

INTR 546:
Evangelism
and
Church Planting
Course Notes

A. Scott Moreau, D.Miss.

Unit 1:

Theological Foundations

Introduction

If you want to grow something to last a season--
plant flowers.

If you want to grow something to last a lifetime--
plant trees.

If you want to plant something to last forever--
plant churches.

Genesis 12:1-3: The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you. 2 "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. 3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

1. On the context of Genesis 1-11, Kaiser states: should we doubt that the word to Abraham in Genesis 12:1-3 was international and universal in its offer, scope and intention, then let us quickly remind ourselves that it was painted against the backdrop of the table of the seventy nations of all the world in Genesis 10. The same "families of the earth" appears there and in Genesis 12:3" (Kaiser, "Israel's Missionary Call", p. 25). For broader discussion on the call and blessings in the life of Abraham, see Dyrness, *Let the Earth Rejoice!*, pp. 48-53.
2. There are two sets of "blessing" promises given by God, both given with a purpose in mind:

Blessings:	Purpose of the blessings:
I will make you a great nation; I will bless you; I will make your name great	<i>So that you may be a blessing</i>
I will bless those blessing you; those cursing you I will curse	<i>So that in you all the families of the earth may be blessed</i>

3. "In Abraham, then, God manifests his reign. Through him the kingdom revealed in creation and rejected by Adam and Eve is restored and begins its advance. Thus, Abraham is blessed not only for his sake but also for our sake as well. We see God's missionary heart as he rolls back the kingdom of darkness and seeks his lost creation. No wonder Paul asserts that the Abrahamic covenant stands throughout all the vicissitudes of Israel's history as the proper foundation for God's ultimate salvation blessing in his Son (Gal. 3:14)." (Williams, *Signs and Wonders*, p. 76; see also pp. 70-5).

Exodus 19:4-6: 'You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. 5 Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, 6 you will be for me a kingdom of priests and a holy nation.' These are the words you are to speak to the Israelites."

1. God notes that because He is the One who brought Israel out of Egypt, they will be His *special possession*, His *kingdom of priests*, His *holy nation*.
 - a. As His "special possession" God shows that He places a high value on people.
 - b. As His "kingly priests", "The whole nation was to function on behalf of the kingdom of God in a mediatorial role in relation to the nations" (Kaiser, "Israel's Missionary Call", p. 29). This became the basis for the NT doctrine of the priesthood of all believers (1 Pet. 2:9; Revelation 1:6, 5:10)

- c. As a "holy nation", they were wholly God's, set apart for His service, not for their own ends.

Psalm 67:1-7: God be gracious to us and bless us and make his face shine upon us, < Selah> 2 that your ways may be known on earth, your salvation among all nations. 3 May the peoples praise you, O God; may all the peoples praise you. 4 May the nations be glad and sing for joy, for you rule the peoples justly and guide the nations of the earth. < Selah> 5 May the peoples praise you, O God; may all the peoples praise you. 6 Then the land will yield its harvest, and God, our God, will bless us. 7 God will bless us, and all the ends of the earth will fear him.

1. The basic thrust is "May God fully bless us so that the nations may look at us and say that we have been truly blessed. Further, may, through the same blessing, the rest of the nations come to know God as well" (adapted from Kaiser, "Israel's Missionary Call", p. 31).
2. There are three reasons why the psalmist calls us to prove God's purposes in blessing us (adapted from Kaiser, "Israel's Missionary Mandate", p. 32).
 - a. We have experienced God's grace knowing that God offers it to all mankind--if only the rest would come to know that same grace for themselves (vv. 1-3);
 - b. God rules in righteousness and guides all the earth--it is time for the rest of the earth to acknowledge His just leading (vv. 4-5);
 - c. God has been so good to us--let the nations see that and know His goodness as well (vv. 6-7).

Matthew 9:35-38: Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. 36 When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. 37 Then he said to his disciples, "The harvest is plentiful but the workers are few. 38 Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

1. Culver's observation is worth noting: "It cannot be doubted that all the mission fields of all times to follow, down to the last tribe, were in the scope of His vision. Therefore, it would not be stretching too much the *intent* of Christ's words to say that He also desires His people today to feel for the needs of mankind" (Culver, *A Greater Commission*, p. 3).
2. Again, we see the intimate linking of the preaching the good news of the kingdom of God and the healing of "every disease and sickness" (compare Matt. 4:23). It seems that the task of the laborers is the same as Jesus: preaching the good news of the kingdom and healing people, thus delivering the "harassed and helpless" (vv. 32-34 indicate that demonic harassment may be in mind).
3. In the context of preaching and healing, Jesus notes the need for us to petition God to send out laborers into the harvest, for the laborers (here, the disciples) are few. This sets the stage for Jesus' sending out of the disciples (10:1-23).
4. The harvest may refer to the consummation of the age (though see Carson, "Matthew", p. 235), giving the passage a sense of urgency (further seen in the word for "send", which means to thrust violently; see Osborne, "Matthew", pp. 41-2).

Matthew 10:1-23: He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness. 2 These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; 4 Simon the Zealot and Judas Iscariot, who betrayed him. 5. These twelve Jesus sent out with the following instructions: "Do not go among the Gentiles or enter any town of the Samaritans. 6 Go rather to the lost sheep of Israel. 7 As you go, preach this message: 'The kingdom of heaven is near.' 8 Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely

give. 9 Do not take along any gold or silver or copper in your belts; 10 take no bag for the journey, or extra tunic, or sandals or a staff; for the worker is worth his keep. 11 "Whatever town or village you enter, search for some worthy person there and stay at his house until you leave. 12 As you enter the home, give it your greeting. 13 If the home is deserving, let your peace rest on it; if it is not, let your peace return to you. 14 If anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town. 15 I tell you the truth, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town. 16. I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves. 17 "Be on your guard against men; they will hand you over to the local councils and flog you in their synagogues. 18 On my account you will be brought before governors and kings as witnesses to them and to the Gentiles. 19 But when they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, 20 for it will not be you speaking, but the Spirit of your Father speaking through you. 21 "Brother will betray brother to death, and a father his child; children will rebel against their parents and have them put to death. 22 All men will hate you because of me, but he who stands firm to the end will be saved. 23 When you are persecuted in one place, flee to another. I tell you the truth, you will not finish going through the cities of Israel before the Son of Man comes.

1. Is this mission only for the disciples, or does it extend beyond them?
 - a. On the general mission:
 - i. Carson notes: . . . it is surely not unnatural for Jesus to treat this commission of the Twelve as both an explicit short-term itinerary and a paradigm of the longer mission stretching into the years ahead. For the latter, the Twelve need further instruction beyond those needed for the immediate tour, which they must see as in part an exercise anticipating something more. In this sense the Twelve become a paradigm for other disciples in their post-Pentecost witness, a point Matthew understands (cf. 28:18-20); and in this sense he intends that Matthew 10 should also speak to his readers." (Carson, "Matthew", p. 242)
 - ii. Culver writes: Though the twelve are in focus here, Jesus' instructions [of v. 5a] are no more restricted to them alone than a general's field orders can be said to apply only to the ones receiving the orders or only to men directly under his command. They are for all who are or shall be under his command in one way or another unless and until the orders are rescinded. Jesus' orders are, in principle, for all Christians. (Culver, *A Greater Commission*, pp. 10-11)
 - b. Concerning the conferral of authority over diseases and spirits:
 - i. Culver thinks that the twelve disciples "alone had the permanent conferral of the supernatural powers described in verse 1" (Culver, *A Greater Commission*, p. 5).
 - ii. Carson writes: "The authority granted the Twelve is in sharp contrast to the charismatic "gifts [pl.] of healing" at Corinth (1 Cor. 12:9, 28), which apparently were individually more restricted in what diseases each could cure" (Carson, "Matthew", p. 236).
 - iii. A select committee at Fuller Theological Seminary, chosen to address the issue of the place of signs and wonders in the seminary curriculum, concluded:

We in no way mean to discourage the ministers of the church from praying believingly for sick people to be healed, whether miraculously or through the normal processes God provides for healing. We believe in the healing efficacy of prayer. We rejoice with those who have been given the grace of healing, be it ever so temporary. However, many of us would say that the church at large was not commissioned to heal the sick and raise the dead, and that when Jesus sent his disciples on a special mission to heal the sick and raise the dead (Matt. 10, Luke 10), he did not commission the church to do the same. (Smedes, *Ministry and the Miraculous*, p. 30)

Matthew 16:16-19: Simon Peter answered, "You are the Christ, the Son of the living God." 17 Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. 18 And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. 19 I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

1. The central thrust is that, in the case of Peter, "by proclaiming 'the good news of the kingdom' (4:23), which, by revelation he is increasingly understanding, he will open the kingdom to many and shut it against many" (Carson, "Matthew", p. 373); see for example, Acts 2:14-39; 3:11-26; 4:11-12; and 8:20-23.
2. We further note with Carson: "But now the keys of the kingdom are confided to men. They must proclaim the Good News, forbid entrance, urge conversion. They constitute a small minority in a big world; their mission will be to function as the eschatological *ekklesia*, the people of God Jesus is building within this world. Inevitably the assignment involved them in using the keys to bind and lose [*sic*]. These verses are therefore the result of the partially realized and one day to be consummated-eschatology implicit in the NT.
 . . . In one sense Peter stands with the other disciples as fishers of men, as recipients of the Great Commission (notice in v. 20 that Jesus warns *all* his disciples, not just Peter, to tell no one). In that sense the disciples stand as paradigms for all believers during this period of redemptive history. But this does not exclude a special role for Peter or the apostles Peter was the foundation, the first stone laid: he enjoys this 'salvation historical primacy,' and on him others are laid. This results in certain special roles in the earliest years of the Christian church. But notions of hierarchy or sacerdotalism are simply irrelevant to the text." (Carson, "Matthew", pp. 373-4).
3. "By a new *ekklesia* Jesus was not referring to any form of organization or institution: He was designating His followers as the nucleus of the true Israel. As the people of the kingdom, they will be victorious over the powers of death. They will be the instrument of the kingdom in the world. They will be entrusted with the 'keys of the kingdom' (Mt. 16:19), for by their preaching of the kingdom of God, He will use them as His actual agents in determining who will enter the eschatological kingdom and who will be excluded," (Ladd, "Kingdom of God", *ISBE Revised*).

Matthew 24:9-14 (see also Mark 13:10): "Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. 10 At that time many will turn away from the faith and will betray and hate each other, 11 and many false prophets will appear and deceive many people. 12 Because of the increase of wickedness, the love of most will grow cold, 13 but he who stands firm to the end will be saved. 14 And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come."

1. Again we see that the proclamation of the kingdom is to go beyond the Jews. Indeed, in our day of religious pluralism, and with many calling for a cessation of Christian mission under the rubric of all roads lead to heaven, this passage stands as a reminder that we must preach the good news of Jesus to ALL nations, not just to those that already have a Christian influence.
2. Ladd states, "This Gospel of the Kingdom, this Good News of Christ's victory over God's enemies, must be preached in all the world for a witness to all nations. **This is our mission.**" (Ladd, *Gospel of the Kingdom*, p. 130; emphasis mine). Further on, he states: "**The ultimate meaning of history between the Ascension of our Lord and His return in glory is found in the extension and working of the Gospel in the world. . . . The divine purpose in the nineteen hundred years since our Lord lived on earth is found in the history of the Gospel of the Kingdom. The thread of meaning is woven into the missionary program of the Church.**" (Ibid., p. 133; emphasis mine).
3. David Hill notes, "the idea concerns the plan of God that all nations shall have an opportunity of hearing the Gospel before the end. . . . This passage emphasizes the continuing task and responsibility of the Church in view of an ultimate consummation which is neither especially near nor especially remote" (Hill, *Matthew*, pp. 320-1).

Matthew 28:16-20: Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. 17 When they saw him, they worshiped him; but some doubted. 18 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

1. Preliminary note: this was not used by the church as a motivation for mission until 1792, when William Carey published *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*. Until that time, it was (by and large) considered as limited to the Twelve Apostles (see Bosch, "The Structure", p. 218; Culver, *A Greater Commission*, pp. ix-xvi).
2. The fact: **all authority has been given to Jesus**.
 - a. "All" is a key word in this passage--used four times: [1] (I have) all authority; [2] (go to) all the nations; [3] (obey) all things; [4] (I am with you) all the days (see Carson, "Matthew", pp. 594-5, and Bosch, "The Structure", p. 229 for discussion).
 - b. Here we see that Jesus has ALL authority (see also Bosch, "The Structure", p. 228):
 - i. He has authority in **heaven** over angels; demons; Satan; all rulers and authorities in heavenly places
 - ii. He has authority on **earth** over kings and rulers; other leaders; and all people
3. **Therefore:** because Jesus has this authority, He can give us our "marching orders", as Carson notes: "the dawning of the new age of messianic authority changes the circumstances and impels his disciples forward to a universal ministry he himself never engaged in during the days of his flesh" (Carson, "Matthew", p. 595; see also O'Brien, "The Great Commission", p. 72).
4. The central command is **make disciples of all the nations**.
 - a. Make disciples:
 - i. What is a disciple? In Matthew "the *disciples* are men who have heard and understood what Jesus taught during His lifetime--they are *earwitnesses*", men "who hear and understand the commands and teaching of Jesus so it can be said that they do the will of God (cf. 12:46ff)" (O'Brien, "The Great Commission", p. 75).
 - ii. Church growth theology has long distinguished between "discipling" (what you and I would call evangelism) and "perfecting" (what you and I would call discipleship). They see this command primarily applying to evangelism, not discipleship as defined by most of the Christian world. For discussion on this issue, see Wagner, *Whole Gospel*, pp. 134-6; for discussion on not separating "discipling" from "baptizing and teaching to obey", see Carson, "Matthew", p. 597 and Bosch, "The Structure", pp. 230-3).
 - iii. At the same time, we must not simply equate "baptizing and teaching to obey" only as the means of "making disciples", for the grammar will not sustain this. Though they are not *means*, they none-the-less do *characterize* discipleship: "The force of this command is to make Jesus' disciples responsible for making disciples of others, a task characterized by baptism and instruction" (Carson, "Matthew", p. 597).
 - b. All the nations: Church growth theology has proposed that **"J" "J"**, **2<0** be understood as "all the people groups" (see, for example, McGavran, *Understanding*, p. 56). However, this is reading sociology and/or strategy back into the text. The essence of this is that the whole of humanity needs to our target--it is not laying out a "people group" approach strategy

(see Moreau, "The Concept of 'Nations'"; Verkuyl, *Contemporary Missiology*, pp. 106; Carson, "Matthew", p. 596; and Bosch, "The Structure", pp. 235-40).

5. There are three auxiliary verbs attached to this command:

a. **Going**: this is sometimes seen as an imperative, with some justification (see discussion in Carson, "Matthew", p. 595; Bosch, "The Structure", pp. 229-30; O'Brien, "The Great Commission", pp. 72-3; and Culver, *A Greater Commission*, pp. 150-2). In any event, we are not to sit and wait for people to come to us--we are to go out to them. This is a shift from the OT, where the nations were expected to come to Israel and learn of God. Now the focus is for Christians to take the initiative and "GO" to all the nations. There is no limit on this.

b. **Baptizing them in the name of the father, the son, and the Holy Spirit**

The basic thrust is on baptism as initiation into the Christian faith. For discussion on the Trinitarian formula here, and its lack of application in Acts, see Carson, "Matthew", p. 598.

c. **Teaching them to obey everything I have commanded you**

i. Williams comments: "And what is it that Jesus commands? In sum, in the context of Matthew, it is to preach the gospel of the kingdom, cast out demons, and heal the sick. To be a disciple of Jesus is to bear his message and continue his ministry nothing less will do." (Williams, *Signs, Wonders*, p. 131)

ii. There are four things that can be pointed out about the teaching (adapted from Carson, "Matthew", pp. 598-99):

(1) The source of our commands is Jesus, not the OT law.

(2) These commands are in effect until *the end of the age*; they were relevant to the disciples, they remain relevant today; and they will be relevant until Christ returns.

(3) We are not only to teach, but to teach **to obey**. Memorizing Scripture and being a great theologian is not enough. We must obey what we know, and teach others to do the same.

(4) This sets in motion a generational effect--every generation passing on obedience to the teaching that it has received from the previous generation.

iii. In light of this, if we fail to obey the command of Jesus here to make disciples, then we are failing as disciples in our obligations to our "Commander in Chief".

iv. Bosch notes that the core of what Jesus taught is summarized in the command to love God and people (Matthew 19:16-26). He then adds, "But Jesus radicalizes these commandments in a specific direction: To love one's neighbors means to have compassion on them . . . and to see that justice is done." (Bosch, "The Structure", p. 234). He proposes: "To become a disciple is to be incorporated into God's new community through baptism and to side with the poor and the oppressed. To put it differently, it is to love God and our neighbor." (Ibid., p. 235).

6. Finally, there is a promise attached: **I will be with you always, to the end of the age.**

The original literally says: "I will be with you the whole of every day" (see Moule, *Idiom*, p. 34). He is with us to protect us, encourage us, and watch us. This fulfills Jesus' name-promise given at the beginning of Matthew's gospel (1:23 [Immanuel = God with us]; Bosch, "The Structure", p. 240).

Mark 16:15: He said to them, "Go into all the world and preach the good news to all creation.

1. First, we must note that the textual evidence is overwhelming that this longer ending of Mark is not the original ending (Lane, for example, does not even discuss the exegesis of the passage; see *Mark*, pp. 601-5). Even so, this ending does add early church testimony to Jesus' command to the disciples.
2. The thrust is quite simple: we are to preach to all men; no one is to be excluded (see Cranfield, *Mark*, p. 473).

Luke 4:17-21: The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: 18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, 19 to proclaim the year of the Lord's favor." 20 Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, 21 and he began by saying to them, "Today this scripture is fulfilled in your hearing."

1. This passage has become the rallying point for political theologians in demanding a societal structural focus for the purpose of the church (see, for example, Mugambi, *The Biblical Basis*, pp. 56). It is a quote from Isaiah 61:1-2.
2. There are five aspects of Jesus' mission that are seen in this passage (the first four are adapted from Williams, *Signs, Wonders*, pp. 113-4):

- a. Jesus has experienced the anointing of God's Spirit for His mission.
- b. Jesus came to preach good news to the poor, "the people who are most in need of divine help and who wait upon God to hear his word" (Marshall, *Luke*, p. 183). Marshall (in the context of Luke 6:20) notes:

It is in no sense a limitation of the promise of salvation to a specific circle of people. . . . At the same time, however, the saying is addressed to those who are literally poor, or who share the outlook of the poor. Paul knew that God had chosen the contemptible people of this world to be his people (1 Cor. 1:26ff), and James (2:5) clearly cites this beatitude [in Luke 6:20] with reference to the literally poor; it was, therefore, Christian experience that in a real sense the gospel was addressed to the poor. Yet, as the sequel makes clear, it is not poverty as such which qualifies a person for salvation: the beatitudes are addressed to disciples, to those who are ready to be persecuted for the sake of the Son of man. (Marshall, *Luke*, p. 249)

- c. Jesus came to preach "release to the captives."
 - i. Is this:
 - (1) Socio-political in nature? or
 - (2) Spiritual in nature (the demonized, or those in captivity to sin)? or
 - (3) Some sense of both?
 - ii. Gooding comments: "Let us notice then that the word for 'captive' in Greek (*aichmalotos*) means, at the literal level, a war-captive. It is not the word one would use for someone imprisoned for a crime or for a political offence (which in New Testament language would be *desmios*). It follows therefore that our Lord could not have been using the word in its literal sense in the synagogue at Nazareth. He claimed that the promise of Isaiah was being fulfilled that very day in the ears of the congregation: captives were having release offered to them. Obviously he was not talking of literal captives of war. In the metaphorical sense, on the other hand, there are plenty of examples in the Gospel of Christ's giving freedom to people who were captives to guilt (see 7:41-50), to the crushing and bruising power of Satan (see 8:26-39), to the love

of money (e.g. 19:1-10) and so forth. One must conclude, therefore, that this was the sense in which he spoke of captives." (Gooding, *Luke*, p. 82).

- iii. Dyrness points out, "Politically is it true that Christ did not directly challenge the Roman Empire, but as Karl Barth insists, because of Christ's authoritative claims (Matt. 28:18) it is not possible for us to conceive of any 'political realm that would not be included in the Kingdom of Christ'. As in the case of the OT institutions, the gospel does not attack the political structures directly but introduces a new reality that must eventually transform these structures. In the Gospels Jesus sets the limits in which the kingdoms of this world will function (Luke 20:24), thus challenging the universal claim of the Roman (or any other government). He does not hesitate to point out the moral failings of its rulers and consistently sides with the victims of its oppression." (Dyrness, *Let the Earth Rejoice!*, p. 135).
 - iv. In seeking any conclusions on the socio-political mission of Jesus, we should not neglect Jesus' own account of His ministry in response to John's question (Luke 7:20-22), in which socio-political liberation is not even mentioned (though "preaching the good news to the poor" is).
 - d. Jesus offers recovery of sight to the blind. This should be taken literally, but (just as "poor" was not limited to the literal sense) should not be limited to physical blindness (compare Paul's statement of his mission to Agrippa in Acts 26:18; see Gooding, *Luke*, pp. 82-3).
 - e. This release has come *today*--it is not limited to the eschaton, though the final outworking of the "year of the jubilee" will come then.
3. Williams adds, "The lengthy accounts of Jesus' miracles, his signs and wonders, provide the exegesis for this synagogue text. Thus, they do not prove his deity, they prove that the kingdom is here" (Williams, *Signs, Wonders*, p. 114). In Dyrness' words, "His miracles then ought not to be seen as illustrations of his teaching but as part of the proclamation itself" (Dyrness, *Let the Earth Proclaim!*, p. 133).
 4. On the basis of this passage, Wagner feels that there are two categories of signs of the kingdom (Wagner, *Church Growth and the Whole Gospel*, p. 16):
 - a. *Social signs or signs applied to a general class of people* (part of the "cultural mandate"), which include:
 - i. Preaching good news to the poor;
 - ii. Proclaiming release to the captives;
 - iii. Liberating the oppressed;
 - iv. Instituting the Year of Jubilee.
 - b. *Personal signs or signs applied to specific individuals* (essentially miracles, signs, wonders), which include:
 - i. Restoring sight to blind people;
 - ii. Casting out demons and evil spirits;
 - iii. Healing sick people;
 - iv. Making lame people walk;
 - v. Cleansing lepers;
 - vi. Restoring hearing to deaf people;
 - vii. Raising the dead.
 5. Finally, we must note that Jesus omitted the last part of Isaiah 61:1-2 in his reading ("And [to proclaim] the day of vengeance of our God"). The omission is startling, for the Jews expected not only their own release, but the destruction of their enemies. By omitting the reference to God's vengeance, Jesus is noting that His mission at this time involves only reconciliation, and

that this reconciliation is extended even to God's enemies (i.e., the Gentiles; see Liefeld, "Luke", p. 867). Jesus' omission may be the cause of the crowd's hostility, but Luke does not specifically mention this (Ibid.).

Luke 10:1-20: After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. 2 He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. 3 Go! I am sending you out like lambs among wolves. 4 Do not take a purse or bag or sandals; and do not greet anyone on the road. 5 "When you enter a house, first say, 'Peace to this house.' 6 If a man of peace is there, your peace will rest on him; if not, it will return to you. 7 Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house. 8 "When you enter a town and are welcomed, eat what is set before you. 9 Heal the sick who are there and tell them, 'The kingdom of God is near you.' 10 But when you enter a town and are not welcomed, go into its streets and say, 11 'Even the dust of your town that sticks to our feet we wipe off against you. Yet be sure of this: The kingdom of God is near.' 12 I tell you, it will be more bearable on that day for Sodom than for that town. 13 "Woe to you, Korazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14 But it will be more bearable for Tyre and Sidon at the judgment than for you. 15 And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths. 16 "He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me." 17. The seventy-two returned with joy and said, "Lord, even the demons submit to us in your name." 18 He replied, "I saw Satan fall like lightning from heaven. 19 I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. 20 However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven."

1. Ladd maintains that "we should also recognize that seventy had a symbolic meaning. Since it was a common Jewish tradition that there were seventy nations in the world and that the Torah was first given in seventy languages to all men, the sending of the seventy emissaries is an implicit claim that Jesus' message must be heard not only by Israel but by all men" (Ladd, *Theology of the New Testament*, p. 114; see also Liefeld, "Luke", p. 940).
2. As with the mission of the twelve, healing and proclaiming the kingdom are linked together. We note that Luke has reversed Matthew's (10:7-8) ordering of the tasks, putting healing before proclaiming. Marshall notes that this indicates that "healings are to be regarded as a sign of the presence of the kingdom" (Marshall, *Luke*, p. 421).
3. The fact that 70 (or 72) are now sent out indicates that the mission of proclaiming the kingdom of God is not limited to the Twelve apostles (see Marshall, *Luke*, p. 412).

John 17:18: As you sent me into the world, I have sent them into the world.

John 20:21-23: Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." 22 And with that he breathed on them and said, "Receive the Holy Spirit. 23 If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

1. Each verse has been the centre of a debate. We will consider them one at a time, trying to confine our discussion to the theme of the purpose of God's people.
2. Verse 21:
 - a. As the Father has sent ("B@FJ, 88T, apostello) Me, so send (B, : BT, pempo) I you.
 - i. Is there any significance to John's vocabulary shift (see discussion in Westcott, *John*, p. 298; Barrett, *John*, p. 569; Morris, *John*, p. 230, n. 78; *Studies in the Fourth Gospel*, p. 302; and Rengstorf, "'B@FJ, 88T", TDNT 1:403-6)? Probably not, as the same idea is given in John 17:18, and "B@FJ, 88T" is used both times.

- ii. In any event, this is certainly Jesus' commissioning of His disciples. However, instead of focusing on the Jews, they are now sent out to the whole world.
- iii. John Stott uses this version of the GC to build his theology of mission. He notes (all quotes from Stott, "Biblical Basis", pp. 66-8):
- (1) Mission arises out of the nature of God, who is a *sending* God--"So the mission of the church arise from the mission of God and is to be modeled on it. 'As the Father has sent me,' Jesus said, 'even so I send you' (John 20:21; cf. 17:18). If then, we are to understand the nature of the church's mission, we have to understand the nature of the Son's!"
 - (a) "First, he sends us *into the world*" "to identify with others as he identified with us, to become vulnerable as he did."
 - (b) "Secondly, Christ sends us into the world to *serve*. For he came to serve. Not just to seek and to save, nor just to preach, but more generally to serve. . . . In his public ministry he proclaimed the Kingdom of God and taught its implications, he fed hungry mouths and washed dirty feet, he healed the sick, comforted the sad, and raised the dead. he gave himself in selfless service for others."
 - (2) "Now he tells us that as the Father sent him into the world, so he sends us. Our mission, like his, is to be one of service. He emptied himself of status and took the form of a servant (Phil. 2:7). So must we. He supplies us with the perfect model of service and sends his church into the world to be a servant church."
 - (3) "How then, someone may ask, are we to reconcile this concept of mission as service with the Great Commission of the risen Lord?
 - (a) "Often, perhaps because it is the last instruction Jesus gave before returning to the Father, I venture to say that we give it too prominent a place in our Christian thinking. I beg you not to misunderstand me. I believe the whole Church is under obligation to obey its Lord's commission to take the Gospel to all nations."
 - (b) "But I am also concerned that we should not regard it as the only instruction Jesus left us. He also quoted Lev. 19:18, 'You shall love your neighbor as yourself,' called it 'the second and great commandment' (second in importance only to the supreme command to love God with all our being), . . .
 - (4) "Here then are two instructions, 'love your neighbor' and 'go and make disciples'. What is the relationship between the two? . . . The Great Commission neither explains, nor exhausts, nor supersedes the Great Commandment. What it does is to add to the command of neighbor-love and neighbor-service a new and urgent Christian dimension.
 - (5) "'Mission,' then, is not a word for everything the church does (including, for example, worship). . . . Nor does 'mission' cover everything God does in the world. . . . 'Mission' rather describes everything the church is sent into the world to do. 'Mission' embraces the church's double vocation to be 'the salt of the earth' and 'the light of the world.' For Christ *sends* the church into the earth to be its salt, and *sends* the church into the world to be its light.
- iv. Arthur Johnston responds (Johnston, *Battle*, pp. 406-7, n. 27):

Stott's exegesis of John 20:21 requires a serious study by Evangelicals into the

Johannine vocabulary and style, for his entire synthesis of the WCC and evangelical positions seems to be based primarily upon an interpretation of this passage. Historical and contemporary exegesis has taught, first, the *historical* acts of both the Father sending the Son, and the Son sending the apostles. Second, with this sending, *authority* was understood as conferred upon the Son only by the Father and upon the disciples by the resurrected Lord. While explicit passages of the New Testament deal with the duties and responsibilities of the Church (cf. the Pauline epistles), *this* passage does not seem to teach--directly or explicitly--either that it is the Church that is invested with authority, or that the life of Christ is a *model* for the mission of the apostle. This latter interpretation is not upheld either by the vocabulary or the sentence structure. The words "as . . . so" do not seem to teach a "model" relationship or servanthood. Emphasis is upon the verbs of "sending" and upon Jesus as the authoritative sender of the apostles.

To speak of Jesus as a "model" would seem to require the ministry of the atonement as well as their incarnation, and miracles of healing as well as proclamation. One wonders if the "model" view takes into consideration:

- (1) the purely evangelistic mandate of the other Great Commission passages,
- (2) the elements in the New Testament that are consistently normative for us today,
- (3) the context of "belief" in John 17:18 (17:20, 29) and in John 20:21 (20:22, 23, 29-31),
- (4) the servanthood of Jesus as fulfilled principally in Christ's death as a ransom in Mark 10:45,
- (5) the apostolic understanding of John 20:21 as obediently experienced in the Acts of the Apostles, and
- (6) the fervency of the Apostle Paul in asserting the priority of his call to preach (evangelize as even above baptizing and, no doubt, much more above social action).

3. Verse 22:

a. There are three main classes of explanations:

- i. This is John's description of the full giving of the Holy Spirit. The biggest problem with this is that it does not fit John's reporting of Jesus' words that the Spirit would not be given until He was glorified (see Turner, "Receiving the Spirit in John's Gospel", p. 28-9; Barrett, *John*, p. 478; Brown, *John*, p. 1038; Bernard, *John*, p. 677; Lindars, *John*, p. 612).
- ii. This a symbolic promise of the Spirit by Jesus, a "parable" which would be fulfilled at Pentecost (see Hendriksen, *John*, p. 461; for refutation see Turner, "Receiving the Spirit in John's Gospel", pp. 29-32).
- iii. This is a phase between the OT framework and the final realization of the NT framework, which comes at Pentecost. There are several ways in which this may be explained:
 - (1) There were two impartations of the Spirit, and this is the first of them (Hunter, "Spirit Baptism", p. 148; Westcott, *John*, p. 295; see Turner, "Receiving the Spirit in John's Gospel", p. 33).
 - (2) This is an earnest (or deposit) on the later gift of the Spirit, which was the full expression (see Turner, "Receiving the Spirit in John's Gospel", p. 32)
 - (3) This is the imparting of the Spirit as the empowerer for **ministry** (possibly

specifically related to declaring sins forgiven?; Fredricks, "Rethinking", pp. 16-7) as opposed to the already experienced grace gift of sanctification and the future grace gift of *charismata* (Lange, *John*, p. 317; Meyer, *John*, p. 532).

- (4) This is one in a series of stages in the new birth of the disciples as described by John. It is *climacteric* in which the Spirit is fully manifested in the lives of the disciples not as "Paraclete" (which would come at Pentecost, after Jesus was glorified) but in bringing them to authentic faith. The words 'receive the Spirit' would then stand 'in parallel' to (and be interpretive of) the appearance, the greeting, and the commission . . . rather than being 'in series' (or additional) to them", and act as a fulfillment of 17:17-19 ['Sanctify them in the truth; Thy word is truth. As Thou didst send Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth.']" (Turner, "Receiving the Spirit in John's Gospel", p. 34).
 - b. Whatever the correct interpretation, we agree with Ladd, "it means at the least the Jesus was bestowing on his disciples the same Spirit that had descended on him at his baptism and had filled him during his ministry. He endows them with the Spirit because he is sending his disciples into the world to continue the mission for which he was sent (20:21)" (Ladd, *A Theology*, p. 289).
4. Verse 23: Concerning the forgiveness of sins (is there a theological link of this to Matt. 16:16-19?), the central question is whether Jesus:
 - a. Gives the Apostles authority to actually forgive sins (Bernard, *John*, p. 679; Lenski, *John*, p. 1378; Whitelaw, *John*, p. 435), or
 - b. He gives them authority to proclaim (or confirm) God's previous decision (Osborne, "John", p. 117; Lightfoot, *John's Gospel*, p. 336; Morris, *John*, p. 849; Westcott, *John*, p. 295).

Acts 1:4-8: And gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which", He said, "You heard of from Me; for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now. And so when they had come together, they were asking Him, saying "Lord, is it at this time You are restoring the kingdom to Israel?" He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; but you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

1. Luke reminds his readers of Jesus' own inauguration into ministry through the baptism of the Holy Spirit. This baptism is referred to only seven times in the NT. It is seen once in each of the Gospels (John the Baptist's statement at Jesus' water baptism), twice in Acts (both times referring to the same event as in the Gospels), and once in 1 Corinthians. Ewart notes in regard to the first six occurrences: "From the fourfold promise of the baptism with the Spirit in the Gospels, and from the two passages in Acts, it is obvious that Spirit baptism refers to an initiatory experience. The founding of the church at Pentecost and the incorporation of new believers following Pentecost are both described as a baptism with the Holy Spirit" (Ewart, *The Holy Spirit in the New Testament*, pp. 42-3).
2. Bruner has several things to point out:
 - a. The only condition given here is waiting in Jerusalem--it does not involve a "spiritual" qualification at all.
 - i. There are no other conditions applied; Jesus does not say, "You **may** or **can** receive the HS"--He says "You **will**".
 - ii. Further, there is no indication the some, most, or many will receive the Spirit--**all**

- will. "Jesus promise of the baptism of the Holy Spirit *is* inclusive, passive, indicative, and simple future" (Bruner, *A Theology*, p. 159)
- iii. While it is true that the disciples were praying when the Spirit descended, they were not doing so because Jesus' commanded them to pray. Luke is recording a fact of the circumstances, not a condition for the Spirit's descent. (Ibid., p. 162).
 - iv. His conclusion concerning this: ". . . the Spirit does not arise from within the emotional or spiritual life of the recipient, he is not dependent upon or subject to one's inner states. The Spirit comes from above and upon, i.e., from God" (Ibid., p. 160)
- b. "The baptism of the Holy Spirit in Acts is called not 'the opportunity,' 'responsibility,' or even 'privilege' of the believer, but 'the **promise** of the Father' (v. 4). The baptism of the Holy Spirit thus comes in the name of promise not law, hence as gift not challenge. . . . It is instructive to note in preface that in each of the major Spirit baptism passages in Acts . . . the Holy Spirit finds either the name 'promise' or 'gift.' The Spirit in Acts is never achieved or 'obtained' . . . , he is always a present, i.e., he is the Spirit of *God*." (Ibid., pp. 156-7)
 - c. "Grammatically, the voice of the promised baptism is important: it is passive The passive means that the baptism of the Spirit shall not be the result of the recipients' activity; the subject of the spiritual baptism is not to the recipient and his effort but the promiser and his will." (Ibid., p. 157)
3. When the disciples receive the HS, they will:
 - a. Receive heavenly **power** (as opposed with earthly, political power; Bruce, *Acts*, p. 36)
 - b. They will receive this power for the **purpose** of "witnessing" (used some 39 times in Acts; Longenecker, "Acts", 9:256) to Christ;
 - c. The power and the purpose fit into God's evangelistic **program** (to be Christ's witnesses to the ends of the world). Russell points out that in this we see that the prophetic office of Christ has been given over to the church (Russell, "Anointing", p. 56), which is to speak forth God's Word to men. Bruner notes that the focus is not on what they will **do**, but on what they will **become**: "The power of the Holy Spirit is his ability to join men to the risen Christ so that they are able to represent him. There is no higher blessing." (Bruner, *A Theology*, pp. 160-1).
 - d. That program is linked to the whole earth.
 4. The disciples link the outpouring of the HS with the restoration of Israel as a kingdom. While in one sense this may be true, the timing that they think of is not correct. "Jesus has inaugurated the era of restoration, but its consummation for Israel awaits Messiah's return" (Russell, "Anointing", p. 55).

Romans 10:6-17: But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down) 7 "or 'Who will descend into the deep?' " (that is, to bring Christ up from the dead). 8 But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the word of faith we are proclaiming: 9 That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. 10 For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. 11 As the Scripture says, "Anyone who trusts in him will never be put to shame." 12. For there is no difference between Jew and Gentile-- the same Lord is Lord of all and richly blesses all who call on him, 13 for, "Everyone who calls on the name of the Lord will be saved." 14 How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? 15 And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good

news!" 16 But not all Israelites accepted the good news. For Isaiah says, "Lord, who has believed our message?" 17 Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.

1. The thrust appears to be (adapted from Cranfield, *Romans: A Shorter Commentary*, p. 262).
 - a. People (in context, the Jews) can only call on Christ if they have already believed on Him;
 - b. They can only believe in Him if they have heard Him;
 - c. They can only hear Him if someone proclaims the message; and
 - d. The message can only be proclaimed if God commissions someone to proclaim it.
2. Culver notes: "There is no plainer statement of the mandate in all of literature, biblical or otherwise. Some must go with the gospel to the people who have not yet heard it and others must send them!" (Culver, *A Greater Commission*, p. 121).

Romans 15:14-21: May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit. 14. I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another. 15 I have written you quite boldly on some points, as if to remind you of them again, because of the grace God gave me 16 to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit. 17. Therefore I glory in Christ Jesus in my service to God. 18 I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done-- 19 by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ. 20 It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. 21 Rather, as it is written: "Those who were not told about him will see, and those who have not heard will understand."

1. Paul's main arguments for his appeal to the Romans to participate in his mission to Spain in vv. 8-31 are noted by Culver (*A Greater Commission*, pp. 123-31):
 - a. Verse 8: *Historically*, Christ went to the Jews, but this was to fulfill His unique task and is not a paradigm for all ministry
 - b. Verses 9-13: *Biblically*, God's saving actions are for the whole world
 - c. Verses 14-21: *Apostolically*, Paul was commissioned to a task--he was to preach Christ where He was not yet known ("Paul did not entertain a moment's doubt that the gospel must be preached in the whole world"; Hahn *Mission in the New Testament*, p. 97)
 - d. Verses 22-33: *Practically*, there was a need to reach the world for Christ, Paul had already assembled a team to participate in this venture, and they needed the help of the Romans.
2. Concerning v. 19:
 - a. Paul's ministry was characterized "as both powerfully confirmed and attested by accompanying miracles and also accomplished as a whole in the power of the Holy Spirit" (Cranfield, *Romans*, p. 759).
 - b. His 'fully preaching' the gospel' is related to the completion of evangelism in every province between Jerusalem and Illyricum (in fulfilling his apostolic commission), not to a "full" gospel (Bruce, *Romans*, p. 261).

2 Corinthians 5:18-21: All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: 19 that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. 20 We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's

behalf: Be reconciled to God. 21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

1. Of v. 18, Hughes points out, "In Christ, God's holy and loving work of reconciliation has been accomplished once and for all. It is because the way of reconciliation now stands wide open that the ministry of reconciliation has been committed by God to His servants. There is no service to mankind more crucial and urgent than the exercise of this ministry. As God does not cease to be the sovereign Creator and man does not cease to be His creature in desperate need of redemption, and as all things are of God who, even while we were yet enemies, graciously acted on our behalf (Rom. 5:10), this ministry with its message of reconciliation is, in the ultimate issue, the *one thing needful* for our world in all circumstances and in every generation." (Hughes, *Second Corinthians*, p. 206)
2. Inv. 19, SH@J4 "introduces the terms of the ministry of reconciliation, involving the announcement to the world of a message of good news, the declaration of what God in His royal grace has done for the rescue of His fallen creatures. Christ's ministers are, in fact, His *messengers*: declarers of reconciliation, not agents of it." (Hughes, *Second Corinthians*, pp. 206-7)
3. Two things may be noted in v. 20:
 - a. We are ambassadors of Christ, and God actually entreats the world through us.
 - b. We have a message: Be reconciled to God. Paul "is referring, not to the requirements of believers, but to the evangelistic duty of Christ's ambassadors to go into all the world and announce the good news of reconciliation to every creature, pleading with men to receive as their own what God has freely provided in His Son." (Hughes, *Second Corinthians*, p. 211)

1 Peter 2:9: But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into his wonderful light.

1. Michael Lawson notes, "While God's people await the coming of their King, they are not passive. They are a people with a purpose. Corporately, they are to 'declare the wonderful deeds of him who called you out of darkness into his marvelous light'. In short, God's people are to be a *sign of the kingdom*" (Lawson, *Unfolding Kingdom*, p. 135).
2. In Christ, we have been given a new position (all collective singular nouns; all taken from the OT where they were used of Israel):
 - a. A chosen race (or "elect generation"; from Isa. 43:20);
 - b. A royal priesthood (Exod. 19:6 LXX)--we share in the kingly ruling with Christ (Stibbs, *Peter*, p. 104);
 - c. A holy nation (Exod. 19:6; the Greek term is one commonly used of the Gentiles);
 - d. A people for God's own possession (based on Hos. 1:6-10 and 2:23; a "peculiar people"; the term can be used of a boy who collects curios, etc., which become his special possessions; Selwyn, *Peter*, p. 167).
3. The purpose for our position: that we proclaim the excellencies (or virtues or eminent qualities) of God. He has called you out of darkness into light, for we have received mercy (v. 10). "The Church, then, as God's select people, has the function of proclaiming His saving acts. This it does, we may presume, both by rehearsing them in its daily life with exultant thankfulness and, as Israel of old was expected to do . . . by bearing witness to them before mankind." (Kelly *Peter*, p. 100)

The Church of God

1. Etymology of the words:

a. Hebrew:

- i. קהל (*qahal*, noun form of verb "to assemble"): an assembly of any sort (115 times in the OT). The "assembly of the LORD" (14 times) is the closest OT equivalent of "church":

Numbers 16:3: They came as a group to oppose Moses and Aaron and said to them, "You have gone too far! The whole community is holy, every one of them, and the LORD is with them. Why then do you set yourselves above the LORD's assembly?"

Numbers 20:4: Why did you bring the LORD's community into this desert, that we and our livestock should die here?

Deuteronomy 23:1: No one who has been emasculated by crushing or cutting may enter the assembly of the LORD. 2 No one born of a forbidden marriage nor any of his descendants may enter the assembly of the LORD, even down to the tenth generation. 3 No Ammonite or Moabite or any of his descendants may enter the assembly of the LORD, even down to the tenth generation.

Deuteronomy 23:8: The third generation of children born to them may enter the assembly of the LORD.

1 Chronicles 28:8: "So now I charge you in the sight of all Israel and of the assembly of the LORD, and in the hearing of our God: Be careful to follow all the commands of the LORD your God, that you may possess this good land and pass it on as an inheritance to your descendants forever.

Psalms 149:1: Praise the LORD. Sing to the LORD a new song, his praise in the assembly of the saints.

Micah 2:5: Therefore you will have no one in the assembly of the LORD to divide the land by lot.

- ii. עדת (*`edah*, 145x in OT), from יעד (*ya`ad*, "to appoint"), translated generally as 'congregation': to meet or come together at an appointed place (found primarily in the earlier books of the OT). There are a number of times the phrase "congregation of the LORD" may be found.

Numbers 27:17: to go out and come in before them, one who will lead them out and bring them in, so the LORD's people will not be like sheep without a shepherd."

Numbers 31:16: "They were the ones who followed Balaam's advice and were the means of turning the Israelites away from the LORD in what happened at Peor, so that a plague struck the LORD's people.

Joshua 22:16: "The whole assembly of the LORD says: 'How could you break faith with the God of Israel like this? How could you turn away from the LORD and build yourselves an altar in rebellion against him now? 17 Was not the sin of Peor enough for us? Up to this very day we have not cleansed ourselves from that sin, even though a plague fell on the community of the LORD!'

b. Greek:

- i. ἐκκλησία, 668, F4" (*ekklesia*; , 6 + 6"8, T): to call out, people who are called out. In secular Greek it denotes a popular assembly (compare Acts 19:32, 39). Of particular interest is the phrase "church of God":

Acts 20:28: Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

1 Corinthians 1:2: To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ-- their Lord and ours:

1 Corinthians 10:32: Do not cause anyone to stumble, whether Jews, Greeks or the church of God--

1 Corinthians 11:22: Don't you have homes to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I praise you for this? Certainly not!

1 Corinthians 15:9: For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.

2 Corinthians 1:1: Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God in Corinth, together with all the saints throughout Achaia:

Galatians 1:13: For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it.

1 Timothy 3:5: (If anyone does not know how to manage his own family, how can he take care of God's church?)

Note that the singular and plural are interchangeable. "Two or more churches do not make the church, nor are there many churches, but one church in many places, whether Jewish, Gentile, or mixed." (Schmidt, "*Kaleo*," TDNT Abridged)

- ii. FL<" (T (L, (*synagoge*; FL< + " (T): to bring together, a convened assembly is the basic idea. "If the NT prefers *ekklesia* for the church, this is perhaps because it helps to make a distinction, because *synagogue* now means primarily the local congregation, because *synagogue* is more closely tied to the building, and because it focuses on the law rather than on Christ. Furthermore, Gentile circles might well associate *synagogue* with cultic societies and thus be led into a misunderstanding of the church." (Schrage, "*synagoge*", TDNT Abridged)
 - c. English: **Church**: derived from *kuriake*, meaning 'belonging to the Lord.'
2. The NT uses of the concept of church:
- a. Variations include (from Berkhof, *Systematic Theology*, pp. 556-7):
 - i. A circle of assembled (Rom. 16:4; 1 Cor. 16:1, Gal. 1:2; 1 Thess. 2:14) believers in some definite location (Acts 5:11, 11:26; 1 Cor. 11:18; 14:19, 28, 35).
 - ii. A 'house' church (Rom. 16:23; 1 Cor. 16:19; Col. 4:15).
 - iii. The singular used in reference to a group of churches (Acts 9:31--**not a denomination!**)
 - iv. A general sense of the whole body of believers in the world (1 Cor. 10:32; 11:22; 12:28; Eph. 4:11-16).
 - v. The whole body of the faithful (in heaven and on earth; Eph. 1:22; 3:10, 21; 5:23-25, 27, 32; Col. 1:18, 24).
 - b. Figures of the church in the NT (see some of this in Towns, Vaughan, and Siefert, *The Complete Book*, pp. 226-247):

Image	Scripture
The bride of Christ	Eph. 5:25-27; 2 Cor. 11:2-3; Rev. 19:6-8; 21:2, 9-10
The body of Christ	Eph. 1:22-23 and 1 Cor. 12:12-27; see also Col. 1:18
The temple (or building) of God	1 Cor. 3:10-11, 16; Eph. 2:21-22; 1 Pet. 2:4-8
The sheep of Christ the Shepherd	John 10
Branches of the true Vine	John 15
Believer-priests of the High Priest	Heb. 3:1; 1 Pet. 2:9
Joint-heirs with the First Born	Heb. 1:2; Rom. 8:17
Harvest after God's First Fruit	1 Cor. 15:23
The New Jerusalem of the King of Kings	Rev. 21:2, 9-10

- c. The church is both **organism** and **organized**:
- i. Organism: the church is a communion of believers--**community** is the key. It is called the *body* of Christ and *living* stones of the temple of God.
 - ii. Organized: The 'mother' of believers; it announces the means of salvation, nurtures, there is a need of leaders and a system of formal organization for its earthly operation.

The church as organized is the means to the church as organism.

3. Two major "divisions":
- a. The **local church**: "an assembly of professing believers who have been baptized and who are organized to do God's will" (Ryrie, *A Survey of Bible Doctrines*, p. 141). Note:
 - i. No building is needed
 - ii. They are professing believers
 - iii. The mode of baptism is not defined
 - iv. It is an 'organized organism', though the time and type of meeting is not specified
 - b. The **universal church**: the body of all true believers in the heavenly realms as well as on earth.
4. The function/purpose of the church
- a. In relation to God: it is to send forth praise and glory to God for His merciful dealings with men (Eph. 3:20-21).
 - b. In relation to itself:
 - i. Edification:
 - (1) Building up of the saints (Heb. 10:24)
 - (2) Equipping the saints for service (Eph. 4:11-16)

- (3) Caring for its own who are in need (Jas. 1:27; 1 Tim. 5:1-16)
 - ii. Purification: allowing Christ to cleanse it so as to be a spotless bride (Eph. 5:25b-27), including discipline in the areas of:
 - (1) Morals (1 Cor. 5)
 - (2) Purity of doctrine (2 Tim. 2:16-18)
 - c. In relation to the world
 - i. Mission: It is the agency God has chosen for carrying out the Great Commission
 - ii. Restraining force: it acts as a restraining and enlightening force in the world (Matt. 5:13-16).
- 5. The mark of the true church
 - a. Proclaiming the Word of God
 - b. Celebrating the sacraments (baptism and the Lord's Supper)
 - c. Exercising proper church discipline
 - i. Carrying out the law of Christ regarding admission and exclusion of members.
 - ii. Promoting spiritual edification of believers by securing their obedience to Christ.
 - iii. Giving a testimony to the world of the purity of God's people.
- 6. The church and the Kingdom of God:
 - a. We summarize here several aspects of the Kingdom of God as seen in the NT:
 - i. It is **dynamic**--God's ruling over creation.
 - ii. It is **present** uniquely in the person of Jesus and, in a limited sense, in believer's lives and in the church (see below in the relationship between the kingdom and the church). It is for now only partially manifest, but will eventually be fully manifest.
 - iii. It is **future** and will be fully manifest only in the consummation of this age. This will happen after the gospel of the kingdom has been preached in the whole world. However, when it comes it will catch many unawares, and we must always be prepared for its arrival.
 - iv. It is **eternal** in contrast to all other kingdoms.
 - v. It is **God's**, and He alone brings it to pass, and it will spread despite man's rejection, and it is universal in scope.
 - vi. Its **value cannot be measured**--it is worth all we have and are, and its rewards are determined by God's sovereign grace.
 - vii. It is **entered by repentance and a new birth** which is offered as a gift, but cannot be earned. This is in some way put in the hands of the Church, God's reign on earth (Matt. 16:19).

- viii. It **demands a radical decision from us--we are to seek it above all else.**
 - ix. It **demands a radical adherence to kingdom ethics**, which exceed the righteousness of the Scribes and Pharisees.
 - x. It **belongs to the little ones of the world** (e.g., the poor in spirit and those who are as children)
 - xi. The **least in the kingdom is greater than the greatest on earth.**
 - xii. It **grows and works in hidden ways** (which are not to be mistaken for inactivity).
 - xiii. We are to **pray for its full manifestation.**
 - xiv. It is **manifest through the power of God**, see specifically in the signs and wonders of Christ, especially in the exercise of kingdom authority over demons, diseases, death, and "nature" (see Williams, *Signs and Wonders*, p. 112)
 - xv. It **secrets are "given" (understood) to those who enter, but not to those outside.**
 - xvi. It is **to be preached by its citizens.**
- b. What is the relationship between the kingdom and the church? Several views have been proposed over the centuries. The view that fits best with the full biblical data is one in which the present and future aspects of the kingdom are held in dynamic tension (for an extremely concise overview of contemporary thought on the Kingdom of God, see Kirk, "The Kingdom of God"):

The kingdom really **belongs to the future, but has over-spilled into the present in the experience of the Christian community.** Beyerhaus, for example, calls the manifestation of the kingdom today the "Kingdom of Grace", and the final consummation the "Kingdom of Glory" (Beyerhaus, "World Evangelization", p. 297).

- i. "The kingdom is the whole of God's redeeming activity in Christ in the world, the church is the assembly of those who belong to Jesus Christ. Perhaps one could speak in terms of two concentric circles, of which the church is the smaller and the kingdom the larger, while Christ is the centre of both. . . . The church, as the organ of the kingdom, is called to confess Jesus as the Christ, to the missionary task of preaching the gospel in the world; she is also the community of those who wait for the coming of the kingdom in glory, the servants who have received their Lord's talents in prospect of his return." (Ridderbos, "Kingdom of God", NBD).
- ii. "Is it not better to refer to the church in even more modest terms and call it a *sign* of the kingdom? In a very special way the power of the new age is manifested in the Church, and it can rightly be said that the Church is at the center of God's redemptive dealings with the world. Such a perception, however, should not lead to a church-centered theology, but rather should become part of a kingdom-oriented theology." (Rottenberg, *The Promise and the Presence*, p. 67).
- iii. "In summary, while there is an inseparable relationship between the Kingdom and the church, they are not to be identified. The Kingdom takes its point of departure from God, the church from men. The Kingdom is God's reign and the realm in which the blessings of his reign are experienced; the church is the fellowship of those who have experienced God's reign and entered into the enjoyment of its blessings. The Kingdom creates the church, works through the church, and is proclaimed in the world by the church. There can be no Kingdom without a church--those who have acknowledged God's rule--and there can be no church without God's Kingdom; but

they remain two distinguishable concepts: the rule of God and the fellowship of men." (Ladd, *Theology of the New Testament*, p. 119).

- iv. Williams makes a point worth consideration: . . . we will insist that God's kingdom has now been established in his Son overcoming all that transpired in the Fall. Rather than being satisfied with the Word of God alone, we will expect to see the work of God. Faith will not be left dangling and disembodied in an upper story of idealism or mythological thinking. Since God has restored his rightful, direct reign among his people, we will receive the evidence of that reign. At the same time, we will also experience the tension of living in a kingdom both come and coming, which lies at the heart of the New Testament. (Williams, *Signs, Wonders*, p. 135)
 - v. We also note four aspects of the relationship between the kingdom and the church (Shenk, "Kingdom", pp. 211-2):
 - (1) The kingdom creates the church.
 - (2) The church witnesses to the kingdom.
 - (3) The church is an instrument of the kingdom.
 - (4) The church acts under the authority of the kingdom.
 - c. Finally, we may ask "What should be the relations between the Kingdom Community (i.e., the church) and the world between Christ's comings?" Two suggestions may be noted (*Evangelism and Social Responsibility*, p. 34):
 - i. First, the new community should constitute a challenge to the old. Its values and ideals, its moral standards and relationships, its sacrificial life-style, its love, joy and peace--these are the signs of the Kingdom, . . . and present the world with a radically alternative society.
 - ii. Secondly, as the world lives alongside the Kingdom community, some of the values of the Kingdom spill over into society as a whole, so that its industry, commerce, legislation and institutions become to some degree imbued with Kingdom values.
 - d. Why examine the kingdom of God in evangelism and church planting?
 - i. Confusion over the mission of the church
 - ii. Confusion in church growth, seen especially with the direct equation of church growth with kingdom growth.
7. Conclusion: God has raised up the church as His body both to reach the world and to preserve it until Christ returns. Calvin notes (IV, 1, 1):

But as our ignorance and sloth (I may add, the vanity of our mind) stand in need of external helps, by which faith may be begotten in us, and may increase and make progress until its consummation, God, in accommodation to our infirmity, has added such helps, and secured the effectual preaching of the gospel, by depositing this treasure with the Church.

. . . What God has thus joined, let not man put asunder (Mark 10:9): to those to whom He is a Father, the Church must also be a mother.

The Scope of the Evangelistic Task

- 1. The meaning of evangelism
 - a. Some linguistic considerations . . .
 - i. Greek concepts:

- (1) The *euangelion* family:
 - (a) The noun simply means "good news" or "gospel" (it became a technical term in Greek for "news of victory", *TDNT Abridged*, p. 269). Green relates Paul's usages of the word: "You can spread the good news of it, teach it, announce it, chatter it, make it known, or put it forward for discussion. Similarly, it could be heard, received, accepted as reliable tradition and so on. There was a recognizable shape for it" (Green, *Evangelism*, p. 54).
 - (b) The verb means "to proclaim good news" (*TDNT Abridged*, p. 267).
 - (2) The *keryx* family
 - (a) The verb means "to announce, proclaim". "Fundamentally, *keryssein* is the declaration of an event" (*TDNT Abridged*, p. 432).
 - (b) The noun is simply "one who proclaims".
 - (3) The *martureo* family
 - (a) The verb is "to bear witness". "It is primarily a legal term and was frequently used in Greek to denote witness to facts and events on the one hand, and to truths vouched for on the other." (Green, *Evangelism*, p. 70).
 - (b) The noun is then a person who bears witness or the testimony itself.
- ii. Putting this all together, we can see that to evangelize is to simply proclaim the "good news". Within this framework, we need to define two terms: "proclaim" and "good news". The former term will help us to see what the *work* of evangelism involves, while the latter will help us to determine the *content*.
- b. **Proclaiming** the good news.
- i. Today three ideas are being put forth as the methods of evangelism:
 - (1) **Presence** evangelism refers preaching the gospel through the testimony in the life of a believer who demonstrates through his actions the love of Christ.
 - (2) **Proclamation** evangelism refers to the preaching of the gospel through verbal (or equivalent) means.
 - (3) **Persuasion** evangelism refers to the preaching of the gospel through life and words with the goal in mind of persuading men to respond to the claims of Christ.
 - ii. Paul says, "Since, then, we know what it is to fear the Lord, we try to persuade men. . . . We implore you on Christ's behalf: Be reconciled to God" (2 Cor. 5:11, 20). In light of this, and the above discussion, we define the *work* of evangelism as **sharing the good news with the goal of persuading men to respond to Christ**.
- c. Proclaiming the **Good News**.
- i. We know what we are to do, but what is the content of our "good news"? For example, Whitesell points out: "Men are not ready for the good news of the Gospel until they have first heard and believed the bad news that they are lost in sin, condemned, under the wrath of God, separated from Christ, and are without God and without hope in the world." (Whitesell, *Basic New Testament Evangelism*, p. 22).
 - ii. Brainstorming: What is the content of the Good News?

In light of all of the above discussion, and, following the basic NT data, the following is a suggested content for the evangelistic message of good news (from Arthur Johnston, "Theology of Evangelism", pp. 8-9):

- (1) The fact of sin (Rom. 3:23)
- (2) The penalty of sin (Rom. 6:23)
- (3) The penalty must be paid (Heb. 9:27)
- (4) The penalty was paid by Christ (Rom. 5:8)
- (5) Salvation is a free gift (Eph. 2:8, 9)
- (6) It must be received (John 1:12)
- (7) Now is the time to receive it [or Him] (2 Cor. 6:2, Rev. 3:20).

2. The importance and urgency of evangelism

a. The importance to God

Exodus 34:6-7: And he passed in front of Moses, proclaiming, "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, 7 maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation.

- i. God is compassionate (רחום, *raham*; see on 33:19): denotes the strong tie that God has with His children; He looks upon them as a Father upon His children; and a deep, tender love.
- ii. God is gracious (חנן, *hannun*): depicts a heartfelt response by someone who has something to give to one who has a need (Yamauchi, TWOT, p. 302)
- iii. God is slow to anger (ארך אפים, *'erek 'appayim*; see Num. 14:27); "His anger prolongs itself and is not quick to inflict punishment on the sinner, in order that he may repent" (Cassuto, *Exodus*, p. 439).
- iv. God is abounding in lovingkindness (רב-חסד, *hesed*: tender and benevolent affection; loyal covenant love) and truth (faithfulness) (אמת, *emet*: "reliability, trustworthiness," the attribute of someone one can depend on [the Hebrew אמת is from the same root as our "amen," "it is certain"]); certainty, dependability). These two combine in a single attribute--"lovingkindness of truth, true and faithful lovingkindness. He keeps, with complete faithfulness, His promises to shew lovingkindness and bestow good . . ." (Cassuto, *Exodus*, p. 439).
- v. God keeps lovingkindness for thousands (see also Exod. 20:2-7). God punishes sins to the third and fourth generations, but shows love to thousands of generations (the term implies a limitless number; Cole, *Exodus*, pp. 156-7) towards those who love Him. How great is God's mercy in comparison to His wrath!
- vi. God forgives iniquity (see Lev. 1:4; 4:1-3, 35)
- vii. Though He forgives iniquity, this is not a sign of weakness, for God will by no means leave the guilty unpunished (see Josh. 24:19; Exod. 14:3-13; Num. 14:22-25, 34-35; Deut. 4:22-27; Num. 21:6-9; 32:13-15). In fact, He visits the iniquity to third and

fourth generations (in contrast to the mercy extended for thousands of generations; see also Deut. 7:9).

- viii. The frequent use through the rest of the OT of these verses by which the nature of God is portrayed (Num. 14:18; Neh. 9:17; Ps. 86:15; etc.) is an eloquent testimony to the centrality of this understanding of God's person. Special note should be taken of its use in Jonah 4:2. Jonah obviously understood a universal extension of the Exod. 34:6 concept, not limiting it to Yahweh's relationship with Israel (an astounding thought to the average Israelite of the day!). The compassion of Yahweh is not bound by Mosaic limits, but is universal as is the Abrahamic covenant.

John 3:16: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

Romans 5:8: But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

Ephesians 2:4: But because of his great love for us, God, who is rich in mercy, 5 made us alive with Christ even when we were dead in transgressions-- it is by grace you have been saved.

1 John 4:9: This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. 10 This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. 11 Dear friends, since God so loved us, we also ought to love one another. 12 No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

b. The importance to us

i. To bring glory to God

Psalms 115:1: Not to us, O LORD, not to us but to your name be the glory, because of your love and faithfulness.

Isaiah 43:6b-7: Bring my sons from afar and my daughters from the ends of the earth--everyone who is called by my name, whom I created for my glory, whom I formed and made.

Romans 11:36: For from him and through him and to him are all things. To him be the glory forever! Amen.

1 Corinthians 10:31: So whether you eat or drink or whatever you do, do it all for the glory of God.

2 Corinthians 5:9: So we make it our goal to please him, whether we are at home in the body or away from it.

ii. To express gratitude to Christ for what He has done for us and to imitate His own actions towards others

1 Corinthians 6:20: you were bought at a price. Therefore honor God with your body.

2 Corinthians 5:14: For Christ's love compels us, because we are convinced that one died for all, and therefore all died. 15 And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again. 16. So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. 17 Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! 18 All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation:

19 that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. 20 We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. 21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Ephesians 5:1: Be imitators of God, therefore, as dearly loved children 2 and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

- iii. To fulfill our God-given responsibility (note: only the Church can fulfill this responsibility)

Great Commission passages (dealt with above; mentioned below)

1 Corinthians 9:16: Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel! 17 If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me. 18 What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make use of my rights in preaching it. 19. Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. 20 To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. 21 To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. 22 To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. 23 I do all this for the sake of the gospel, that I may share in its blessings.

1 John 5:3: This is love for God: to obey his commands. And his commands are not burdensome,

- iv. Those we evangelize are in a far more desperate condition that they know, and God gives us a love for them

Matthew 9:35-38: Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. 36 When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. 37 Then he said to his disciples, "The harvest is plentiful but the workers are few. 38 Ask the Lord of the harvest, therefore, to send out workers into his harvest field.")

Matthew 12:24-30: But when the Pharisees heard this, they said, "It is only by Beelzebub, the prince of demons, that this fellow drives out demons." 25 Jesus knew their thoughts and said to them, "Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. 26 If Satan drives out Satan, he is divided against himself. How then can his kingdom stand? 27 And if I drive out demons by Beelzebub, by whom do your people drive them out? So then, they will be your judges. 28 But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. 29 "Or again, how can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man? Then he can rob his house. 30 "He who is not with me is against me, and he who does not gather with me scatters.

Mark 3:22-27: And the teachers of the law who came down from Jerusalem said, "He is possessed by Beelzebub! By the prince of demons he is driving out demons." 23 So Jesus called them and spoke to them in parables: "How can Satan drive out Satan? 24 If a kingdom is divided against itself, that kingdom cannot stand. 25 If a house is divided against itself, that house cannot stand. 26 And if Satan opposes himself and is divided, he cannot stand; his end has come. 27 In fact, no one can enter a strong man's house and carry off his possessions unless he first ties up the strong man. Then he can rob his house.

Luke 11:17-23: Jesus knew their thoughts and said to them: "Any kingdom divided against itself will be ruined, and a house divided against itself will fall. 18 If Satan is divided against himself, how can his kingdom stand? I say this because you claim that I drive out demons by Beelzebub. 19 Now if I drive out demons by Beelzebub, by whom do your followers drive them out? So then, they will be your judges. 20 But if I drive out demons by the finger of God, then the kingdom of God has come to you. 21 "When a strong man, fully armed, guards his own house, his possessions are safe. 22 But when someone stronger attacks and overpowers him, he takes away the armor in which the man trusted and divides up the spoils. 23 "He who is not with me is against me, and he who does not gather with me, scatters.

John 3:18: Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. 19 This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil.

2 Corinthians 5:10: For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad. 11 Since, then, we know what it is to fear the Lord, we try to persuade men. What we are is plain to God, and I hope it is also plain to your conscience.

1 Thessalonians 2:8: We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us.

2 Thessalonians 1:6: God is just: He will pay back trouble to those who trouble you 7 and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. 8 He will punish those who do not know God and do not obey the gospel of our Lord Jesus. 9 They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power 10 on the day he comes to be glorified in his holy people and to be marveled at among all those who have believed. This includes you, because you believed our testimony to you.

v. Our sense of stewardship and reward

Matthew 16:27: For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done.

Romans 14:11: It is written: "'As surely as I live,' says the Lord, 'every knee will bow before me; every tongue will confess to God.'" 12 So then, each of us will give an account of himself to God.

Philippians 3:8: What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ 9. and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ-- the righteousness that comes from God and is by faith. 10 I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, 11 and so, somehow, to attain to the resurrection from the dead. 12 Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. 13 Brothers, I do not consider myself yet to have taken hold

of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, 14 I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. 15. All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. 16 Only let us live up to what we have already attained.

Colossians 2: 18: Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions.

Hebrews 11:6: And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

Hebrews 11:24: By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. 25 He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time. 26 He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward.

Hebrews 12:2: Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.

2 John 1:8: Watch out that you do not lose what you have worked for, but that you may be rewarded fully.

Revelation 3:11: I am coming soon. Hold on to what you have, so that no one will take your crown.

3. The Commission given to the Church

Matthew 28:18-20: Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Mark 16:15: He said to them, "Go into all the world and preach the good news to all creation.

John 20:21: Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."

Luke 24:45-49: Then he opened their minds so they could understand the Scriptures. 46 He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, 47 and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. 48 You are witnesses of these things.

Acts 1:8: But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Multiplication and Church Planting

All too often "too much emphasis has been placed upon multiplying converts--and not nearly enough emphasis has been placed in multiplying congregations."

--David Hesselgrave

1. Multiplication: the method to use

- a. The "mother church" mentality
 - i. We need to develop this more!
 - ii. No church is an end in itself--it must see its task of planting and raising more churches.
 - iii. Every small group Bible study has the potential to become a new church. We must not jealously hold on to our members!

If we have a mobilized church, we will constantly be replacing those who leave to start other churches.
 - b. The question of the best size and the Metachurch model
 - i. How big is too big?
 - ii. The need to feel wanted (belongingness).
 - iii. Should a church divide (not split!)?
2. Paul, the church planter
- a. Paul's basic strategy: to establish congregations
 - b. Paul's time framework: an average of a few months
 - c. Paul's vision: reach the world through planting churches
3. Do we have a vision for planting churches?
- a. The best way to learn is by doing!
 - b. Multiplying congregations grow even faster than multiplying individuals. By planting one multiplying church per year, we could plant over 1,000 new churches in 10 years!

Unit 2:

A Few Preliminary Issues

1. Issues from the perspective of **communication**: Ten myths about the communication of the Gospel (adapted from Kraft, *Communication Theory*, Ibid., pp. 35-54; note the critique in Hesselgrave and Rommen, *Contextualization*, pp. 193-196 and the notations given there)

Ten Myths about Communicating the Gospel

1. Hearing the Gospel with one's ears is equivalent to 'being reached' with the gospel.
2. The words of the Bible are so powerful that all people need to bring them to Christ is to be exposed to hearing/reading the Bible.
3. The Holy Spirit will make up for all mistakes if we are sincere, spiritual, and prayerful enough.
4. As Christians we should severely restrict our contacts with 'evil' people and refrain from going to 'evil' places lest we 'lose our testimony' and ruin our witness.
5. Preaching is God's only ordained means of communicating the gospel.
6. The sermon is the most effective vehicle for bringing about life change.
7. There is one best way to communicate the gospel.
8. The only key to effective communication is the precise formulation of the message.
9. Effective communication of the gospel is totally dependent on the communicator.
10. All people really need is more information.

2. Issues related to the **message that we bring**
 - a. We seek to present a unique message. Several presuppositional items should be noted:
 - i. Because people are made in God's image, they are able to understand the Gospel message. By this I do not mean that they can read Greek, or that they understand the NT categories of thought. Rather, I mean that the message of the Gospel, when couched in appropriate cultural form and idiom, is at its most basic level theoretically understandable to any person in any culture. Mayers, working within a similar framework, postulates the following as a communication principle, "*The truth of God must come to each man completely and effectively in keeping with what he is socioculturally*" (Mayers, *Christianity Confronts Culture*, rev. ed., p. 116)

- ii. At the same time, our sin has clouded our reasoning process, and Satan uses it to blind our minds to the Gospel message.
 - iii. However, the Spirit is the One who ultimately makes God's message understandable and generates a response within us. We must never lose sight of this!
- b. Is there a "core" message of salvation? We must be careful with this, and avoid the problems that come with proposing a "canon within the canon" of the full scope of biblical revelation. With that warning in mind, the following is a suggested content for the evangelistic message of good news (from Arthur Johnston, "Theology of Evangelism", pp. 8-9):
- i. The fact of sin (Rom. 3:23)
 - ii. The penalty of sin (Rom. 6:23)
 - iii. The penalty must be paid (Heb. 9:27)
 - iv. The penalty was paid by Christ (Rom. 5:8)
 - v. Salvation is a free gift (Eph. 2:8, 9)
 - vi. It must be received (John 1:12)
 - vii. Now is the time to receive it [or Him] (2 Cor. 6:2, Rev. 3:20).

3. Issues related to the **medium (or media) through which we communicate.**

- a. Different media are better at different functions (as determined by tests in Western culture):



- b. There is not a single best medium for all situations; a combination of media is often the best approach. In determining this, there is a need to match the media chosen with the target audience.

4. Issues related to the **communication event**
 - a. We need the appropriate level of basic social skills in the new cultural setting so as to not offend unnecessarily.
 - b. The levels of bonding and trust between messenger and audience are important factors to take into account
 - c. If we do not have the ability to "filter" cultural responses, then we may not ever know what the genuineness of the response (especially important in high context cultures).

5. Issues related to the possible **responses** to the Gospel. Hesselgrave (*Cross-Cultural Communication*, pp. 106-115) points out several possibilities of response to the Gospel in cross-cultural contexts:
 - a. **Sincere acceptance**
 - b. **Overt rejection**
 - c. **Situational reformulation** (involves interpreting the new message in terms of previous experience and then incorporating it within that framework--usually this is not thought of as a deliberate process, but an "innocent" one based on an incomplete message)
 - d. **Syncretistic incorporation** (often seen as a more deliberate attempt to retain the old and incorporate the new within it, keeping the old in the position of greater importance)
 - e. **Studied protraction** (waiting to make any decisions until all necessary information is gathered. It is not an outright rejection, but it is certainly not an acceptance)
 - f. **Symbiotic resignation** (decision on the part of the source that the new message is not for him, but that others within his framework are free to make it if they so choose. He lets those who make it live in symbiosis [two dissimilar organisms living together] with him. [A "You do what you want, I will do what I want" type of decision.])

We may also note:

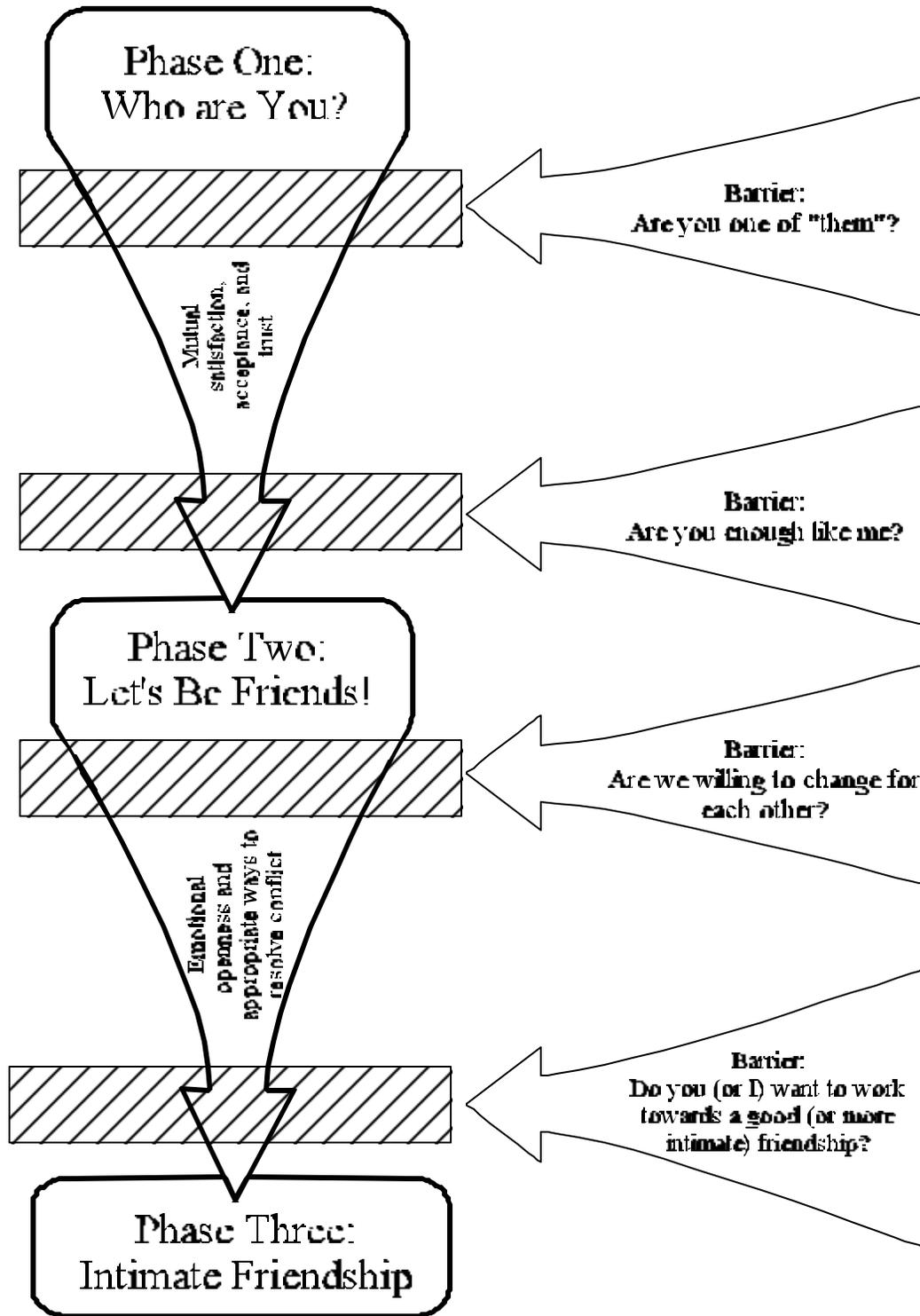
- g. **Overt acceptance but covert rejection** (the relational "yes"; when a decision is indicated not because of genuine acceptance of Christ but because of the communication dynamics present when the message is given; often the "yes" will be because of either

- i. relational expectations *or*
- ii. lack of genuine understanding of what is being asked)

Unit 3:

Relationships and Discipleship

Contextualizing Our Relationships



Phase One: Initial Uncertainty

1. The approach-avoidance factor in intercultural relationships:
 - a. J. H. Turner suggests seven basic needs shared by humans that motivate us to interact with others (from Gudykunst and Kim, *Communicating with Strangers*, p. 190):
 - i. Our need for a sense of security as a human being
 - ii. Our need for a sense of trust (this need involves issues of predictability; "I trust you will behave as I think you will")
 - iii. Our need for a sense of group inclusion
 - iv. Our need to avoid diffuse anxiety
 - v. Our need for a sense of a common shared world
 - vi. Our need for symbolic or material gratification
 - vii. Our need to sustain our self-conception.

Question: How do these proposed needs relate to the biblical perspective?

- b. Anxiety in developing relationships

Though friendships are the means by which many of the above needs are met, we all share the experience of encountering anxiety when we enter into new relationships. One early goal of any relationship is to reduce that anxiety through developing shared communication patterns with the other. While this is moderately important when communicating with those of our own culture, it becomes very important in intercultural communication.

Combining our need to develop relationships as foundational to our self-conception with our need to avoid uncertainty yields an approach-avoidance motivation. Thus, while we want to develop relationships with others in the intercultural setting, doing this results in greater uncertainty and anxiety for us, and we may tend to avoid them as a result.

2. In this phase of the relationship, we tend to base all of our judgments on our respective cultural maps. Since we have no personal history of relating to the potential friend, we base initial impressions on what we perceive to be his/her culture, ethnic identity, etc.
3. How do we reduce uncertainty, especially in the intercultural setting?

Every culture have established its own general procedures for reducing uncertainty and anxiety in the process of friendship/relational development. That strategy is built on the culture's values and understanding of humanity.

Consider, for example, what might be suggested as strategies for reducing uncertainty in cultures in Hofstede's work related values taxonomy:

<p>Power Distance</p>	<p>Large</p> <p>Determine your 'power relation' to the other Know the other's title, and use it appropriately.</p>	<p>Small</p> <p>Give the other's ideas equal weight to your own. Respect the other's freedom to make their own decisions.</p>
<p>Uncertainty Avoidance</p>	<p>High</p> <p>Move to new levels in the relationship only when you are sure of your footing. A general schedule for the relationship is acceptable. Prepare to work hard at the relationship. Avoid disagreement.</p>	<p>Low</p> <p>Take risks in the relationship. Avoid rigid scheduling--be spontaneous. Allow disagreements as a source of creative energy in the relationship.</p>
<p>Individualism/Collectivism</p>	<p>Individualist</p> <p>Communicate frequently; ask questions. Allow necessary time to develop the relationship. Mutual attraction is important. Give every person time for privacy. Allow for individual opinions.</p>	<p>Collectivist</p> <p>Use leading statements rather than direct questions. Discover the background (including family). Sharing responsibility for decisions, actions, etc. with the friend is important. Privacy is not important; shared harmony is.</p>
<p>Masculine/Feminine</p>	<p>Feminine</p> <p>Develop warmth and intimacy based on mutual respect. Overt competition should be avoided. Personal fulfillment is important in the relationship. Freedom to share on personal matters is important.</p>	<p>Masculine</p> <p>Make sure the other is acceptable for your "place" in society before establishing a friendship. Some healthy competition is good for the relationship. Though we have friends, we should not completely depend on them.</p>

4. To move from this phase to the next (friendly relations), you need to experience mutual satisfaction, acceptance, and basic trust. This can be accomplished through appropriate relational development strategies, which will vary from one intercultural setting to another.

Phase Two: Friendly Relations

1. During this phase, you will be able to co-exist at a certain level of comfort with the other person. However, if you desire to move on to a friendship, you must move beyond this. While you will still place a major reliance on cultural maps, you now have a history of relating in which you have discovered through individual observations who the other person is. As a result, your reliance on cultural maps lessens.

2. In order to move into a genuine friendship, you must continue the mutual satisfaction, acceptance, and trust built in the first phase of the relationship. In addition, you must now experience emotional sharing/openness and appropriate conflict resolution strategies.

3. One barrier to reaching the third phase of friendship is that of similarity. The more you are like someone, the less anxiety and uncertainty you will experience in developing an intimate relationship. Dodd has captured a means of explaining this through proposing the *homophily* principle (*Dynamics*, pp. 229-39; see also Gudykunst and Kim, *Communicating with Strangers*, pp. 197-99), which is the idea that we tend to share information with similar persons.

As could be expected, the more alike we are, the more readily information is received and the more frequently persuasion occurs. One proposed way to measure the amount of homophily is the Scale of Perceived Homophily (adapted from Dodd, *Dynamics*, p. 238; lower scores indicate similarity, higher dissimilarity):

Attitude Dimension		
Thinks like me	1 2 3 4 5 6 7	Does not think like me
Behaves like me	1 2 3 4 5 6 7	Does not behave like me
Similar to me	1 2 3 4 5 6 7	Different from me
Like me	1 2 3 4 5 6 7	Unlike me
Background Dimension		
From social class similar to mine	1 2 3 4 5 6 7	From social class different from mine
Economic situation like mine	1 2 3 4 5 6 7	Economic situation different from mine
Status like mine	1 2 3 4 5 6 7	Status different from mine
Background similar to mine	1 2 3 4 5 6 7	Background different from mine
Value Dimension		
Morals like mine	1 2 3 4 5 6 7	Morals unlike mine
Sexual attitudes like mine	1 2 3 4 5 6 7	Sexual attitudes unlike mine
Shares my values	1 2 3 4 5 6 7	Doesn't share my values
Treats people as I do	1 2 3 4 5 6 7	Doesn't treat people as I do
Appearance Dimension		
Looks similar to me	1 2 3 4 5 6 7	Looks different from me
Same size that I am	1 2 3 4 5 6 7	Different size than I am
Appearance like mine	1 2 3 4 5 6 7	Appearance unlike mine
Resembles me	1 2 3 4 5 6 7	Doesn't resemble me

Question: Dodd does not specifically deal with the bond that all Christians have, namely being in Christ. How does this enhance the possibility of significant friendships among cross-cultural Christians?

4. Another significant barrier is that of mutual accommodation.
5. A final barrier that may be mentioned is that of a conscious movement towards intimacy.

Phase Three: Intimacy/Friendship

1. Cultures define intimacy differently. It might be helpful for us to note some characteristics of American friendships (from Stewart and Bennett, *American Cultural Patterns*, pp. 100-3):
 - a. People choose their friends based on spontaneity, mutual attraction, and warm personal feelings. In contrast, Japanese friendship patterns involve obligation, duty, and ritualized interaction.
 - b. Relations with friends are kept separate from work or social obligations.
 - c. Friendships are formed in shared activities--doing things together. Our friendships form around the activities: we may have church friends, school friends, bowling friends, party friends, etc. Generally, keeping things compartmentalized allows for a large number of friendships, none of which is necessarily intimate (especially for American men).
2. Developing intimate friendships (or discipleship): Building **trust** (from Mayers, *Christianity Confronts Culture*, pp. 5-73):
 - a. The *prior question of trust* (PQT) is the question asked before all other questions:

<p>IS WHAT I AM DOING, THINKING OR SAYING BUILDING OR UNDERMINING TRUST?</p>
--

- b. *Developing the trust bond* calls attention to levels and stages of trust involvement, monitoring the relationship, and the transfer of trust.
- c. The *acceptance of self* permits the person to accept himself as he is at any given moment, to understand his own strengths and weaknesses, and to be willing to live with them. This then prepares him to accept others, including God.
- d. The *acceptance of the other* is the application of self-acceptance to others so that one can

interact and accept them as fully responsible members of their own life-way.

- e. *Mutual respect* involves balanced reciprocity in interpersonal relations, leaving both persons valid and intact. The following should be used as a check list to remind us of practices that confirm mutual respect (from pp. 67-8):
- i. Acceptance of the limitation of living standards of each culture. As one gains knowledge of the limits of each living standard, one increasingly accepts positive aspects of each.
 - ii. Lack of criticism of negative aspects of each culture. Differences are not necessarily inferior. It is wise to examine the reasons why differences exist and to be sensitive to them.
 - iii. Ability to make comparisons between the cultures without accompanying negative implications. This is expressed in positive appreciation of the other culture along with one's own.
 - iv. Real contentment of lifestyle is experienced by each one residing there. This does not mean abandoning oneself or one's personality. One's security and satisfaction there is genuine.
 - v. Easy fluency with the language and idiom of each culture. Language is a living means of communication and takes time to master--especially the humor expressed in language.
 - vi. Control of righteous indignation involving practices considered wrong, until change comes about via converted members of the culture.
 - vii. Expression of humility within the context of either culture one is involved with, not flaunting one's own experience within the crosscultural setting.
 - viii. Ability to distinguish between personal tastes, historic backgrounds, and moral issues (absolutes).
 - ix. Understanding and practicing the ethical code within the other culture without strain and to the degree one's own conscience permits. When one's conscience does not permit, the ability to express this in ways that highlight the issue but do not alienate the person.
 - x. Understanding the basic means of communication in each culture and handling this

effectively, irrespective of age, sex, status, etc.

Discipleship in Cross-Cultural Context

Discipleship in a New Culture: Some Preliminary Issues

1. Friendship: we assume that the ideas noted in the notes on cross-cultural relationships carry over into the discipleship relationship.
2. Curriculum: should the approach to developing a discipleship curriculum be "content" or "needs" (either "real" or "felt") centered, or some combination of these? (E.g., do we teach the Bible, or do we teach students?)
3. Cultural models of discipleship: within the new cultural setting, are there appropriate cultural models of discipleship that can be borrowed and used within the Christian context?
4. Teaching methodologies: what models may be employed?
5. Multiplication: a major goal of discipleship is reproducibility--how may that be inculcated within the cultural setting?
6. Discipleship in the organizational setting: some obstacles to consider (adapted from Kathy E. Kram, "Creating Conditions that Encourage Mentoring", in *The 1985 Annual: Developing Human Resources*, ed. J. William Pfeiffer and Leonard G. Goodstein (San Diego: University Associates, 1985), p. 240):

Feature	Potential Obstacles
Reward System	<ol style="list-style-type: none"> 1. Mission "promotion" is based solely on bottom-line results (however the mission defines these) 2. No recognition exists for developing nationals or building relationships that provide mentoring functions. 3. No appropriate "rewards" or "incentives" are offered to mid-career missionaries who might provide mentoring functions; they may become stagnant, resentful, and withdrawn. 4. Relationship-building efforts are viewed as a distraction from the work (however the "work" is defined).
Work Design	<ol style="list-style-type: none"> 1. The design of jobs provides little opportunity for junior missionaries or nationals to interact with senior missionaries. 2. Job definitions do not include the responsibility to provide mentoring functions either within or without the mission. 3. Tasks are highly individualized, requiring little or no collaboration among those who may have complementary relationship needs.
Performance-Management Systems	<ol style="list-style-type: none"> 1. No performance-managements systems exist; thus, there is little opportunity or encouragement to discuss objectives, performance, and potential. 2. Formal systems exist but are not used effectively; little coaching or counseling is provided. 3. Formal systems exist, but mission members do not have the interpersonal and/or intercultural skills or the motivation to use them.
Organizational Culture	<ol style="list-style-type: none"> 1. Values and rituals support "results" and discount the importance of relationships in spiritual and/or career development. 2. The leaders of the mission are concerned with short-term results and do not model or reward concerns for personnel development. 3. Trust among mission members, particularly at different hierarchical levels (or across cultural boundaries), is low.

Individuals' Assumptions, Attitudes, and Skills	<ol style="list-style-type: none"> 1. Mission members are not aware of the importance of mentoring in spiritual and/or career development. 2. Mission members lack the interpersonal and/or intercultural skills to initiate, build, and maintain supportive relationships. 3. Self-confidence is low; junior missionaries (or nationals) are afraid to ask for guidance and coaching, or senior missionaries are too unsure of themselves to offer advice.
---	--

Biblical Considerations

1. Roots for the concept of discipleship.
 - a. Linguistic root: *manthano* ("to learn"):
 - i. Basic sense: to direct one's mind to something
 - ii. The use "consistently implies an intellectual process that always has external effects and involves a conscious or unconscious intellectual initiative" (Rengstorf, TDNT Abridged, 552)
 - b. The concept in the OT: though the concept of learning was present, the idea of discipleship as we see it in the NT is almost non-existent. Though there were schools of prophets, the term "disciple" for that relationship was not used.
 - c. The concept in secular Greek:
 - i. Apprentice
 - ii. One who went with a teacher to learn from him.
 - iii. One who belonged to a certain school of philosophy.
 - iv. One who adhered to the teaching of another (even if the other was long dead).
 - d. The Rabbinic concept: a student of Scripture and its interpretation under the strong guidance of a teacher in the path of that teacher's tradition. The student usually chose the teacher. The term used by the rabbis was *talmid* rather than *mathetes*, and it was the idea of the *talmid* which we see carried over into the NT.
 - e. The noun form (*mathetes*) is in the most general sense a pupil. It implies both a relationship with a particular teacher and an intellectual link with those who are distant in time (e.g., Socrates was a *mathetes* of Homer).
2. The range of uses in the NT.
 - a. It always involved attachment to a person, most often directly to Jesus

- b. Disciples of people other than Christ.
 - i. Disciples of John the Baptist (Matt. 8:14, Mark 2:18, Luke 11:1, John 3:25).
 - ii. Disciples of the Pharisees (Matt. 22:16, Mark 2:18).
 - iii. Disciples of Moses (John 9:28).
 - iv. Disciples of Paul (Acts 9:25)?
 - v. Disciples of false shepherds (Acts 20:30).

 - c. Disciples of Christ
 - i. Disciples in secret (Joseph of Arimathea, John 19:38).
 - ii. Followers of Jesus during His earthly ministry (John 6:60-66)
 - iii. Christians in general (Acts 14:28, 15:10, 19:9)
 - iv. The twelve apostles (Mt. 10:1)
3. Defining discipleship: discipleship is the process of making disciples! What is a disciple?
- a. NT characteristics:
 - i. Follows the general characteristics of *talmid*, but Jesus is LORD, not just a rabbi. The primary task is not just transmission of His teachings, but witness to His Lordship.
 - ii. People who have a deep, abiding commitment to a person (Christ), not a philosophy.
 - (1) They hold to Jesus' teaching (Jn. 8:31-32)
 - (2) They love one another (Jn. 13:35), and help each other (Mt. 10:42)
 - (3) They bear fruit for Christ (Jn. 15:8) and are partners with Him in service (Luke 5:1-11)
 - (4) They are to make other disciples (Mt. 28:18-20)
 - (5) They are the family of Jesus (Mt. 12:46-50)
 - (6) They are to put Jesus ahead of all other earthly commitments (Mt. 8:21-22; Luke 14:26-27), which involves a call to suffering for the sake of the Gospel (Mt. 10:17ff).

 - b. Definitions from more recent evangelical literature:
 - i. "A true disciple is one who has a love for the person of Christ, confidence in the word of Christ, and is completely committed to Christ in service and obedience" (J. Dwight Pentecost, *Design for Discipleship*, p. 20).

- ii. “May we become disciples who are: (1) committed to the Lordship of Jesus Christ, (2) reliant on the power of God, (3) guided by the Holy Spirit, (4) absorbed in evangelizing the lost, and (5) devoted to building the saved, that in everything God might be further glorified through us.” (Leroy Eims, *Disciples in Action*, p. 320).
 - iii. “A disciple is a Christian who is growing in conformity to Christ, is achieving fruit in evangelism, and is working in order to conserve his fruit.” (Gary W. Kuhne, *The Dynamics of Discipleship Training*, p. 13).
 - iv. “Characteristics of a progressing disciple include: (1) a supreme love for Jesus Christ, (2) fervent love for others, (3) denial of self and choosing the cross, (4) a life spent following Christ, (5) continuance in His word, and (6) a forsaking of all to follow Him.” (Ron Jenson, “Gearing the Local Church for Discipleship”).
- c. Definitions of discipleship also vary:
- i. The three levels of discipleship (D-1, D-2, D-3) of Donald McGavran (*Understanding Church Growth*, Fully Revised ed., p. 169):
 - (1) Level D-1: The turning a non-Christian society for the first time to Christ.
 - (2) Level D-2: The turning of any individual from non-faith to faith in Christ and his incorporation in a church.
 - (3) Level D-3: Teaching an existing Christian as much of the truths of the Bible as possible.
 - ii. Ron Jenson distinguishes between technical discipleship (one-on-one) and corporate discipleship (in the local congregation, from *Dynamics of Church Growth*, pp 158-60):

Technical discipleship describes the intense concentration of attention on a man or small group of men for the purpose of spiritual growth and leadership development. Technical discipleship uses Christ’s training methods--instruction, demonstration, involvement, and evaluation. . . .

The focus in technical discipleship is on the one-to-one relationship or the one-to-three-or-four relationship (small group) of the one who makes disciples and those who learn. A person looks to another person for instruction, counsel, training and fellowship.
 - (1) Corporate Discipleship:

Although this kind of concentration on leadership (technical discipleship) is necessary, we do not believe that technical discipleship is the New Testament model for discipleship in its fullest sense. God has designed the internal climate and program of the church in such a way to disciple those who are exposed to and involved in the church. . . .

God has initiated two processes in the local church which result in the discipling of its members. Without them, discipleship in the fullest sense cannot occur.

- (a) The first process that God uses in the church is the exercise of spiritual gifts.
- (b) The second process inherent in the local church is . . . the full range of the “one another” expressions found in the Epistles (including caring, exhorting, rebuking, praying, encouraging, and stimulating). The types of one another commands are found in the following chart:

Exhortations	Love one another (John 13:14, 22, 34, 35, 15:12, 17, Rom. 12:10, 13:8, 1 Thess. 3:12, 4:9, 1 Pet. 1:22, 1 John 3:11, 3:23, 4:7, 4:11, 2 John 5); Prefer one another (Rom. 12:10); Have the same mind towards each other (Rom. 12:16); Pursue things that build up one another (Rom. 14:19); Accept one another (Rom. 15:7); Greet one another (Rom. 16:16, 1 Cor. 16:20, 2 Cor. 13:12, 1 Pet. 5:14); Serve one another (Gal. 5:13); Bear one another’s burdens (Gal. 6:2); Be kind to one another, tender-hearted (Eph. 4:32a); Forgive one another (Eph. 4:32b, Col. 3:13b); Be subject to one another in the fear of Christ (Eph. 5:21); Regard one another as more important than yourself (Phil. 2:3); Bear with one another (Col. 3:13a); Comfort one another with words of the return of Christ (1 Thess. 4:18); Encourage one another (1 Thes. 5:11a); Build up one another (1 Thes. 5:11b); Seek that which is good for one another and for all men (1 Thes. 5:15); Consider how to stimulate one another to love and good deeds (Heb. 10:24); Confess your sins to one another (James 5:16a); Pray for one another (James 5:16b); Be hospitable to one another without complaint (1 Pet. 4:9); Clothe yourselves with humility towards one another (1 Pet. 5:5)
Prohibitions	Do not judge one another (Rom. 14:13a); Do not put an obstacle or a stumbling block in a brother’s way (Rom. 14:13b); Do not lie to one another (Col. 3:9); Do not speak against one another (James 4:11); Do not complain against one another (James 5:9)
Truth Statements	We can be encouraged by each other’s faith (Rom. 1:12); We are individually members of one another as part of the body of Christ (Rom. 12:5, Eph. 4:25); If we walk in the light, we have fellowship with one another (1 John 1:7); If we love one another, God abides in us, and His love is perfected in us (1 John 4:12)
Paul’s Hope	May God grant us to be of the same mind with one another according to Christ Jesus (Rom. 15:5); There should be no division in the body, the members should have the same care for one another as do the members of our physical bodies (1 Cor. 12:22-26)

- 4. The goal of discipleship: **empowering people to progress towards completion in Christ**
 - a. Anderson builds the following discipleship chart on the framework of Colossians 2:6-10 (Anderson, *Victory over the Darkness*, pp. 230-1):

	Level 1: Identity <i>Complete in Christ</i> Col. 2:10		Level 2: Maturity <i>Built up in Christ</i> Col. 2:7		Level 3: Walk <i>Walk in Christ</i> Col. 2:6	
	Conflict	Growth	Conflict	Growth	Conflict	Growth
Spiritual	Lack of salvation or assurance (Eph. 2:1-3)	Child of God (1 John 3:1-3; 5:11-13)	Walking according to the flesh (Gal. 5:19-21)	Walking according to the Spirit (Gal. 5:22-23)	Insensitive to the Spirit's leading (Heb. 5:11-14)	Led by the Spirit (Rom. 8:14)
Rational	Darkened understanding (Eph. 4:18)	Renewed mind (Rom. 12:2; Eph. 4:23)	Wrong beliefs or philosophy of life (Col. 2:8)	Handling accurately the Word of truth (2 Tim. 2:15)	Pride (1 Cor. 8:1)	Adequate, equipped for every good work (2 Tim. 3:16-17)
Emotional	Fear (Matt. 10:26-33)	Freedom (Gal. 5:1)	Anger (Eph. 4:31), anxiety (1 Pet. 5:7), depression (2 Cor. 4:1-18)	Joy, peace, patience (Gal. 5:22)	Discouragement and sorrow (Gal. 6:9)	Contentment (Phil. 4:11)
Volitional	Rebellion (1 Tim. 1:9)	Submissive (Rom. 13:1, 2)	Lack of self-control, compulsive (1 Cor. 3:1-3)	Self-control (Gal. 5:23)	Undisciplined (2 Thess. 3:7, 11)	Disciplined (1 Tim. 4:7, 8)
Relational	Rejection (Eph. 2:1-3)	Acceptance (Rom. 5:8; 15:7)	Unforgiveness (Col. 3:1-3)	Forgiveness (Eph. 4:32)	Selfishness (Phil. 2:1-5; 1 Cor. 10:24)	Brotherly love (Rom. 12:10; Phil. 2:1-5)

- b. Four mutually-interlocking aspects may be noted:
- i. Establishing identity (Who am I or who are we in Christ?)
 - ii. Understanding God (Who is God?)
 - iii. Understanding truth (What is truth, how is it to be discovered?)
 - iv. Understanding growth and development (What does it mean to progress towards completion in Christ?) What do we see about growth in the NT? The following chart summarizes the major emphases:

Growth in the New Testament

Growth in our relationship with God	Growth in . . . Individually faith (2 Cor. 10:15; 2 Thes. 1:3; 2 Pet. 1:5-8) knowledge of God (Col. 1:10) grace and knowledge of Christ (2 Pet. 3:18) all aspects into Him (Eph. 4:15) respect to salvation (1 Pet. 2:2)
-------------------------------------	--

	<p>Growth . . .</p> <p>Corporately</p> <p>as the body of Christ (Col. 2:19) into a holy temple in the Lord (Eph. 2:21) in giving thanks to God (2 Cor. 4:15)</p>
<p>Growth in godliness</p>	<p>Growth in . . .</p> <p>Individually</p> <p>faith, moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness and Christian love (2 Pet. 1:5-8) walking as we ought to walk (1 Thes. 4:1) behaving properly towards outsiders (1 Thes. 4:9-12) love (Eph. 4:16, Phil. 1:9, 1 Thes. 3:12, 2 Thes. 1:3) generosity (2 Cor. 8:7; 9:10-11)</p>
	<p>Growth in . . .</p> <p>Corporately</p> <p>edifying the church (1 Cor. 14:12) the work of the Lord (1 Cor. 15:58) love of outsiders (1 Thes. 3:12)</p>

Discipleship in Cross-Cultural Context:

These aspects must be engaged in discipleship in all cultures, but the means of engaging them in a discipleship setting will vary from culture to culture as well as from group to group within a culture.

1. Discipleship always takes place in the context of relationships.
2. The four aspects of movement towards completion in Christ do not have to be worked through sequentially (e.g., monochronic!)--they can be intertwined (polychronic).
3. They do not have to be scheduled, but they are areas that must be developed in the process of discipleship. In cultures where scheduling communicates a business relationship, we can communicate a “business” mentality in discipleship by scheduling its development!
4. They are not to be developed only in the cognitive areas (see Anderson’s chart above) and are not to be divorced from the real circumstances of life.

Unit 4:

The Pauline Cycle of Evangelism and Church Planting

(Adapted from Hesselgrave *Planting Churches across Cultures*)

1. Paul's plan
 - a. Preliminaries: did Paul even have a basic plan for his missionary activity?
 - b. Is Paul's strategy to be seen as normative and therefore relevant for us today?
 - c. The "Pauline cycle": ten basic steps in planting a church in a new area.
 - i. The cycle itself can be seen in these steps:
 - (1) The church planters (missionaries?) are commissioned
 - (2) The target audience is contacted
 - (3) The gospel is communicated to the target audience
 - (4) The hearers come to know Christ
 - (5) The new believers are gathered together
 - (6) The faith of the new believers is confirmed
 - (7) The leadership of the new church is consecrated
 - (8) The believers of the new church are allowed to stand on their own
 - (9) The relationship between the church planting team and the new church is continued
 - (10) The churches that are sending missionaries gather with them to renew their own vision of what God is doing through the missionaries.
 - ii. Four aspects of the Pauline cycle to be noted:
 - (1) It has a beginning and an end
 - (2) It is cyclical, and so will continue until the Lord returns
 - (3) We proceed through it step by step as well as work on all steps simultaneously.
 - (4) It applies to a church in any stage of its existence as well as to pioneer situations.

STEP ONE: COMMISSIONING OF CHURCH PLANTERS

Acts 13:1-4: In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul. 2 While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." 3 So after they had fasted and prayed, they placed their hands on them and sent them off. 4. The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus.

A brief look at Acts 13:1-4 shows these things:

1. The Holy Spirit gave the orders (though we are not told exactly how He did this).
 2. The people who were called to the task were specifically chosen.
 3. They were the "cream of the crop"--the very best of the Antioch church.
 4. The church fasted and prayed for them.
 5. The church confirmed the selection of the Holy Spirit.
 6. The church commissioned them for their ministry.
-

STEP TWO: THE TARGET AUDIENCE IS CONTACTED

Acts 13:14-16: From Perga they went on to Pisidian Antioch. On the Sabbath they entered the synagogue and sat down. 15 After the reading from the Law and the Prophets, the synagogue rulers sent word to them, saying, "Brothers, if you have a message of encouragement for the people, please speak." 16 Standing up, Paul motioned with his hand and said: "Men of Israel and you Gentiles who worship God, listen to me!"

Acts 14:1: At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Gentiles believed.

1. Some basic principles of contacting the target audience.
 - a. People cannot receive Christ unless they have heard of Him and understand their need for Him (Rom. 10:14-15).
 - b. Because our desire is that all may hear as quickly as possible, there needs to be selectivity and strategy in our contact. This implies that we should do some basic "homework" in order to most effectively reach our target.
2. Suggestions for the methodology of contacting the target audience (from Brock, *The Principles and Practice of Indigenous Church Planting*):
 - a. Get out among the people and study the area well.
 - b. Meet people where they are (within their natural contexts).

- c. Conduct a house-to-house survey.
 - d. Work primarily with adults (and be discerning as to their position in the community).
 - e. Begin an evangelistic Bible study (six to eight weeks long).
 - f. Think "reproducible" with every step that you take (2 Tim. 2:2)
-

STEP THREE: THE GOSPEL COMMUNICATED

Acts 13:17-42: The God of the people of Israel chose our fathers; he made the people prosper during their stay in Egypt, with mighty power he led them out of that country, 18 he endured their conduct for about forty years in the desert, 19 he overthrew seven nations in Canaan and gave their land to his people as their inheritance. 20 All this took about 450 years. "After this, God gave them judges until the time of Samuel the prophet. 21 Then the people asked for a king, and he gave them Saul son of Kish, of the tribe of Benjamin, who ruled forty years. 22 After removing Saul, he made David their king. He testified concerning him: 'I have found David son of Jesse a man after my own heart; he will do everything I want him to do.' 23 "From this man's descendants God has brought to Israel the Savior Jesus, as he promised. 24 Before the coming of Jesus, John preached repentance and baptism to all the people of Israel. 25 As John was completing his work, he said: 'Who do you think I am? I am not that one. No, but he is coming after me, whose sandals I am not worthy to untie.' 26 "Brothers, children of Abraham, and you God-fearing Gentiles, it is to us that this message of salvation has been sent. 27 The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him they fulfilled the words of the prophets that are read every Sabbath. 28 Though they found no proper ground for a death sentence, they asked Pilate to have him executed. 29 When they had carried out all that was written about him, they took him down from the tree and laid him in a tomb. 30 But God raised him from the dead, 31 and for many days he was seen by those who had traveled with him from Galilee to Jerusalem. They are now his witnesses to our people. 32 "We tell you the good news: What God promised our fathers 33 he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: "'You are my Son; today I have become your Father.' 34 The fact that God raised him from the dead, never to decay, is stated in these words: "'I will give you the holy and sure blessings promised to David.' 35 So it is stated elsewhere: "'You will not let your Holy One see decay.' 36 "For when David had served God's purpose in his own generation, he fell asleep; he was buried with his fathers and his body decayed. 37 But the one whom God raised from the dead did not see decay. 38 "Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. 39 Through him everyone who believes is justified from everything you could not be justified from by the law of Moses. 40 Take care that what the prophets have said does not happen to you: 41 "'Look, you scoffers, wonder and perish, for I am going to do something in your days that you would

never believe, even if someone told you.' " 42. As Paul and Barnabas were leaving the synagogue, the people invited them to speak further about these things on the next Sabbath.

Acts 16:31: They replied, "Believe in the Lord Jesus, and you will be saved-- you and your household."

1. Some preliminary considerations in communicating the Gospel in a new environment.
 - a. The message itself is universal; the love of God applies everywhere in the world.
 - b. The method of communicating that message, however, will vary from situation to situation. This involves the whole study of intercultural communication.
 - c. While people are the physical communicators of the Gospel message, God (the Holy Spirit) is the one who convicts people of sin and draws them to Christ (John 16:8-11). This aspect of His work is known as *elenctics*.
2. Our first task is to contextualize the message; to make the Gospel understandable in the local context.
 - a. The purpose of contextualization is primarily to make the message understandable to the target audience.
 - b. A secondary effect of this will be that the message may be more *appealing*, but this is not to be our primary focus.
3. Once the message is contextualized, we examine the possible methods of communicating it:
 - a. Do we use **mass** or **individual** communication, or some combination of the two?
 - b. Do we use **monologue** or **dialogue**?
 - c. Note that often our answers will be both/and rather than either/or.
4. We must also examine the use of an appropriate media (or vehicle) of communicating:
 - a. Various types of media include:
 - i. Printed (books, posters, pamphlets, etc.)
 - ii. Visual/Verbal (street preaching, drama).

- iii. Electronic (film, tape).
 - b. Important cultural considerations include:
 - i. What types of media do the people have experience with? Are they literate; have they seen films; have they heard radio or tapes?
 - ii. Do any particular media convey overtly positive or negative images within the culture?
 - iii. Are there any particular factors that must be included (such as color sensitivity, symbols to be used or avoided, etc.)?
 - 5. Measuring understanding and response: are they hearing what we are saying? Do they understand it the way we mean it? Our goal here is to confirm (or deny) that we are giving them an honest and accurate picture of the Gospel in ways that they will understand.
-

STEP FOUR: THE HEARERS CONVERTED

Acts 13:48: When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed.

Acts 16:14-15: One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message. 15 When she and the members of her household were baptized, she invited us to her home. "If you consider me a believer in the Lord," she said, "come and stay at my house." And she persuaded us.

- 1. What is *conversion*?
 - a. The Greek (*epistrepho*) generally means both a turning *from* and a turning *to*. The biblical sense involves turning from evil to good (Satan to God), and includes the intellect, emotions, and will.
 - b. Hesselgrave (*Planting Churches*, p. 235) defines conversion as "an act of the believer which follows repentance in which he turns to God in such a fashion that the beliefs and practices of the old religion are completely forsaken and the grace of God becomes observable in his life".
 - c. The NT data indicates that conversion is essentially a turning about--a turning of the direction of a person away from his/her way of life towards God through the person of Jesus Christ. The following selected passages show both the physical and spiritual use of the Greek term

epistrepho:

i. Physical Turning

Matthew 9:22: Jesus **turned** and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed from that moment.

Matthew 24:18: Let no one in the field **go back** to get his cloak.

Mark 8:33: But when Jesus **turned** and looked at his disciples, he rebuked Peter. "Get behind me, Satan!" he said. "You do not have in mind the things of God, but the things of men."

ii. Spiritual Turning: Conversion

Matthew 13:15: For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.'

Luke 1:16: Many of the people of Israel will he **bring back** to the Lord their God. 17 And he will go on before the Lord, in the spirit and power of Elijah, to **turn** the hearts of the fathers to their children and the disobedient to the wisdom of the righteous-- to make ready a people prepared for the Lord."

Acts 3:19: Repent, then, and **turn** to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,

Acts 11:21: The Lord's hand was with them, and a great number of people believed and **turned** to the Lord.

Acts 26:20: First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds.

Acts 28:27: For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and **turn**, and I would heal them.'

1 Thessalonians 1:9: for they themselves report what kind of reception you gave us. They tell how you **turned** to God from idols to serve the living and true God,

1 Peter 2:25: For you were like sheep going astray, but now you have **returned** to the Shepherd and Overseer of your souls.

2. Styles of decision-making:

- a. General concepts: Stewart discusses four types of decision making (Stewart, "Culture and Decision-Making", pp. 186-7):

Name of Style:		Technical	Logical	Bureaucratic Group	Social Collective
Found in:		US	West Europe (excluding GB)	Euro-North American Bureaucracies	Japan
Decision-Maker	Who makes the decision?	Individual	The individual serving in the role	Committee group	Collectivity group
	Where should the locus of control be?	Expert, technician, those affected by consequences of activity	Headman Authority	Work group Policy makers	Social network Group network
Prediction System	Experience of the decision maker used in process of deciding	Facts Experience Information Digital language	Observations Concepts Theories	Raw data Precedents Experience	Emotion, actions Impressions Experience Facts
	Representing the experience (problem formulation)	Frame, context Positive-negative valences Measurement, risk Problem formulation	Values	Measurement Policy Office/department	Form, precedents Tradition, rules Resulting actions
	Using the represented experience	Alternatives Representing, causal, future problem definition	Classification system Formal cause, present	Prediction systems Plans, classification Present Group processes	Emotion Past, present Social network
	Strategy making (setting the stage for the decision-making frame of choice)	Negative reasoning (avoiding obstacles), rational Anticipate consequences, obstacles, constraints Worst case analysis, means Null logic	Classifying concepts Contrast principle Logical considerations	Policy consideration Anticipated consequences	Imitation, adaptation Historical, mythical Social Projected response
	Reaching conclusions	Choice Conceptual decision	Acts of classification Logical	Group decisions Procedural	Polemics Rituals Customs

Name of Style:		Technical	Logical	Bureaucratic Group	Social Collective
Found in:		US	West Europe (excluding GB)	Euro-North American Bureaucracies	Japan
Decision- Criterion	Criterion for the decision made	Utility	Goodness of fit	Utility Group maintenance	Goodness of imitation Improvement
	Legitimizing the decision	Practicality	Invested authority	Majority vote	Unanimous consent Social network power
	Implement- ing	Quick preparation	Slow preparation	No preparation	Detailed preparation

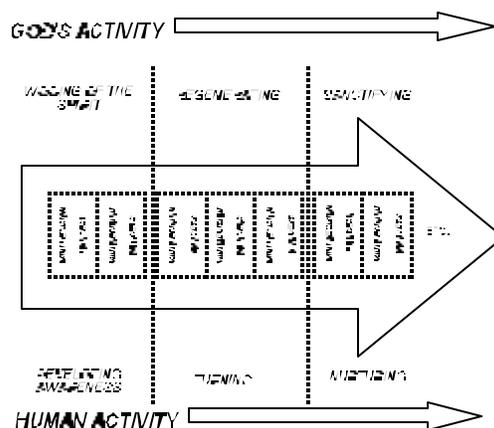
- b. The application of this is shown in the chart constructed by Kume (from Dodd, *Dynamics*, p. 169):

Communication Function for Decision Making	American Styles	Attendant American Cultural Factors	Japanese Styles	Attendant Japanese Cultural Factors
Locus of decision	Individual leader has capacity to direct and take personal responsibility	Individualism Independence Control of events	Group: leader has capacity to facilitate and take shared responsibility	Collectivism Interdependence Group orientation
Initiation and coordination	Top-down Use of expert's information Less frequent discussion	Power Competition Self-reliance Doing (getting things done)	Bottom (or middle) up Prior consultation Frequent discussion	Subservience Cooperation Harmony Being-in-becoming
Temporal orientation	Planning ahead Quick decision Slow implementation	Future-oriented Linear thinking Sense of urgency Individualism	Adjusting to changing circumstances Slow decision Immediate implementation	Present oriented Circular thinking Gradual buildup Group loyalty
Mode of reaching decision	Individual decision Majority decision Split decision	Choice among alternatives Equal opportunity to express "Matters of procedures"	Consensus	Acceptance of a given option Conformity "Tentativeness"
Decision criterion	"Rational" Practical empiricism	Analytical Materialistic	"Intuitive" Group harmony	Holistic Spiritual commitment
Communication style	Direct Confrontation	Cognitive Dichotomy	Indirect agreement	Affective "Feeling around"

3. Motivation and decision making (Hesselgrave, *Communicating Christ-Cross Culturally*)
 - a. J. Waskom Pickett (*Christian Mass Movements in India*) has shown that motives in conversion are not as significant as the presence or absence of follow-up in determining whether or not a new believer will continue in his faith.
 - b. To decide or not to decide: we tend to force "decisions", but some cultures prefer to allow things to remain in tension, for in some cultures you can never go back on a decision poorly made.
 - c. Society and decision-making:
 - i. Consensus decisions are those made uniformly through the society. In Japan, for example, decisions are made within a consensus framework.
 - ii. Peer decisions are those made by an immediate peer or collective ingroup.
 - iii. Individual decisions are those made by the individual (who may or may not give attention to peer group or society at large).
 - d. All people tend to operate on all three levels, though for any decisions which we consider important, we will tend to prefer one of the above levels for our "decision-making context".

Making a Decision for Christ

4. Kraft presented an early model of conversion as a process for consideration in the intercultural context. He leaves much more room as to what the actual decisions are and how they are to be made than the other two models (Kraft, *Christianity in Culture*, p. 338).



5. The Engel scale was the first broadly accepted scale that expanded the decision making process. Note the world view assumptions implicit in this diagram, including linear logic, cause and effect, rational decision making, and an individualistic approach to life

God's Role	Communicator's Role		People's Response
General Revelation		-8	Awareness of Supreme Being but no Effective Knowledge of the gospel

Conviction	Proclamation	-7	Initial Awareness of the Gospel
		-6	Awareness of the Fundamentals of the Gospel
		-5	Grasp of Implications of Gospel
		-4	Positive Attitude Toward Gospel
		-3	Personal Problem Recognition
		-2	DECISION TO ACT
		-1	Repentance and Faith in Christ
Persuasion			
Regeneration			New Creature

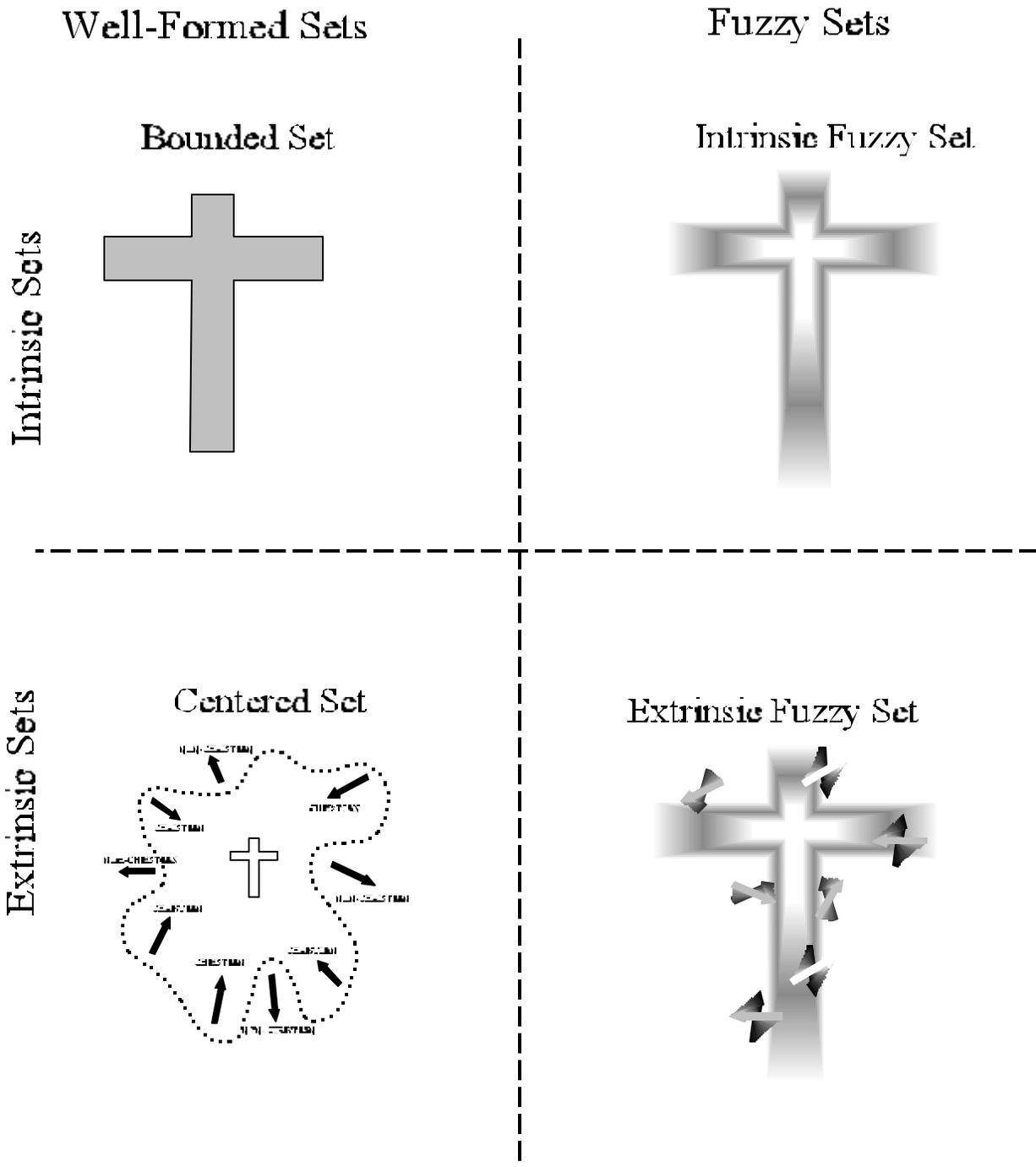
6. A more recent adaptation of this scale (based on Mark 4:1-20) has been proposed by Jim Peterson and K. C. Hinkley (*Living Proof*, p. 27):

A FOUR-PHASE PROCESS OF LIFESTYLE EVANGELISM

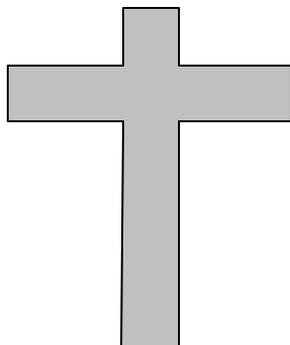
(Hinckley, *Living Proof*, p. 27):

PHASE	CULTIVATION					SOWING				HARVESTING				MULTIPLICATION			
PICTURE	The soil = human hearts					The seed = Gospel truth				The grain = Reproduced life of Jesus Christ				The crop = Christian Community			
EXPLANATION	Speaks to the heart through relationship. Focus on caring.					Speaks to the mind through revelation. Focus on communication.				Speaks to the will for a faith response. Focus on conversion.				Speaks to the whole man for growth and going! Focus on completion (Col. 1:28).			
EMPHASIS	The presence of the believer. Building a friendship bridge.					Presentation of the gospel. Giving understanding of truth.				Persuasion. Encouraging a meaningful decision of faith.				Participation. Integration into Body			
OBSTACLES	Indifference Antagonism					Ignorance Error				Indecision Love of darkness				Isolation Inward Focus			
SOME EXAMPLES	Nicodemus (John 4) Woman at well (John 4)					Ethiopian eunuch (Acts 8) Woman at well (John 4)				Philippian jailer (Acts 16) Woman at well (John 4)				Jerusalem converts (Acts 2:40f) Samaritan Awakening (Acts 8)			
MINI-DECISIONS Some of the specific 'mini-decisions' that could be made in each phase.	-12	-11	-10	-9	-8	-7	-6	-5	-4	-3	-2	-1	'	+1	+2	+3	+4
	Going his or her own way.	Aware of messenger	Has positive attitude toward messenger	Aware of difference in messenger	First aware of Bible's relevance to life.	Has positive attitude toward Bible	Aware of basics of the gospel	Understands meaning and implications	Has positive attitude toward gospel	Recognizes personal need	Decides to act	Repents and believes	New creature in Christ	Faith confirmation and grounding	Assimilation into a caring community	Growing and maturing into Christlikeness	Going! Mobilization to reproduce

7. Set theory and decision-making. In light of the biblical picture, should we use a bounded set or centered set approach to understanding conversion? Paul Hiebert lays out a typology of set theory which helps understand how we view “conversion” (as well as “discipleship” and “church”):



Bounded Set



Characteristics of Bounded Sets

1. Category created by listing essential characteristics an object **must** have in order to belong to the set.
2. The category is defined by a clear boundary.
3. Objects within the set are uniform in their essential characteristics
4. Bounded sets are essentially static sets.
5. Bounded sets are “ontological” sets, in that we see them as having to do with ultimate, changeless structure of reality which is defined in universal unchanging, abstract categories.

“Christian”	“Church”
<ol style="list-style-type: none">1. Defined by what (s)he is; focus is on external characteristics (using tests of orthodoxy and orthopraxy)2. There is a sharp line between “Christian” and “non-Christian” and we idealize the maintenance of that boundary3. All Christians are the same (maturity not an issue--being a Christian is)4. Strong emphasis placed on conversion as the one experience that we must all have, and it can be identified at a point in time5. Focus on intrinsic nature of a person	<ol style="list-style-type: none">1. The church is a gathering of Christians, a uniform homogenous group (same doctrines, same behavior); we might question whether members of other churches are “truly” Christian; approach to doctrine is also uniform; theology comes in unique propositional statements2. Emphasize membership rolls, limit participation of non-members, seek to exclude non-Christians from church membership3. Democratic approach to church decisions (one person, one vote)4. Stress on evangelism as the means of gathering new people into the category5. Building the church is an end in-and-of itself (greatest danger is worship of the corporate self)

Intrinsic Fuzzy Sets



Characteristics of Intrinsic Fuzzy Sets

1. Membership is based on the intrinsic nature of the members
2. The boundaries of the set are fuzzy, with degrees of inclusion
3. A thing may belong to two or more sets simultaneously
4. Change is a process, not a point (come in by degrees, not instantly)
5. Sees reality as continua that flow onto one another.
6. Tend to be relativistic (no sharp distinction between right and wrong)

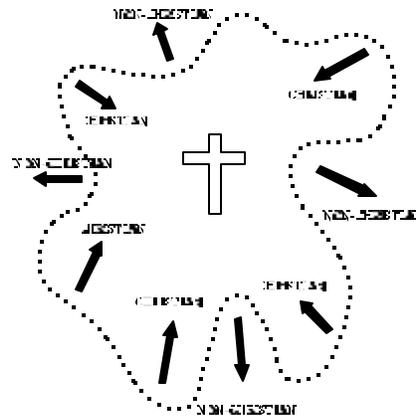
“Christian”

1. Defined in terms of beliefs and practices
2. Membership one of degree
3. Conversion rarely a decisive event; seen as a gradual acquisition of the necessary beliefs and practices
4. People could belong to two or more religions at the same time
5. Little emphasis on evangelism; no clear choice between Christianity and non-Christian religions.

“Church”

1. Creeds and practices would be the means of membership definition
2. No need to maintain a sharp boundary line through membership lists
3. We would accept diversity on issues of faith while still helping people accept the church’s teachings and lifestyles
4. The church would not call for conversions, but for a growth or evolution into the essentials of Christian faith
5. The church would see itself as a body of believers sharing the same beliefs and practices; would stress fellowship
6. Danger: worship of self and sliding into theological relativism

Centered Sets



Characteristics of Centered Sets

1. Created by defining a center or reference point for the relationship of things to that center; things that relate to the center belong to the set, things that do not, do not belong to the set
2. They have sharp boundaries formed by defining the center and any relationships to it
3. The emphasis is not on the boundary, but on the center and type of relationship being defined
4. Two variables: Membership and distance to the center.
5. Two types of change: entry or exit of the set through change of direction and movement toward or away from the center.

“Christian”

1. Christian = follower of Jesus; those who make Him their center
2. Clear separation of Christian and non- Christian
3. Recognize variation among Christians (maturity an issue; closeness to the center)
4. Two types of change: conversion (entering the set) and growth (movement towards center)

“Church”

1. Church defined by center; set of people gathered around Christ.
2. The church is a place of worship (relating to the center)
3. We make a clear distinction between those related to Christ and those not related
4. We recognize the priesthood of all believers without neglecting issues of spiritual maturity
5. We would stress evangelism as turning to Christ
6. The primary task of the church would be to uplift the center
7. Idolatry is a subtle form of danger (following too closely those who claim special relationship to the center)

Extrinsic Fuzzy Sets



Characteristics of Extrinsic Fuzzy Sets

1. Membership in the category is based on its relationship to the center.
2. The boundary is fuzzy
3. Two variables: degrees of membership and degrees of strength of relationship

“Christian”

1. Christians are those related to Christ in one way or another (Lord, guru, teacher, etc.)
2. No sharp dividing line between Christian and non-Christian. There would be degrees of being Christian.
3. Two variables of change to note: direction of movement (conversion over time towards Christ) and degree of closeness to Christ.

“Church”

1. Composed of people who have some commitment to or relationship with Christ; church would seek to strengthen that dedication
2. No clear boundary for the church; a loose collection of people with varying degrees of commitment and closeness; all welcome to join
3. Church would recognize both degrees of coming to commitment and degrees of closeness
4. Conversion a series of decisions, a process of turning toward Christ)

8. Decision-making as a process: Modern communicators recognize that our conversion to Christ is actually the culmination of a process of events which led to that conversion. If we can understand the general dynamics of the decision making process as well as the cultural specifics of our target audience, we will be better equipped to enable people to come to culturally relevant and biblically faithful decisions for Christ.
- a. Hesselgrave presents a five-point conversion process (following the conflict model of decision-making, with the labels given by McIntosh and Janis and Mann also included)

Stage	Labels of Stages				Definition in Christian Context
	Hesselgrave	McIntosh (1969)	Rogers (1983)	Janis and Mann (1977)	
One	Discovery	Assessment	Knowledge	Appraising the Challenge	There is a person called Christ whom the true God is said to have sent into the world to be the Savior and Lord of mankind.
Two	Deliberation	Evaluation	Persuasion	Surveying Alternatives	There is a possibility that I (we) should forsake the old ways and follow Christ.
Three	Determination	Choice	Decision	Weighing Alternatives	I (we) will repent and believe in Christ.
Four	Dissonance	Solution of the Field	Implementation	Deliberating Commitment	Shall I (we) resist the forces which draw me (us) back to the old ways, and continue to follow Christ in spite of present difficulties?
Five	Discipline	Execution	Confirmation	Adhering Despite Negative Feedback	I (we) will identify with the people of Christ and live in submission to His lordship and church discipline.

9. Missionary appeals in the decision-making process: what types of appeals may the missionary make in seeking to lead people to Christ? The answer, of course, will depend on the cultural context. Several types of appeals may be noted:
- a. The appeal to selfhood (useful for peoples who are high on individuality)
- b. The appeal to authority (useful for peoples who have a large power distance and/or a high uncertainty avoidance).
- c. The appeal to security (useful among people with high uncertainty avoidance)

- d. The appeal to reason and logic (useful in the low-context academic and intellectual arena; not as useful in higher-context "folk" religion appeals)
- e. The appeal to shame (useful for people in collective societies).
- f. The appeal of guilt (useful for people with large power distance and an individualistic orientation)

Bear in mind that none of these are a "sure bet"--it is the Holy Spirit alone who determines people's response to the Gospel. The more appropriate the type of appeal used, however, the less "sociological" clutter there is in the person's (or group's) decision-making process.

Area of Consideration	Relevant Hofstede Values	Explanation
Locus of the decision for Christ	Power Distance Individualism/Collectivism	PD: Who makes the decision (leader or group) and how it is made (top-down or bottom-up) I/C: Whether group or individual considerations are more important
Motivation for the decision for Christ	Uncertainty Avoidance Individualism/Collectivism Masculine/Feminine	UA: Levels of acceptable risk/security in making the decision I/C: Whether the decision-maker(s) are motivated by self-related or group-related obligations M/F: Personal relations and competition/performance factors in motivating to decide
What factors are important in making any decision for Christ?	Power Distance Uncertainty Avoidance Individualism/Collectivism Masculine/Feminine	PD: Who makes the decision? UA: Amount of acceptable risk (social ostracism, etc.); level of concern with absolute truth and authority I/C: Can an individual make the decision by her (him) self? M/F: Is "getting ahead" (e.g., personal salvation) more important than interpersonal harmony (waiting for the rest to decide)?
How long will it take to make the decision for Christ?	Uncertainty Avoidance Individualism/Collectivism	UA: What (security or risk) pressure is there to make or delay a decision? I/C: To what extent does the (person, group) need to be in harmony before the decision is made?

- 10. We must not lost sight of our goal: sensitively offering people the chance to respond to the claims of Christ in terms that communicate to them. Our goal is not necessarily to make their decisions easier; it is to enable them to assess the issues more honestly and make a more honest (and hopefully lasting!) decision.
- 11. Confession of faith

- a. What form of verbal confession of faith should we ask of the converts? They must be willing to announce in some manner their obedience to Christ in the public arena.
 - b. When, where, and how are all questions pertinent to baptism. Should it be a public ceremony or a private one? If there are links to pagan rites, should (or can) we change the form of baptism? How long should a person be a Christian before he or she is baptized?
12. Developing a plan
- a. Be aware of possible motives in conversion.
 - b. Based on an understanding of the decision making process, encourage meaningful decisions.
 - c. Determine/develop appropriate modes of confession and the time and manner of baptism.
-

STEP FIVE: THE BELIEVERS CONGREGATED

Acts 13:43: When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God.

1. Various factors affect the method, place, and means of gathering believers together into a viable congregation. Whatever their impact, we are clearly told that such gatherings are to be a normal part of a church community (Heb. 10:25: "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another--and all the more as you see the Day approaching"). Our goal in this step is to develop a plan of gathering the believers into a worshiping congregation which shows adherence to biblical norms and sensitivity to cultural specifics.
2. Belongingness: people will not want to come to a gathering on a regular basis unless they feel that they belong.
 - a. Incorporation processes:
 - i. Informal aspects include feeling wanted and accepted by the group and knowing that your participation is desired. There is usually no public pronouncement of this incorporation. The factors that determine what it includes are strongly related to cultural forms of acceptance and participation.

- ii. Formal aspects include the acceptance into membership by some rite or ritual in the public arena. In the church this may include baptism, church membership rites, etc. It would be the "cultural equivalent" of traditional acceptance rites (adulthood ceremonies and initiations, etc.).
 - iii. Both the new believer and the congregation are responsible in the incorporation process.
 - b. *Anomie* is the stress of moving the new convert from his social group to that of the church community in which the whole set of acceptable "signals" may be different. It takes time to learn the language and actions required in a church which differ from those in traditional society.
- 3. What is the optimum size for a congregation?
 - a. In regard to worship, large numbers can enhance the experience because they show a certain social momentum for the church.
 - b. In regard to fellowship, a group should not exceed a number in which everyone can know everyone else. This number is culturally and situationally dependent. Note the 12 disciples of Jesus who were His immediate and intimate group, *and* the larger group of all believers (at that time, there were about 120) gathered in the upper room after His death (Acts 1:15).
 - c. The larger the congregation, the more the need for smaller cell groups in which the face-to-face contact and intimate knowledge of each other can continue. Note Cho's church in Korea, which has more than 300,000 members and over 10,000 cell groups. The huge Sunday morning worship is a momentum building time, and the small cell group meetings (no more than 15 families are allowed in each cell group) maintain the close spiritual harmony needed for individual growth and maturation.
- 4. The place of meeting
 - a. In the first 150 years of the church, there were no church buildings *as we know them* today.
 - b. "House" churches or "community" churches: is there a "best" model?
 - i. First, what are we looking for: celebration or intimacy?
 - ii. Second, what cultural models do we have which may help the members feel more "at home" in the church?

5. The times of meetings may vary from culture to culture. Whatever the time, it must be long enough for true worship of the Lord to take place.
-

STEP SIX: THE FAITH CONFIRMED

Acts 14:21-22: They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, 22 strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said.

Acts 15:41: He went through Syria and Cilicia, strengthening the churches.

The process of confirming the faith of the new group of believers involves bringing them to a stage of maturity in preparation for their eventual "independence". Hesselgrave deals with five major areas in this step: instruction, worship, service, witness, and stewardship.

1. Faith and instruction: questions to ask:
 - a. What do we teach new believers in our ministry location?
 - b. How do we teach them?
 - c. What is our goal in teaching them?
 - d. How do we determine the content of our teachings?

2. Faith and worship: the New Testament concept of worship is adoration accompanied by some sort of service rendered to the One who inspires reverence. Note that it includes both adoration AND service.
 - a. Worship defined
 - i. Worship = "worthship", which "connotes actions motivated by an attitude that reveres, honors, or describes the worth of another person or object." (Martin, "Worship", ISBE Revised)
 - (1) It is to give to God all the honor and glory that belongs to Him alone. This is the opposite of "idolatry."
 - (2) Two selected definitions:
 - (a) "Reverent devotion and service to God motivated by God's saving acts in

history" "the dramatic celebration of God in His supreme worth in such a manner that His 'worthiness' becomes the norm and inspiration of human living" (Ibid.)

- (b) "The intelligent, understanding worship, that is, the worship which is consonant with the truth of the Gospel, is indeed nothing less than the offering of one's whole self in the whole of one's concrete living, in one's inward thoughts, feelings and aspirations, but also in one's words and deeds." (Cranfield, *Romans*, p. 605)

ii. New Testament vocabulary for worship.

- (1) *Proskuneo* (54 times): the act of bowing or falling down before God as an act of submission and deep reverence.
- (2) *Sebomai* (10 times): literally "fear," it involves a deep reverence which stresses the feeling of awe (though the literal aspect of fear is not to be excluded).
- (3) *Latreuo* (21 times): literally "service," this includes all of our good acts (which are seen as our service of worship to God, Rom. 15:27) and the ministry of the gospel (Rom. 15:26).

iii. Factors that are to be present in worship: (Tozer)

- (1) Boundless confidence in the God we trust and worship.
- (2) Admiration or appreciation for the surpassing greatness and excellency of God.
- (3) Fascination with the wonder of God and His magnitude.
- (4) Adoration or love of God with our whole person.

b. Methods and forms in worship

i. How are we to worship?

- (1) Our worship is directed towards God.
- (2) Our worship is performed in the power and guidance of the Holy Spirit.

ii. What are the elements of public worship?

- (1) **Time:** Public worship does not have to be confined to Sunday mornings--we are free to choose the day and the length of the time when we can worship without interruption.
 - (2) **Venue:** It is not necessary to have a building, as long as there is an acceptable place to gather. God cares more for people than places or buildings!
 - (3) **Word of God:** Central to worship is the Word of God by which He speaks to us. He does so both through public reading and sermons.
 - (4) **Prayer:** The form can vary from church to church, the fact of prayer is not an option.
 - (5) **Praise and singing:** Choose music forms that have the most meaning to the people. Encourage some members of your church to begin writing songs to sing to the Lord.
 - (6) **Offering:** This is our chance to respond to God's gift to us by giving towards His work. Our desire is to serve Him and enable His servants to further His work.
3. Faith and service: the basic idea of worshipping God through using the gifts He has given us in ministry to the body of believers (and, secondarily, in service to the world). If the church planter sets the congregational "spirit" to be a receptive one rather than a giving one (by doing all the work for them), then the church will tend to rely on its leaders to do the work of service while it takes the part of observer.
 4. Faith and witness: how can we establish an attitude of evangelism in the newly planted church? Peter Wagner has estimated that 10% of all Christians have the gift of evangelism. Do we seek to involve only them, or do we seek to get the whole congregation involved in witnessing to others?
 5. Faith and stewardship: if the church planter provides all the finances for the newly planted church, he may develop a receiving mentality that will hurt that church later. People should be taught to give to the Lord from the earliest opportunity. Note that stewardship includes more than material possessions--it also includes our time and talents. How do we encourage "giving" in these areas?
-

Acts 14:23: Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

1. Our desire in setting the leaders apart before God for their work of equipping the saints for ministry is to develop a church that will be able to adequately stand on its own before the Lord. We desire a church that is **Christ-reliant**, not church-planter (or missionary) reliant.
2. The biblical concept of a leader: a true *servant* of the flock which God has entrusted to her/him.
3. Developing leadership for the local church
 - a. What are the basic functions of church leadership?
 - i. Equipping the believers for ministry (Eph. 4:11)
 - ii. Governing the congregation (1 Tim. 5:17)
 - iii. Ministering the Word of God to the congregation (1 Pet. 5:2)
 - iv. Protecting the congregation from false teachers and doctrines (Acts 20:28-30)
 - v. Visiting the sick and praying for them (James 5:14).
 - b. Is there such a thing as a distinction between the "professional" clergy and the laity of the church in terms of ministering?
 - c. One suggested methodology of church leadership development:
 - i. Provide for both spiritual and intellectual development of the prospective leaders.
 - ii. Train the workers *towards* the task, not away from it.
 - iii. Gear the training for the entire church, not just a select few.
 - iv. Adapt the training to the specific situation (e.g., rural, urban, literate, non-literate, monotribal, polytribal, etc.)
 - v. Do not train the leaders to do all the work--train them to share the load with others. To do this, YOU must set the example before they will be able to copy it!
 - vi. Begin the training in church discipline early in the process; let the prospective leaders

have a major (if not complete!) say in the forms and durations of church discipline.

STEP EIGHT: THE BELIEVERS COMMENDED

Acts 14:23: Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

Acts 16:40: After Paul and Silas came out of the prison, they went to Lydia's house, where they met with the brothers and encouraged them. Then they left.

1. The main goal of this step is for the pioneer to "clear the camp" and leave the new congregation to stand on its own (under the authority and power of the Lord, of course!). Roland Allen (*Missionary Methods: St. Paul's or Ours?*, p. 84) relates: "The facts are these: St. Paul preached in a place for five or six months and then left behind him a church, not indeed free from the need of guidance, but capable of growth and expansion."
2. The withdrawal process and procedure
 - a. The timing of the withdrawal: it should be as soon as realistically possible, and will vary from situation to situation. Note that the longer you stay, the harder it is for that church to develop its own leadership.
 - b. Build indigenous leadership; do not merely replace one outsider with another!
 - c. Why withdraw?
 - i. To help the *church* by giving the local leaders a chance to grow and develop.
 - ii. To help the *church planter* by setting him/her free to plant another church and to prevent him from developing a dictatorship mentality ("I planted this church, and I alone know what is best for it!!").
 - d. Continuation of successful existing ministries.
 - i. Especially in those ministries which God has blessed, the church planter should be training people who will be able to "reproduce" his/her efforts.
 - ii. Occasionally the church planter will have to "force" new leadership to emerge. This can be done by attending other business and forcing them to lead in his/her absence (before he/she leaves for good).

STEP NINE: THE RELATIONSHIP CONTINUED

Acts 15:36: Some time later Paul said to Barnabas, "Let us go back and visit the brothers in all the towns where we preached the word of the Lord and see how they are doing."

Acts 18:23: After spending some time in Antioch, Paul set out from there and traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.

1. Our desire in continuing the relationships (between church-planter and church, denomination and church, and mission and church) is to maintain a framework in which the work of fulfilling the Great Commission will be more effectively accomplished.
2. The relationship between the church-planter and the church.
 - a. The spectrum of possible relationships:

DESIRABILITY	TYPE OF RELATIONSHIP	DESCRIPTION
Undesired	Autocratic	Unsolicited superintendence
Desirable	Advisory	Counsel upon request
	Fellowship	Mutual help and encouragement
	Contact	Periodic communication
Undesirable	Broken	Complete breakdown

- b. Paul and his churches: fellowship
 - i. Paul felt a continuing responsibility for the well-being of the new church.
 - ii. The new churches saw Paul as a special man whose advice was not to be ignored.
 - iii. The churches that Paul planted continued to participate in his ongoing ministry (with finances and prayer).
3. The relationship between the new church and other churches in the same denomination (or fellowship): The New Testament picture shows these aspects
 - a. The churches saw their common bond (Acts 15:1-2)
 - b. They regularly sent greetings to one another (Rom. 16:16)

- c. They cooperated in the famine relief project (Rom, 15:26 and 1 Cor. 16:1-3)
 - d. They sent representatives to each other (Acts 15:1-2)
 - e. They supported the apostles as they moved on to other fields (Phil. 4:15-16)
 - f. They shared letters from the apostles (Col. 4:16)
 - g. They encouraged one another (2 Cor. 1:24)
 - h. They cooperated together in evangelism (1 Thess. 1:8)
4. The relationship between the new church and the mission agency
- a. The basic patterns:
 - i. Paternalism (with the mission agency dominating)
 - ii. Full integration (into one organization)
 - iii. Dichotomy (a split between the mission agency and the church)
 - iv. Full partnership (two organizations working together as partners)
 - b. A suggested pattern of development in mission/church relations:
 - i. The mission *starts* the church as a pioneer.
 - ii. The mission *nurtures* the new church as a parent.
 - iii. The mission *works alongside* the church as a partner.
 - iv. The mission is *under the direction* of the church as a participant (while it continues pioneering, parenting, and partnering churches in new fields).
-

STEP TEN: THE SENDING CHURCH CONVENED

Acts 14:26-27: From Attalia they sailed back to Antioch, where they had been committed to the grace of God for the work they had now completed. 27 On arriving there, they gathered the church together and reported all that God had done through them and how he had opened the door of faith to the Gentiles.

Acts 15:1-4: Some men came down from Judea to Antioch and were teaching the brothers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved." 2 This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question. 3 The church sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the brothers very glad. 4 When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them.

1. The primary purpose of gathering the churches together is to facilitate the perpetuation of the church planting cycle (and to enable *all* Christians to take part in the task of taking the Gospel to the world).
2. A central aspect of the gathering of the sending churches is to renew their understanding of and commitment to the biblical mission of the church. Hesselgrave (*Planting*, p. 20) relates: "The primary mission of the Church, . . . is to proclaim the gospel of Christ and gather believers into local churches where they can be built up in the faith and made effective in service, thereby planting new congregations throughout the world."
3. Evangelism and social concerns: how are they to be related in the "mission" of the church?
4. The role of every Christian in the missionary task (Matt. 9:35-38)
 - a. *Seeing* the situation
 - b. Having *compassion* for the lost
 - c. *Praying* for the Lord of the harvest to send forth laborers.

Summary of the Pauline Church Planting Cycle

(David J. Hesselgrave, Planting Churches Cross-Culturally)

Step in the Pauline Cycle	Objectives	Process
ONE: The Missionaries Commissioned	<ol style="list-style-type: none"> 1. To foster the kind of missionary spirit that encourages pastors, officers, and lay believers to participate in the God-given task of planting churches in adjacent and more distant unreached communities. 2. To mobilize believers in a program of missionary outreach. 3. To recognize, prepare, send, support, and cooperate with those whom Christ has specially appointed to take the leadership in this work. 	<ol style="list-style-type: none"> A. Selecting and sending B. Prayer C. Encouragement D. Training E. Support
TWO: The Audience Contacted	<ol style="list-style-type: none"> 1. To gain the understanding and good will of the local citizens (especially the leaders) insofar as possible. 2. To reach "unreached people" (those who might be favorably disposed toward the gospel). 3. To reach unchurched Christians and invite them into the church fellowship. 4. To get as wide a hearing as possible for the gospel. 	<ol style="list-style-type: none"> A. Courtesy contact B. Community contact C. Selective evangelistic work D. Widespread evangelistic contact
THREE: The Gospel Communicated	<ol style="list-style-type: none"> 1. To mobilize as many believers as may be available and can effectively be deployed in evangelizing the target area. 2. To relate the Good News of Jesus Christ to the audience(s) in a way that will be clear, convincing, and compelling. 3. To employ the most appropriate methods of evangelism. 4. To utilize the potential of various communication media within the target area. 5. To reach the unevangelized in the target area in accordance with an order of priority established for the contact phase of the Pauline cycle. 	<ol style="list-style-type: none"> A. Message contextualization B. Method determination C. Media selection D. Measurement implementation
FOUR: The Hearers Converted	<ol style="list-style-type: none"> 1. To secure a response to the Gospel that grows out of true understanding. 2. To secure a response to the Gospel which takes into account culturally appropriate patterns of decision-making. 3. To secure a response to the Gospel which will be genuine and lasting and result in spiritual fruitfulness. 4. To secure a response to Christ which will heighten the possibility of others becoming Christian as well. 	<ol style="list-style-type: none"> A. Instruction B. Group size C. Decision D. Confession

<p style="text-align: center;">FIVE: The Believers Congregated</p>	<ol style="list-style-type: none"> 1. To establish times and places for the assembling of believers which will be in line with Christian practice and local customs and circumstances. 2. To make meetings of believers (scheduled and unscheduled) as spiritually meaningful and helpful as possible. 3. To introduce new believers into the fellowship and discipline of a local family of believers as soon as possible. 4. To provide as many ways into the fellowship of the family as possible. 5. To adjust the program of evangelism so as to encourage both converts from the world and converts from nominal Christian backgrounds to enter the new fellowship. 	<ol style="list-style-type: none"> A. Belongingness B. Group size C. Meeting place D. Meeting times
<p style="text-align: center;">SIX: The Faith Confirmed</p>	<ol style="list-style-type: none"> 1. To establish believers in the faith so they know what they are to believe and how they are to live. 2. To provide opportunities for worship that will be uplifting and God-honoring. 3. To exhort believers to serve under the authority of Christ by the power of the Holy Spirit so that as citizens of heaven and earth they will make both spheres richer by their contributions to God and man. 4. To help believers in their witness--"giving away their faith," to use Paul Little's expression. 5. To encourage believers to practice faithful stewardship in accordance with the time, talents, treasure, gifts, and energies God has given them. 	<ol style="list-style-type: none"> A. Instruction B. Worship C. Service D. Witness E. Stewardship
<p style="text-align: center;">SEVEN: The Leadership Consecrated</p>	<ol style="list-style-type: none"> 1. Efforts should be continued to promote the spiritual maturity of all believers in the congregation. 2. The believers should be taught how to recognize and select men and women who are gifted and spiritually qualified for leadership in the local church. 3. A permanent organization of the church should be established that is scriptural, functional, effective, and expandable. 	<ol style="list-style-type: none"> A. Leadership development B. Permanent organization C. Scriptural discipline
<p style="text-align: center;">EIGHT: The Believers Commended</p>	<ol style="list-style-type: none"> 1. An amicable withdrawal of the pioneer(s) from the established congregation at the best possible time (as soon as practicable). 2. An orderly transition of pastoral leadership in the congregation. 3. A continuation (where possible) of effective ministries that have been undertaken by the pioneer worker(s). 	<ol style="list-style-type: none"> A. Withdrawal of church planter B. Transition of leadership C. Continuation of ministries
<p style="text-align: center;">NINE: The Relationships Continued</p>	<ol style="list-style-type: none"> 1. To establish between the founding missionary-evangelist and the founded church a continuing relationship which will be spiritually stimulating and mutually rewarding. 2. To establish between the founded church and the fellowship of churches or denomination a continuing relationship which will strengthen their witness to the world and enhance the spiritual and numerical growth of both. 3. To establish between the founded church and the founding mission a continuing relationship that will further the worldwide mission of the church of Christ. 	<ol style="list-style-type: none"> A. Missionary/Church relationships B. Church/Church relationships C. Church/Mission relationships
<p style="text-align: center;">TEN: The Sending Churches Convened</p>	<ol style="list-style-type: none"> 1. To achieve a thorough understanding of what God has accomplished and how this fits into His purpose for the church. 2. To achieve a full participation of all Christians in the missionary efforts of the local church. 	<ol style="list-style-type: none"> A. Understanding mission B. Participation in mission

Unit 5:

Culture and Management in Church Planting

A Traditional Euro-American Management Approach: Planning, Organizing, Leading, and Controlling

1. Developing plans to reach the goals
 - a. The steps in the planning process.
 - i. Pray (appropriate God's wisdom).
 - (1) What is a faith goal?
 - (2) A goal for which you trust God.
 - (a) A goal which is not humanly possible.
 - (b) A goal designed to bring glory to God, not to the planners.
 - (c) A goal which is set through both prayer and good analysis.
 - (3) Setting faith goals
 - (a) Gather together the leaders of your church (you want this to be the goals of the church, not just one person!)
 - (b) Spend time in prayer and explaining the analysis you have prepared.
 - (c) Ask God to give you goals worthy of Him.
 - (d) Discuss any thoughts and impressions among the group.
 - (e) Determine the faith goals for which you will trust God as a body of believers.
 - ii. Program (determine how to reach the faith goals).
 - (1) Collect the information you can about the church: its current programs, emphases, leadership development, history, etc.
 - (2) Evaluate each in turn to determine which areas need to be changed in order to help the church grow. (You should be careful not to try to change too much too quickly in a church.)
 - (3) Determine which programs or areas need to be changed first, which can be done later and which do not need to be changed. (Arrange them in order of priority).
 - (4) Determine exactly what you want to see the program become as a result of your planning.
 - (5) Plan how you change the selected program(s) from what they are now to what

God wants them to be. What steps are necessary for these changes?

- iv. Schedule (determine when each activity in the plan should be accomplished).
 - (1) Determine when you will make the planned changes (and in what order). Be sure to give enough time to affect the desired changes!
 - (2) If you desire, you can place this schedule on a calendar (so that it will be easier to follow).
 - v. Budget (determine how many people and how much money and other resources will be needed and how they should be supplied).
 - (1) Make a list of necessary resources (from the plans for change).
 - (2) Make a list of what you currently have or expect to have.
 - (3) Decide on activities that will ensure that you have enough resources to accomplish the tasks you set.
2. Organizing to enable the plans to work
- a. Organizing is the process of placing people in positions to help reach our goals.
 - i. Organizing from the plan:
 - (1) Be sure that you keep your goals as the reason for your organizing, and not the other way around.
 - (2) List all the activities that need to be done.
 - (3) Put the activities that are related to each other in natural groupings.
 - (4) Develop a system that shows how each group of activities relates to the others. Keep this as simple as possible!
 - (5) List your resources and determine which ones should go with which groups. You may want to develop an organizational chart showing all of the relationships.
 - ii. Understanding your assigned job.
 - (1) Each person who is given a group of activities to do needs to know what he is expected to do. This can be done through use of a job description.
 - (2) A job description (which can be either written or verbal) should answer the following questions:
 - (a) What am I expected to do?

- (b) What authority do I have?
- (c) Who directs me in my job?
- (d) Who do I direct in my job?

iii. Delegation: the process of helping others grow as leaders.

The church planter is not to do all the work of the church! (S)He must give others responsibilities and jobs to do if (s)he wants to see them grow and become more mature.

- 3. Leading in the task
- 4. Controlling to ensure the goals are reached: Controlling is the action the church leaders take to make sure that they are accomplishing the faith goals they have set for their church. Controlling helps to keep us going the direction we have set before God.
 - a. First, we need to establish standards by which we can measure our progress. These must be measurable, and they must conform to the faith goals that have been set.
 - b. Second, we compare the standards we have set with the actual progress.
 - c. Third, we correct progress (or standards) when the two do not match.

Through a Different Lens: The POLC Paradigm in Light of Cultural Factors

Two general cultural factors may be considered as important in management across cultures in the broadest sense (Harris and Moran, *Managing Cultural Differences*, pp. 118-120):

	Interdependence	
Independent	The degree of sensitivity of the culture to respond to conditions and developments in other cultures. This dimension may range from economic dependence on other nations for raw materials, supplies, and equipment to adaptation and adoption of new technology and processes from other interacting cultures, to being subject to scrutiny in the host culture for attitudes and actions that occurred on the part of the church or denomination in another culture.	Interdependent
Munificent	Hostility	Malevolent

The degree to which conditions locally are threatening to organizational goals, norms, values, et al. Depending on how the transnational denomination is perceived, the indigenous environ may range from munificent to malevolent in terms of acceptability, cooperation, political climate, material and human resources, capital and good will. In response, the denominational culture may range from integration and collaboration to tightening up and finally being forced to leave.

Planning in Another Culture

1. Our concept of planning arises out of our socialization, and our ideas of what "good" planning consists of will vary with the context. In the business world, the most effective planners in the cross-cultural setting are those who are aware of and utilize the cultural dynamics of planning (see Bass, *Handbook of Leadership*, chapter 34, "Leadership in Different Countries and Cultures").
2. Assumptions and values implicit in planning: Several paradigms of culture have appeared in the literature over the past 15 years. Many mention cultural concepts that are of significance to planning. Of great concern is the culture's view of time. Here we will present several intercultural approaches to values that will be helpful in understanding how the idea of planning will be viewed in an intercultural context.
 - a. One of the five questions have been identified as basic to all human cultures (Harris and Moran, *Managing Cultural Differences*, pp. 72-76) concerns our temporal orientation:

What is the temporal focus of life?			
Possible Answers:	To the past	To the present	To the future
Planning question: What goals should the church have?	The goals of the past are sufficient.	The goals should reflect present demands.	The goals should be directed towards trends and the situation of the future.

- b. Bass posits a similar spectrum (*Handbook of Leadership*, chapter 34, "Leadership in Different Countries and Cultures"):

Traditionalism

Traditionalism emphasizes the family, class, revealed truths, reverence for the past, and ascribed status. There is no sense of urgency nor the pressure of time. Life is naturally paced; punctuality and long range planning are unimportant. Traditional societies are more responsive to authoritative leadership.

Modernity

Modernism stresses merit, rationality, and progress. There is more likely a reduced sense of obligation to family and friends.



- c. Marvin Meyers taxonomy brings out two spectra of values that are important in understanding a culture's view of planning (Basic Values Model; *Christianity Confronts Culture*, pp. 157-61):

Time-Oriented

Will be concerned with the time period; it will be a certain length depending on the intent and purpose of the time spent. Concern will be given to the 'range of punctuality' at the beginning and the end of the session; the time period will be carefully planned to accomplish the most possible in the time allotted. He sets goals related to time periods; there will likely be a time/dollar or time/production equivalence in his way of life. He will not fear the unknown too greatly, and will remember and try to reinforce certain times and dates.

Event-Oriented

Not too concerned with the time period; will bring people together without planning a detailed schedule and see what develops. Will work over a problem or idea until it is resolved or exhausted, regardless of the time. He lives in the here and now and does not plan a detailed schedule for the future; he is not interested in, or concerned with, history. He does not rely on the experience of others, but rather trusts his own experience implicitly. He will have little empathy with, and confidence in, the experience of another unless it is communicated with him through some form of 'sharing'.



Goal-Conscious

Concerned with a definite goal and with reaching that goal; achieving it becomes a priority. His deepest friendships are with those who have goals similar to his. When necessary, he will go it alone-he will even (depending on motivation) be willing to see his own body destroyed for the sake of the goal.

Interaction-Conscious

Is more interested in talking with others than achieving his goal; derives great satisfaction from talking with others--will sacrifice a goal for the sake of relationship. He will break rules or appointments if they interfere with his involvement with another person. Security for him will come in the group--getting to know people in the group and being involved with them.



- d. Geert Hofstede has developed a taxonomy of work-related values based on his study of people from 50 countries (116,000 questionnaires). Two of those values will have a direct impact on planning are individualism-collectivism and uncertainty avoidance (Hofstede, "The Cultural Relativity"):

Individualistic	<i>Individualism-Collectivism</i>	Collectivistic
Cultures with an individualistic orientation believe that people are only supposed to take care of themselves and, perhaps, their immediate families such that autonomy, independence, privacy, and an "I" consciousness are the ideal.	<i>The fundamental issue involved is the relation between the individual and his or her fellow individuals. The degree to which a culture relies upon and has allegiance to the self or the group. Generally, the wealthier the country, the more individualistic it is.</i>	Cultures with a collectivist orientation expect their ingroups to take care of them, in exchange for which they feel an absolute loyalty to the group. They believe in obligations to the group, dependence of the individual on organizations and institutions, a "we" consciousness, and an emphasis on belongingness. Collectivist countries always show large Power Distances.

<p>Low Uncertainty Avoidance</p> <p>Cultures with low uncertainty avoidance believe in the reduction of rules, the acceptance of dissent, a willingness to take risks in life, and tolerance for deviation from expected behaviors. They accept the uncertainty of the future and are not bothered by it--they take each day as it comes. There is not as much of a need for absolute truth; religions are more relative and empirically based.</p>	<p><i>UNCERTAINTY AVOIDANCE</i></p> <p><i>The degree to which the culture feels threatened by ambiguous situations and tries to avoid uncertainty by establishing more structure. How society deals with the fact that time runs only one way--the future is uncertain and always will be.</i></p>	<p>High Uncertainty Avoidance</p> <p>Cultures with high uncertainty avoidance want to 'beat the future'. Because the future is uncertain, they show high levels of anxiety and aggressiveness that create a strong inner urge to work hard, the need for extensive rules and regulations, a desire for consensus about goals, and a craving for certainty and security. Religions are authoritative and do not allow for other religious ideas.</p>
---	---	---

3. One other cultural factor to be considered in planning across cultures is the rate of change present in the context (Harris and Moran, *Managing Cultural Differences*, pp. 118-120):

Low/Stable Change Rate	Variability	High/Fluid Change Rate
	The degree to which operations within a macroculture are at a low or high, stable, or unstable rate. The more turbulent the macroculture, for instance, the more unpredictable are business operations. The internal structure and processes in that situation requiring rapid adjustment to change, would demand open channels of communication, decentralized decision-making, and predominance of local expertise.	

4. Contexting time: polychronic and monochronic orientations and their effect on communication

- a. Hall maintains (*Understanding Cultural Differences*, p. 179)

Time is one of the fundamental bases on which all cultures rest and around which all activities revolve. Understanding the difference between monochronic time and polychronic time is essential to success in international business. The American working in a foreign country must immediately determine whether the people are monochronic or polychronic [*N.B. "business" maybe one orientation, and "home" or "social relations" another*] because this will affect everything:

- i. how business is organized,
 - ii. whether schedules are adhered to,
 - iii. how much lead time is needed, and
 - iv. the basic orientation of the culture--past, present, or future.
- b. What are these orientations? The following chart may be noted (information extracted from Hall, *The Dance of Life*] and Hall, *Understanding Cultural Differences*, pp. 13-16)

FACETS	TEMPORAL ORIENTATION	
	MONOCHRONIC	POLYCHRONIC
Examples	United States, England, Switzerland, Germany, etc. (northern Europe)	Latin America, Africa, Asia, Middle East, Southern Europe
Definition	Paying attention to and doing only one thing at a time.	Being involved in many things at once. Stresses involvement of people and completion of transactions rather than adherence to preset schedules.
Experience of time	In a linear way--like a road extending toward the future. It is divided into segments; it is scheduled and compartmentalized, which makes it possible for a person to concentrate on one thing at a time.	Time is seen more as a point than a road--but that particular point is often sacred. Commitments are an objective to be achieved, if possible.
Appointments and schedules	Takes high priority; may even be viewed as sacred and unalterable. Can apply to business, social life--even sexual life.	Time commitments are an objective to be achieved, if possible.
View of time	It is almost tangible--it can be spent, saved, wasted, lost, made up, crawling, running out, and even killed!	Not as tangible. While important, it must be placed in the context of relationships, which take a higher priority.
Priorities	Commitment is to the job. Time serves as a classification system for ordering life and setting priorities in relation to the job ("I don't have time to see her.") The important things are scheduled in, the unimportant are scheduled out.	Commitment is to relationships, which are more important than time--they set the agenda, not the clock.
Interruptions	Not liked--they break the sealing off that occurs in a scheduled environment. We are concerned that we not disturb others, and follow rules of privacy and consideration built on this presupposition.	Accepted; not a problem; maintaining relations demands flexibility with interruptions. There is more concern with those who are closely related (family, friends, close business associates) than with privacy.
Ongoing contact	Fit into schedules according to priorities.	A compulsion to keep in touch because of immersion in relationships. Not scheduled, but very important.
Plans	Plans are seriously developed and are adhered to almost religiously	Plans are flexible and may be changed quickly
Bureaucracies	Can grow and proliferate, though consolidation into larger units maintains the growth possibilities. Tends to be blind to the humanity of its members. Theoretically will treat all people the same.	Kept small (there are only so many relationships which can be maintained at the same time), not really set up to handle the problems of outsiders. You must have an "insider" to make things happen. Dependent on gifted individuals at the top who ensure the organization functions. Weakness is overdependence on leaders to handle anything out of the ordinary and to keep on top of the whole framework.
Administration and control of people	Compartmentalized; their activities are scheduled, and the analysis of the activities of the job is left to the individual performing them.	More holistic; analysis of job role within the total system is the foundation. Leaders take each subordinate's job and identify the activities that go with it. These are labelled with elaborate charts to ensure they are being done--though "scheduling" how and when they will get done is left completely to the subordinate.
Private property	Show great respect for private property; seldom borrow or lend.	Borrow and lend things often and easily.
Privacy	Highly valued; not violated.	Not valued--people do not want to be alone, as they are missing the relationships by which they identify themselves.
Promptness	Defined by the clock.	Defined by the relationship.
Relationship longevity	Accustomed to short-term relationships (note importance of this for salesmen)	Have strong tendency to build life time relationships (note importance of this for salesmen)

Office space	Privacy is highly valued; soundproofing is also important. Appointments are private and not amenable to interruptions.	Meetings/appointments can take place in public settings; private offices with closed doors are not the ideal, as it removes those in the room from the total office context (and the flow of information that takes place in public areas).
--------------	--	---

5. Planning for growth: a suggested three-step process

- a. **STEP ONE:** Within the framework of biblical revelation and the context of your culture, consider what things are essential for a church to grow (in all senses of the word).
- i. What biblical essentials can be discerned? The following suggestions may be noted:
- (1) Dependence on God as the one who brings growth (1 Cor. 3:6-7)
 - (2) Being firmly rooted in Christ: (Ephesians 3:16-19)
 - (3) A leadership that is equipping the saints for service, which they do by the exercise of their spiritual gifts (Eph. 4:7-16)
 - (4) Being filled with the Spirit (Eph. 5:18) so as to
 - (a) Produce the fruit of the Spirit (Gal. 5:22)
 - (b) Obey the "one another" commands (e.g., 1 John 4:7-8), and
 - (c) Walk in obedience to:
 - (i) The Great Commission (Matt. 28:18-20, etc.);
 - (ii) The Greatest Commandment (Matthew 22:37);
 - (iii) The Great Commandment (love your neighbor as yourself; Matthew 22:39)
- b. **STEP TWO:** Come to grips with the cultural expectations of planning. On the basis of those expectations (and within the framework of biblical revelation), develop a planning approach that is appropriate for the context.
- c. **STEP THREE:** Using the outlook developed in Step Two, develop and implements plans to manage a church in its own cultural context to develop the essentials for growth proposed in

Step One.

Organizing in Another Culture

1. In addition to the Hofstede values of Individualism-Collectivism and Uncertainty Avoidance (discussed in the planning notes), the values of Power Distance and Masculine-Feminine are also important for management:

<p>Small Power Distance</p> <p>Cultures with small power distance believe in minimizing social or class inequalities, reducing hierarchical organizational structures, and using power only for legitimate purposes.</p>	<p>POWER DISTANCE</p> <p><i>How society deals with the fact that people are unequal. All societies have inequalities, and Power Distance is the degree of this inequality. In organizations, this is the degree to which the organization believes that institutional and organizational power should be distributed equally.</i></p>	<p>Large Power Distance</p> <p>Cultures with large power distance believe in social order in which each person has a rightful and protected place, that hierarchy presumes existential inequalities, and that the legitimacy of the purposes desired by the power holder is irrelevant.</p>
<p>Masculine</p> <p>Cultures with a masculine orientation make a strong separation in the social sex roles. Typically the masculine values permeate society: they believe in performance, achievement, ambition, the acquisition of material goods, and ostentatious manliness ("big is beautiful").</p>	<p>MASCULINITY-FEMININITY</p> <p><i>The degree to which a culture separates the social roles of the sexes.</i></p>	<p>Feminine</p> <p>Cultures with a feminine orientation do not separate the social sex roles as strongly. They believe in the quality of life, not showing off, service to others, equality between the sexes, nurturing roles, and sympathy for the unfortunate ("small is beautiful").</p>

The critical Hofstede values in models of organization are power distance and uncertainty avoidance:

Large PD, Strong UA

The organizational structure is a pyramid, a hierarchical structure held together by the unity of command.

Small PD, Strong UA

The organization is a well-oiled machine: the exercise of personal command is largely unnecessary because the rules settled everything.

Large PD, Weak UA

The organizational structure is a family: undisputed personal authority of the father-leader but few formal rules.

Small PD, Weak UA

The organization is a village market: there is no decisive hierarchy, the rules are flexible, and problems are resolved by negotiating.

2. Hall notes how contextuality impacts organization:

LOW	HIGH
<p>Office design assumes limited flow of information among the "common people". Architecture is closed--private offices (especially at the top) help keep the information flow low. Decision makers gather the information from a few key informants, and only want information related to the decision at hand. People are usually seen one at a time in regulated appointments which allow for few interruptions.</p>	<p>Physical organization of office is based on idea that everyone needs access to the information, so that all can be properly informed. Even top level executives may share offices to facilitate information flow. "Not only are people constantly coming and going, both seeking and giving information, but the entire form of the organization is centered on gathering, processing, and disseminating information. Everyone stays informed about every aspect of the business and knows who is best informed on what subjects." (Hall, <i>Understanding</i>, p. 9)</p>

3. Temporal orientation also affects our ideas of appointments and schedules, bureaucracies, and office space, all aspects of organizing:

MONOCHRONIC	POLYCHRONIC	
<p>Takes high priority; may even be viewed as sacred and unalterable. Can apply to business, social life--even sexual life.</p>	<p><i>Appointments and Schedules</i></p>	<p>Time commitments are an objective to be achieved, if possible.</p>
<p>Can grow and proliferate, though consolidation into larger units maintains the growth possibilities. Tends to be blind to the humanity of its members. Theoretically will treat all people the same.</p>	<p><i>Bureaucracies</i></p>	<p>Kept small (there are only so many relationships which can be maintained at the same time), not really set up to handle the problems of outsiders. You must have an "insider" to make things happen. Dependent on gifted individuals at the top who ensure the organization functions. Weakness is overdependence on leaders to handle anything out of the ordinary and to keep on top of the whole framework.</p>
<p>Privacy is highly valued; soundproofing is also important. Appointments are private and not amenable to interruptions.</p>	<p><i>Office space</i></p>	<p>Meetings/appointments can take place in public settings; private offices with closed doors are not the ideal, as it removes those in the room from the total office context (and the flow of information that takes place in public areas).</p>

4. Harris and Moran note the following question as important in determining a culture's perspective on

organizing (*Managing Cultural Differences*, pp. 72-76):

<p>What is the relationship of man to other men, and on the basis of this how do we select a pastor?</p>	<p><i>Lineal--group goals are primary and an important goal is continuity through time; therefore we choose an ingroup member.</i></p>	<p><i>Collateral--group goals are primary. Well-regulated continuity of group relationships through time are not critical; therefore we choose a relative or friend of someone in the church.</i></p>	<p><i>Individual--the individual goals are most important; therefore we set criteria and choose the most qualified person on the basis of those criteria, whatever his/her identity.</i></p>
--	--	---	--

Questions to Consider on Cross-Cultural Organization in Church Growth

1. Is there a single biblical model of organization?
2. Given no outside influence, what is the most likely organizational model that will develop in this local culture?
3. What are the most likely expectations of a church organizational structure? If some of those elements are not biblical, how can we facilitate guarding against them developing in our church?
4. Within the allowable framework of biblical guidelines, what organizational structure will be best for this culture?

Leading in Another Culture

1. Important Hofstede values in relation to leadership styles are individualism and power distance

Individualism	Collectivist
<p>The leader leads individuals based on presumed needs of individuals who seek their ultimate self-interest. For example, the concept of duty (obligation to group or society) is typically not mentioned in US leadership theories.</p>	<p>A group phenomenon--if the working group is not the same as the ingroup, then it will need to be made into another ingroup to be effective. If leader is loyal to the group in the form of protection, they will be able to return considerable loyalty to him or her.</p>

High Power Distance

Individual subordinates do not want to participate in the leader's decisions. They expect leaders to lead autocratically, and the subordinates will make it difficult for leaders to lead in any other way.

Low Power Distance

Subordinates will not wait for the boss to invite them to take the initiative to participate. They will support forms of employee codetermination in which either individuals or groups can take initiatives towards management. Anything a boss decides can be challenged by the subordinates.

2. Contextuality and leadership

Low		High
Direct, verbal skills are valued, as the ability to give detailed, exacting information is important.	<i>Communication Type</i>	Indirect, nonverbal skills are valued; direct verbal skills may be held with suspicion.
Unstable, not necessarily linked to past, quick to change, hectic, danger of information overload	<i>Actions</i>	Rooted in the past, slow to change, highly stable, (predictable?), 'comfortable'
Needs all the information (e.g., detailed background) in order to put the decision in context. Needs to know what is to be put in what compartment before a decision can be made. Tends to give all the information in justifying decisions. Decision made individually or by majority vote--consensus not important.	<i>What information is needed to make a decision?</i>	"All" the information is floating around in the context. More emphasis on group consensus than individual decision making. Generally less rationale is given to justify a decision, since everyone is already expected to know the background.
Centered in the individual; more initiative in the middle level ranks of management because they stand in semi-autonomous fashion; less need for top level involvement in decisions concerning exceptions to the rules; more sharply defined job expectations and roles.	<i>Responsibility and Bureaucracy</i>	Centered in the group; the person at the top is ultimately responsible for all of his/her underlings actions; as a result, there is less middle-level initiative; the group (through the leader) must approve any exceptions; less sharply delineated job expectations and roles.

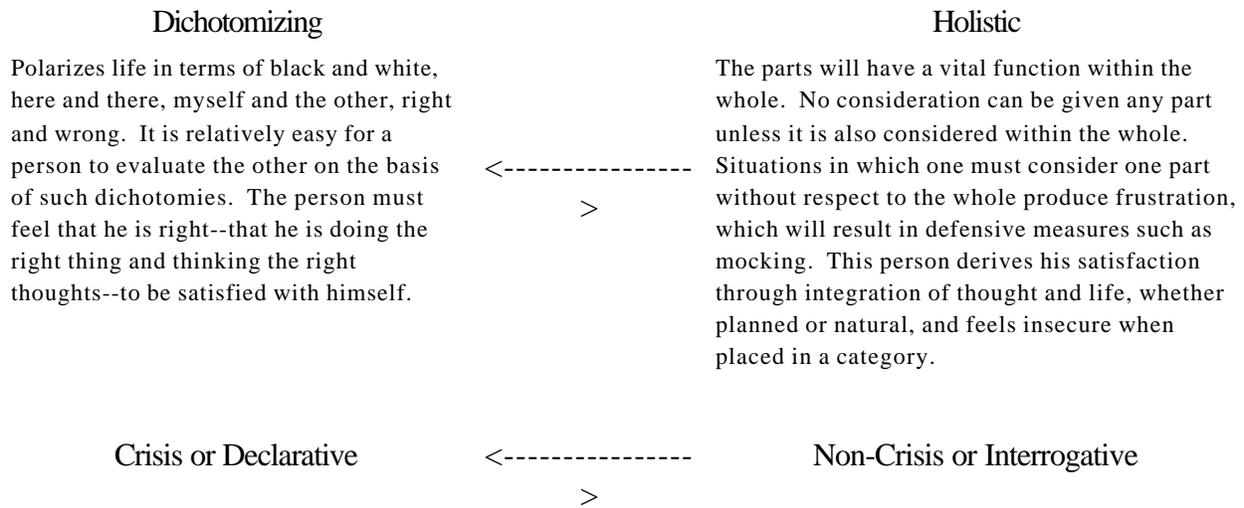
3. Temporal orientation also affects our view of leading:

Monochronic

Polychronic

<p>Commitment is to the job. Time serves as a classification system for ordering life and setting priorities in relation to the job ("I don't have time to see her.") The important things are scheduled in, the unimportant are scheduled out.</p>	<p><i>Priorities</i></p>	<p>Commitment is to relationships, which are more important than time--they set the agenda, not the clock.</p>
<p>Not liked--they break the sealing off that occurs in a scheduled environment. We are concerned that we not disturb others, and follow rules of privacy and consideration built on this presupposition.</p>	<p><i>Interruptions</i></p>	<p>Accepted; not a problem; maintaining relations demands flexibility with interruptions. There is more concern with those who are closely related (family, friends, close business associates) than with privacy.</p>
<p>Defined by the clock.</p>	<p><i>Promptness</i></p>	<p>Defined by the relationship.</p>

4. Another set of values important for a culture's views on leadership is that of Marvin Meyers (Basic Values Model; *Christianity Confronts Culture*, pp. 157-61).



Seeks an expert (someone with extensive knowledge of a particular area) for advice in a crisis; tries to find the very best authority to use as his most important guide. Likes an authority which is easily accessible, to which he can return, and to which he can direct others seeking knowledge. Consequently, he reads a great deal and used the best written authorities as the basis for his decisions. Will have a keen interest in, and a deep respect for, history, since he believes that crises similar to his have been faced before and that he can find a solution through looking at past solutions. Much emphasis is placed on comprehending the instructor and being able to reverbalize what one has been taught. Responsibility for the learning experience is on the instructor--he is expected to be stimulating and motivating.

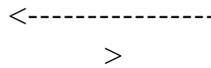
Expects to select an answer to the question from various alternatives. Security and satisfaction will derive from selecting among alternatives. Frustration will come if no alternatives are available. Bitterness will develop if later is one fined he has not been given opportunity to select from alternatives, or an alternative has not been suggested that might have been available. A new problem arises out of the alternatives selected; personal satisfaction comes with the alternatives considered and the ones selected, as well as from the vitalness of questions or problems arising from the one selected. He can, through the events in life, be brought back to the same situation he faced earlier and then choose a different answer--another alternative. He is frustrated with a lecture in which an expert speaks.

Prestige-Ascribed

A person who feels that prestige is ascribed and then confirmed by the social group will show respect in keeping with the ascription of prestige determined by society. He expects others to respect his rank, and plays the role his status demands. He sees formal credentials as important, and sacrifices to achieve the rank and prestige in society he desires. He tends to associate most with those of his own rank.

Prestige-Achieved

Feels that prestige must be achieved, and must be achieved again and again; will ignore formal credentials. Rather, he will consider what the person means to him. He will struggle constantly to achieve prestige in his own eyes, and not seek to attain a particular status in society. He will give as much consideration to statements made by those without formal credentials as to those with them.



Vulnerability-as-Weakness



Vulnerability-as-Strength

Will take every step possible to keep from error--double-checking everything and being methodical and organized. He enjoys arguing a point to the end, and hates admitting mistakes. He tries to cover up his errors, and will not expose his weaknesses or tell stories about his mistakes. He has a tendency to speak vaguely about areas of his life that are personal, and is rather unwilling to become involved in a new experiment.

Does not find it difficult to admit mistakes; is not too concerned with making errors. He tells stories about himself exposing his own weaknesses; and is willing to talk freely about very personal areas of his life. He is willing to be involved in new experiments.

5. Ray Downey has identified the following leadership styles in the NT ("Church Growth and Leadership Styles"):

Type	Function	Style	Method	NT Example	Use
Highly Directive	Command	1. Apostolic	Demand action	Paul to Thessalonians (1 Thess. 5:12-13)	Make decisions Handle crises
		2. Confrontation	Directly confront problems	Paul to Euodia and Syntyche (Phil. 4:2-3)	Handle crises Solve problems
Directive	Persuade	3. Father	Initiate action or provide care	Paul to Corinth (1 Cor. 4:14-15)	Equip followers Solve problems
		4. Obligation-Persuasion	Persuade based on previous relationship	Paul to Philemon (Philemon 19)	Make decisions Solve problems
		5. Maturity Appeal	Appeal for action based on leader's authority	Peter to elders (1 Pet. 5:1-7)	Make decisions Solve problems
Non-Directive	Serve	6. Imitator	Model life and behavior	Paul to Timothy (2 Tim. 3:10-11)	Equip followers Solve problems
		7. Nurse	Serve with gentleness and care	Paul to Thessalonians (1 Thess. 2:7)	Equip followers
		8. Servant	Serve sacrificially	Jesus to disciples (John 13:2-17; also Phil. 2:6-11)	Equip followers
Highly Non-Directive	Discern	9. Consensus	Discern group consensus	James to church (Acts 15:13ff)	Make decisions
		10. Indirect	Discern spiritual conflict	Paul to Ephesians (Eph. 6:10-18)	Handle crises Solve problems

Questions to Consider on Cross Cultural Leadership in Church Growth

1. Is there a single biblical style of leadership? Is it possible to blend servant leadership with all styles of leadership?
2. Given no outside influence, what is the most likely leadership style that will develop in this local culture?
3. What are the most likely expectations of a church leadership? If some of those elements are not biblical, how can we facilitate guarding against them developing in our church?
4. Within the allowable framework of biblical guidelines, what leadership style will be best for this culture?

Controlling in Another Culture

1. Motivation: the critical Hofstede values are individualism-collectivism, uncertainty avoidance, and masculinity-femininity

Individualism

The highest motivation is supposed to stem from the individual's need to fulfill their obligations towards themselves. Terms such as "self-actualization" and "self-respect" top the list of motivators.

Collectivism

People will try to fulfill their obligations towards their ingroup. Such people seek "face" in their relationships with ingroup members.

Weak UA

Give people a "challenge" to enrich their jobs, since they are willing to take risks.

Strong UA

People are less willing to take risks--security is a better motivator. They are willing to perform if security is offered in return.

Feminine	Masculine
Motivate by maintaining good personal relations; do not ask people to compete for performance.	Motivate by giving the chance for the person to perform or assert himself (or herself).

Harris and Moran note the following question as important in determining a culture's perspective on motivation (*Managing Cultural Differences*, pp. 72-76):

What is the modality of man's activity, and what motivates people to work?	<i>A spontaneous expression in impulse and desires; therefore we work only as much as is necessary for the day.</i>	<i>Activity that emphasizes as a goal the development of all aspects of the self; therefore we need a balance between work and nonwork.</i>	<i>Activity that is motivated primarily toward measurable accomplishments; therefore we work to accomplish and demonstrate hard work and competence.</i>
--	---	---	--

2. Conflict: some basic characteristics of conflict in high-context and low-context cultures: (Ting-Toomey, "Conflict and Culture", Table 4.1, p. 82)

Low Context	Key Questions	High Context
Analytic, linear logic Instrumental-oriented Dichotomy between conflict and conflict parties	<i>Why?</i>	Synthetic, spiral logic Expressive-oriented Integration of conflict and conflict parties
Individualistic-oriented Low collective normative expectations Violations of individual expectations create conflict potentials	<i>When?</i>	Group-oriented High collective normative expectations Violations of collective expectations create conflict potentials
Revealmnt Direct, confrontational attitude Action and solution-oriented	<i>What?</i>	Concealment Indirect, nonconfrontational attitude "Face" and relationship-oriented
Explicit communication codes Line-logic style; rational-factual rhetoric Open, direct strategies	<i>How?</i>	Implicit communication codes Point-logic style: intuitive-affective rhetoric Ambiguous, indirect strategies

3. Temporality affects certain issues within the controlling framework:

Monochronic	Polychronic
<p>Not liked--they break the sealing off that occurs in a scheduled environment. We are concerned that we not disturb others, and follow rules of privacy and consideration built on this presupposition.</p>	<p>Accepted; not a problem; maintaining relations demands flexibility with interruptions. There is more concern with those who are closely related (family, friends, close business associates) than with privacy.</p>
<p>Compartmentalized; their activities are scheduled, and the analysis of the activities of the job is left to the individual performing them.</p>	<p>More holistic; analysis of job role within the total system is the foundation. Leaders take each subordinate's job and identify the activities that go with it. These are labelled with elaborate charts to ensure they are being done--though "scheduling" how and when they will get done is left completely to the subordinate.</p>

4. Finally, Harris and Moran note the following question as important in determining a culture's perspective on control systems (*Managing Cultural Differences*, pp. 72-76):

<p>What is the innate character of man, and what type of control system is necessary?</p>	<p><i>Man is evil, and an elaborate control system is necessary.</i></p>	<p><i>Man is a mixture of good and evil, and a system to avoid temptation is necessary.</i></p>	<p><i>Man is good, and only a system to gather information necessary for making decisions is necessary.</i></p>
---	--	---	---

Questions to Consider on Cross Cultural Controlling in Church Growth

1. Is there a single biblical style of controlling?
2. Given no outside influence, what is the most likely controlling model that will develop in this local culture?
3. What are the most likely expectations of a controlling in a church setting? If some of those elements are not biblical, how can we facilitate guarding against them developing in our church?
4. Within the allowable framework of biblical guidelines, what controlling model(s) will be best for this culture?

Unit 6:

Church Planting Methods

Twelve Models of Church Planting

(from Wagner, *Church Planting for a Greater Harvest*, pp. 59-75)

<p><i>Modality Models</i></p> <p>All of these models involve the idea of one church giving birth to another.</p>	<p><i>Sodality Models</i></p> <p>All of these models involve a denominational agency or parolocal church group giving birth to a church.</p>
<p>Hiving Off: A nucleus for a new church is formed from members of another established church.</p>	<p>The Mission Team: A team of missionaries is sent out to form a new church.</p>
<p>Colonization: Like hiving off, except the nucleus actually moves to a new geographic area to form the new church.</p>	<p>The Catalytic Church Planter: This person starts a new church, and then leaves for another area (Paul is the model for this).</p>
<p>Adoption: An older denomination or church establishes a relationship with a recently established church.</p>	<p>The Founding Pastor: The sending agency designated the one being sent as the founding pastor who stays with the church once it has been planted.</p>
<p>Accidental Parenthood: As a result of a church split (for whatever reason), two churches are formed.</p>	<p>The Independent Church Planter: These people operate apart from any agency (they serve as their own agency). They may follow any of the models listed, but operate on their own.</p>
<p>The Satellite Model: A new church is (or new churches are) formed which has a semi-autonomous relationship with the mother church.</p>	<p>The Apostolic Church Planter: Among groups which recognize the gift of apostleship, an apostle is sent out to plant a new church.</p>
<p>Multi-congregational Churches: Many different (usually ethnic) congregations share the same facilities.</p>	
<p>The Multiple Campus Model: One congregation, having one staff, one budget, and one membership roll, has more than a single facility.</p>	

Multiple Church Planting by Means of Teams (from Ben Sawatsky)

1. The core of the team church planting strategy:

"A team of missionaries (and eventually nationals) representing a constellation of complementary gifts, skills, training and experience, will work together to achieve a common objective, the equipping of a plurality of locally based church planting teams which in turn will plant local churches (Sawatsky, "A Church Planting Strategy for World Class Cities", *Urban Mission*, November, 1985, p. 8).

2. The definition of the concept:

"The team approach to multiple church planting involves an established parent church, an experienced church planting team leader, and a team of committed church planting team trainees. Rather than think in traditional terms of a single church planter, this approach seeks to mobilize a team of church planters, an approach which will greatly accelerate the church planting process. With this approach, multiple church planting, i.e., planting two or more churches simultaneously becomes feasible. The team trainer focuses time, energy, gifts, and skills on the development of a team of approximately eight members. The team, in turn, concentrates time, energy, gifts, and skills on the establishment and development of the congregation. Relieved of extensive congregational involvement, the team leader can devote himself to more than one church planting team" ("The Team Approach to Multiple Church Planting", p. 1).

3. The people

a. The parent church

i. The *role* of the parent church

- (1) *Nurturing* and *propagating* the vision of planting churches as a normal part of its ministry in the community. This vision needs to belong to the whole church, not just a few of the members.
- (2) *Giving* generously (of its members and money).
- (3) *Examining its own motive* in desiring to plant churches. If it is only responding to pressure, or wants to plant to glorify itself, the strain of resources required may cause it to flag in its efforts.

ii. The *responsibility* of the parent church.

- (1) Choosing the church planting team leader. Once he has been chosen, he must be supported, encouraged, and assisted by the parent church.
- (2) Choosing the church planting team members. Bear in mind that these are people who will be "lost" to the parent church, and who will be the leaders of the new church. This team should include at least two women.
- (3) Commission the team to its task publicly. This commissioning must be seen by the parent church as a "farewell" to the team members, and they are to be absolved of their previous duties in the parent church (so that they may devote their full energies to the new church).
- (4) Commit itself to prayer, moral, and (when necessary) financial support.
- (5) Choose the target area for the new church. This must be done carefully, as you will be committing a team of several people to several years of work in that area.

b. The team trainer

- i. Responsibility: to establish and develop the church planting team for its task of planting and shepherding a new church.
- ii. Qualifications
 - (1) The gift of faith to believe God for the development of the church planting team members.
 - (2) The gift of servant-leadership, so that he can lead the team to formulate goals for the growth and development of both the team and the new church.
 - (3) The gift of pastoring so that he can effectively shepherd and nurture the team of planters.
 - (4) The gift of teaching so that he can effectively train the team of planters.
- iii. Role
 - (1) Pastor, teacher, trainer, advisor, evaluator, and resource person to the team.
 - (2) Training the team members how to lead and feed the new flock.

c. The church planting team

i. Their role in selection:

- (1) Pray to discern whether or not God would have them be part of the team.
- (2) Seek to know as much as possible what will be expected of them as part of the team.
- (3) Be willing commit themselves in six practical areas:
 - (a) Commitment of time--at least three years!
 - (b) Commitment to be taught and trained by the team leader.
 - (c) Commitment to discover, develop, and use his spiritual gifts.
 - (d) Commitment to the mission of planting a church.
 - (e) Commitment to planting a church in the target area.
 - (f) Commitment of their finances (at least a tithe) to the new work.

- ii. Their responsibility will be to take on the tasks of leading the new congregation as it forms and develops. They should have five to seven months of training before the actual gathering of the new congregation begins.

4. The schedule

a. Phase one: establishing the team

i. Objectives of phase one:

- (1) To achieve team unity and solidarity
- (2) To engage in team study and training
- (3) To discover and develop spiritual gifts
- (4) To make contacts for evangelism in the target area
- (5) To establish goals, objectives, and strategy for the emerging work.

- (6) To conduct periodic sessions of team worship
- ii. Time of phase one: five to seven months
- b. Phase two: team development and congregational establishment
 - i. Objectives of phase two:
 - (1) Further training of the team, especially in the areas of ministry and administration (including areas such as preaching, counselling, interpretation, Bible study tools, basic apologetics, church growth, pastoral duties, etc.).
 - (2) Initial establishment of the new church (in this phase, focus is kept primarily on the worship and basic instructional ministry of the church).
 - ii. Time of phase two: twelve to eighteen months
- c. Phase three: team appointments and congregational organization
 - i. Objectives of phase three:
 - (1) Appointing the team members to leadership offices in the new church.
 - (2) Drafting a constitution for the new church and organizing to meet the needs.
 - (3) Dissolving the church planting team (as this is now a fully functioning church).
 - ii. Time of phase three: the appointments may be ready by the first anniversary of the new church, or may take longer. Circumstances vary, but this should be accomplished by the end of the second year.
- d. Phase four: reproduction

At this stage, the congregation should begin the task of assuming its own share of choosing, commissioning, and sending off its own church planting team.

Cummins Simplified Church Planting Method for Africa

Harold Cummins describes a seven-step church planting method for African settings (*Guidebook for*

Starting New Churches).

1. Step one: Pray and plan.
2. Step two: Enlist at least two helpers. The requirements are:
 - a. They must be truly saved
 - b. They must live clean lives
 - c. They must have the power of the Holy Spirit
 - d. They must be willing to work hard
 - e. They should pray together with you often.
3. Step three: Survey the areas. Twelve questions that you can ask are:
 - a. How many people live in this area?
 - b. What languages do they speak?
 - c. Are more people coming to live here?
 - d. What churches are in this area?
 - e. What roads, schools, and shops are there?
 - f. What are the needs of the people in this area?
 - g. Who are the important decision-makers here?
 - h. Do relatives and friends of our members live here?
 - i. Have any of our church members moved to this area?
 - j. How can we win people to Christ?
 - k. Is there a place where people can meet for worship or Bible study?
 - l. Do we need permission to have religious meetings here?
4. Step four: Visit families.
5. Step five: Find a meeting place. Possible places include:
 - a. In a home
 - b. In a school
 - c. Under a tree
 - d. In a shop
 - e. In a community building
 - f. In a small and inexpensive first unit.
6. Step six: Begin the meetings. These do not have to be worship meetings to start; they may be Bible reading meetings, Bible studies, prayer meetings, etc.

7. Step seven: Find and train a leader with the help and guidance of God and the local church.

Unit 7:

Spiritual Warfare and Power Encounter in Evangelism and Church Planting

1. Why are people attracted by miracles?
 - a. They can serve as a confirmation of the Gospel and the power of a living God
 - b. It almost seems that people have an inborn desire to see and partake of displays of supernatural powers.
 - c. Many seek the benefits that miracles offer (health, success, even power).

2. On the worldwide scene, the churches which are growing the most tend to be the churches that emphasize the power of God to miraculously manifest Himself (through tongues, healing, power over demons, etc.). Generally this is found in the Pentecostal churches.
 - a. Barrett estimates that the Christians in Pentecostal denominations worldwide has grown from 36,794,000 in 1970 to 58,999,900 in 1985. In 1980, he estimated that there were over 100,000,000 people affiliated with the general Pentecostal-charismatic movement. [Source: *World Christian Encyclopedia*, p. 838] Wagner estimates that this had risen to 247,000,000 by 1985! (Wagner, "Power Evangelism", p. 9; compare Pomerville, *The Third Force*, pp. 19-39)
 - b. In the West, movements which stress the work of the Spirit in healings, etc. but without the Pentecostal teachings on the baptism of the Spirit and tongues (e.g., Vineyard Fellowship) show that the many evangelicals are not satisfied with their experience of the power of Christ.
 - c. In Africa, the growth of various "mainline" Pentecostals during the years 1970 to 1985 were estimated as (Barrett, *World Christian Encyclopedia*, Global Table 23):

Church "Family"	Pentecostal Growth	Total Growth
Catholics	44.9%	3.8%
Protestants	27.2%	3.4%
Anglicans	25.7%	3.2%

3. A suggested approach to miracles and church growth
 - a. First, understand that God is the God of miracles. To the one who created the universe, nothing is a "miracle", and there are no "natural" limitations that can be placed on His power. He has complete freedom to perform or to not perform any miracle. We do have

spiritual principles that are given in the Bible concerning miracles, but we must let God be God and avoid trying to "force" Him to perform. He is not under our control, even when we follow what we perceive to be "formulas of faith" as found in the Bible. Many have abused God in demanding that He perform to satisfy them.

- b. Second, God does not require emotional excitement to produce a miracle. He can produce one in any situation He chooses! Too often, people seek to generate what they refer to as an "atmosphere of faith", but which in reality is no more than an "atmosphere of emotional excitement". Emotional excitement is good and has its place in the worship of the church, but it is never required for the performance of a miracle of God.
- c. Third, we must recognize that while the *reports* of miracles are plentiful, the *documentation* and *substantiation* of these miracles is often very sparse. Desiring proof is not a sign of a weak faith, but of a desire to know the full truth.
- d. Fourth, it is VITAL that the church understand that the miracles *in and of themselves* are not proof that it is God who is at work.
 - i. Concerning this, Paul wrote to the Thessalonian church: The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved. For this reason, God sends them a powerful delusion so that they will believe the lie and so that all will be condemned who have not believed the truth but have delighted in wickedness. (2 Thes. 2:9-12).
 - ii. Colin Brown relates: In the New Testament there are reports of healings and exorcisms by the apostles and others. . . . But there are also signs and wonders of the false prophet and the false Christ (Matthew 24:24; Mark 13:22), and there are signs that are satanic and demonic (2 Thessalonians 2:9; Revelation 13:13-14; 16:14; 19:20). In neither the Old nor the New Testament is the mere supernaturalness of the sign or wonder sufficient in itself to accredit the one who performs it. (Brown, *That You May Believe*, p. 169)
 - iii. In addition to what Brown points out, we should also remember that God gives us definite commands to test the spirits (1 John 4:1-3), and it will not grieve the Holy Spirit for us to do so. We cannot afford to ignore this possibility as the source of miracles.
- e. Fifth, there has been too much of a tendency to glorify and idolize the people who perform the miracles. God alone deserves the glory for any true miracle. Any man who seeks his

own glory should have his power source questioned! Brown relates (Brown, *That You May Believe*, p. 170): "It is characteristic of the magician and the false prophet to draw attention to himself. He seeks to promote himself. It is characteristic of Jesus' works that they point people to the Father."

4. Biblical examples of power encounter as part of God's work through His people:
 - a. Moses and Pharaoh's magicians (Exodus 7-11)
 - b. Elijah and the prophets of Baal on Mt. Carmel (1 Kings 18:16-40)
 - c. Elisha and Naaman (2 Kings 5:1-19)
 - d. Jesus and evil spirits (Matt 8:28-34, 12:22-29, 17:14-21, etc.)
 - e. There are many such encounters found in Acts:
 - i. Peter and John with the lame beggar (3:1-4:22)
 - ii. Peter and Ananias and Sapphira (5:1-11)
 - iii. The apostles as a group and the sick (5:12-16)
 - iv. Philip and the evil spirits in Samaria (8:6-8)
 - v. Peter and Simon the sorcerer (8:9-24)
 - vi. Peter with Aeneas (the paralytic; 9:32-35)
 - vii. Peter with Dorcas (the girl who died; 9:36-42)
 - viii. Peter and Herod (in Peter's escape from prison; 12:1-24)
 - ix. Paul and Elymas the sorcerer (13:6-12)
 - x. Paul and the unbelieving Jews in Pisidian Antioch (13:46-52)
 - xi. Paul and the unbelieving Jews in Iconium (14:1-7)
 - xii. Paul and the lame man in Lystra (14:8-18)
 - xiii. Paul (in Lystra) and the unbelieving Jews from Antioch and Iconium (13:19-20)
 - xiv. Paul and the demonized slave-girl in Philippi (16:16-21)
 - xv. Paul and the local officials in Philippi (the miraculous jail escape; 16:22-40)
 - xvi. Paul and illnesses (while in Ephesus; 19:11-12)
 - xvii. The seven sons of Sceva lose an encounter with a demonized man, which results in fear of the Lord and destruction of occultic materials (19:13-20)
 - xviii. Paul raised Eutychus from the dead (20:7-12)
 - xix. Paul and the snake bite on Malta (28:1-6)
 - xx. Paul and the father of Publius (28:7-10)
5. It is helpful to chart out the sign phenomena seen in Acts and the corresponding results for each occurrence (the initial idea for this came from Wimber, *Power Evangelism*, pp. 116-7 and 181-2):

<i>Unspecified Signs and Wonders</i>	
Examples	Results
2:43: Many wonders and signs were taking place through the apostles	2:43-47: Sense of awe; holding all in common; fellowshiping with unity and joy; daily adding to their number
4:29-30: Disciples prayed to speak with confidence that God would extend His hand to heal, and that signs and wonders would take place through Jesus' name	4:31: The place where they were was shaken, and the were all filled with the Spirit and began to speak the word of God with boldness
4:33: Apostles gave witness to Christ with great power	4:34-35: Abundant grace was on them all; not a needy person among them; they shared all, as each had need
5:12: At the hands of the Apostles many signs and wonders were taking place	5:14: They were in one accord; multitudes were constantly added to their number
6:8: Stephen was performing great wonders and signs among the people	6:9-15: The Jews became jealous. Unable to out-argue him, they trumped up false witness and brought him to trial
11:21: And the hand of the Lord was with them (??)	11:21: A large number who believed turned to the Lord
14:3: God granted signs and wonders by Saul's and Barnabas' hands	14:4-7: The city was divided; they eventually had to flee to other cities

<i>Judgments from God</i>	
Examples	Results
5:1-10: Ananias and Sapphira were struck dead at Peter's announcement for lying to the Lord	5:11: Great fear came upon the whole church, and on everyone who heard of this
12:21-23: An angel of the Lord killed Herod for not giving glory to God	12:23-24: Herod died, but the word of the Lord continued to grow and be multiplied
13:6-11 Elymas the magician, who opposed Paul' witness to Sergius Paulus, was struck blind	13:12: Sergius Paulus came to faith in Christ

<i>Speaking Sign Phenomena</i>	
Examples	Results
2:3-4: The 120 spoke in tongues (praising God in actual languages)	2:5-41: The people became open to hear Peter's sermon--eventually 3,000 were saved
10:44-46: Cornelius and his family spoke in tongues	10:47-48: They were accepted as genuine believers, and Peter ordered that they be baptized
11:27-28: Agabus prophesied that famine would come all over the world	11:29-30: Famine took place; the disciples all gave in proportion to their means for the relief of the Judean brothers
13:1: The Holy Spirit said (through prophecy??) to set apart Barnabas and Saul for mission	13:3-4: Paul and Barnabas were commissioned and sent out by the church at Antioch on the first missionary journey
15:32: Judas and Silas, prophets, came and gave a lengthy message at Antioch	15:32: The brothers were encouraged and strengthened
20:23: Holy Spirit testified to Paul that bonds and afflictions awaited him in Jerusalem	20:22: The same Spirit "bound" him to go to Jerusalem, even though he did not know what would happen there
20:25; 29-31: Paul told the Ephesians that he knew that he would not see them again	20:37-38: The people wept, grieving that they would not see Paul again
21:4: The disciples urged Paul "through the Spirit" not to go to Jerusalem	21:5, 13: Paul went anyway--he was constrained by the Spirit to do so

21:11: Agabus prophesied about Paul's capture by the Jews and subsequent transfer into Gentiles' hands	21:13-14: The church begged Paul to reconsider, but he would not--he was going to Jerusalem (even if he died there)
27:9-10: On the way to Rome, Paul warned of disaster if the ship left at the time they were planning.	27:11: His word was ignored, and they set sail into disaster

<i>Visions</i>	
Examples	Results
7:55-56: At his trial, Stephen saw Jesus in His glory	7:57-60: He was stoned and died as a result
9:1-9: Jesus appeared to Paul on the Damascus road	9:3-19: Paul came to faith
9:10-16: Ananias had a vision in which the Lord told him to go and minister to Paul (who in turn had a vision preparing him for Ananias' visit, v. 12)	9:17-22: Ananias obeyed the Lord. Paul regained his sight, and was baptised. He then began to preach Jesus to the people, who were amazed.
10:9-20: Peter had a vision of God telling him to partake of unclean food. As Peter reflected on this, the Spirit came and told him to go with the men who have come to him from Cornelius.	10:19-48: Peter went to Cornelius' house and preached. As a result, they all came to faith in Christ, confirmed by the gift of the Spirit, which was evidenced through their speaking in tongues and exalting God.
16:9: A man from Macedonia appeared to Paul in a vision	16:10ff: Paul went to Europe rather than Asia to preach
18:9-10: The Lord told Paul not to fear in Corinth, and to go on speaking	18:11: Paul settled in Corinth for 18 months, teaching them the word of God
22:17-21: Paul related a vision in which he was told to leave Jerusalem after his conversion	9:30: Paul obeyed (the brothers sent him to Caesarea)
23:11: The Lord told Paul that he would speak of Him in Rome	28:30-31: Paul eventually ended up in Rome, preaching with all openness, unhindered

<i>Miracles</i>	
Examples	Results
8:39-40: Philip "snatched away" by the Spirit, and "found himself at Azotus"	8:40: He went from Azotus to Caesarea, preaching along the way
16:22-26: God brings an earthquake, releasing Paul and Silas from prison in the process	16:27-34: As a result, they had the opportunity to share with the jailer, who, together with his family, came to Christ

<i>Angelic Visitations</i>	
Examples	Results
1:9-11: Two angels came after Jesus' ascension, announcing that Jesus would return the way He had gone	1:12: The disciples returned to Jerusalem
5:19-20: An angel released the apostles from jail, and commanded them to preach to the people	5:21-42: They preached, and were brought to the Sanhedrin. After questioning, they were flogged and released, rejoicing that they were suffering for Christ. They kept right on teaching and preaching Jesus as the Christ.
8:26: An angel told Philip to go to a desert road	8:27-38: The Ethiopian eunuch came to faith
10:1-6: An angel appeared in a vision to Cornelius and told him to send for a man named Peter	10:7-8: Cornelius obeyed the angel's command by sending for Peter

12:5-11: An angel rescued Peter from prison	12:16-19: There was "no small disturbance" among the soldiers over the escape; the brethren are amazed
27:23-24: An angel appeared to Paul, promising him deliverance from a shipwreck	27:44: As the angel had said, all the people were saved

<i>Healings and Demonic Expulsions</i>	
Examples	Results
3:7-8: Peter healed a lame man	3:9-4:4: The people were filled with wonder, and Peter preached. He was jailed as a result, but many people believed
5:15-16: The sick and those afflicted by demons were healed	5:17-18: The Jews were filled with jealousy, and arrested the apostles
8:6-7: Philip "performed signs", namely, he cast out demons and many who were paralyzed and crippled were healed	8:6, 8: Close attention was paid to his preaching; there was great joy in the city
9:17-19: Paul healed of blindness by Ananias	(Serves as a metaphor of Paul's former blindness and his new service to the Gentiles)
9:32-34: Peter healed Aeneas, who was paralyzed for eight years	9:35: All who lived at Lydda and Sharon saw him, and turned to the Lord
9:36-41: Peter raised Tabitha (Gk. Dorcas) from the dead	9:42: It became known all over Joppa, and many believed
14:8-10: Paul healed a lame man who had never walked	14:11-18: The people took Paul and Barnabas as gods, and were re-strained from sacrificing to them only with difficulty
14:19-20: Paul raised from dead (?) after stoning	14:21: Paul is able to continue his ministry.
16:18: A slave girl with a spirit of divination was released from the demon by Paul	16:19-24: Paul and Silas were dragged before the authorities, beaten severely with rods, and imprisoned
19:11-12: God did extraordinary miracles through Paul, including apron and "sweat-rag" healings	19:13-20: Some Jewish exorcists tried duplication and failed. The rest feared and magnified Jesus' name, confessing sins and burning magic books.
20:7-10: Paul raised Eutychus from the dead	20:12: The people took him alive and were greatly comforted
28:3-6: On the island of Malta, Paul survived a snake bite	28:6: The people thought him a god
28:7-9: Still on Malta, Paul healed Publius' father and the rest of the people on the island who were sick	28:10: The people honored them with many marks of respect, and supplied provisions for their continuing journey

6. An examination of the "results" of signs and wonders in Acts seems to indicate four major categories of responses (see the charts above):
- a. The church grew in terms of increase in witness and/or numbers (2:5-41; 3:7-4:4; 4:29-31; 5:11, 14; 8:6-8; 27-38, 39-40; 9:3-19, 32-35, 36-42; 10:19-48; 11:21; 12:23-4; 13:1-4; 6-12; 16:9-10ff, 27-34; 23:11 with 28:30-1);
 - b. The church grew in terms of quality (people deepening their faith, and their commitment to each other as the body of Christ, etc.; 2:43-7; 4:34-5; 5:14; 10:47-8; 11:27-30; 12:5-19; 15:32; 18:9-11; 19:11-20; 20:7-12; 21:4-13);

- c. The church underwent persecution from the (often jealous) enemies of Christ, who responded to miracles and church growth with violent persecution (3:7-4:4; 5:17-18; 19-42; 6:8-15; 7:57-60; 14:3-7, 8-20; 16:18-24);
- d. In two cases, pagans honored the miracles done by believers, but it is not noted whether they came to faith in Christ (14:8-18; 28:7-10)

7. The question of perspective

- a. Our source of truth: a proposed biblical cosmology

Sphere of Operation	Characterization
God's Throne; Holy Angels	<p>This is a realm created by God (Neh. 9:6) where the angels present themselves to Him (Job 1:6 and 2:1). It probably includes the heaven of heavenlies (if it is separate from the heavens; Neh. 9:6). It may also include the "third heaven" (mentioned by Paul, 2 Cor. 12:2). It is from this realm that Satan is cast out, but we do not know when this occurs or whether Satan continues to have limited access after his expulsion (see Job 1:6, 2:1, Zech. 3:1, and Rev. 12:7-9). If he has not yet been cast out, it is still a realm of continuing conflict, as C. R. Schoonhoven contends: "The Bible depicts heaven under the wrath of God, the scene of cosmic warfare, and finally subject to dissolution prior to the creation of a new heaven" (Schoonhoven, "Heaven", ISBE Revised). On the other hand, if Satan has been cast out, as others maintain, then this is "a world of pure light" (Bietenhard, "Ouranos", NIDNTT). Finally, this realm is not eternal--it will be destroyed (with the exception of God's throne?; Isa. 51:6, Mark 13:31, Heb. 1:11-12, 2 Pet. 3:7) before the new heaven and new earth are created (Isa. 65:17 and Rev. 21:1).</p>
Rebellious Angels	<p>While terms are borrowed from Judaism, the whole framework is never fully developed doctrinally in the Bible. This realm may include what are called "the other two heavens" (though this designation is debatable; see Smith, <u>Heaven</u>, pp. 28-39). The first of these two heavens is the air, apparently the arena of Satan's counterfeit kingdom (Eph. 2:2). The second is the celestial sphere (home of planets and stars, Gen. 1:14-19; the "expanse of the sky", NIV). This realm may also include region(s) of confinement for demons, such as <i>Tartarus</i> (2 Pet. 2:4, Jude 6?), the <i>abyss</i> (Rev. 9:1-2), and <i>Hades</i> (Hebrew: <i>Sheol</i>), which literally means "the unseen", and refers to a shadow land of the dead (Bietenhard, "Hades", NIDNTT). The Jews of the intertestamental period thought of Hades as the land of all the dead. They were separated into two compartments, one for the righteous and one for the unrighteous (see Lee, "Hades", ISBE Revised). In the NT the picture of Hades is not fully expanded or systematically presented, and scholars debate whether it includes this partition. It is possible that, after the death and resurrection of Christ, Hades may be a region only for the <i>unrighteous</i> dead (Luke 16:19-31 and Rev. 20:13f usually being cited as proof texts). This is explained by noting that since the death and resurrection of Christ the righteous have gone to be with Him in Heaven immediately upon their death (Phil. 1:23; Wuest, WS, vol. 2, "Treasures", p. 45). All of these "regions", however, appear to be subsumed in <i>Gehenna</i> (Davids, "Dead, Abode of the", EDT) also referred to as the <i>lake of fire</i> (Rev. 20:10, 14, 15; Mounce, "Lake of Fire", EDT). Into this final, eternal prison for Satan and his demons (Matt. 25:41, 46) will be thrown Hades and death (and all the unrighteous dead; Rev. 20:14-15).</p>

Human Beings	The physical world around us. Except for unusual circumstances (e.g., John's vision on Patmos which resulted in Revelation, Paul's vision mentioned in 2 Cor. 12), people are physically restricted to this realm until death.
---------------------	--

- b. The Western world over the last two centuries has adopted empirically-based scientific reasoning as the unquestioned way of understanding the physical world. Americans feel very comfortable dealing in probability concepts ("20% chance of rain tomorrow") and working with hypothetical situations ("if I were _____ I'd _____"), and have a "see-for-myself" attitude that is often unwilling to accept information without verifying it themselves. The empiricism, when combined with an underlying physical materialism, results in scepticism about an 'invisible' spirit world.
 - c. No world view is completely static; there is evidence that the North American one is undergoing transition toward a more realistic understanding of the "invisible" realm of the universe.
8. Issues related to **spiritual warfare** and communicating Christ
- a. All people are made in God's image.
 - i. This is the foundation of who we are as people, and permeates every aspect of our existence. It also drives us to find religious significance in life. If Wink is correct in stating that our images of God create us (Wink, 1992, 48), then this color is at the very core of who we are and provides the driving direction for world view.
 - ii. Being in the image of Someone, we have a built in desire to link with the One whose image we bear. As a result of Adam and Eve's fall and their consequent expulsion from the Garden (Gen. 3:1-24), our direct link was sundered. However, we retained the image of God (Gen. 9:6), and our search for intimate re-connection with the Creator continues, though it is now distorted and is expressed as a deep concern with the powers that govern the world we inhabit (Jacobs, 1979, Conn, 1979; see also Wink, 1992, 3-10).
 - iii. Without going into a full discussion on the image, the main point to be made here is that we are creatures who are given the freedom to choose (even the highest satanic priest can come to Christ). Additionally, being in God`s image, we provoke jealousy in Satan.
 - iv. Those without Christ, though sharing the image of God, are dead in their sins, and essentially powerless against Satan`s overall control of their lives though they can

choose to say no to individual sins

- v. Most importantly, being in God's image, we have a purpose for our existence, which is **to be connected to that which we image**. This is the essence of **glorifying** God: we connect ourselves to Him by ascribing to Him that which is rightfully His and honoring Him by joyfully and gratefully living according to the order that He established in His creative act.
- b. Ultimately, all conversions are kingdom changes (as a result of kingdom conflicts; Col. 1:13). This must undergird our orientation to the whole study of communicating Christ in the intercultural setting!
- c. Satan holds unbelievers in slavery:

John 12:40: "He has blinded their eyes and deadened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn--and I would heal them."

2 Corinthians 3:14: But their **minds** were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away.

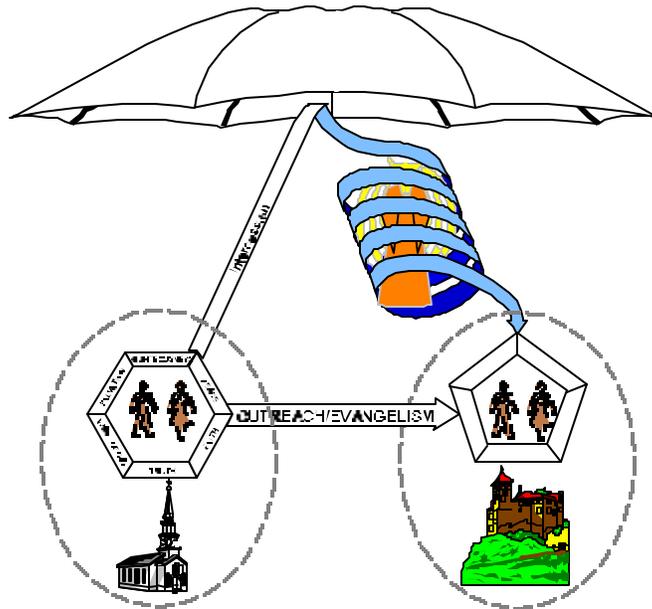
2 Corinthians 4:3-4: And even if our gospel is veiled, it is veiled to those who are perishing.⁴ The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.

Galatians 4:3: So also, when we were children, we were in slavery under the basic principles of the world.

Ephesians 2:1-3: As for you, you were dead in your transgressions and sins, ² in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. ³ All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath.

1 John 5:19 We know that we are children of God, and that the whole world is under the control of the evil one.

- d. Evangelism involves the intersection of five sets of influences: God, Satan, the domination system of our cultures, the witness of the evangelist, and the personal desires and choices of the non-regenerate person who bears God's image):



- e. Keeping it in perspective:
- i. The sociological/anthropological dynamic is understanding the minds of those in cultures other than our own. We seek to understand them so as to communicate in terms that they can grasp.
 - ii. The theological dynamic is enabling the spiritual resources we have as Christians to be brought to bear on engaging in the kingdom conflict to which we are called.
 - iii. Undergirding all of this is prayer, the ultimate "key" to successful evangelism in any context!
9. As will be asked by those of us from the West, what is the "bottom line" in this area? Several suggestions may be noted:
- a. As we mention above, a thorough theological base has not yet been developed either here or in the two-thirds world context. I sense that this will require an international effort of people from diverse cultural perspectives wrestling through the biblical data in light of their cultural frameworks. This theological base must be developed, though it does not need to be done before we can effectively minister in this area.
 - b. In terms of mission/evangelism and church planting practice, we must note:

- i. The western missionary must be equipped more adequately to deal with the spirit realm, including demonic confrontation.
- ii. While some have been calling for direct confrontation against territorial spirits (e.g., Peter Wagner), others (who have significant experience in power encounter) are more cautious (e.g., Tom White), noting that such prayer is serious business and we must be sure the God is calling before we jump into the fray. This is an area of significant potential as well as significant concern.
- iii. We must be discerning--not swinging so far in the "power encounter" direction that we turn every disagreement with an unbeliever into a power display. God is not subject to our whims, and will not respond when we try to put Him in a "power display box" to enhance our own work.
- iv. At the same time, we must be willing to learn from our sisters and brothers in the Third World context and begin to step out more in faith to see God at work in the local context. Many raised in the Third World context are more sensitive to these issues than those of us from the West--we need to adopt a learner's attitude, and allow them to teach us.