "Church Growth" said, in 1970:

We need a top flight thesis on the ... social action – evangelism issue. Someone needs to lay it on the line that evangelicals are deeply interested in social action and justice and the new day – but resolutely refuse to substitute these for soul salvation, insisting rather that social justice and social action are much more powerful when they result from soul salvation.

In practice, despite the rhetoric to safeguard the priority of evangelism in the mission of the church, most mission agencies and church denominations nevertheless, continued their engagement in holistic ministry through social action and justice ministries. However, the larger, ideological question of exactly how evangelism and social justice were related continued to remain unresolved. Some saw social justice as being the natural result of effective evangelism, others saw them as equal parts of the mission of God without one being of higher priority over another; still others thought they were simply two sides of the same coin.

A move to a central position surfaced in 1974 at the International Congress on World Evangelization in Lausanne, Switzerland. In the Lausanne Covenant it is stated:

Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action, evangelism, nor is political liberation, salvation. Nevertheless, we affirm that evangelism and socio-political involvement are both part of our Christian duty.

John Stott, Peter Wagner and other evangelical leaders have since affirmed the double nature of the work of salvation to be directed to the redemption of the heart as well as the society. The Manila Manifesto produced at the 1989 Lausanne gathering, confirms this and builds on it.

The authentic gospel must become visible in the transformed lives of men and women. As we proclaim the love of God we must be involved in loving service, as we preach the Kingdom of God we must be committed to its demand of justice and peace. Evangelism is primary because our chief concern is with the gospel, that all people may have the opportunity to accept Jesus Christ as Lord and Savior. Yet, Jesus not only proclaimed the Kingdom of God, He also demonstrated its arrival by works of mercy and power. We are called today to a similar integration of words and deeds. We repent that the narrowness of our concerns and vision have often kept us from proclaiming the lordship of Jesus Christ over all of life, private and public, local and global.

Clearly, evangelicals are united in their recognition that social justice and social action are integral to the mission of the church and represent dual manifestations of the Kingdom of God. Nevertheless, the question of how they are related continues to be difficult to articulate. In his book *Christian Mission in the Modern World*, John Stott outlines three major positions that historically have been adopted by the church.

The first approach is to regard social action as a preliminary step to sharing the gospel much like

putting sugar on a pill. The unfortunate result maybe to create “rice Christians” that accept our gospel because of the material benefits it brings (p. 26). The second approach is to think of social action as a manifestation of evangelism, a kind of fruit of the transformed life (p. 26). The third approach is to make social action a partner in evangelism, each of which is independent and stands on its own feet, a proper end unto itself (p. 27).

Tim Keller in his book, *Ministers of Mercy: The Call of the Jericho Road* (2000), offers a critique of Stott and a fourth approach to think about their relationship, that of the “single-end-model” (page 112). This model builds on Stott’s third model but modifies it.

The proper model is not (1) to see mercy as the means to evangelism, or (2) to see mercy and evangelism as independent means, but (3) to see both word and deed, evangelism and mercy, as means to the single end of the spread of the kingdom of God. To say that social concern could be done independently of evangelism is to cut mercy loose from kingdom endeavor. It must then wither. To say that evangelism can be done without also doing social concern is to forget that our goal is not individual “decisions,” but the bringing of all life and creation under the lordship of Christ, the Kingdom of God.

In summary, evidence has been provided that indicates that mercy and justice ministers are clearly indicated in Scripture and have been a central expression of the mission of church throughout the centuries. The theological positions taken by both the evangelical and ecumenical branches of Protestantism have also been explored and the difficulty of relating these two aspects of the church’s mission together has been demonstrated. Having highlighted the tensions between proclamation and demonstration, it now seems appropriate to look forward to anticipate the opportunities and challenges for the road ahead.

THE OPPORTUNITIES AND CHALLENGES BEFORE US

In light of the proceeding considerations, I would now like to identify some of the opportunities and challenges that are before us as we seek to address the pressing injustices of our day. Having served as a missionary in Indonesia, as well as conducting research and teaching in much of East and Southeast Asia, I identify with the concern of those “seeking the Asian face of Jesus.” More recently as a professor of missions in a large school in Intercultural Studies in the U.S., I have gained some perspective on the unique challenges involved in raising up a new generation of workers that will work holistically to proclaim the Gospel effectively in word and deed. I would like to offer brief reflections on four opportunities and four challenges facing the Asian church as it engages in the mission of justice.

Mobilization of the Justice Generation

As I mentioned in this paper, there is a documented rise in interest in the issues of social action and social justice among young people in the “justice generation.” Young people from college age and down are embracing a new emphasis on social justice as a part of their Christian

witness. Mission agencies such as Campus Crusade, YWAM, InterVarsity and others are recognizing the wave and responding to it with new resources and opportunities. On Christian college campuses, freshmen upon their arrival on campus state their passion and calling to serve in a social justice ministry and classes on the subject quickly fill up. Regardless of how one evaluates this movement, it is likely to accelerate into the near future and wise church and mission leaders will need to understand and direct this energy to effectively transform individuals and churches, as well as the societies in which they live.

Integration of Spirituality and Social Engagement

Many Western theologians agree that the twin influences of Greek dualism and Enlightenment thinking negatively affected Western theology and worldview, with the result that it lost its ability to think holistically. As a result, evangelism and social justice have been framed with a polarity that is unhelpful and even leads to negative consequences. The global church has vectored from one extreme to another on the evangelism-social justice continuum.

Asian Christianity does not appear to suffer from this blind spot to the same degree, and as a result has an opportunity to approach this difficult subject with fresh perspective. Spirituality is part of all life and not just for moments of religious worship or service. Of particular note is the Korean emphasis on the spiritual work of prayer. Fresh thinking from Asian missiologists on how to blend evangelism and social justice in an atmosphere of spiritual power would be welcomed.

Demonstration of the transforming power of the Gospel In view of the massive social needs in Asia, churches have the opportunity to demonstrate that the gospel is the 'Good News' for rich and for poor, oppressor and oppressed. In the face of the failures of other "isms" to transform individuals and society, churches can shine as beacons of hope. Our Gospel is not a matter of words, but of power – the power of the Holy Spirit active to bring about transformation.

Expectation of the Coming Kingdom

As the Asian church – in -action bears witness, it will become a sign of the coming Kingdom and reflect the compassion and justice and character of God. The Creator God has entered our world and human history as our Redeemer. The life, death and resurrection of Jesus Christ represents an in-breaking of the New Creation into the present world order. Churches grounded in the word of God, vibrant with the presence of God, will not offer a shallow utopian vision. Rather, we recognize that mission begins and ends with God, and that only God can establish His Kingdom. We labor with that glowing heavenly vision in view.

CHALLENGES

The Diminishing Evangelistic Effectiveness

Of particular concern is the apparent lack of an accompanying evangelistic zeal or experience among many rising champions of social justice. In informal polls of 3rd and 4th year Christian college students. I have discovered the shocking reality that very few have ever

had training in evangelism and even fewer have ever attempted to share their faith in Jesus with someone else. Social justice advocates may become so focused on transforming society that any focus on proclaiming the message of salvation and the transformation of the heart is lost. Many have lost their faith in the power of the Word to change lives. Others have failed to speak up as "ambassadors of Christ." No political solution or legislated morality will endure without changing the heart of sinful man. The centrality of the transformed life forms an essential building block for the long term transformation of society. This Gospel is a message that must be proclaimed from the rooftops.

Loss of Historical/Theological Perspective

In similar manner most evangelical, perhaps even most missionaries, and certainly the new evangelicals of this generation, do not have a historical perspective, or adequately understand the theological debate surrounding the tension between social justice and evangelism. If the church is to avoid the errors of the past – a narrow focus on personal salvation that neglects the evils in society, or conversely, social action that eclipses the urgency of proclamation evangelism – then these rising leaders need to be equipped with the historical perspectives, evangelistic skills, and theological understandings that will serve the church well into the future.

Ecclesiological Silence

Noticeably mission from the current dialogue on social justice ministries is a biblically informed ecclesiology. Exactly how is the church to speak to systematic evil in society? What should be the response to structural sin other than to play a prophetic role against those that oppress others? Often social justice responses are framed in terms of individual or specialized missional action through NGO's or mission sodalities. Furthermore, many social justice responses seek to activate political or legal power to dismantle evil systems. The church's historical track record on the exercise of legal or political power has not always been good. How are we to think of this when the Scripture suggests that God's primary agent for change is the church? Some fresh thinking is needed on the ecclesiological foundations of and implications for social justice missions.

A compelling feature of modern conservative evangelical missions has been its sense of urgency. As noted earlier, the 1910 Edinburgh world Missions Conference had as its motto, "the evangelization of the world in this generation." Subsequent world congresses on evangelism have repeated and enlarged this theme (1974, 1989, 2010). Yet historically, the rise of interest in social justice was accompanied by a shift toward post-millennial eschatology in which the urgency for evangelism was dulled. If the Kingdom is to be realized by the continual betterment of society through human means, the reliance on the supernatural "second birth" becomes less critical. A new eschatological vision and renewed eschatological urgency will need to be kept prominent if the fruits of social justice advocacy are to be preserved in alignment with the "blessed hope" described in the Scripture.

In conclusion, the opportunities and challenges that emerge out of the historical and theological dialogue will be tested and played out on the field as missionaries and the agencies they serve seek to bring transformation to individuals and society at large. As the Asian church speaks to these issues with perspective and theological understanding, it will be better to provide guidance and direction to our common efforts. The church in Asia, including Asian missiologists and field practitioners, have much to offer to the global church, and can provide vibrant spiritual leadership in addressing the most pressing justice issues of our day. May God grant you success as you do so.

This article was presented at the Asian Society of Missiology: Seoul Strategic Mission Forum in 2011 held in Seoul, S. Korea. This was later published in the Compendium of Papers presented in the above mentioned Forum, entitled, "Discern What is Right" published by the East West Center for Missions Research and Development, Pasadena, CA. This is published by Asian Missions Advance with the permission from the Editors and Dr. McMahan.



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ASM Strategic Mission Forum

We are sorry to announce the postponement of
The Asian Society of Missiology (ASM) Forum:
"Missional Leaders for Asian Contexts."

The Forum has been moved from April 22-24, 2014 to 2015. The exact date to be announced later.
The venue will still be at the Sunee Grand convention Hotel in Ubon, Rachathini, Thailand.

ASIAN SOCIETY OF MISSIOLOGY

ASM LEADERSHIP FORUM

Ubonratchatani, Thailand

Theme:

Missional Leaders for Asian Contexts

The goal of the Forum is to explore and discuss contemporary issues in Asian contexts as well as leadership development for those contexts. In support of Asian missions, papers will be presented dealing with the development of Asian missional leaders for different Asian contexts.

**Venue:
Sunee Grand Hotel
and
Convention Center,
Ubonratchatani, Thailand**

Registration Fee: \$150 (including meals and hotel for 3 nights)

<http://www.asianmissiology.org/ASMFORUM2014>

GLOBAL HARVEST NETWORK MINISTRIES

Raphael Ongango

In 1998 after serving God with various networks in establishing the work of the Gospel, we saw the need of establishing a ministry in our area. It was not a church in the beginning. We mostly focused to reach out to suffering children who were orphans as a result of HIV/AIDS. We reached them by feeding, placing them in schools and housing some of them who were completely homeless through foster parents method. These activities gave birth to plans of training pastors and church leaders to wake them up towards children protection and concern and continue to help them. This made us mobilize churches and communities. The first training was done and was attended by 200 pastors. The training was successful. The registration records showed that 75% of those pastors had never attended former training to help them in leadership skills. This discovery moved us to establishing a leadership training centre. As of the moment, this dream has now touched the nearby countries also like Kenya, Tanzania, Rwanda, South Sudan, and Congo.

OBJECTIVES

1. Reach out through gospel outreach and literature distribution.
2. Church planting
3. Mobilize churches implement holistic development among the members and communities to invite incoming generating household projects to help in fighting poverty.
4. Caring for needy children.
5. Impacting and training church and community leaders.
6. Open schools e.g. primary and vocational schools.
7. Health and sanitation.
8. Provide clean water to children and communities by drilling boreholes.
9. To importantly train soul winners who are committed to win souls for Christ. We are not called to make converts but to go and make disciples who will produce other disciples themselves.
10. As a network we are committed to empower a large segment of people to be involved in world mission through going out, supporting and praying for those who will go out to reach the unreached.
11. We send out mature and committed leadership through the Holy Spirit by faith
12. We demonstrate Christ's authentic love for His people through the preaching of the Word of God, exhibiting mercy ministry and appropriate people's true value (as clearly seen in John 11:15, 33-35). This involves a deeper feeling of hope for the suffering people of God, still lost in the world whose sorrows need to be attended to as in (Matt 20:34 and Mark 6:34).

13. We trust God to enable us to activate a ministry that will facilitate the binding of the relationship and enhances spiritual growth through Bible study, prayer, sensitivity to needs and out reach.
14. To have educational ministry that will train missionaries and evangelists for worldwide mission work.
15. To empower all people of all ages to apply God's truth to their lives for Gospel holistic transformation.
16. To employ the tools for empowerment to women's rights and child care and protection.

MISSION

We exist to proclaim the Gospel Holistically to mankind and disciple them through conferences, seminar and equipping vulnerable persons in communities.

VISION

Reach the unreached, training the untrained.

ACCOMPLISHMENT

- » Trainings have been conducted in six nations of Africa mainly equipping the church to go out for Gospel outreaches.
- » 112 crusades, sometimes with partner churches have been accomplished in the last 10 years, which have reached and disciplined 5000 new converts.
- » Establishment of Nursery and Primary schools in Bugiri town in eastern Uganda with 164 kids, 72 are needy kids locally supported by the ministry.
- » We have engaged ourselves in Agriculture in order to get enough food to feed the kids so we rented 20 acres of land to do this project by using oxen and ploughing tools.
- » We have established 63 churches with 96 pastors who were took in for training services.

PURPOSE

- » Building relationships.
"As I have loved you, so you must love one another" (John 13:34).serve one another in love (Gal 5:13-18).love one another from a pure heart, a good conscience and a sincere faith (1tim 1:15).this love affect world life.
- » We are to let our relationships be accompanied with the truth of God's Words. Yes, we can love people and relate to them but it is the Word of God applied by the Spirit that brings transformation of life. We do this through inviting unbelievers in our small groups and allow them to hear the Word being preached.
- » Trainings and equipping every community of believers through this ministry, will make the members skilled and empowered in this network by the use of biblical counseling, Gospel presentation, biblical financial study, parenting marriage etc.

- » We trust God to use this network, so our ministry will be known around the world as a place where a movement of God is present.

CURRENT PROGRAMMES

- » We are a community of genuine love, grace, kindness, patience, forgiveness, reconciliation, especially cross barriers of age, sex, tribe, race and social status. Love is the mark of the true church and the mark of Christ's true disciples and as seen in (John 13:34-35) the unity in the local church and the unity in the net working churches is the proof and final apologetic that the Father has sent the Son who claims as Jesus Christ the only true One and that Christianity is true (John 12:21-23).
- » We are committed to fulfill the command of our Lord Jesus in Matt 28:18-20 of going to make disciples and this happens as the gospel becomes a reality to us who profess Christianity, which determines our effectiveness in sharing with others.
- » We are reaching out to different nations with the gospel of Christ being fully persuaded that the gospel transforms all cultures for the glory of God.
- » We are committed to the training of leaders in the networking churches to be empowered, with all the tools necessary for ministry depending on their locations and community needs.
- » We have trusted God to enable us to care for the needy children in some communities to give them good education in addition to the basic needs.
- » We have been called to care for the widows by God's grace as a network and the churches therein, and this has opened many people's hearts to see the gospel being preached to the relatives and neighbors of these widows under our care.
- » Through the network, by His grace, we have provided some shelters to widows and some chicken and we have seen people's hopes restored.
- » Support for 25 caregivers for children orphaned though HIV/AIDS.
- » We have started a method of fundraising for other sister churches and creating small-scale projects that can help to generate sustainable income to the believers and new converts.
- » We have organized youth camps in various places in order not to call them as idle and equip them spiritually in preaching the gospel door to door, open air etc.
- » The organization has started a system towards the new converts providing them with mosquito nets and offering them treatments and other first Aid for those afflicted with diseases like malaria, typhoid, and other deseases.
- » The ministry is mobilizing some funds to acquire land for the establishment of both secondary and university in order that the children from primary will be upgraded to other levels and exhibiting them with proper discipline in Christ-like image.

FUTURE PLANS

- » To purchase 10 acres of land that can be used as ministry headquarter centre.
- » To construct a Ministry Complex with church structure, orphanage, Bible School and leadership

training School

- » The ministry is organizing seminars and conferences, for elders , women and youth workers in various fields. This include agriculture projects under this we shall have piggery , farming, poultry keeping fish ponds, tree planting and many others.
- » Construct and upgrade the existing primary school to high school level.
- » Every branch church to have a school and medical facility.
- » Purchase ministry vehicle that can be used to facilitate transportation for all ministry activities.
- » Establish Christian radio station for effective gospel preaching and promoting spiritual programs. This will help give unemployed Christians jobs for them to be productive.
- » Construction of child development centre for the children who are helpless in terms of shelter and those who lack parental care. In this we are expecting to build a structure which can accommodate three hundred children.
- » The ministry has a plan to construct a Bible Training College at least one in the next four years, to reduce the demand and to equip the church leaders in other nations
- » We train TOTS who will train church leaders to disciple the new converts by teaching them the true principles of the Christian faith.
- » We hope to address the problem of safe water in the rural communities through the provisions of boreholes and protected wells.
- » We plan to have tents that can accommodate 1000 people including the seats for camping, conferences and other utensils.
- » The ministry has a proposal for purchasing the public address system ,video camera for covering the events here and as we go for mission trips outside.
- » We are planning to have a printing machine and a Christian resource center which will facilitate the provision of Christian literatures in different languages for effective discipleship.
- » We are to facilitate the empowerment for women's rights and the equipping of the female children.
- » We intend to buy Bibles for the new believers and to equip rural pastors and their churches too.



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Raphael Ongango is originally from Kenya but he is currently residing and serving as a missionary pastor in Uganda. Bishop Ongango is with Global Harvest Network of Ministries since 1998.