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The Asian Diaspora Missions: Similar Cultures and Worldviews

Juno Wang

INTRODUCTION

According to reports by the International Organization for Migration (IOM), the rising phenomenon of intraregional¹ and interregional² Asian migration represents an increasing missions opportunity for Asian churches. The author is a member of the Chinese diaspora residing in the U.S. Since 2009, she has been reaching multi-ethnic diasporas—predominantly of Asian origin—in California’s Silicon Valley. She has found reaching the Asian diaspora easier than reaching non-Asians because their cultures and worldviews tend to be similar despite external differences. The purpose of this paper is to discuss leveraging this missional opportunity, focusing first on the Asian diaspora and subsequently expanding to non-Asians after gaining the experience necessary to broaden the diverse Kingdom of God. This paper constitutes a continuation of research on the subject of Asian Diaspora Missions, and was originally written for the 15th Triennial Convention of the Asia Missions Association.³

DEFINITION OF KEY TERMS

Key terms used in this paper are defined as follows:

- Culture: The framework by which people order their lives, interpret their experiences, and

1. International Organization for Migration (IOM), *Asia-Pacific Migration Report 2025* (Bangkok: IOM Asia Pacific Regional Data Hub, 2025), under “search,” https://roasiapacific.iom.int/sites/g/files/tmzbdl671/files/documents/2025-11/ap_mdr-2025-.pdf (accessed February 4, 2026).

2. International Organization for Migration, “World Migration Report 2024,” under “reports,” <https://worldmigrationreport.iom.int/site/wmr-2024-interactive/> (accessed February 25, 2026).

3. Juno Wang, “The Asian Diaspora Missions: Glocal Network and Kingdom Partnership” (workshop presentation, the 15th Triennial Convention of the Asia Missions Association, Seoul, Korea, 2026).

evaluate the behavior of others.⁴

- Diaspora: Meaning “a scattering,” this term describes the large-scale movement of people from their homeland to settle permanently or temporarily in other countries.⁵

4. Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (Grand Rapids: Baker Academic, 2003), 17-8.

5. Lausanne Committee for World Evangelization Issue Group No. 26 A and B: Diasporas and International Students. “Lausanne Occasional Paper 55: The New People Next Door.” In 2004 *Forum Occasional Papers*, (September 29-October 5, 2004), under “Lausanne Occasional Papers,” edited by David Clayton, 2005, <https://lausanne.org/occasional-paper/diasporas-and-international-stu->

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- Glocal: Global in scope but local in action and sequence,⁶ the seamless integration of the local and the global.⁷
- Mission: The spiritual (saving souls) and social (ushering in shalom) engagement of individual Christians and institutional churches in continuing and carrying out the missio Dei of the Triune God for redemption, reconciliation, and transformation.⁸
- Missions: The ways and means of accomplishing “the mission” entrusted by the Triune God to the Church and individual Christians.⁹
- Worldview: The fundamental cognitive, affective, and evaluative presuppositions a group of people hold about the nature of reality, which they use to order their lives.¹⁰

ASIAN DIASPORA MOVEMENTS

The United Nations estimates that there are approximately 281 million international migrants worldwide, accounting for about 3.6% of the global population. More than 40% of these migrants were born in Asia.¹¹ Indeed, Asia and the Pacific is the leading region of origin for international migrants, accounting for about one in three worldwide, with India, China, Bangladesh, Afghanistan, and the Philippines ranking among the top ten countries of origin. The region is also the destination for one in every six international migrants globally, 44% of whom are intraregional migrants. Additionally, it suffers the world’s highest share of internal displacements caused by natural disasters, mostly due to storms and floods.¹²

Regionally, since 2020, East Asia has overtaken Southeast Asia as the subregion with the largest number of international migrants. Meanwhile, South Asia has remained the main subregion of origin.¹³ Migrant workers play a vital role across various economic sectors, primarily in the service sector in Southeast Asia, East Asia, and the Pacific, as well as

in agriculture in South and Southwest Asia. Migrant women constitute the majority of the labor force in the service sectors of East Asia (75%) and Southeast Asia and the Pacific (73%).¹⁴

MISSIOLOGICAL FOUNDATIONS

Mission is in the heart of God and the work of the Triune God.¹⁵ The mission of the Kingdom emphasizes His role as Savior and Lord to establish Kingdom authority and governance.¹⁶ When we focus on the Kingdom, the Church becomes less cultural and missions goes glocal because the world has gone glocal.¹⁷

DIASPORA MISSIONS

We must think theologically, that is, to relate all our thinking to God, who is the sovereign power behind everything.¹⁸ It is God who controls movements of people, and utilizes them for His divine purposes.¹⁹–

Globalization shifts the traditional sense of missions from “going out” to the missions of “coming in”.²⁰ Glocalization means that global realities shape local contexts, just as the local context serves as a dimension of the global.

The Global and the local are deeply interdependent and, inextricably connected blurring traditional boundaries.²¹ Glocalization not only provides us with the diaspora missions opportunities to evangelize and disciple multi-ethnic diasporas who live in our community, but also links our local missions here with global ripple effects for missions in their homelands²² and beyond.

Diaspora missions is missions to every person everywhere outside His Kingdom, and utilizing a contextualized approach that integrates evangelism with social concern. This missions approach is de-territorialized and simultaneously local and global conceptually. In perspective, it is not geographically divided but borderless, transnational and global.²³

dents-the-new-people-next-door-top-55 (accessed March 16, 2026).

6. Enoch Wan, written comments on my dissertation first proposal draft, Portland, OR, December, 2017.

7. Bob Roberts Jr., *Glocalization: How Followers of Jesus Engage a Flat World* (Grand Rapids: Zondervan, 2007), 24.

8. Enoch Wan, “‘Mission’ and ‘Missio Dei’: Response to Charles Van Engen’s ‘Mission Defined and Described,’” in *Mission-Shift: Global Mission Issues in the Third Millennium*, ed. David J. Hesselgrave and Ed Stetzer (Nashville, TN: B&H Publishing Group, 2010), 46.

9. Enoch Wan, “Rethinking Missiological Research Methodology: Exploring a New Direction,” *Global Missiology*, (October 2003), <http://www.enochwan.com/english/articles/pdf/Rethinking%20Missiological%20Research%20Methodology.pdf> (accessed February 11, 2026).

10. Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids: Baker Academic, 2008), 15.

11. International Organization for Migration, “World Migration Report 2024.”

12. IOM, “Summary of the Report,” in *Asia-Pacific Migration Report 2025*.

13. IOM, “Migration Overview,” in *Asia-Pacific Migration Report 2025*, 2.

14. IOM, “Labour Migration,” in *Asia-Pacific Migration Report 2025*, 12-5.

15. David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (2014; repr., Maryknoll: Orbis Books, 2014), 402.

16. Ralph D. Winter, “The Mission of the Kingdom,” in *Perspectives on the World Christian Movement: A Reader*, ed. Ralph D. Winter and Steven C. Hawthorne, 4th ed. (Pasadena, CA: William Carey Library, 2009), 572.

17. Roberts, *Glocalization*, 29.

18. The Lausanne Covenant, *The Lausanne Legacy: Landmarks in Global Mission*, ed. Judith E. M. Cameron (Peabody: Hendrickson, 2016), 14.

19. Lausanne Committee for World Evangelization Issue Group No. 26 A and B, “Lausanne Occasional Paper 55.”

20. David J. Hesselgrave, *Paradigms in Conflict: 10 Key Questions in Christian Missions Today* (Grand Rapids, MI: Kregel Publications, 2005), 348.

21. Graham Hill, *Global Church: Reshaping Our Conversations, Renewing Our Mission, Revitalizing Our Churches* (Downers Grove, IL: InterVarsity Press, 2016), 26-7.

22. Sadiri Joy Tira, “Glocal Evangelism: Jesus Christ, Magdalena, and Damascus in Greater Toronto Area,” *Lausanne World Pulse*, (June 2010), <http://www.lausanneworldpulse.com/perspectives-php/1291/06-2010> (accessed September 26, 2018).

23. Enoch Wan and Sadiri Joy Tira, “Diaspora Missiology and

Diaspora missiology is multi-directional and multi-dimensional.²⁴

Wan calls for action to engage in diaspora missions and to integrate “the Great Commission” with “the great commandment” relationally.²⁵ The relational realism paradigm is transculturally relevant as the majority of the world is highly relational, and it is effective in diaspora missions in need of Christian charity.²⁶

RELATIONAL REALISM PARADIGM

The relational concept of love is first towards God and secondly towards our neighbor. This is the essence of the biblical faith Jesus summarized in Matt. 22:37-40.²⁷ Wan proposes the relational realism paradigm by using a relational theology to connect our concept of the nature of God, humanity, the relationship between God, man and angels, and the practice of missions.

Relationship with God and Man

Our Christian spirituality is shaped around the truth our Triune God unveiled. He calls us to witness the Kingdom inaugurated in the incarnation of Jesus and the outpouring of the Spirit through our spirituality and discipleship. God invites us into His fellowship life,²⁸ as humans are created to be in a unique relationship with the Creator.²⁹ A Christian does not truly believe until he obeys; he is still being born again because his faith is dead (James 2:14-17).³⁰

The Church grows when we obey God’s commands; we cannot make the church grow by ourselves. His Kingdom grows by faith, not by force. Evangelism is the daily witness of every church member to their regular contacts.³¹ We need to get out of our Christian enclaves and develop authentic relationships with unbelievers.³²

Mission in the Context of the 21st Century,” *Global Missiology English* 1, no. 8 (October 2010), 4, under “Diaspora Studies,” <http://ojs.globalmissiology.org/index.php/english/article/viewFile/383/994> (accessed November 10, 2017).

24. Enoch Wan, “The Phenomenon of Diaspora: Missiological Implications for Christian Mission,” *Global Missiology English* 4, no. 9 (July 2012), under “Diaspora Study,” <http://ojs.globalmissiology.org/index.php/english/article/viewFile/1036/2415> (accessed February 16, 2026).

25. Enoch Wan, “Global People and Diaspora Missiology” (plenary paper presented at Tokyo 2010 Global Mission Conference, Japan, May 11-14, 2010), under “Conference Details,” http://tokyo2010.org/resources/Tokyo2010_Plenary_Enoch_Wan.pdf (accessed November 11, 2017).

26. Enoch Wan, “Relational Paradigm for Practicing Diaspora Missions in the 21st Century,” in Wan, 192.

27. Enoch Wan and Mark Hedinger, “Transformative Ministry for the Majority World Context: Applying Relational Approaches,” *Occasional Bulletin of EMS* 31, no. 2 (Spring 2018): 4.

28. Hill, *Global Church*, 414.

29. Arthur F. Glasser et al., *Announcing the Kingdom: The Story of God’s Mission in the Bible* (Grand Rapids: Baker Academic, 2003), 35.

30. George Patterson, *Church Planting Through Obedience Oriented Teaching* (Pasadena: William Carey Library, 1981), 10.

31. Patterson, *Church Planting Through Obedience Oriented Teaching*, 31.

32. Ben Pierce, “Connecting With the New Global Youth Culture: Jesus in an Age of Secularism, Relativism, and Tolerance,” *Lausanne Global Analysis* 8, no. 2 (March 2019). [https://www.lausanne.org/content/lga/2019-03/connecting-with-the-new-global-](https://www.lausanne.org/content/lga/2019-03/connecting-with-the-new-global-youth-culture)

Relationships with God, Man, and Other Spirits

Many people are spiritually blinded by Satan and evil spirits, preventing them from recognizing and worshipping the living God. The realities that the Apostle Paul faced regarding the existence of other gods and the phenomenon of idolatry are equally true for us today in mission education and practice.³³ While these spiritual forces are real to their worshippers, they are nothing in comparison to the Triune God. Out of deep compassion for people oppressed by evil powers, we engage in the spiritual warfare waged by God to glorify Him and bless those we are called to serve, just as Jesus did. Jesus fights for us.³⁴

God has already won the spiritual victory, but it is our responsibility to walk in the Spirit, and engage in spiritual disciplines and grow in maturity. We grow by the power of the Spirit first, and then by our actions.³⁵ The major concern of most people in the world is spiritual power. Through our close relationship with God, the freedom and experience from the power of the Spirit, and caring relationships with others, we are to communicate a powerful Christianity that God is love.³⁶

The approaches in diaspora missions are all relational in nature. Workers must see their diaspora missions from the Kingdom perspective and use that to expand His Kingdom. Wan writes that “a person with Kingdom-orientation is someone who embraces the perspective, sentiment, and motivation of the Kingdom at heart and in action.”³⁷

ASIAN CULTURES AND WORLDVIEWS IN BRIEF

Culture, defined by Howell and Paris, “is an idea created to describe a reality that people experience, the behaviors and assumptions common to a group that distinguish one group from others.”³⁸ Cultures help explain human similarities and differences, and there are collectivist and individualistic cultures in general.³⁹

People of all cultures take for granted the behavioral assumptions of the way of doing things and worldview, as the way the world operates.⁴⁰ We assume

youth-culture (accessed March 10, 2026).

33. Christopher J. H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove: InterVarsity Press, 2006), 142.

34. Wright, *The Mission of God*, 178-9.

35. Enoch Wan, “Spiritual Warfare—What Chinese Christians Should Know And Do,” *First Evangelical Church Association Bulletin* [December 1999], <http://www.enochwan.com/english/articles/pdf/Spiritual%20Warfare%20What%20Chinese%20Christians%20Should%20Know.pdf> (accessed March 10, 2026).

36. Charles Kraft, *Worldview for Christian Witness*, (Pasadena: William Carey Library, 2008), 504-5.

37. Wan, *Diaspora Missiology*, 198.

38. Brain M. Howell and Jenell Williams Paris, *Introducing Cultural Anthropology: A Christian Perspective* (Grand Rapids: Baker Academic, 2011), 25.

39. Howell and Paris, *Introducing Cultural Anthropology*, 25.

40. Gary L. McIntosh and Alan McMahan, *Being the Church in a Multi-Ethnic Community: Why It Matters and How It Works*, (Indianapolis: Wesleyan Publishing House, 2012), 36.

that our culture is the only way to see and do things, and others will behave in accordance with our own values and rules. We cannot think of any other way of relating to people⁴¹ when we interact interculturally.⁴²

Worldview provides a systematic framework for cultural and social functions.⁴³ Because Asian and Majority World cultures are predominantly collectivist, they share distinct similarities in culture, leadership roles, social structures, and worldviews. They also place a high value on traditional knowledge and the concepts of honor and shame.⁴⁴

Similarities in Collectivist Cultures

In collectivist cultures, people behave politely, act in a socially desirable manner, respect others to maintain group welfare, unity, and harmony. They utilize a high context communication style, communicating indirectly with emphasis on nonverbal messages because nonverbal communication conveys more meaning than spoken words.⁴⁵ Group opinions and actions, and psychological closeness are emphasized in these cultures. Individual goals are coordinated with those of the collective, because group success is placed before individual credit or gain.⁴⁶ A person cannot think of existing separately from his group, or apart from his status or role.⁴⁷

The concept of “face,” whether “saving face,” or “losing face” is frequently characterized as an Asian preoccupation or social obsession. In reality, it is a universal human concern: people live not only by self-esteem but also by the esteem reflected back from others. Face-saving can be defined as a mutual process of maintaining dignity for all parties involved.⁴⁸

Asian cultures, also place a strong emphasis on fostering relationships through a gradual and in-depth process of interaction. This approach involves establishing a sense of comfort and mutual trust before engaging in business transactions or other formal interactions. Individuals frequently utilize personal networks as means to screening and selection criteria for relationship building. Thus, establishing, maintaining, and investing social time into personal

relationships represents the highest priority for many Asians. This framework values historical context, prefers gathering extensive information prior to decision-making, and favors a gradual approach that is inherently risk-averse.⁴⁹

Similarities in Worldviews

At the core of a culture lies its worldview, which dictates our general understanding of the nature of the universe and of our place within it.⁵⁰ When sharing the gospel, we first need to know what our worldview assumption is. The Western view of reality is divided into two categories. Religion deals with miracles and exceptions to the natural order, while science is based on experience, experimentation, and proof, seeking to establish natural laws. Unfortunately, Western theology and missions training often excludes the “middle level” of reality—the existence and activity of spirits—offering few answers for spiritual oppression or demonstrating the power of Christ to overcome it.⁵¹ Consequently, the Western gospel message frequently focuses narrowly on the future promise of eternal life.

In contrast, Asians and the Majority World live in communities bound together by ethical orders, shared historical narratives, and communal religious practices.⁵² In Hindu tradition and folk religions, adherents actively seek guidance, provision, and physical healing from visible and invisible powers⁵³ to resolve their immediate present day problems.

The early church in the Book of Acts expanded rapidly through two primary dynamics: encounters with truth and righteousness, and encounters with power and authority. These power encounters are pivotal to understanding the development and missional strategy of the first-century church.⁵⁴

We are called to proclaim the Gospel through relevant cultural forms; there is no room for cultural indifference in the Christian life. While all worldviews address beliefs, values, customs, and behaviors, not all elements of a culture are biblical. However, these cultural elements serve as vital points of contact to bridge Gospel communication within a person’s existing worldview. They provide a starting point that allows us to meet people where they are and gently guide them toward biblical truth.

We are called to proclaim the gospel through rele-

41. Judith E. Lingenfelter and Sherwood G. Lingenfelter, *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching* (Grand Rapids: Baker Academic, 2003), 20.

42. Frank V. Eastham Jr., “Relational Training For a Multicultural Church,” in *Multicultural Ministry Handbook: Connecting Creatively to a Diverse World*, eds. David A. Anderson and Margarita R. Cabellon (Downers Grove: InterVarsity Press, 2010), 39.

43. Hiebert, *Transforming Worldviews*, 28-9.

44. Geert Hofstede, “The 6-D Model of National Culture,” under “Culture,” <https://geerthofstede.com/culture-geert-hofstede-gert-jan-hofstede/6d-model-of-national-culture/> (accessed February 23, 2026).

45. Judith N. Martin and Thomas K. Nakayama, eds., *Experiencing Intercultural Communication*. 4 ed. (New York: McGraw-Hill, 2011), 195.

46. Juana Bordas, *Salsa, Soul And Spirit: Leadership for a Multicultural Age* (San Francisco: Berrett-Koehler Publishers, Inc., 2007), 47-8.

47. Howell and Paris, *Introducing Cultural Anthropology*, 172.

48. David W. Augsburger, *Pastoral Counseling Across Cultures* (Philadelphia: Westminster Press, 1986), 132-4.

49. Werner Mischke, Honor & Shame in *Cross-Cultural Relationships: Understanding Five Basic Culture Scales Through the Cultural Lens of Honor and Shame— with Application to Cross-Cultural Relationships and Partnerships* [May 2010], <https://werner-mischke.org/wp-content/uploads/2023/05/Honor-and-shame-in-relationships-2023.pdf> (accessed March 16, 2026).

50. Lausanne Committee for World Evangelization, “Lausanne Occasional Paper 2: The Willowbank Report: Consultation on Gospel and Culture,” January 13, 1978, under “Contextualization, Culture,”

<http://www.lausanne.org/content/lop/lop-2> (accessed March 16, 2026).

51. Paul G. Hiebert, “The Flaw of the Excluded Middle,” in *Missiology: The International Review* X, no. 1, (January, 1982), 43.

52. Howell and Paris, *Introducing Cultural Anthropology*, 198.

53. Hiebert, “The Flaw of the Excluded Middle,” 40-1.

54. Hesselgrave, *Paradigms in Conflict*, 168-9.

vant cultural forms,⁵⁵ there is no room for cultural indifference in our Christian life.⁵⁶ While all worldviews address beliefs, values, social customs, and behaviors, not all elements of a culture are biblical. However, these cultural elements serve as vital points of contact to bridge Gospel communication within a person's worldview and culture. They provide a starting point that allows us to meet people where they are, and gently guide them towards biblical truth.⁵⁷

Worldview Contextualization

When sharing the gospel, without contextualization, people will not connect to Jesus in a way that moves their hearts.⁵⁸ Wan defines contextualization as the “‘bridging of temporal-spatial-cultural gap’ in a micro-level or ‘the convergence of theoculture with homoculture’ on a macro level.” Christianity is the interaction of God, man, and Satan, and the salvation history is the progressive convergence of theoculture and homoculture.⁵⁹ Although worldviews are deeply hidden, they play a definitive role in contextualization; however, it is nearly impossible to define a single, uniform worldview for an entire society.⁶⁰ A powerful tool for discovering worldviews is to comparative cultural analysis - identifying matching or contrasting themes,⁶¹ to interpret a culture accurately.

Christians must intentionally interact with others different from themselves to build trust and rapport. Positive, transformative relationships occur only when both individuals feel safe and trusted. The ultimate goal is to understand your ministry focus group deeply, knowing who they are and how to pray for them. By living among them and committing to work alongside them, we can communicate the Gospel clearly, ensuring that the cross of Christ—rather than our cultural insensitivity—is the only obstacle to their faith.

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55. Bruce Riley Ashford, “The Gospel and Culture,” in *Theology and Practice of Mission: God, the Church, and the Nations*, ed. Bruce Riley Ashford, rev. ed. (Nashville: Academic, 2011), 119.

56. Ashford, *Theology and Practice of Mission*, 126-7.

57. Author unknown, “How to Exegete a Culture,” a class reading material, January, 2018.

58. Scot Moreau, Contextualization in *World Missions: Mapping and Assessing Evangelical Models* (Grand Rapids: Kregel Publications, 2012), 18.

59. Enoch Wan, “The Theological Application of the Contextual—Interaction Model of Culture,” *His Dominion: A Bulletin of Canadian Theological College* 9, no. 1 (October, 1982).

60. Moreau, *Contextualization in World Missions*, 146-9.

61. Hiebert, *Transforming Worldviews*, 103.

62. Eastham Jr., “Relational Training For a Multicultural Church,” 39.

63. Stephen A. Grunlan, and Marvin K. Mayers, *Cultural Anthropology: A Christian Perspective*, 2nd ed. (Grand Rapids: Zondervan, 1988), 196.

clearly, ensuring that the cross of Christ rather than our cultural insensitivity – is the only obstacle to their faith.⁶⁴

MY LEARNED LESSONS

I used to think that spending time building relationships and conversing with non-Christians without presenting the Gospel during the first encounter was merely practicing a “social gospel”. I believed that if my initial presentation was rejected, I should simply move on to the next target. However, once I changed my lens to a Kingdom perspective, I began to see that every individual is dearly loved by God, and that I am simply called to be His witness. People are deeply relational; they are not numbers in a religious marketing campaign. As a member of the Chinese diaspora, I have learned to utilize a relational approach to reaching other immigrants, particularly the Asian diaspora. Above all, I must allow the Holy Spirit to show me how and when to share the Gospel through cultural points of contact, leaving the work of transformation to Him.

Similar Asian cultural frameworks and worldviews have greatly helped me build trust with the Asian diaspora. Even when I do not fully understand a specific culture, God enables me to empathize with individuals, pray with them, and share Christ. Diasporas deeply need someone to listen to them and lighten their emotional burdens, and I have found that offers to pray in the name of Jesus are almost always welcomed.

For instance, an Indian bride who became depressed after moving to the U.S. frequently asked me to pray for her after witnessing how often Jesus answered my prayers on her behalf. Another Indian bride remarked that, unlike her family members who only pray for themselves at the Hindu temple, Christians actively pray for others. Similarly, a devoted Iranian Muslim woman would regularly wait for me to pray over her and her family, even though she insisted Jesus was merely a prophet. After praying, she often expressed that she felt her heavy burdens lifted.

Through these cross-cultural conversations, I have also learned that the color red holds deep spiritual significance in many Asian contexts, such as in Japan and Hinduism. This shared symbol can serve as a powerful point of contact to discuss the redeeming power of Jesus' blood to defeat evil and offer true freedom from the cycle of reincarnation. Ultimately, I am simply doing what the Lord requires: obeying His commands to love Him, loving my diverse neighbors, and letting God be God.

MISSIOLOGICAL IMPLICATIONS

Based on these insights, I recommend engaging with the Asian diaspora first due to shared cultural and worldview commonalities, and subsequently expand-

64. Author unknown, “How to Exegete a Culture.”

ing outward to non-Asian diaspora communities to advance the Kingdom in diverse settings.

Let the Holy Spirit Do the Work

We must be willing to slow down and invest time in deep conversations with non-believers. This requires setting aside confrontational, direct Western evangelism methods and relearning how to navigate high-context, relational Asian communication styles. Most importantly, we must allow the Holy Spirit to perform the internal work of conversion. Furthermore, we must preserve and protect relationships even when an individual initially rejects the Gospel message. The Spirit will faithfully bear witness to Jesus when we witness in truth and love through the Scriptures (John 15:26).

Build Trust and Relationships

Mobilizing for diaspora missions relies on two core principles: every believer is called to love their neighbor, and this calling requires radical obedience born out of an intimate relationship with God. Overcoming our fear of differences through intentional cross-cultural interaction is essential to building trust. By loving our neighbors, we witness to a powerful, eternal God whose love spans the past, present, and future. This is fundamentally a spiritual warfare that can only be triumphed through the blood of the Lamb and the word of our testimony (Rev. 12:11).

Identify Points of Gospel Contact

We must ask the Holy Spirit for discernment, observation skills, and wisdom to locate redemptive points of contact within a culture. This requires patience, as understanding a person's underlying worldview takes time. While we need to be creative in our delivery, we must ensure our message remains strictly aligned with the Scriptures. God has sent us to love our neighbors, introduce them to Jesus, and invite them into His Kingdom (John 15:16).

CONCLUSION

The 10/40 Window encompasses nearly all of Asia, including roughly 70 countries and two-thirds of the world's population. Over 60% of individuals within this window live among unreached people groups. It is simultaneously home to the world's highest concentrations of poverty and the global heartlands of Islam, Hinduism, and Buddhism, making it the most challenging geographic frontier for Christian missions today.

Accordingly, the late Dr. Thomas Wang issued a powerful plea to the churches of Asia:

“Who will take up the final baton of world evangelization in this tough soil?

Who will run the race?... Many are praying and pondering whether God has entrusted this weighty and significant responsibility to the

churches in Asia... May the churches of Asia join hands in cooperation and take up the final link of the Gospel Ring. Through the mighty power of the Holy Spirit, they will complete the Ring until the Lord returns.”

May the Gospel go into Asia, be nurtured within Asia, and pour out of Asia to reach the ends of the earth through the power of Asian diaspora missions. Amen!

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Juno Wang
juno4isf@gmail.com

Juno Wang is a practitioner, researcher, and trainer of Diaspora Missions. She served at the Great Commission Center International under the leadership of the late Dr. Thomas Wang for nearly eighteen years before pursuing her seminary training. She earned a doctorate in Intercultural Studies from Western Seminary, a master's degree in Intercultural Ministry from Golden Gate Baptist Theological Seminary, and an MBA from Azusa Pacific University. She has been involved in multi-ethnic community outreach in Silicon Valley, California, since 2009 and has been a Ministry Associate with CV12 since 2020.



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