

# *My Brother's Keeper*

*A STUDY IN WORLD EVANGELIZATION  
By: Dr. G. Randolph Gurley*

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## *Dedication*

This book is dedicated to those men and women around the world who are called “missionaries.” Those dedicated few who have chosen to forsake their own personal expectations, goals, career choices and all of the related comforts, in order to pursue the calling and mandate that comes from God alone. A mandate which was delivered by the Lord Jesus Christ to His disciples nearly two millennia ago. That mandate resounds just as loudly and clearly within the hearts of missionaries today, as it did in the hearts of those early disciples who first heard the astounding words of Jesus, “**GO YE!**” Frequently, without recognition and with very little earthly, material rewards, and in the face of every kind of peril known to man they press on. Like the thousands called of God before them, they diligently undertake their commission. They take little thought for their own selves but demonstrate an earnest care first and foremost for those to whom they are sent.

This book is further dedicated to those precious ministers around the world who are so often simply designated, “***The Nationals.***” In all types of nations and cultures you will find them. They are zealous in spirit and dedicated in purpose. They are willing not only to live but to die in obedience to their faith and in their commitment to Jesus Christ as Lord and Savior. Often the cost for their obedience to Christ is in fact, their very life.

They most likely, will not smell of expensive cologne. Their garments are often frayed and worn, they may be in sandals or barefoot. They are tanned from laboring faithfully beneath the scorching sun and thin from lack of nourishment and fasting. You will not find them very often in the finer parts of the city, but in the slums and ghettos, the jungles and the bush, the desert places and mountains. They do not fly first class to get where they are sent, nor do they expect to reside in the presidential suite of the local hotel during their labor of love.

You will usually find them among the poor, the leprous, the outcast and the lame. They single mindedly apply themselves joyfully to the God given task at hand. This they do, twelve to sixteen hours a day, every day of the week, from before the sun rises until long after it has set, often with no more than a piece of bread, a cup of tea or a bowl of rice to sustain them.

Onward they go, with the expression of deep inner joy, displayed upon their faces and the faith of Almighty God in their hearts, telling any who will lend them an ear, of the unfathomable love of our Lord Jesus Christ manifested through His saving grace. Like John the Baptist, they

are forerunners of the Lord Jesus Christ, men and women of faith. Many of us, in worldly Christianity today, are unworthy to even unlatch the worn shoes on their dirty feet. We see a description of those with this genuinely unique Christian character described to us in the Word of God.

*“They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;*

*(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.”*

*Hebrews 11:37-38.*

*May God be with each of them!  
May His Grace protect and provide for them!  
May their tribe continually increase!*

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## ***PREFACE***

The Church is in the midst of a great decade of new opportunity for a greater thrust in world evangelization than ever before!

There have been many unbelievable earth shaking events around the globe that point to this fact, that the decade of the nineties, is indeed a decade of unparalleled change and opportunity. It has been identified as such by being referred to as, "The Decade Of Harvest," "The Decade Of Challenge," "The Decade Of Power," and so on. Regardless of how it is titled, it is agreed to unanimously among most believers, we are facing an unprecedented opportunity in our generation.

There have been startling changes in geopolitical structures such as: the reunification of Germany along with the destruction of the Berlin Wall, a restructuring of Eastern Europe's governments from Socialist to Democratic, a cooling off of internal struggles within Latin America, and above all the changes occurring daily with regards to the Middle East crisis and the possibility of an increase in peaceful relations between the West and Islam that has taken place in the wake of the Gulf War.

These changes have been coupled with the "Glasnost" policy of the former Soviet Union, which has further resulted in the apparent fall of communism. This has resulted in a new American-Russian move towards peaceful relations and a "cold war-cease fire." With the former Soviet States opening up to the Gospel, these events certainly afford new and greater opportunities for the Church of Jesus Christ to reach our world with the Good News.

These new geopolitical realities have not only brought with them major changes in world policies, but have also brought the Church world to the place of taking a closer look at world missions along with a heightened level of interest in the methods to be used for global evangelization.

The world almost appears like a giant jigsaw puzzle, as God arranges and rearranges world powers and dominions piece by piece to fit His criteria which were inspired and described in the prophecies and end-time forecasts of Holy Writ so many centuries ago. The decline of communism, and the re-alignment of Mid-East powers are not only part of God's overall plan to reach those bound in the realm of spiritual deprivation by Marxist philosophy or Islamic religious traditions, but are also quite possibly eschatological indicators of the beginning of what many believe is to be the "last great world harvest."

As these factors are compiled and analyzed, one thing becomes evident. God has indeed brought His Church to a new threshold of opportunity and ministry to reach the unsaved populations of our world with the salvation message of the kingdom of our God and Savior, Jesus Christ. Let us, therefore, rise to the occasion, together as the body of Christ to accept the challenge and boldly reach those in spiritual darkness and guide them into His marvelous light.

Western theology continues to go through change after change. The Madison Avenue approach to the marketing of each “New and Improved” version of Christianity, is baiting many contemporary Christians into complacency. As these new doctrinal concepts “flood the market,” one fact remains, *multitudes of people from every nation, kindred and tongue are dying every day without having the saving knowledge Jesus Christ or even the opportunity because they have not even heard.*

The annual marketing of religious materials in America swells beyond reason year after year. Publishing houses rally to produce the endless reams of print. Recording studios and producers feverishly market the latest gospel sounds. Many new retail stores known commercially as “Christian Supply Houses” are springing up in ever increasing numbers across the nation.

Why? It appears that the citizens of the United States have become so accustomed to the availability of the latest technology and such an unlimited variety of goods in the market place that they can not be satisfied. Some products are actually obsolete by the time they reach the shelves! There is an insatiable appetite for that which is, “new and different.”

Unfortunately, the marketing concepts that the media employs have permeated the Christian community. The idea of making a product attractive or utilizing the power of suggestion is not all bad within itself. However, the Gospel of Jesus Christ certainly deserves a much higher plane of presentation than a corn flakes box or dish detergent.

As a result of the ever increasing demands by Christian consumers for a product that is new and different, a “Fad Market” has emerged in the American method of propagating the Gospel. It is well known that the most effectual method of propagating the Gospel has remained the same for almost two thousand years. While a new technique used to attract more converts may seem attractive on the surface, we must always inquire as to its long term effects.



What does all of this mean to world missions? It simply means that so much of the energy, finances, and other resources which were readily available to use for missions work in the past, are now exhausted annually in meeting the demands of the domestic Church congregation. This is so prevalent within the Christian community, that frequently world evangelization efforts must be content to hold a position of much lower priority in the lives of people.

It is so disappointing to the active missionary returning home from the Third World to see the apparent lack of interest in world missions prevalent within so many of our domestic churches.

On the surface there is often initially a great deal of enthusiasm in the Western Church when the slides are shown, the artifacts displayed, and the colorful, often humorous stories are told by the missionary. In addition to the humorous anecdotes, there are also accounts of the squalid poverty, famine, disease and political oppression experienced firsthand by those who are active on the mission field.

When the opportunity is presented for missions support pledges to be made, the Church as a whole often rallies to make the necessary commitments. Sadly enough however, when the missionary has departed, the enthusiasm departs as well. The pledges are often soon forgotten. Many times the commitments made by the Saints, for the funding of world missions does not continue to receive the priority necessary and often finds it's way sliding down the scale of the Local Church's financial hierarchy of fiscal needs. The people are sincere when they make their commitments or pledges, but unfortunately the funding of more tangible and temporal items crowd out the commitments to support world missions.

It has been said by more than a few missionaries that in the American Church, *"It is easier to raise \$ 10,000.00 for a new piano than it is to raise \$1,000.00 to provide shoes for inner-city children or to feed hungry children living on the street in Latin America."*

These statements are not meant to be an indictment of Christians in the United States, but to bring to light the typical scenario that is repeated all too often within the church. We might ask, "What then is the answer?" It is certain that there are no simple overnight solutions! It is difficult to reverse the momentum of centuries of religious tradition, but this is an era of bold new challenge to the Church. It is a time for us to reverse the wheels of those mission methodologies that have long since failed, become antiquated and are now outdated. It is a time for new awareness, a time for the Christian community to actively investigate the

very real opportunities afforded to us by God for world evangelization. It is a time for us to adjust the Church's priorities and take advantage of every mission window and door that God has opened worldwide to save and disciple the lost.

With this thought in mind we will take a look at missions past and present; and then go on to explore the future possibilities and methodologies necessary for us to succeed in the evangelization of our world in this generation.

# Chapter One

## *World Missions Defined:*

Missions, what does it mean? A relatively simple definition of the term would be: a *sending out* of persons with the *authority* to perform special duties such as to *preach, teach, and proselyte* in a territory or nation, customarily termed as heathen, by a group of Christians in any particular religious group, denomination, or organization.

The word *missions* does not appear in the Greek New Testament. However; the word *preach* does appear. In the Great Commission verse, Mark 16:15, the word *preach* is the Greek word used for Biblical proclamation "*euangelizo*" from the word "*euangelizesthai*" which means to proclaim with authority and power. We find the word used twenty two times in the Greek Old Testament or the *Septuagint* and fifty six times in the New Testament.

The word "*Euaggelistes*" is used to describe the five fold ministry and office of the Evangelists in Ephesians 4:11 and to describe Timothy and Philip's calling as an Evangelists in 2 Timothy 4:5 and Acts 21:8 and it means "one who is a preacher of the Gospel." It is interesting to note that the Greek word "*euangeliste*" was used as a title for Pagan Greek priests also.

It is believed that even though no Aramaic versions or accounts of the Great Commission have been recorded it is reasonably certain by translators that Jesus actually gave the command to the Church in Aramaic. The Greek word "*evangelion*" (the noun form of the word) and "*Evangelizo*" (the verb form of the word) were translated by the Gospel authors from "*Sabarta*," a noun which means, "The Good News" and "*Sabar*," a verb which means to, "Tell the Good News" in Aramaic.

The transliteration of the English word "Evangelize" from the two major Greek words "*Evangelizo*" and "*Eugelizesthai*" appears in twelve of the twenty seven books of the New Testament. It appears in Matthew, Luke, Acts, Romans, 1 and 2 Corinthians, Galatians, Ephesians, 1 Thessalonians, Hebrews, 1 Peter, Revelations.

In Matthew it is found only once, but in Luke's Gospel it occurs ten times. This word can be found sixteen times in the book of Acts, twenty two times in the Pauline Epistles, five times in two other Epistles and twice in Revelation. It appears then to be a word developed primarily by the New Testament writers, Luke and the Apostle Paul to explain

“Missions” and describe the message of Jesus. The fundamental idea seems to be the telling or proclaiming of “The Good News” to people who have not heard it or put simply, to “evangelize.”

The same usage for the word “*euangelizesthai*” in the secular realm is found as far back as 450 B.C. and was used by the Greek statesman Demosthenes in the 4th century and carried the same meaning which was, “to carry the Good News.”

In the Papyri it is used in the description of a slave coming to tell a General of a victory or battle won or to bring good news of a feast or festive occasion such as a wedding or even a deliverance from demonic powers.

In the 3rd century B.C. it’s earliest use in the Scripture is found in the Septuagint (the Greek translation of the Hebrew Old Testament). Here it appears twenty two times while “*Euangelion*” appears but three times.

A summation then of this word’s Biblical usage, detailed in the previous discussion would be this:

*After the resurrection of Christ, the primary activity of Christians was for them to be active voices in the proclaiming of the “good news” and the evangelizing of certain targeted geographical areas and various cultures for the Kingdom of God.*

### ***Biblical Evangelization***

The “seed” of the gospel has been sown virtually worldwide. If we were to mark the success of world evangelism by how far reaching the actual geographical coverage has been, then we could assume that the process was all but completed. So often world missions are evaluated by this one component factor, yet we must realize that the effectual preaching of the gospel is far from being extended to every creature at this point of Christian history.

Statistics tell us that 72% of the world’s population has been reached by the 700 plus plans for world evangelization since 70 A.D. Yet this still leaves 28% of the world’s population to be reached with the gospel. Almost a third of the world’s population of over 5.5 billion people are still unreached. If you add the annual increase in the world’s population of approximately 2% or 30 million per year, (or a total of 500

million people added by the year 2000 A.D.) this represents over 300,000 additional people per day who have not heard the gospel message.

To reach over 1.5 billion people in the next decade will require a unification of goals and efforts in the Christian community. It will entail a networking of organizations, sharing of personnel and the pooling of resources.

Mega-cities require mega-ministries, and multitudes of unsaved people require multitudes of missionaries being sent forth. There must be an involvement by every Christian Church and organization on the face of the earth to fulfill our great commission.

The evangelized indigenous peoples of the world must themselves become active evangelists in order for us to win this great spiritual battle for lost souls and preserve humanity for the Kingdom of God. Evangelism is an outreach that extends far beyond the bounds of the local Christian community and it must occur on a global scale. No person, race, village, hamlet, city or nation can be exempted from hearing or telling the “Glad Tidings.”

God has set forth a mandate for the Church to follow, and that is to “Go Into **All** The World” saving, baptizing, and teaching **All** peoples. In the strictest sense, that, is world missions.

## ***Review Questions - Chapter 1***

1. According to the definition of World Missions, What do you believe are necessary attributes of an evangelist?
2. If the gospel has been spread almost everywhere in the world, why isn't everyone saved?
3. How would you go about evangelizing mega cities?
4. What does the use of the Greek word, *evangelizesthai*, in the secular realm say about it's use in the Christian realm?



# ***Chapter Two***

## ***The Methodology***

Matthew 28:19-20 tells us, “Go ye therefore and **teach** all nations baptizing them in the name of the Father, Son and Holy Ghost. **Teaching** them to observe all things whatsoever I have commanded you. And lo, I am with you always even unto the ends of the world.” K.J.V.

We can gather somewhat of God’s intent and Methodology (how to get the job done) by examining the unique words He uses in His command to the Church in this portion of Scripture. The word rendered **TEACH** is the Greek verb “*Matheteu*,” which means to make disciples or to enroll individuals as learners. The word rendered **TEACHING** in verse 20 is the Greek verb “*Didasko*” and it refers to the act of teaching principles. Taken together then, we see that the Lord has commanded us to enroll or enlist those who accept Him as Savior around the world, and then to start an educational process in their lives. The “all nations” referred to here actually means all non-Jewish entities at that present time in history. This command excluded no person, peoples, nation or culture from receiving God’s plan of salvation.

### ***How Do We Go About This?***

In order to successfully carry out Jesus’ orders, we must start by institutionalizing Christian doctrine for the benefit of inculcating the principles of true discipleship. When the Commission is examined in this light, the need for Schools of Ministry and Bible Institutions around the world becomes clearly evident. But, how do we go about fulfilling such an enormous task? Some obvious points for review in searching for the answers would be as follows:

#### ***1. Converts Must Be Taught In Their Own Language***

As ministers of the Gospel, we realize the importance of translating and distributing Bibles all around the world. However, in many nations the literacy rate is very low. Therefore if they receive a Bible in their own language it is of no immediate value because the people cannot read it.

It has been said for many years that the best witnesses for the Gospel are new converts. I am sure that it holds true as regards their zeal and enthusiasm at the time of their conversion. In the initial process of

evangelism they easily can share the Gospel message orally with those who are illiterate.

There are however many languages in the world that still have not been translated for Bible publication purposes. In many languages only small portions of scripture are available. This fact has sometimes caused *nationals* to question the omniscience of God. As one Central American Indian chief asked a missionary many years ago, "If your God knows all things as you say, why then does He not know the language of my people?" Ouch!

There are 14,000 ethnolinguistic groups or peoples listed in the world with 7,000 mother tongues or languages. These groups each have their own autoglossonym, or a name for their own language. Many of them do not have any portion of the Bible translated into their own language and many others have just a small portion of scripture or Christian literature translated (like gospel tracts for example).

A good example of this would be the nations of India and Nigeria. David Barrett and Harley Schreck in their book *Clarifying the Task*; 1991, (a study in ethnolinguistic and sociologically defined people groups) reported the following:

**India** has 285 listed languages. Of those 285 languages listed 153 have no portion of the Bible translated, 130 have some portion or the New Testament only, while just 31 have the entire Bible in their language.

**Nigeria** lists 106 unreached groups of people with only 4 languages reported as having the entire Bible translated, 13 with portions of the Bible translated and 5 with the new testament only. These statistics in Nigeria represent over 7,000,000 unreached people.

These countries are only two of the 123 nations studied and represent only a small portion of the world's 5 billion people. The translation of the Bible is very costly and can be extremely time consuming.

It is important to understand that when we speak of unreached groups we are not speaking only of primitive groups of people in world missions. **Canada** for example, has 34 groups listed and **The United States** has 28 groups listed. These figures do not include those who practice Judaism, Christian Orthodox or the other groups outside of Protestantism. These 28 groups are comprised primarily of immigrants and indigenous people like the North American Indians.



The missionary must rely on any and every source available to provide the necessary Christian literature and Bibles in order to be properly equipped for instructing and training the people to whom he is called to serve.

## ***2. The Problems Of Geographical And Logistical Barriers***

The term *undeveloped nation* refers to those nations whose technological and industrial advancement has progressed at a slower rate than many other nations of the world.

The lack of manufacturing and industrial development often goes hand in hand with the absence of infrastructure items such as; adequate transportation systems and efficient arteries of travel. In other words, roadways are often very poorly constructed where they do exist and waterways are not navigable. Highways and railways are non-existent and the transportation systems are very inadequate and primitive.

This of course can enhance the attractiveness of the urban centers especially where there is a seaport, but so often this retards the development of the rural areas, leaving them all but inaccessible to the missionary. This hinders the progress of effective evangelization.

These natural barriers can present serious logistical problems to the resident missionary. However they may not be as restrictive to the *nationals*. After all, who is more suited for traversing the terrain than the land's own natural inhabitants. Whether it be in the bush country, rain forest, arid desert or mountains, the indigenous peoples will make the journey without the hardships that are imposed on the foreign missionary.

Many of the hard to reach regions are densely populated. In India for instance, when someone speaks of a remote village they could actually be speaking of a city with a population of over 250,000 people.

## ***3. The Economic Conditions Of Various Countries Prohibit The Sending Of Ministerial Students Abroad.***

The economic climate of most nations which are predominately non-Christian is usually that of serious financial deprivation. It is therefore a tremendous blessing for a foreign student from one of those nations to be brought to the United States to do their studies. A scholarship program for training foreign students, while being a great blessing to the individual student, can prove to be a very expensive

proposition to the sponsoring organization. It is all but impossible for a Church abroad to send their ministerial students out of the country to receive their education. The solution then is for Schools of Ministry and Bible Colleges for Christian Education to be planted and developed vigorously in the various nations around the world.

#### ***4. An Adequate Teaching Staff Must Be Established In The Local Area.***

Over the years there have been many successful crusades around the world. Thousands of people have been saved through the preaching of the Gospel in mass rallies. Many churches were planted as a result of these evangelistic endeavors. Yet due to the absence of proper training schools for Christian discipleship and Colleges for Bible education, sound and skilled teachers were not raised up. This made it virtually impossible to properly instruct and to inculcate the doctrines of Christ in the new converts. The result was often the propagation of false doctrine in the indigenous churches and the subsequent failure of the new converts to mature properly. These factors taken together hindered the progress of the indigenous churches in their attempts to plant new churches. The nationals were not being trained and developed as Kingdom builders and Church planters. This sad to say has caused a serious decline in Christianity among the nations.

Many of the new converts, becoming disillusioned with this new found religion, have resorted to turning back to their old false religious practices for a sense of security.

Because of this, the primary goal of the schools of ministry should be the training of teachers in the initial stages. Once an adequate supply of gifted Bible teachers is in place then the success of the mission is much more secure.

#### ***5. Anti-American Political Climates Prohibit Long-Term Involvement.***

Today, the problem of dealing with anti-American sentiments still exists in many countries, but not to the extent that it has in the past. Missions organizations have come to realize that there is always the possibility of political shifts one way or the other. In many countries, these political changes bring new or different restrictions on the religious freedoms and practices of individuals, both nationals and missions workers. These changes can ultimately lead to the limiting of the spread of Christianity. For example the Communist nations and those under Islamic rule are frequently very volatile and hostile towards Christianity. They may however tolerate the presence of missionaries for various political, economic and diplomatic reasons. Although presently Islamic

countries are predominantly closed to any proselytizing of their citizens, since the Gulf war, some of them have opened their doors for limited missionary activities. These doors could close without notice not only in the Middle East, but in other parts of the world. The closing of those doors would certainly bring with it the expulsion and deportation of the foreign missionary.

This reinforces the apparent need for solid schools of the Bible to be established so that the nationals cannot only be trained in their seminary studies but in the administration and academic phases of Christian education as well. In the event of the missionary having to leave the country such as in the fall of South Vietnam, the nationals would not be left behind without proper support and structure. They would instead inherit a strong vibrant Church structure with fully developed schools and trained staffs to continue the evangelization of that nation's population.

#### ***6. The Local Churches Should Eventually Become Autonomous.***

It is absolutely essential for the continuation and stability of churches on foreign soil, that they eventually become self-governing and independent from outside intervention. One of the primary reasons that there are a lack of strong, independent, indigenous works in many nations, is due to the fact that proper discipleship training and motivational skills were neglected.

The fact has been, and is well established in this text, that the autonomous, self-governing operational principle for each national church is absolutely imperative to their successfully fulfilling their role in achieving the goal of world evangelization in our generation.

There are many factors involved in this principle as they relate to such things as culture, tradition and language barriers. These will be discussed in greater detail in additional chapters. All of these factors are point to the necessity for autonomy of each Church within its own nation or territory.

#### ***7. National Teachers And Ministers Better Understand The Cultural Aspects And Needs Of Their Own People.***

In the past century or two world missions was dominated by organizations from the western world. The missionaries were mostly of Anglo-Saxon origin. It appeared that a great deal of the missionary thrust was the extenuation of the western culture or "Americanism." Unfortunately, the culture and the traditions of the locals were treated as

if they were of little or no significance. Today however, the modern missiologist realizes that training in cross-cultural ministry is not only helpful it is absolutely necessary for the success of world missions.

The priority today is to translate material, address various cultural needs, and to make available the necessary training to better equip the missionary to function within any culture successfully.

The emphasis therefore, is not to indoctrinate the national (who is a citizen of another nation) into the missionary's cultural background, but rather to fit that national's own unique culture into Christianity and all that it entails.

### ***8. Pastors And Teachers Must Become Church Planters.***

Much of traditional missionary effort in the past has been to establish the mission Church, which was good up to a point. Often these Church and school combinations were simply a local Church that was pastored by a resident missionary. Because many of the nationals were illiterate, no school of ministry was adequately developed, consequently, very few new churches were being planted because newly developed local pastors were not being trained or commissioned.

It is important to understand that the ultimate goal of evangelism is to take the individual convert from the point of decision to water baptism and then to insure that they are firmly planted within a local Church fellowship. In this context they can be groomed and trained to take their place in the Body of Christ as productive members. The only way that this is possible is through a sound discipleship program. Effective discipleship can only be made available when there are local churches planted in the various areas that have been evangelized. Often hundreds and even thousands of people will travel great distances to attend a crusade only to return to their own area where there is no Bible-believing or Bible teaching church.

When firmly established in any nation around the world, Schools of Ministry offer the greatest foundation for world evangelization; trained and experienced leadership gleaned from the local church body.

A Bible school becomes the catalyst or launching pad from which thousands of ministers can be sent to plant thousands of churches worldwide. Each new body of believers then duplicates quite naturally the pattern they have themselves experienced.

## *Review Questions - Chapter 2*

1. Describe the importance of knowing how God wants us to evangelize.
2. Why is it important to teach converts in their own language?
3. What are some of the hindrances to teaching converts in their own language?
4. How would you go about establishing an evangelical teaching staff?
5. Why should local churches eventually become autonomous? How can you help to bring this about?



# Chapter Three

## *The Seven Aspects of The Great Commission*

### **1. Receive.**

The Greek Word for receive is *Labete* which speaks of receiving the Holy Spirit. We must be endowed supernaturally prior to the beginning of any ministry for the Kingdom of God. Jesus told his disciples to tarry in Jerusalem where they would receive power, this is the Greek word, *dunamis*, which means: force, miracle working power or supernatural abilities. We get our English words dynamo, dynamic and dynamite from this ancient Greek word.

We must realize that in order to be effective we must receive a supernatural endowment from God which consists of the Gifts of the Holy Spirit. It is important for the Servant of God to realize that in confronting the areas of pagan darkness and demonic powers, we can not rely on our own intellectual ability or strength, but solely upon God and His enablement. Therefore, the Gifts of the Spirit as they are listed in I Cor. 12: 4-11 are not only helpful but vitally essential to the individual missionary's success and very often his survival.

### **2. Go.**

The Greek word for Go is *poreuomai* which speaks of departing on a journey. Jesus was speaking to His disciples of a journey that was to take them into all the World. A journey of evangelism that would cover the annals of time as well as the whole earth. After the *Call*, comes the *Preparation* and after the *Preparation* comes the *Equipping* (or the various gifts of the Spirit) and then comes the *Sending* forth. This is the structural progression of the mandate to "GO."

### **3. Witness.**

The Greek word for witness is *marturion* which speaks of testifying or bearing record of. In other words we are to speak of those things that we have seen and heard. We are to attest to the truth of the gospel and of Jesus Christ.

### **4. Proclaim.**

The Greek word for proclaim is *Keruxate* and it speaks of the message. In other words, *What is the message?* In Luke Chapter 4, verses 18-19, we see our Lord Jesus proclaiming *the message* in the synagogue one Sabbath as He was reading from Isaiah Chapter 61:

*“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.”*

The Spirit of the Lord was *upon* Him to, *Proclaim the glad tidings, or The Good News, the “gospel.”* That is exactly what ministers of the New Testament Gospel are to do today, we are to proclaim the *good news* to the entire world.

What is the good news? “No matter WHO you are, or WHAT sins you have committed, IF you will confess your SINS, believe in your HEART that Jesus is Lord and CONFESS with your mouth, then YOU will be SAVED.

*Jesus Christ the same, yesterday, today, and forever, that is the Gospel message.*

## **5. Disciple.**

The Greek word for Disciple is *Mathetes* and it speaks of being a learner or a pupil. Jesus’ mandate from Matt. 28:19-20 is quite clear.

*“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”*

He instructed His disciples to go into all the world and duplicate themselves. Jesus said, “teach them to observe, all things which I have commanded you.”

This process takes us far beyond the first four steps previously listed to a far more detailed and intricate ministry of responsibility. It takes us far beyond the simplicity of winning new converts and creates the responsibility for putting in place an ongoing educational system the



teaches and trains individuals to do something productive in the Body of Christ. To help them find their call and move into it effectively.

## **6. Baptize.**

The Greek word for Baptize is *Baptizo* and it speaks of the Christian rite of being made, fully wet or the ceremonial ablution of being covered with water (not merely sprinkled).

Water Baptism is a part of the command from Jesus. He charged His disciples to not only proclaim the Good News but also to baptize in the Name of The Father, Son, and of The Holy Ghost (Matt. 28:19-20). Water baptism is extremely important in places like India. In India for example the act of water baptism in public is the final act and testimony that the convert has indeed embraced Christianity and the teachings of Jesus Christ. It can be a life-threatening decision when a Hindu, Buddhist, or Moslem denounces their former religion to become a Christian. In many countries, therefore, water baptism is indeed a very serious decision and act, and it goes far beyond being a simple ritual.

## **7. Teach.**

The Greek word for teach is *didaskontes* and speaks of the process of transference of knowledge. It may appear that this is a repetition of the commandment to make disciples, however it is not.

Although the term *didaskontes* is a Biblical term, the teaching process can not be limited to teaching only Bible verses. The missionary very often must go beyond the role of simply being a Bible teacher and must teach other vital subjects pertaining to life in general. Often the missionary is called upon to teach reading. Additionally, there must be teaching on good health habits, personal hygiene and proper child care technique. Many of the people in foreign lands can not read or write, therefore it often becomes necessary for the ministerial students to be taught how to teach reading and writing skills to others. This could be called teaching the teachers how to teach. These are some of the aspects of teaching that are the responsibility of the resident missionary to administer to their students.

When we speak of "God" the person and concept of God varies according to the particular religion or cultural area. For example, when we speak to a Muslim concerning God his thoughts turn to Allah, the god of Mohammed. When we speak of God to a Buddhist, he or she thinks of Buddha. It is the same with a Hindu, or a follower of Krishna or Brahma. There are thousands of deities around the world and they are as varied as the people who worship them. The African writer Idowu wrote

concerning the problem of indigenization and he deals with two concepts of how God is viewed. He wrote:

*...Whether in the past pre-Christian history of Nigerians, God has ever in any way revealed Himself to them and they have apprehended His revelation in however imperfect a way; what happens in the coming of Christianity and as a result of evangelism is that Nigerians have been introduced to a completely new God who is absolutely unrelated to their past history.*

In Nigeria, West Africa God is seen in the person of *Olo'du'mare'* in the *Yoruba* belief. When we speak of God, we are speaking of the God who gave his only begotten Son to redeem man. However, the *Yoruba* see God in the Biblical sense as well as *Olo'du'mare'*.

Mbiti, a Nigerian scholar wrote several important texts: "*A New Testament Eschatology in an African background*" (1971), *African Religions and Philosophy* (1969), *Concepts of God in Africa* (1970), and *The Prayers of African Religion* (1975).

In these writings, Mbiti addresses the complexity of African religions and states that, "religion permeates into all departments of African life so fully that is not possible always to separate it." He suggested a Methodological principle that, "A study of these religious systems is therefore ultimately a study of the people themselves in all the complexities of both traditional and modern life." There is then a close connection between the religious concepts, practices and the people whose religious lives embody them.

It appears that Westerners tend to classify religions from a "traditional" point of view such as being a Christian or Muslim, but fail to accept the legitimacy of the religions or religious values of tribal origin that are outside of the five major world religions. Although some theologians view Africa as a "Table Tabla Rosa" or "a clean slate," the fact cannot be dismissed that there is a deep rooted religious history present.

We see the same principle repeated world wide in various areas such as Mexico, Latin America, and the West Indies, where there is an Indian carry over of ancient beliefs that impregnates and becomes visible in modern worship.

It is readily apparent that the Saints of Catholicism have been co-mingled with the Gods or Spirits of ancient rituals. "Santeria" the occult practice found in some Hispanic cultures, with it's principle personality

or Spiritual entity “Babalu,” is an example of Christianity being mutated or becoming a variegated religious practice.

The point being stressed here, then is the fact that the missionary must be aware of what he is dealing with in various areas in order to know that true conversions are taking place and that the old principles and practices are being replaced with fundamentally Christian ones.

Christianity has a uniqueness in the fact that although it contains all the basic ingredients of the other great world religions such as teaching, history, and ceremonial practices; it is the only way that leads to eternal life.

It is therefore our mission in this world to not merely present an alternate religion or to simply add another God but to bring light into a world of spiritual darkness and to introduce the *way*, the *truth* and the *life* through the person of Jesus Christ.

### ***Review Questions - Chapter 3***

1. In what ways would your ability to receive from God effect your ministry?
2. What does it mean to be a witness? How could you go about being a good witness for Christ?
3. What cant be the short-term and long-term effects of discipleship?
4. How can water baptism effect people?
5. In what ways should a missionary always be aware?



# ***Chapter Four***

## ***The 800 Plans For Global Evangelism***

From A.D. 30 until the present there have been approximately 820 major plans for global evangelization. During this time period most of these plans have faltered or suffered major setbacks. Temptation, scandal, lack of interest, finances and various other factors have contributed greatly to the failures.

For 60 generations the world received very little in terms of world evangelization. However, in this, the sixty fifth generation from Christ 1950-1999, the Church has conceived over 200 global plans for global evangelism. At the present geometric rate of development, there would be 1200 global plans for each new generation.

David Barrett and James list some 340 reasons why 534 separate global plans failed in their book, *“Seven Hundred Plans to Evangelize The World”* (1988). The reasons that they collated in their fine text, range from simple absence of follow-up, financial depression and major global economic factors to basic problems of overloading our agendas with secular concerns. Regardless of the reasons listed the fact remains that virtually every one of the major global evangelistic plans have failed.

Across the entire face of the earth, Christianity is confronted with the same task as the Church was in A.D. 30. That is to effectively evangelize the world’s approximately 1.5 billion unevangelized human beings. At present there are 120 countries closed to various aspects of missions work. There are over 3000 different segments of unevangelized population groups worldwide.

It is important that those of us who are involved in world missions learn from the mistakes of the past and adequately prepare for both the present and the future if we are to succeed in evangelizing the world in our generation. God’s commandment to “GO” rings as loud and clear in this hour as it did from the lips of Jesus 2000 years ago.

Statistics discussed in this section of study depict a much more serious picture. In your mind’s eye, try to imagine a picture of 2,339,857,000 urban dwellers, (That is 2.3 billion) with only 45.5% of them being Christian or 1,064,815,000. In fact, simple demographics have shown that there was a 94,600 per day increase in new non-Christians in 1989, in our world’s cities alone. That’s almost 100,000 new

urban dwellers per day who do not know Jesus Christ as Savior. What a task!

In this text we will address issues past, present and future and explore the possibilities and necessities of organizational and personal involvement in world missions.

### ***Review Questions - Chapter 4***

1. Why have there been so many plans for major global evangelism?
2. How would a missionary go about learning from his mistakes?

# *Chapter Five*

## *A World Evangelization Strategy*

A good example of a strategy for world evangelization which gives an adequate emphasis on the great commission, discipling and evangelizing, was structured by the Southern Baptist Convention. The movement, known as "*The Bold Mission Thrust*," began in the 1970's. It has since involved many denominations, thousands of churches and organizations around the world.

Called the "great overarching objective" the plan consisted of the following fifteen aspects listed:

1. "To reach every living person in the world with the Gospel by the year 2000." (The Commission, June 1976, p. 4)
2. "To enable every human being upon the face of the earth to hear the Gospel of Christ before the year A.D. 2000." (Baker James Cauthen, *ibid*, p. 32)
3. "To voice the call to the worldwide task so that people of all ages will be aware of our Lord's expectations." (*ibid*)
4. "To confront the entire human race with the invitation of our forgiving, redeeming Lord." (*ibid*, p. 36)
5. To present the Gospel "so that all men, women and children can understand the claim Jesus Christ has on their lives." (SBC Missions Challenge Committee, 1976)
6. "To provide every person on earth the opportunity to hear the Gospel by the close of the century." (Total Missions Thrust: Global Discipleship, 1977)
7. "To utilize every feasible method of taking and sending the Christian Good News to the entire world." (Total Missions Thrust, 1977)
8. "To communicate the "good news" to "all nations" - to the ends of the earth - to the close of the age - to every generation." (*ibid*, p. 4)
9. "To preach the Gospel to all the people in the world by 2000." (*ibid*, pg. 2)

10. "To give everyone on earth the opportunity to respond to the Gospel by A.D. 2000." (The Baptist Program, October 1978, p. 3)
11. "To witness to every person on earth by the year 2000." (ibid, p. 5)
12. "To make the Gospel of Christ known to these millions by the year 2000." (ibid, p. 13, et passim)
13. "To enable every person in the world to have an opportunity to hear and respond to the Gospel of Christ by the year 2000." (SBC Annual 1984, p. 127)
14. "To help present the Gospel to everyone in the world by A.D. 2000." (The World in View, 1984, p. 15)
15. "To share the Gospel with everyone in the world by the year 2000." (A.C. Scanlon, "Bold Missions Thrust," in Dimension (WMU), July-September 1985, p. 19)

### *Review Questions - Chapter 5*

1. How would you expand upon or change any part of the "great overarching objective"?
2. How would you go about making a plan for complete world evangelization by the year 2000 A.D.?



# ***Chapter Six***

## ***Traditional Missionary Methods***

Many of the traditional missionary tactics have failed, for one reason or the other. Some of the reasons for their failure are as follows:

1. Failure to adequately prepare and address certain cultural needs, which will be discussed in subsequent chapters, as well as the necessity for cross-cultural adaptations by missionaries in foreign lands.
2. Failure to adequately overcome racial bias and to communicate effectively cross-culturally. There is unfortunately too often a trace of racial prejudices present in many missionary organizations as well as individuals within that organization.
3. The Colonization Principle and the Compound Principle which will be discussed in detail following this section.

### ***The Principle of the Mission “Compound”***

The Stockade Principle or the Compound Principle is a traditional practice in world missions today and consists of the following:

- A. The building of facilities that are set apart from the populace or inhabitants of an area designated for evangelism.
- B. The compound houses various facilities such as:
  1. Missions school for native children.
  2. Medical or health care clinic.
  3. Sanctuary or meeting place.
  4. Bible training school.
  5. Missionary staff housing.
- C. It provides separation from the local culture and its environment while it maintains a western type of life-style or sub-culture.

## ***Advantages and Disadvantages***

There are of course some advantages and disadvantages to maintaining a fortress type of an environment such as:

A. **Advantages:** These are not the only advantages to the missionary compound concept but are some of the major utilitarian aspects.

1. Protection from hostile elements or groups that might endanger the safety of the missionary staff.
2. Controlling dietary aspects concerning food products and water.
3. Building and maintaining permanent structures over a long period of time.

B. **Disadvantages.** Some of the disadvantages of the compound or stockade principle are as follows:

1. It creates an appearance of rejection of local customs and life-style.
2. It produces an atmosphere of segregation.
3. It becomes a deterrent to producing an indigenous work.
4. It propagates elitism among converts and has a tendency to encourage a continuation of racist attitudes.
5. It often offends local residents, ministers and even public officials by giving the appearance of desiring separation from them.
6. It retards the learning process of the missionary by removing the need for interaction of that worker within a particular culture.

Some missionary efforts have been aimed at “Westernizing” converts instead of encouraging independent growth through ministry within the framework of the local culture and according to the local needs. In other words, when an individual is introduced to Christianity and receives a call from God to serve as a minister, it is necessary to train him or her according to the needs and customs of his or her own nationality.

If we force upon individuals a Western or Anglo mind-set, and insist that they walk, dress, talk, and act as Americans in their lifestyles and Church structures of worship, we have defeated the very purpose of evangelization.

It is so important for the missionary to understand that the primary purpose of world evangelization is to introduce the person of Jesus Christ as Lord and Redeemer, not a petty form of “Americanism.”

It is true that we are to be aware of various economic and sociological factors in various regions and the effects of those issues upon the adherents. There is a tendency, when facing societal corruption, moral deterioration and decadence where self-reformation is propagated instead of the New Birth, and that never “saves” anybody. Those of us called to the field of missions must remember that while there is an availability of social regeneration and progress that is inherent within the Gospel, we must always maintain the basic priority of spiritual renewal through the born-again process of Christianity.

The Christian ministry is indeed an agency of “humanitarianism.” An improved society will invariably develop where Godly principles become the bench mark for societal conduct. A pure and saving form of Christianity will certainly lift the lifestyle of any native convert on the socio-economic scale, as he or she conforms to it.

In other words an “improved society” should not be the primary concern of evangelism. It is not the attempt to civilize the barbaric races; but rather the saving of mankind and the reconciliation of lost souls to the God that has created and redeemed them.

## ***The Colonization Principle***

Historically the “compound” or “stockade” missions principle has led to the colonization principle in many nations. There has been a great deal of discussion in recent years of either affirmation or declamation on the subject of colonialism as it relates to Christian missions.

### ***The Colonization Principle Defined***

Colonialism is a term most commonly used to replace the word “imperialism.” It is most often used in a negative manner. It is used almost totally as a reproachful term, implying that colonial rule is being used as a means of exploiting and impoverishing a weaker or defenseless people.

Colonialism has often been branded as the primary cause of the destruction of ancient civilizations and the implementation of many evils in their place. Colonialism is most often applied to the extension of European and American power in the non-western world during what is now being referred to as the Vasco da Gamma era (1492-1947).

It is interesting that the Islamic colonialism of 1200 years, Russia's neo-colonialistic practices in conquered nations, and China's exploitation of the Chinese minorities in non-Christian lands somehow escapes the branding of the term "Colonialism" by these innovative rewriters of world History.

Since the fifteenth century most of the positive initiative in world affairs has been demonstrated by the western powers. It appears that most of the results from western intervention into the governmental aspects of countries, such as those in Latin America, Asia, Africa and the middle eastern Moslem nations, has been interpreted as "aggression." Political aggression has resulted in a loss of ancient thrones and kingdoms. Examples of such would be: The Moguls in India before the British, the Vajas of Indonesia before the Dutch, and of course the Indian Chiefs prior to the arrival of white, settlers in the Americas.

Although there has been an acute interest in economic gain through colonization by various governments and individual businessmen, this can not be used as a generalized indictment of all who have ever been involved in the process. (Interest in the monetary gain from the raw materials, agricultural ventures, mining and land acquisition was certainly the main factor for the colonization efforts of many countries.) There have been however, some very noble motives that have driven certain individuals to be involved in positive aspects of the colonization process.

The ACS (*American Colonization Society*) was and is a prime example of organization containing individuals with mixed motives for the colonization of free blacks in Africa. When the ACS founded what is now the African nation of Liberia, its purpose was to return Africans who were freed from slavery in the United States to establish their own nation where they could fully enjoy all of the freedoms that were denied them in this country. There were some businessmen who initially saw an opportunity to take advantage of and prosper from agricultural ventures, mining, etc. in this fertile land. However the founding fathers of this nation were like the first Reverend Randolph Gurley (one of this author's progenitors) and Jehudi Ashmun. These were Godly men who had different motives for colonization. The intent of these men was first of all that the nation of Liberia be founded upon the Godly principles of love, freedom, human rights and the spread of the Gospel of Jesus Christ.

It should be kept in mind that these men would later draw up a constitution that would prohibit outsiders from owning land to avoid profiteering and that require that all land annexed by the colonists must

be purchased at a fair market value from the indigenous population. It was not merely to be taken by force or through dishonesty and fraud.

In reading what Rev. Randolph Gurley wrote concerning Liberia, it was quite plain that his heart and spirit were both pure and sound before God. He and the others in leadership at that time set standards for all who would take part in the birth of this *first democratic African State*. The example they set in their motivation would primarily, be that of demonstrated Godly character both in actions and intents.

Rev. Gurley later named the country *Liberia* which means *freedom* or *liberated*. The capital city *Monrovia* was named after Reverend Gurley's personal friend, President Monroe, who was a renowned and avid proponent of democratic liberty by anyone's standards. When those noble standards that were set for Liberia were not active in other parts of the world, the results were devastating. Those individuals and nations who colonized with selfish and rotten motivations brought into manifestation a great number of serious problems. These problems begat serious and fatal levels of social unrest in those other nations that were colonized by these various world factions. We see the results of their aggressive motivation on the Evening News reports on a daily basis.

### ***The social sciences and a brief examination of aggression.***

Those who study and teach in the social sciences arenas, frequently discuss the differing types of aggression and the horrendous results that may come as a result. Although we may in some instances disagree with their characterizations and conclusions, we must none-the-less, examine the facts and the truths those facts reveal concerning the nature of people who are evangelized as well as those who are involved in missions and evangelism. With this in mind let us look at the following types of aggression:

***Economic aggression*** - destroyed many old and carefully balanced systems of organization, and has resulted in loss of arts and skills or craftsmanship that so often adorned ancient civilizations.

***Intellectual aggression*** - often created a paralysis of creative abilities by subjecting the rising generations to systems of education and categories of thought contrary to the cultural needs of the nations.

***Social aggression*** - has often trespassed on the most intimate areas of personal and family life, upsetting the ancient order of relationships between spouses and parents and children.

History as it is now being rewritten, appears to view world missions as a part of the overall aggression that results from the colonialization policies of nations and peoples around the world. In their view the most serious aggression, is often being presented by secular historians as the *religious aggression* of the missionaries. The missionary's efforts to bring about religious changes have often been viewed as the most dangerous type of aggression because their efforts have appeared to strike at the very heart of ancient civilizations built around and upon worship practices.

It should be kept in mind that missionary intervention into many civilizations would not have been viewed as dangerous had the missionaries not been so closely aligned with the physical, military and political powers of the colonizing nations and those who were conquering the world. A common expression of that principle has been echoed in the statement frequently made by many and various indigenous peoples, "First the missionaries, then the traders, then the gunboats."

In the early years of world missionary evangelism by the West, the primary interest was to perpetuate Americanism or extend the western cultural lifestyle. It was deemed necessary to "Westernize" other areas of the world to help the indigenous people raise their standard of living. Their external principles or behaviors and their spiritual awareness or the level of their spiritual consciousness.

In order to establish a proper root system of learning and a firm foundation for continued growth, "Colonization" techniques seemed to be the answer. In other words in the missionary's mind there had to be a continuation of the American lifestyle as well as the American principles of Christianity. This could only be achieved by creating a separated environment that emulated that of a western settlement. The same practices and principles used in the colonization process for political and national expansion became the standards for the missions efforts as well.

There are certain advantages to establishing a colonial style of rule in an under developed nation, such as a strong governmental decision making and inspirational leadership. These attributes used in Christian missions can be used to assist nationals in the foundational processes of program development and academic growth. It soon becomes apparent however, that if the colonial, dictatorial and totalitarian management style is not replaced by sound principles of discipleship it will suppress any leadership development within the indigenous and hopefully autonomous church.

It cannot be denied that the colonization process in world evangelization served its purpose initially. However, it is also evident that its continuation has created a slave mind set or a plantation atmosphere that eventually becomes oppressive to the newly converted peoples. Therefore in order to produce healthy spiritual offspring, the principle of colonization has to be replaced with the more scriptural concept of newly planted independent churches (which are self supporting) rather than dependently colonized ones (which can never stand on their own feet, doctrinally and financially, and reproduce healthy spiritual offspring).

### ***The Propagation of Americanism***

As a conclusion it is important for Christian Theology to become indigenized (that means it develops to where it is eventually produced naturally within a country).

Western Theology has failed to understand the many facets, principles and practices of local religions worldwide. This lack of transcultural and theological communication must be addressed and emphasized in contemporary evangelistic mission outreaches.

Many areas of the world are currently in a similar state to that of the early Judeo-Christians in terms of Christian doctrinal penetration of the first century. Polytheism, polygamy and various other practices contrary to scriptural truth must be adequately dealt with through a Christocentric Christian Gospel (Christ centered not cultural conformity centered).

### ***The Fritter Tree Syndrome***

It is interesting to note that I had the privilege to lead the oldest man in the world (who was at that time 137 years old) to the Lord. His name was Charlie Smith and he was brought to the United States in the 1800's as a slave from Liberia. He was lured aboard the slave ship along with his companions with tales of "The Fritter Tree." The sailors had given the young Liberians some sweet fried cakes called "fritters." When the lads asked for more they were told that the fritters grew on trees in America. Responding to the promises of more fritters they came aboard ship, were imprisoned and brought to America to be sold as slaves.

I see major similarities to this kind of thinking in many of the underdeveloped nations where there is a great deal of outside financial

support for missions. It is readily apparent in the attitudes of the recipients. Their attitude seems to be one of total dependency upon outside missions funds for their substance and survival. It almost appears as though they believe the old cliché, “Money grows on trees in America,” or “fritters,” as the young Liberians (who subsequently became enslaved were told). I believe that many African, Indian, Latin American and Asian churches are enslaved to the American Church due to the financial support system.

They must be taught to become self sufficient and independent organizations. It is important that funds be used primarily for development or “seed” money to assist developing the self sufficiency of the various works. It is important that people in missions be taught how to use the financial assistance given, to help establish future autonomous ministry. These principles must be applied to the usage of personnel sent to the mission field as well, because people are the greatest ministry resource that God has to give.

### ***The Cost Approach***

Dollar for dollar, the money spent in establishing of Bible Schools in lieu of traditional missionary stations has proven to be the wisest course of action. Christian Bible Schools are the more effective method of expanding the missions work in many nations in the last decade. If, for example, a missionary couple on permanent assignment should require thirty thousand dollars, (which is about the average standard for one year) and you judged the results by outcome, it becomes apparent that the establishment of Bible schools offers a greater degree of training for nationals. Further it extends the scope of the mission effort beyond the mission compound. The Bible School concept is more dynamic in its growth capacity than that which can be produced by the traditional methods.

If, for instance, you take that same thirty thousand U.S. dollars to South India or West Africa you could easily produce (in only one or two years) a minimum of two or three hundred ministers. These trained pastors, teachers and evangelists would be fully equipped to pioneer two or three hundred churches, each church having from ten to one thousand people (which is common in that time period) in either of the areas that we mentioned. It is then quite possible to have from ten thousand to one hundred thousand actual converts who are actively being trained for further discipleship and ministry. It is extremely doubtful that any two missionaries would ever see such dynamic and permanent growth as a result of their traditional methods in such a short period of time.



One of the major Pentecostal denominations reported that in 1993 the following missionary costs per annum. The listings are for a missionary couple on each of the following continents:

Africa .....	\$33,200.00
Asia Pacific.....	\$28,700.00
Eurasia .....	\$34,700.00
Latin America .....	\$26,200.00

They also reported that the cost for a missionary family of four to be trained, equipped and itinerated for the mission field for the first year of ministry costs approximately 300,000.00 dollars.

### ***Evaluating the Results***

It is often difficult to assess the reported success of world mission efforts. A great deal of evangelizing does not result in the planting of churches. Nor is there any accurate way to calculate the number of true disciples or baptisms around the world as a result of these many global plans.

Statistics do not show active Church members, disciples, or practicing Christians. Most often they only relate the number of “evangelized” persons (those preached to). History shows us that although the percentage of world Christians has decreased since 1800, the percentage of those who have heard and had opportunity to respond to the Gospel message has greatly increased.

In fact, the urban areas have been 88% evangelized (with regards to proclamation), and by the year 2000 the cities will be 91% evangelized. By the year 2000, if present trends continue, a total of 98% will have heard the gospel. This however, does not mean all have accepted Christ. It merely shows that global evangelization is reaching a large segment of the world’s population. But are world evangelism efforts successful at this point?

## ***Evangelizing and Making Disciples***

### ***Evangelizing***

The success of evangelizing any nation is most often calculated by the number of persons who attend mass rallies and crusades. If they have heard the gospel message they are statistically listed as “evangelized.”

Unfortunately, the numbers of persons listed as attending these crusades or often miscalculated or exaggerated. It is difficult to get an accurate account of the mass crowds that attend the evangelistic rallies around the world.

The ideal situation, of course, is to assess actual decision cards signed by the participants who make decisions for Christ at meetings. This can be very difficult. Particularly in some of the extremely large crowds which often exceed 50,000 people. In some nations, the very logistics and the fact that many of the people are illiterate, make this method of assessment impractical.

Consequently, a guess has to be made as to the size of the number of people in attendance and it is subsequently reported as fact when indeed it is simply an estimate.

### ***Discipling***

The Discipleship progress is most often calculated by the number of members baptized into the church. Church members today comprise only 30% of the world’s population. That leaves 70% or nearly 3.4 billion people left to be discipled. In order to fulfill the Churchwide deadline of winning the world by 2000 A.D. there must be 227 million people per year accept Christ. At the present census calculations rate. The world’s population will increase this year by at least 89 million. This results in a revised total of 316 million new believers per year or 865,750 people per day for the next 11 years.

What an enormous task faces us as regards the real and necessary thrust of world missions. This means we must develop actual disciples not just hearers. Through this discussion we have seen that there are two ways of measuring the actual success of world missions efforts.

#### ***1. The actual number of Christian converts.***

This of course refers to those people who have responded to an invitation to be saved and have demonstrated that decision by praying a prayer and/or vows to become a Christian.

**OR:**

***2. The number of people who heard the gospel message.***

This refers to those people present at the time the message went forth regardless of the media used who may or may not have made a decision to become a Christian.

***There is here, a basic question of quality or quantity!***

First, it appears that the quality of missions success lies within the number of disciples. That is, we must primarily consider *those who have been baptized* into the Christian faith. In other words, those who have heard and responded to the call of the Gospel.

Secondly, the quantity factor is based solely upon *the number* of people worldwide *who have heard* the Gospel message regardless of the media and regardless of what their response has been.

There is of course a great deal of merit in the fact that the Gospel must reach all of the world's population. As it is written, "How shall they hear without a preacher." But a far greater emphasis must be placed on developing and maturing the people who become born again and remain actively Christian.

## *Review Questions - Chapter 6*

1. How would you go about changing traditional missionary tactics so that they would be successful?
2. What are the main advantages of a mission “compound”? Are these advantages worth the disadvantages?
3. Why would the colonization principle for missions be undesirable?
4. How have missionaries been looked upon as aggressors? How would you as a missionary, go about changing a similar view of your ministry?
5. What are the advantages of going to a country with a need for evangelization and producing ministers there?

# *Chapter Seven*

## *Racism:*

Although even the thought of any of God's people being racist is distasteful to say the least, it is a reality that must be dealt with sooner or later.

When we think of racism by America's definition we immediately think of the black/white syndrome. However, racism comes in the many forms and aspects of societal stratas around the world.

Often the rich find it hard to condescend to the poor. White middle class Christians find it hard to fellowship with those of ethnic extraction, even in the local Church setting. In various countries there are tribal differences and caste systems as well as national prejudices. This is evident in much of Latin America, India, Africa, and many other nations.

Racism contradicts all that Christianity stands for, yet our churches are permeated with it and unfortunately it finds its way into world missions as well.

A chronology of world evangelization reveals not only the growth patterns of world Christianity; but it also reveals a great deal of information to us concerning the interaction of various population segments as well (social and racial groups). It is very interesting to take a look at this by examining a brief historical view of evangelism and Church growth as it relates to race. It is very enlightening:

## *For example:*

1. In A.D. 33 there were approximately 4000 disciples who had evangelized some 800,000 people in Palestine.
2. On the day of Pentecost some 3000 Diaspora Jews and Gentiles from North Africa to Persia were saved.
3. By A.D. 70, one generation after Christ, the world was 0.1% Christian, 85% non-white and 15% white.
4. Over the next 22 generations or until 700 A.D. the percentage of non-white Christians ranged upwards to around 60-65%.

5. After 700 A.D. Christianity began to spread throughout Europe. Germany and other Anglo-Saxon nations came into clear focus.
6. By 900 A.D., 29 generations after Christ, the racial balance had completely inverted and there were 55% of the world's Christians who were white and 45% who were non-white.
7. By 950 A.D. the white had risen to 58.8%.
8. By 1000 A.D., 32 generations after Christ, whites represented 61.0% of the Christian population of the globe.
9. By 1066, evangelization of Western Europe, with Norman conquest of Saxons and Celts was substantially complete.
10. By 1146 A.D., active persecution of the Jews was begun by Christians. In Spain Jews were persuaded by force to convert to Christianity.
11. Persecution continued through 1349 A.D. Jews were deported from Hungary and Germany. There were 350 massacres - 210 families annihilated.
12. In the year 1355 A.D., 120,000 were Jews killed by a "Christian" mob in Toledo, Spain.
13. In the year 1492 A.D., 180,000 Jews were forced out of Spain, 350,000 others were forced to convert to Christianity.
14. In the year 1497 A.D., 200,000 Jews in Portugal, 20% of the population, were forced to accept Christianity.
15. 1499 A.D., All the Muslims in Spain were forced to be either baptized or deported.
16. By the year 1500 A.D., 92.6% of all Christians were white.

NOTE: For the next 300 years the newly formed Protestant Church made no effort to reach the unevangelized world. By the end of 1499 A.D. there was virtually no contact between the three major races of mankind (Caucasian, Mongoloid, Negroid).

In 1500 A.D. world evangelism did start; but not by the Anglo-Saxon, white European Protestants. Evangelism was begun at this time by the Catholics, primarily the Spanish and the Portuguese. They began to evangelize the non-white peoples of the world. The African, Oriental, Asian, all peoples of the western hemisphere (including Latin America, the West Indies and the South Pacific) were left to the Catholics for purposes of world evangelization.

Conclusion: Racial prejudices have hindered world missions efforts for centuries. Yet, we know that our God is not racist, nor does He approve of racism in His church.

It is not difficult to understand by reviewing these few historical notes why certain racial trends have taken place. If you killed my family in the name of your religion, I doubt I would listen, let alone be converted to your faith, even if you purported to be proclaiming the very truth of God Himself. You can see this point I am quite sure. In fact it is quite evident that persecution of Jews (only some incidents are listed here) and the desire to exclude Semitic peoples and their traditions from the Church has fostered the many aversions to “Hebrew” style worship by religious people within the Church of today. These supposedly offensive traditions of worship include (but are not limited to): dancing, loud and syncopated music, pentecostal expressions of worship, feasting, manner of dress and so on. In order to understand the dynamics of race, and how those dynamics impede the growth of the Body of Christ, it is necessary to examine some of the basic social aspects of other races. This field of study, research and training is called Cross-cultural ministry.

## ***Cross-cultural Ministry***

When we speak of culture in the context of missions we must always emphasize the aspect of an area’s or a people’s “Theological Culture.” Too often Western civilization’s methods of evangelization appear as a threat to local customs and native historical religious practices. When Western theologies are propagated in a fashion that fails to take into account the local customs of religion, then there are unnecessary hindrances created that threaten the success of the mission effort.

A typical example associated with cross-cultural communication problems in world missions is often expressed in a statement frequently made by indigenous peoples about, “A white man’s religion in a black man’s country.”

Although there is a unity of spirit associated with the fundamental Christian experience known as rebirth or salvation, there remains the fact that certain cultural differences remain. These differences must be understood by the missionary. In many societies there are customs that are expressions of art, agriculture, as well as historical celebrations. Many of these celebrations incorporate the use of masks, drums, music, dances and many other colorful cultural expressions. Not really so very much different from the many Old Testament feasts of Israel which incorporated, fruit offerings, grain ceremonies, lighting and burning of candles and special lamps, palm leaves and yes, even dancing and music.

It must be kept in mind that the introduction of Christianity in many areas of the world is viewed by the native residents as simply introducing a new god or another god. In some instances this “new” God is added to the inexhaustible list of the “old “ gods. In other settings the new god may be seen as a threat to the local deities, governmental authorities and present a conflict for the missionary.

The local populace however must be made to understand that the God we represent is the one-true and only living God. They must be told that salvation can only come from Him through His Son, Jesus Christ. This means that there must be an ongoing educational process in the field to accomplish this goal. Discipleship training is the sure answer to the difficult question, “How do we inculcate Christian principles into the lives of the new converts?” Once they have received the revelation of the truth of the gospel then the educational and discipleship processes can and must begin.

The failure of world missionary efforts in the past to deal with these local, cultural, environmental backgrounds, and historical practices has greatly hampered the permanent evangelization process in some areas of the world.

It is important, in an ongoing manner and on a permanent basis, that those individuals involved in missions efforts diligently endeavor to familiarize themselves with not only the non-religious local customs but the local religious customs as well. If missionaries apply themselves to becoming more knowledgeable in the local traditions they will be able to better recognize and distinguish between those practices which are harmless and those more pagan religious practices that have their roots in the occult or satanic worship.

It is quite necessary in places like Haiti, Central America and many African nations, to mention just a few, (where occult practices are very clearly visible) that there be a clear identification of those things which



are not Godly. The shedding of animal blood, the use of drugs, the calling on various spirits by name and personal physical abuse by torturous means leaves no doubt as to the origin and purpose of these types of ceremonies.

There are however in many cultures religious practices that are a variegated form of Christianity. In other words Christianity has been mixed or added to other forms of worship and beliefs. Christianity has become so entwined with the pagan practices that it is impossible to separate the two. The end result is a mutation of the two religions.

Some of the pagan practices are very subtle and difficult to detect on the surface. Sometimes they even appear to be Christian in origin. Often we see Catholicism being mixed with the native beliefs. This is very common in the Caribbean, Central and South America. A prime example would be the “spiritism” of Brazil, where the Catholic Saints play a major role in the prayers and ceremonies.

It should be noted here that although awareness of the behavioral sciences or sociology are helpful, they should never be allowed to substitute for the all inclusive abilities and fully conclusive work of the Holy Spirit in ministry to people. In other words, we need more than ideologies or seminary rhetoric to combat the forces of evil (which are the motivational force and vehicle that facilitates these satanic entities). We must have the anointing of God’s Holy Spirit. It is the anointing that breaks the yoke of oppression (Isa. 10:27). Many times missionaries have failed in their mission, not realizing that the real source of their discouragement and defeat was demonic. Often it appears to be a result of sickness, mental depression, and fatigue or moral failure.

A caution should be posted to every minister who goes on the foreign field to take seriously the religious practices and witchcraft that they will encounter and to hold fast to their faith in God’s power to deliver. No matter what we encounter as the Ambassadors for Christ one fact remains, “Greater is He who is in us than he who is in the world” (I John 4:4). No missionary strategy, plan of world evangelization or global crusade, should ever take precedence over the work of the Holy Spirit. These plans and strategies should be considered as appropriate courses of action or basic tools for the effective winning and discipling of souls for God’s Kingdom and His glory.

## ***Religion and Culture***

Culture is best defined sociologically as acquired traits of habit, skills, arts, music, institutions, food etc. of a certain people in a given segment of civilization.

It is a fact that in almost all human cultures regardless of how primitive, religiosity or the practice of religion is common. In some cultures the worship of a deity or deities has been so emphasized that it has produced some sub-cultures or *second tier cultures*.

In other cultures, religious practices have played such a major role that the entire governmental structure revolves around such religious practices. A prime example would be the emperor worship of pre-World War II Japan and the worship of the Japanese land mass as a deity. In more contemporary times, Islam has demanded an incredible controlling influence over governmental structures. When referring to these societies there is very little mention by modern cultural socialists and anthropologists of “separation between Church and state,” that is so prevalent in the popular discussions about the constitutional structure of the United States. The very practice of Islam religion in the Middle East has produced nations whose entire purpose both economically and militarily is the propagation of the Islamic religion.

## ***Culture Lag***

Various cultures have suffered what is termed *cultural lag*, that is to say they have not demonstrated an upward mobility or progression on the scale of civilization as rapidly as other nations. It is commonplace to find that these nations have placed an emphasis on religious beliefs (which are holding them back) as a source of guidance both politically and socially. This has produced a society which exists solely for the perpetuation, sustenance and continuity of their belief system.

This fact then, it would seem, could lend validity to the point of view of some sociologists that any religious system, especially in its primal form, is a negative factor and a hindrance to progress. Well that theory is applicable in virtually every religious example to be offered except in the case of Christianity. Christianity has historically proven that where it is introduced the standard of life is vastly improved.

A prime example of this is in Southern India. The Christians in South India in the last two decades have risen consistently upward on the socio-economic scale. Many opportunities that have been afforded them

in these decades would have never been possible under Hinduism or the restraints of the *caste system*. The effects of Christianity can be observed not only in the south of India but in other areas where there are believers as well.

It should be noted at this point that no one has to, “give up their culture to become a Christian.”

## ***Cultural Anthropology***

Man was created in God’s image. Therefore mankind is at the top of God’s scale of creation, the highest form of life on the face of the earth. Since the Gospel is to be preached to mankind, it is incumbent on those in ministry to fully understand as much as possible about the recipients of the “Good News,” mankind. To do this we must briefly touch on the subject of *Anthropology*. We have already adequately defined culture. But we have not defined *Anthropology*. It is the study of humanity, both its origin and development. In simple terms it is a discipline that enables us to better understand people and the human race in general.

When you understand how people have developed and from where they have come, you actually know those people better than you would have if you were examining them only in light of what you could see. It is said of individual men and women, “As the twig is bent, so grows the tree.” It can also be said of a culture. Where our ancestors came from and how they came to be the way they were, can say a lot about us as individuals, cultural groups or even nations.

Evangelicals today must be aware that we are ministering in a multicultural world and be adequately prepared for the task. We must be sure that what we preach and teach is relative to the culture we are evangelizing. From this we gather that it is very important to understand not only the culture of an individual or a race, but also the dynamics of their anthropologic background.

## *Review Questions - Chapter 7*

1. How would racism effect your ministry?
2. Who would you go about countering racism's effects on your ministry?
3. What steps would you take to keep away from the effects of witchcraft and the like?
4. What is Culture Lag? How would you go about keeping it out of your ministry?
5. How would you expect "Cultural Anthropology" to effect your ministry?

# *Chapter Eight*

## *Liberation Theology*

In August 1968 the Second General Conference of Celam (Latin American Episcopal Council) known as the Medellin conference met to apply Vatican II to Latin America. The year 1968 seemed to be a year of revolution around the world. The “Paris May,” the anti-war protests in the U.S.

A group of priests along with 146 Bishops plus 100 experts met to discuss areas of concern to the Church such as, human promotion, evangelization and the Church and its structures in general.

Some of the individual statements of Medellin (Columbia S.A.) documents contained statements and words such as sweeping, bold, urgent and profoundly renovating changes were needed. The term “Liberation” was used several times and created a typology of attitudes that included conservative, developmental, and revolutionary wording to describe their purpose. One of the most provocative statements was that, “The poor should not simply be integrated into existing structures, which can be oppressive, but should become ‘AUTORES DE SUS PROPIO PROGRESO,’ or subjects of their own development.”

Hence, it became common to hear a discussion of “national reality” at pastoral meetings and at more local level peasants were relating local problems, politically etc., to Biblical texts.

The clearest identity of this new Latin American expression was “Liberation Theology.” Since the early 1960’s Latin American theologians had been discussing the possibility of their own theology.

Gustavo Gutierrez’s essay “A Theology of Liberation” (1970) and Hugo Assmann’s, “Theology For A Nomad Church” (1971) both originally printed in Spanish, laid out the strategies or the “maps” of the major themes to follow.

Assmann was more concerned to develop a new methodology, showing Latin American theology breaking away from North American models, while Gutierrez expressed a basic theme of, “option for liberation” showing how traditional themes, salvation, Jesus Christ, the Eucharist are seen differently in the light of practice.

The main lines of liberation theology were laid out with some of the following concepts:

1. The notion of a “separation of planes” (spiritual and temporal) was rejected in favor of a concept of a single history of humankind, thereby undercutting the justification for the exclusion of the Church from “political” questions.
2. An ideological critique of the church’s action (for example, preaching or theology) revealed that it was not “above politics.”
3. While the definitive kingdom was seen as beyond history, it was said to be built up by partial realizations within history.
4. Conflict, even class struggle, was seen as a part of history and could not be covered over by appeals to the “unity of the church.”

Many opponents of “Liberation Theology” have marked the movement as “Marxist Penetration,” however, none of the major exponents have devoted systematic attention to Marxism other than with the exception of Jose Portirio Miranda. Miranda wrote, *“Marx and the Bible”* (*Biblical Exegesis*) and *“Marx against the Marxists,”* a philosophical polemic.

The theologians in Latin America have not all created a direct confrontation with the Marxists or Communists, but have addressed the oppression which certainly is a by-product of Communism.

At the grass roots level many important developments have occurred. Pastoral agents in Latin America have developed a certain series of “steps.” They are as follows:

1. The first step is simply “going to the people,” often by leaving a level of comfort (for example, sisters leaving a convent attached to a middle-class high school) and sharing their conditions: wooden shacks, water shortages, poor bus service, the dust and mud of unpaved streets.
2. The aim is evangelization, understood as a two-way dialogue, often systematically organized in evening meetings and courses, but also understood as a wider process of interaction in the community.
3. Participants acquire a critical view of their inherited religiosity and take on a new vision, which emphasizes their dignity as “God’s Image” and their vocation to share their own destiny rather than to

accept passively things as they are. Local communities with their own leadership emerge and begin to act on their own to some extent.

4. At some point there is conflict, very often as people make the step from conceptualization to organization. The conflict is typically first at the local level (for instance, people demand their rights of a local landowner, who may denounce them as “Communists” to the army or police).
5. Conflict brings pastoral agents to recognize the factor of class, namely, the problem is not simply the particular landholder but the elites who have economic and political power, which they maintain by force and, if necessary, by violence. From this realization pastoral agents may become convinced that the problem lies in capitalism as a system (the ownership of the main means of production in private hands) and that only through socialism (the socialization of those means of production) will people’s basic needs be met and repressive violence stopped.

It is important here to address the effects all of this has on the “missionary effort.” We must realize that each and every area of ministry has its own unique set of problems and challenges. Although it is easy to trace the steps of development in various pastoral and evangelistic outreach efforts; we must understand that major changes often take years to accomplish. It is not a mere matter of reading liberation theology or Marxist texts and leaping into political action.

We may question capitalism versus socialism and other various political practices in various countries. However, caution must always be used to avoid assuming a radical political role that either casts us against the status quo as activists, or that causes us to be seen as oppressors. In other words; we cannot lay aside the cloth of clergy for the jungle fatigues worn by the military any more than we can lay down the Word of God to fill our hands with weapons to confront force with force. As true liberators, we must somehow maintain a neutral position in the midst of political strife to offer both sides the greatest form of liberation. A liberation that has its foundation in the Word of God, the salvation of Jesus and the true Spirit of freedom. *“He whom the Son sets free are free indeed.”*

The Church can never close its eyes to the oppression of mankind nor shut its ears to the cry of the poor. The church, instead must maintain an ethical persuasion stationed upon an uncompromised plane

of truth, without prejudice or dissimulation, bearing that truth undaunted through martyrdom or strife.

Liberation theology is a complex study within itself. It is presented here as a physical reality and a crucial factor that all missionary works will encounter in Latin America. It should be noted that although *liberation theology* is a term exclusively coined as being *Latin American*, the concept is found in numerous other parts of the world.

A caution should be noted at this point by the missionary to understand his function and role in the nation to which he is sent. As Christians we can never look upon the oppressed "*under the sun*," as Solomon did (in the book of *Ecclesiastes*) and resist being motivated by Godly compassion to help. We must at all cost however, not exceed our role as ambassadors of Christ and become physically involved in the fight for freedom and human rights. "*We do not wrestle against flesh and blood*," the apostle Paul informs us in Ephesians chapter six. We must instead wage spiritual warfare while assisting the needy with humanitarian deeds.

## ***HOW DO WE PRESENT JESUS?***

The book of Luke, chapter 4:1-13 relates the story of "The Temptation of Christ." During the temptation, Satan offers Jesus the opportunity to become three different types of Messiahs. Shall we present Him as an:

### ***1. ECONOMIC MESSIAH:***

In verse 3 he said, "turn the stones into bread." If we are not careful when we endeavor to meet the world's hunger needs we will present Jesus as an economic Messiah. The multitudes will be no more than "fish and loaf" hunters. They will follow only for the bread.

### ***2. POLITICAL MESSIAH:***

In verse 5 Satan offered Jesus the opportunity to be a world ruler or a "political Messiah." If we are not careful in our missions effort when dealing with political structures our intent can easily be misconstrued. In the past, missionary organizations have often used the U.S. government through the state department and foreign ambassadors for political clout and pressure on foreign leadership. On the surface this might appear as a distinct advantage for the missionary effort. There is however, the possibility of Jesus being seen as a "political Messiah" rather than Savior and Lord.



### **3. MIRACLE MESSIAH:**

In verse 9 Satan said, “Throw yourself down from the pinnacle.” People will be attracted to miracles by the millions. It is not enough to be only a miracle worker but the five-fold ministry of the Church is also needed. People must be discipled and taught in order for healthy Christian growth to occur. In other words, an economic, political, or miracle working Messiah is not enough. We must present Jesus as Lord, Savior, Deliverer and soon coming King. We must teach the world to worship Him for who He is and not for what He does.

#### Review Questions - Chapter 8

1. What are the main points of liberation theology?
2. What are the problems that some people have found with “Liberation Theology”?
3. How would you need to go about being a missionary in a communist country?
4. Why is it important to be cautious with assuming a political role in a foreign country?
5. What things would you incorporate in your presentation of Jesus?



# Chapter Nine

## Missiology

The world to which we minister is a very diversified and complex montage of people, places and things. The nations are comprised of thousands of cultures, each with its own unique set of languages, political, economical, and religious structures.

The term “missiology” is a contemporary concept that deals with the study of an area designated as a “target” area for evangelism.

World missionary organizations have deemed it necessary to incorporate urbanologists, political scientists and economists, as well as other demographic expertise, or to at least apply many of these sciences in order to properly prepare and successfully perform the task of evangelizing the world.

In the past missionaries have simply “gone forth” with the Word of God and a burning desire to convert the unbelievers. With best of intention and purpose they traveled to the four corners of the earth spreading the “good news.” However, the image of the Khaki clad, gray-bearded man in his pith helmet trekking through the jungles has given way somewhat to the missionary-evangelist armed with the latest statistical information and computerized technology, to produce a far greater impact in the evangelization process.

As the world’s countries and peoples have been reached with the progress of civilization and its technology, educational and social advancement, it has produced a new demand upon world missions. A demand that has created the new practitioner or a “new breed” of missionary strategists called, “*missiologists*.”

Many may ask the question, “is all of this really necessary to preach the gospel around the world?” Well, David Barrett, a world renown missiologist, gave the answer to this particular question quite well in his 1992 report found in *The International Bulletin of Missionary Research* when he gave the following key reasons for missiology:

### **1. It’s Biblical:**

Counting is a major concern in the Bible, (the word “count,” is used 126 times in the New International Version. The fourth book in the Bible in the Greek translation (*the Septuagint*) is named, “Arithmoi,”(as in “arithmetic”). Today we call it, “Numbers.”

**2. *It's Strategic:***

Planning, strategies, tactics, and logistics concerning any subject all depend on proper counting. This is the main reason why the Old Testament has been used (and still is being used) as a foundational storehouse of reliable census data used by governments, educational studies and official purposes of every type.

**3. *It's Stewardship:***

Strict accounting and careful auditing can reveal profit or loss, waste, or even massive fraud.

**4. *It's Indispensable:***

Handling numbers sensibly is just as essential to the daily activities of the churches as it is in all other walks of life.

**5. *It's Ground Breaking:***

Statistics tell us the big picture, the overall status.

**6. *It's Eye-opening:***

Objective statistical analysis yields startling new facts and insights.

**7. *It's Churchwide:***

Every year 23,000 denominations and 4,000 foreign mission agencies instruct 10 million Christian leaders, pastors, clergy, bishops, evangelists, missionaries and lay leaders to fill out and return complex statistical questionnaires. These statistics are examined and studied carefully to produce the necessary information used to understand and plan for the needs of various world missions groups.

The missiologists see the need to understand as much statistically about a nation and its people as possible. Things such as the geographical, geostructural, georeligious, educational, commercial, industrial, technological and scientific, and urbanization advancements.

In order to properly analyze the needs of a nation all available data must be researched, carefully studied, and recorded. Based on the statistical information obtained there can then be proper planning for the evangelization of that country or certain portions of the populace of that nation. Once all of the statistics are compiled and carefully studied, then a plan of action starts to unfold. Questions are asked like, "Where will we begin our initial evangelistic efforts?" "What are the needs of the people?" "How will we begin?" and "With Whom will we begin?"

The missiologists engage in *globalistics*, which is a term that means the study of all of the populations of the entire earth. The study will include logistics, political climates, socio-economic conditions as well as population trends and various other demographics data necessary for the missionary to adequately plan and strategize the mission effort.

Some of the logistical questions to be answered deal with items such as public transportation. Often in foreign countries there are few people who have their own vehicles for transportation. Therefore, public transportation such as buses or railways must be available to transport the people to the services. Usually taxi cabs of some kind are present in most cities but are often cost prohibitive to the nationals. They can be utilized by the missionary and crusade teams and many of the local pastors, however are not feasible for the people who attend the crusades. Other important factors to be studied by missiologists, consists of critical items such as: population trends, average annual income, the percentage of Christians extant in the area, Governmental tolerance, the predominant local religions, etc.

Then comes the question of the availability of public buildings, auditoriums, outdoor stadiums, arenas or private buildings that would be suitable for use in the various missionary meetings or evangelistic crusades.

Other questions to be answered are things like, “What is the cost for use of these facilities?” “Can they even be rented or leased and if so is it possible to get a government permit to hold Church gatherings?” These are fundamental factors that must be taken into consideration and solved prior to launching the initial impact rally in the target area.

There are many more important details that should be known to assist the missionary and insure a greater measure of success. One of such important factors is the extent of local Christian activity such as home Bible study and prayer groups. These groups are an excellent place to obtain workers and ministers for the crusades. At the same time these will also provide a national base or foundation for the future development of ministry.

Once the targeted area has been penetrated effectively with the Gospel then comes the task of establishing ongoing Bible studies and cell groups which will eventually lead to the planting of local churches. A permanent ministry headquarters is then established with the stationing of missionaries. These overseers will then begin schools of ministry and other essential ministerial components to perpetuate the missions work.

## ***EXAMPLE OF MISSIOLOGY STATISTICAL DATA***

Country's Name:

Area: (In square miles or Km)

Population:

- a. People per square mile/km.
- b. Annual growth rate.

Peoples: (Nationality by percentage of total population)

Literacy: (Percentage of population who can read and write)

Languages:

Capital:

Economy:

- a. Gross national product.
- b. Income per person annually.
- c. Types of industry, etc.

Politics:

Religion: (Types of religions by percentage of population and should list all known religions including Non-religious and atheists.)

Note:

As much data as possible must be recorded. Items such as political leadership, financial and economical conditions, as well as religious activities and sentiment concerning any Christian activity. In fact, as much information as possible concerning the Christian movement and its current status is essential to the mission effort.

## *Review Questions - Chapter 9*

1. Compare the way in which missionaries in the past have “gone forth” with the way it is done today.
2. How would you use technology to enhance your ministry?
3. What would your key reasons for missiology be?
4. What are the disadvantages of using a missiologist’s statistics?
5. How important is planning, to a successful missionary?





# ***Chapter Ten***

## ***The Ideal Strategy For Evangelizing The Globe***

When asked the question, “What would be the ideal strategy for world evangelization?” Many people would be quick to say, “Money, lots and lots of money!” Indeed it is true that Christian ministries need lots of money to do their job effectively. Money alone however is not the only thing that is needed for success in evangelism. Money can only be effective when it is used to finance a well researched plan and properly developed methodology that is subsequently implemented according to that plan at the right time.

You may ask yourself at this point, “What elements would that plan consist of?” Well, I believe it consists of the following critical components for successful world evangelization:

### ***1. Missionary Evangelistic Crusades***

Many missionaries differ in their assessment of the large outdoor rallies that are sponsored by many Western ministries. Yet this is a continuing aspect of reaching the masses on a first time basis, that cannot be discounted and for all practical purposes should continue.

It is however a fact, that in many cases thousands of dollars are spent on such crusades by importing people, renting facilities, the cost of media coverage, etc. Much of which appears to be wasted in view of the lasting effect on the populace. Often the arrangements for these crusades are made without the incorporation and/or the assistance of the local national ministers or missionaries.

Therefore, it is evident that the ministry that is planning an overseas crusade should first of all be courteous and wise enough to solicit the local missionaries’ assistance, advise and support. After all there must be follow-up and continued discipleship if the crusade is to be termed “successful.”

### ***2. Ministerial Fellowship Organizations***

Traditionally the bulk of world missions have been initiated by the mainstream denominational Church organizations. However in recent years many national Church leaders and ministers around the world have felt it necessary to separate from their parent Church leadership groups

and to form their own indigenous fellowships with total autonomy and independence from foreign intervention.

Unfortunately many of these groups were not adequately prepared for leadership and consequently caused themselves and the churches a great deal of problems. They not only became independent from the foreign missions board (independence is usually a good thing) but also from the other ministries in their own culture and nation (isolation from other believers is not a good thing).

This has necessitated the forming and initializing of sound ministerial fellowship groups among the nationals to create both a unity and a spiritual covering. It also provides a forum for continued education and support, as well as proper recognition of those ministries that have been qualified through ordination and licensing of the individual ministers.

### 3. *Schools of Ministry*

There are indeed three major steps in ministry readiness. They are the preparation, the equipping, and the sending forth. Simply defined they are as follows:

- A. **Preparation:** This is the instruction in Biblical knowledge, Systematic Theology and the Practical Ministerial Training. This is the portion of ministry training that takes place in the classroom or by simple on-the-job training in a teacher-pupil relationship.
- B. **Equipping:** This differs somewhat from preparation in the sense that it originates by and through the Holy Spirit. In other words, it is the developing of the particular ministry gifts that God bestows upon those that He has called and chosen for a particular ministry or task. God equips us spiritually to create that ministerial readiness and gives us the spiritual endowments of both power and ability that we need to complete His perfect will wherever He sends us.
- C. **The Sending Forth:** It is imperative that each minister knows in his or her heart that God has spoken just as it is recorded in the book of Acts, in the early days of Paul and Barnabus at Antioch. Here it was proclaimed by the Holy Spirit, "*separate for me, Paul and Barnabus.*" Remember scripture tells us in Proverbs 18:16, "*A man's gift or calling makes room for him,*" in other words, when we have the call of God upon our lives, those who are in authority will recognize that call from God. When it is time those in authority

will send the missionary forth with the laying on of hands and the prayer of that individuals consecration to the ministry that God has chosen for them.

This is where the *School Of Ministry* comes to the forefront of world missions. The facts have already been established in this text showing the requirement and the need to properly train missionaries who are being sent abroad as well as the nationals.

If unlimited funds were available to send teachers, books, equipment, and other educational materials, as well as being able to provide adequate facilities for Christian education on all levels in all nations, then the world mission effort would literally explode. It would leap into the twenty-first century with such impact on the global evangelization process that it would make all of the efforts of the twentieth century appear as almost nothing by comparison.

The Church world must concentrate on and prioritize the development of *Schools of Ministry* abroad as the primary key to spreading the Gospel, not only more rapidly but with a greater percentage of converts than with any other traditional method being used in Christian missions whether domestic or foreign, rural or urban.

Notice the terminology, "*Schools of Ministry*" in lieu of "Bible College" or "Seminary" or "University." Although these other terms can be seen as being all inclusive, in the title *Schools of Ministry* there is no inherent limitation on the scope or structure of the institution to be established. The emphasis here is on the training of "able ministers of the New Testament Gospel." A Bible School can be developed for the learning readiness and educational development of the nationals, whatever that may be. Such Biblical training can be presented on any level, yet the emphasis must remain on adequate training of ministers for ministry to be effective.

## ***MISSIONS POSSIBLE***

### ***Opportunities for the Christian in World Missions***

#### ***1. The Short Term Mission Crusade:***

The validity of short term missions excursions are a subject of frequent debates. A subject often discussed pro and con among mission strategists. It is seen in a favorable light among most resident missionaries if the right aspects are present. It is unfortunate that too

often these mission trips are poorly planned, over-priced vacations. These types of outings produce little fruit in the nation visited as an end result. It would be a much greater blessing if the Church would raise funds for the experienced missionary and his work rather than spend thousands of dollars taking a group abroad.

The short-term missions trip is highly recommended, in this writer's opinion, when and if it is properly planned and executed. It is a great source for "missions awareness" in the local church. Like Nehemiah it is always good when we can, "Go and See."

I also recommend it for the person who is contemplating going on the mission field. It is a way for them to experience mission life and the local culture firsthand. It can also be a source of blessing for the resident missionary and the national pastors when properly coordinated on foreign soil. (Especially in helping with building projects, teaching, medical clinics, etc.)

All missionary students should spend as much time as possible in the inner-city or abroad depending upon the nature of their calling, to learn from the various cultures and mission lifestyles.

## ***2. A Career in Missions:***

There is most likely a greater shortage of professional missionaries than in any other field or vocation on earth. The criteria set by most denominational organizations has placed such incredible restrictions on becoming a full time missionary that the numbers have declined steadily over the years. There has been a great thrust among many world ministry organizations to equip and send missionaries worldwide. Yet, population growth, political fluctuation, wars, etc. have created a greater need than ever for missionaries.

All over the world there is a Macedonian call, "*Come and help us.*" From the urban setting within the United States, to foreign cities and the most remote areas of our globe, the need is the same. Tens of thousands of trained missionaries are needed this very hour to be sent into our world with the Gospel message, bringing deliverance to the captives and meeting the challenge of this Great World Harvest.

## ***3. Intercessors and Senders:***

It is evident that not everyone is called to be a missionary, especially a foreign missionary. But the fact remains that "everyone" can be a "part" of world missions. How? First of all, by committing to prayer,

faithful prayer for missionaries, for foreign national pastors and inner-city ministers, prayer for their churches, and finally, prayer for the Saints of God around the world.

Many times missionaries have related stories to me of how God has miraculously spared their lives or met their needs in a super-natural way only to find out later that at that very time of need someone was intensely interceding for them in prayer clear across the world. I have personally experienced some of these miraculous interventions in my own life due to the fact that someone was interceding for me while I was on foreign soil and in some very dangerous situations.

Secondly, everyone can be a “ sender.” How? By helping to finance the mission projects. One of the greatest needs in any world ministry is the need for adequate and perpetual funding. No matter how anointed, equipped and called the missionary is, he or she cannot minister without money. Money to transport them to the mission field and money to sustain them at their station once they have arrived at their assignment. It is so vital to the mission effort that people take seriously their financial commitments to missionaries. Often people forget or overlook the five or ten dollar pledge that they made to the mission fund. However, the missionary to whom it was promised can not overlook it, nor has he discounted it as insignificant. It is those very pledges of five or ten dollars and others like them that will likely determine the success or failure of the mission work.

I have been told many stories by missionaries concerning the consequences of not receiving money that was pledged to them. One missionary related a story to me some years ago about when he and his family were missionaries in Paris, France. Their money did not arrive and he had to go to where discarded vegetables and fruits were and sift through the refuse with the poor and needy to feed his children. A friend of mine in the Bahamas had only an onion in their refrigerator and plain rice to eat when money that had been pledged, finally arrived from the United States. Another sister in Mexico told me how she could not even purchase an orange in the market place and had eaten only beans for weeks because the people back home who had made pledges did not keep their commitments. Their “partners” had failed in their covenant with them before God. Not everyone can teach, preach, be an evangelist or missionary, but all of can pray and give. These two ingredients are absolutely essential for success in missions.

## ***Review Questions - Chapter 10***

1. How can a missionary effectively use the money given to his ministry?
2. Describe the importance of the three steps leading to ministry readiness?
3. In what ways do “Schools of Ministry” differ from Bible Schools?
4. Describe the great demand for professional missionaries.
5. How can a person become a sender of a missionary?

# *Chapter Eleven*

## *Reflections On Missionary Journeys*

God has given me the opportunity to travel in a number of countries and perform the ministry of missionary evangelism. Some (not all by any means) of those countries have been: The Philippines, Puerto Rico, Canada, Korea, India, Japan, Taiwan, Mexico, The Soviet Union, Nigeria, Ghana and Liberia. Some of these nations are reflected upon in the following analyses.

### *INDIA*

#### *I. Purpose of The Trip*

I felt led of the Lord to journey to India for a number of reasons. First, I knew that it was important for a first hand look at the people, the country, and their needs; along with the opportunities for ministry. India is one of the countries in which God has impressed upon our ministry to become well established.

Invitations to speak at crusades and present the school of ministry concept were received from various parts of the country. So, after much prayer and the necessary preparation, I went to Kerela, S. India.

My expectations of what I would find in India were varied. I had seen many media productions showing different aspects of India. I expected to encounter an overcrowded nation with major spiritual and economic problems. Although I had read many articles and publications concerning India and its cultural aspects, I was not totally prepared for my first encounter with this great country.

Everyone is vaguely aware of the poverty in India. I had personally encountered poverty in the Philippines and Mexico, but never had I seen such deprivation as that which I saw in Bombay upon my arrival: Tens of thousands of people huddled together in makeshift shelters, hungry and in rags. Multitudes of desperate people; men, women and children without help or hope. The stench of the slums was almost unbearable. What a shock to a westerner, accustomed to living in the land of plenty!

## ***II. Problems Encountered***

The problems encountered in India within the ministry were as varied and critical as the nation itself. After speaking to various pastors and Church leaders, I determined that the major problems to be overcome in India for the purpose of effective ministry were as follows:

### ***1. Lack of Education:***

There is a major shortage of credible, affordable Bible education for those called to the ministry.

### ***2. Financial Problems:***

The economic condition of the country prohibits adequate education, land purchase, facility construction, media usage and many other aspects of Church growth enhancement.

### ***3. Competition Among Churches:***

Because resources and trained ministers are so limited there is a competitive spirit among many organizations that hinders the growth and success of many churches.

### ***4. Lack of Proper Leadership:***

Many Church groups and organizations struggle in their endeavors to establish and maintain various works because of inadequate leadership.

### ***5. Lack of Doctrinal Truth:***

Many of the teachings being perpetuated are extremely limited. Various aspects of truths are emphasized and re-emphasized with very little expansion or flexibility. The fundamentalist emphasis on Sanctification, taught in its most simplistic form for instance, has created a very legalistic attitude. Reflections of classical Pentecostalism are evident in the teachings, and have produced the same bondage that they have in the west.

### ***6. Lack of Independence:***

The western colonization methods of Church planting are evident in much of India today. The churches there have become accustomed to submitting to western leadership and subsisting on the “handouts” of U.S. dollars. The very suggestion of autonomous independence to many Indian pastors appears quite frightening.



### **7. Racism:**

India, like all other nations, has serious racial discrimination. However, due to the very nature of the Hindu *caste system* racism seems to be more pronounced. Not only are there prejudices according to color, but also due to social rank. These factors, combined with tribal differences make it quite difficult to have an atmosphere of “unity” among those within the Christian community. It is therefore of necessity that God be preached as “*no respecter of persons,*” and other key passages such as Acts 10:15 where believers are told, “*what God has cleansed, call not ‘that’ common.*”

### **8. Denominational Barriers:**

It is unfortunate that the same narrow mindedness and negative, unscriptural ideology *propagated* in the Western Church are being *perpetrated* around the world. The same traditions and religiosity of the denominational structures in America are being reproduced in India. The ideas of *isolationism* and *elitism* are evident in the churches of India just as they are in their Western and European counterparts. As a result of these practices, there unfortunately is also a competitive spirit and lack of cooperation that hinders the work of Christ.

## **III. Solutions To Problems**

The major starting point in problem solving techniques is education. “Everything reproduces after its own kind,” is a fact of nature. It is very often a fact in organizational structures as well. The pastors and leaders of various ministries in India are accustomed to that which was delivered to them by their American and European missionary counterparts. They can only practice that which they have been taught.

Therefore, it was exciting for me when I had the opportunity to present various thought provoking truths and principles of leadership to them that I believed would become a liberating force for them in the days to come. For example, the teachings we provided for them on faith, the authority of the believer, praise and worship were foreign to them. These truths were unfamiliar to them when we delivered them in the manner by which they are taught and applied in the U.S.A. To “claim” a prime piece of property in a village for a Church was so far removed from their mentality that it must have sounded heretical. To take authority over the devil and to believe God to save wealthy Hindus who would become supporters of the ministry would rival the opening of the Red Sea in their spiritual economy.

It soon became evident that if the churches and the ministerial leadership of Southern India, with whom I met, were ever going to become a strong indigenous work there must be some immediate steps taken. Therefore, we have begun the planting of *Schools Of Ministry* to provide the necessary training and education for the Indian pastors.

Continued financial and academic support, along with missionary evangelism annually and training seminars should provide the necessary environment for growth and leadership.

### ***CONCLUSION:***

God provided the setting and opportunity for evangelistic crusades in India. Thousands of people came each night and hundreds of Hindus accepted Jesus as Savior.

A public proclamation was made nightly of God's saving grace and the healing power in Jesus' name. God confirmed His Word night after night as the multitudes pressed forward for the Lord's touch. Yet, I realized like sheep without a shepherd they would soon go astray. The burden became stronger and their needs acutely evident: Without proper training and discipling their fruit could not remain. They needed to be taught, trained, prepared and equipped. They needed to know and understand the fundamental truths and doctrinal teachings of Christ, if they were ever to replace the idolatrous inculcation's of their lifetime.

This is Vision's purpose and mission in India and around the world; to go into all the nations and make disciples *that they may be able to teach others also!* We have since established two schools in South India and will soon return with a ministry team to hold crusades, teach basic seminars and to exhort and edify the local bodies of believers.

# **WEST AFRICA**

## **NIGERIA**

### ***I. Purpose of the trip:***

The journey to West Africa was primarily to establish campuses in strategic areas within significant works that are present there. As in India and many other nations there are Vision graduates there that have already begun successful ministries. At their request I visited their countries to plant, water and establish the Bible Colleges as Schools of Ministry.

### ***II. Problems Encountered***

#### ***1. Economic Problems:***

The economies of most West African nations are suffering from severe financial problems. The economic condition of Nigeria places a tremendous burden of disadvantage upon the African Church. The acute lack of funds is the major factor in the Church's poor growth rate and its inadequate development of facilities for Christian education and worship.

#### ***2. Leadership Problems:***

There is a shortage of adequately trained leadership in Nigeria and other African states. This is caused primarily by the need for Schools Of Ministry and Bible Colleges to train ministers for ministry.

#### ***3. Educational Problems:***

There is a great need for local Schools Of Ministry. Most of the pastors and ministers who have a solid Bible education got it from studying abroad. A lack of funds, organizational ability and trained teachers has greatly limited Christian education in many parts of Africa.

#### ***4. Limited Doctrinal Truths:***

Most of the churches I encountered in Africa are very limited in their understanding and teaching of current doctrinal truth. This is speaking primarily from a contemporary point of view about the powerful spiritual truths that have become more evident today. These are specifically truths regarding principles such as faith, spiritual warfare, prosperity and the authority of the believer. The Pentecostal churches in Africa seem to

emphasize a dangerously legalistic point of view. There is an over emphasis on the external appearance of holiness that is no doubt a result of the early teachings by classical Pentecostal missionaries. When this happens, to a group of God's people, as Jesus said to the Pharisees of His generation, "*the weightier matters...justice, mercy and faithfulness,*" are neglected. This occurs at great peril to those who have become ensnared in a false form of Godliness which produces bondage in lieu of liberty (Matthew 23:23).

### ***III. Solutions to the Problems***

The problems in West Africa have a familiarity about them. That is they are similar to the problems facing most churches in the third world and underdeveloped nations. These are problems that stem from intrinsic as well as extrinsic forces. Political and economic climates greatly affect Church growth and evangelism. It is difficult to change political problems through the use of evangelism just as it is difficult to change financial problems with missions work. However, the other major problems facing the Church such as: a lack of proper leadership, Christian education and planning; can be rectified with education. Education, the availability of facilities and teachers will not only strengthen the local Church but raise the socio-economic levels of the members as well.

We have a brother who now has three major schools in Nigeria, one in Ghana and another in Liberia! The first of the schools under the direction of Ige Olumide, an associate of Bishop Benson Idahosa, is in Benign City, Nigeria. Rev. Olumide is a Vision graduate and has a strong college.

The second school has been established in Ibadan, Nigeria by Dr. S.K. Abiara of the C.A.C. AGBALA Inra Church which has 50,000 members in its mother church. The school was established in April of 1989 while I was in Nigeria with Dr. Abiara. The school had 30 professors who all possess a secular degree from the University of Nigeria as well as various Bible degrees.

A very large third campus structure is being built in Elisha, Nigeria to house the Logos school and students.

During a crusade meeting in April 1989 that I conducted in Ibadan; 22,000 people attended at 7:00 AM in the rain. This demonstrates the great zeal of the African believers; and the hunger of the populace for the Word of God.

## ***GHANA***

The expectations, problems, and solutions are basically the same as Nigeria. Ghana is somewhat more primitive in most of its Church settings, but the zeal and dedication of the believers are unsurpassed by any other neighboring African states.

Another one of our brothers in the Lord has a school established in Kumasi, Ghana. The founder of the school is Pastor Frank Agyapong who is a Bible school graduate and received his degree in the United States.

During my visit to Ghana we held a pastoral conference and addressed the twenty two pastors associated with the school.

A large school facility is under construction at the present time to accommodate 200-300 students. Completion of the school should be sometime in the Spring of 1996.

# **LIBERIA**

## ***I. Purpose of Trip***

My purpose for going to Liberia was two fold: First, I wanted to make contact with Bethel Bible College. Bethel has been started in Liberia by Bethel Bible Institute of Queens, New York. It is an affiliate school of ours. It was requested that I assist in establishing this school in Liberia. Secondly, I went to trace the roots of some of my own heritage.

In the mid 1800's Rev. Randolph Gurley, a Presbyterian minister, of whom I am a direct descendant, co-founded the nation of Liberia. He named the country Liberia and the capital city Monrovia. The city was named after his good friend James Monroe.

Rev. Gurley was secretary of the American Colonization Society and assisted runaway slaves in returning to their native land. It was during this endeavor that, with a ship load of ex-slaves, the first democratic African nation was founded, Liberia.

In response to my ancestry and roots, during my visit to Monrovia I was very well received by the people. News of Rev. Randolph Gurley arriving in Liberia 140 years after the first Rev. Randolph Gurley, created quite a newsworthy item. The story was carried on both national radio and television news. A local Florida newspaper also printed the story.

## ***II. Problems Encountered***

### ***1. Crime and Dishonesty:***

The attitude of the Liberians in Monrovia was one of a very deceitful nature. Many people in the city including clergy and American businessmen spoke of the dishonesty that has permeated much of the daily lives of the Liberians.

### ***2. False Religions:***

Voodoo and witchcraft are the primary religious practices in Liberia. They are practiced from the heads of state down to the common man on the street. The government of Liberia insists that a witch doctor be consulted before entering into a business arrangement with any foreigner. There is a significant co-mingling of various religions with occult practices, very much like those in the West Indies and Latin America. The Church has quite a task to educate the people against these deep rooted, demonic and pagan practices.

### ***3. Economic Problems:***

Liberia's financial climate is not as drastic as other West African nations because it is tied to the U.S. economy. However, there is high inflation and cost factors that inflict quite a hardship on the church.

### ***III. Solutions:***

The solutions to Liberia's theology, Church growth and developmental problems are the same as those of their West African neighbors.

Education again is the key. "Hands-on" ministry training is absolutely essential. As in many of the other African countries there are indigenous Church groups. However, there appears to be a definite lack of adequately trained leadership at the top echelon.

The chief mission in Liberia is to help established ministerial training schools to provide a solid Bible education while at the same time providing training in the practices and principles of leadership.

## **MEXICO**

### ***I. Purpose of Trip***

The journey to Mexico City was to help establish a Vision Bible College and to meet with the various pastors. God had spoken to me prior to the journey and instructed me to go to Mexico. He told me that He would allow me to see with His eyes and feel with His heart and as a result my life would never be the same. After seeing the depression and human deprivation, I can truly say my life has never been the same.

### ***II. Problems Encountered***

#### ***1. Economic Depression:***

One of the most devastating things one encounters in Mexico City is the poverty. There is a total depression that is destroying Mexico's economy. In its wake are millions of unemployed people. With little or no social services, medical care or welfare provisions, millions stream into the city hoping for relief. The lack of funds and the individual personal need of so many Christians has placed a tremendous financial hardship on the church. Church growth and the expansion of Schools Of Ministry have been greatly curtailed by the economic depression.

#### ***2. Religious Traditions:***

There are two major hindrances to the Church that are caused by traditional practices:

- A. The pagan religions of forefathers.
- B. The legalistic practices of classical Pentecostals

#### ***3. Denominational Barriers:***

There is a serious lack of unity among the churches in Mexico as a result of individual denominational prejudices. These prejudices and ideologies are those that are propagated by mainline denominational churches within the U.S.A.

#### ***4. Political Oppression:***

The Church in Mexico is under close scrutiny by the federal government. A scrutiny that becomes almost tyrannical at times. The government is very restrictive in many areas and often attempts to hinder the growth of the Protestant Evangelical church.



### **III. Solutions:**

It is evident that the Mexican churches experience great need in at least three major areas where assistance is needed in order to succeed in reaching that nation for God and His Kingdom:

#### **1. Financial Support:**

There is a serious need for funds and equipment.

#### **2. Educational Institutions:**

Bible schools with developed study materials in their own language, adequate facilities along with qualified teachers are all needed to provide adequate education.

#### **3. Proper Leadership:**

There must be leadership development to insure the continuation of proper training for the Saints and to create necessary unity among the brethren of various other works.

The multitudes of lost souls in Mexico require *proper truth* to lead them out of darkness and superstition to salvation and understanding. *Proper discipleship* programs are needed to fully demonstrate the patterns and principles of spiritual growth and *proper educational institutions* are needed to provide trained, fully prepared, thoroughly equipped ministers of the Gospel. These ministers are needed first to effectively evangelize the nation and subsequently to train others to follow in their footsteps.

Vision Christian Bible College and Seminary now has three strong Bible Colleges in Mexico. One is located in Mexico City, another in Tepic, and one in Guadalajara; and with God's help we will very soon have others.

## ***Review Questions - Chapter 11***

1. What are good reasons to become a missionary?
2. What types of problems might a missionary encounter in a foreign country?
3. How would you go about countering the problems of a missionary?
4. How should you go about educating the locals about the ministry?
5. How would the legalistic practices of classical Pentecostals interfere with your ministry?

# *Chapter Twelve*

## *Urban Ministries*

The driver turns off the freeway and down the exit ramp onto a city street. There are vacant lots filled with garbage and debris of every description: used refrigerators, discarded furniture, and old tires. Along the street are stripped and burned automobiles.

On the street corners stand groups of people, most of them young, in their mid-teens to early twenties. Young girls immodestly dressed offering sexual favors for money. Young men, most of them with angry, menacing countenances and mannerisms; are selling drugs.

The deep base rhythm of rock music can be heard everywhere. Like the perpetual heartbeat of a giant monster sending out a continuous pulsation.

Among the people are the homeless, those brain damaged by drugs and alcohol, the mentally retarded, the demon possessed, and those who suffer from all types of mental and emotional disorders. A sea of desperation, a struggle for survival in this concrete jungle filled with fear and hopelessness.

Street after street the landscape yields the same sights, smells, and sounds. Buildings covered with spray paint and “turf language” called graffiti and the language of the gangs.

All races and cultures crowded together in large apartment complexes and row houses; caught in the web of human misery and deprivation.

As the sun starts to slowly descend below the city’s skyline the burned out buildings come into focus. They stand dark and silent like sentinels of death, casting their giant shadows upon the streets like huge headstones in a graveyard.

As you enter one of these buildings the floors are covered with trash and debris, articles of clothing, stinking dirty mattresses and broken furniture. On the floor lies a torn and discolored photo of a family taken in happier times, in days gone by. There are old school

books, canceled checks, and broken baby toys, all bearing silent witness of another era.

Faded posters still hang on the walls now covered with graffiti and profanity. Rats scurry among the articles of human residue that speaks of tragedy and the pain of human failure. In the dim light from the street lamp there is a glimpse of other life present in the room. Huddled together in a corner trying to avoid the searing cold is a small group of human beings. They are drawn together by a common need.

These people are addicts. They are addicted to drugs. Their addiction is like an insatiable beast locked up on the inside of them, never being satisfied and always demanding more and more.

It is in this violent, cruel environment that they struggle to survive. Where each passing day can seem like an eternity. On the bottom strata of society, each day becomes increasingly difficult just to maintain existence. So, they often share what they have with their fellow strugglers. They share food, they share their bodies with their various infections and venereal diseases. But all too often they share something far more devastating and deadly. They share the syringes, the hypodermic needles, that pump heroin and cocaine into their veins.

Many times the needles are picked up from the dirty floor used and bloody. They lay on the floors of the "shooting galleries" as the buildings are called. They are used by the addicts like so many deadly instruments of death. Like poisonous serpents and stinging scorpions waiting to strike out at their victims.

As these people share one with another what little they have they sometimes share death. Unseen and without their knowledge they share a silent killer. A killer as terrifying as any gunshot wound, knifing, or beating death, or any other form of violence that is terminal. It is transferred without malice or forethought, it is neither intentional nor pre-meditated, yet it is certain and final, it is the H.I.V. Virus. It is A.I.D.S!

Who are these people? At this point you may be asking this valid question. Or, Where do they come from?

Many are born into this existence, ghetto dwellers who from the very beginning have had no hope or opportunity for a better lifestyle. Others come from all walks of life and racial backgrounds. A former business man who failed and experienced financial ruin. A young lady from a farming community in the midwest, who is a runaway. She was picked up on the street her first day in town, repeatedly raped by her abductors, and forced into three years of prostitution, she is now all of

seventeen years old. Over there is a teenage boy from an upper middle class suburban home. He was hooked on drugs in college. The list goes on and on. Each has their own individual story and background but all have one thing in common. They are all caught in a swirling tide of misery and heartache. A whirlpool of death and destruction, constantly pulling them downward, claiming life after life, soul after soul. Showing no mercy or clemency or respect for person, race, color or creed.

Most of them are destined to the same horrible fate unless something or someone intervenes in their shattered and broken lives. Who is that someone? What is that something? Good question, and this for sure, is the answer.

That someone is Jesus Christ our Lord and Savior. That something is the Love of God flowing through you and I. It comes with the Gospel of salvation and the saving grace and the everlasting mercy of God.

Where is this place being described? This place with hungry, poverty stricken, diseased ridden people? People with dirty blankets wrapped around them in the rain and the cold begging for a handout? Who are these young men and women in their early teens selling their bodies for drugs. Who are these countless hollow-eyed, dysfunctional people, used and abused, staring aimlessly without hope as the sun rises on each new day of their tormented lives?

Mexico city perhaps? Bangladesh? Surely in the Third World somewhere? Or even the back alleys of Calcutta? No, no, no! Actually, this is not a scene often found in the undeveloped nations of the world, but on the contrary its here, welcome to our own inner-cities. Welcome to the heart of the monster, the belly of the beast, welcome to the urban mission field, welcome to The United States of America!

## ***The Other Side of the Mountain***

*The air is clean, the wind blows free,  
Children play without fear,  
with frolicking laughter and childish glee.  
With tummies full and maternal affection and soft warm beds,  
unafraid and trusting they lay down their heads.  
On this Side of the Mountain.*

*Tears and fears, screams and crying,  
Hunger and horror, death and dying,  
Alone and homeless, afraid and hopeless,  
Frail frames without names.  
On The Other Side of the Mountain.*

*Clean swept streets and abundance of treats,  
Manicured lawns, neat houses in rows,  
all around prosperity shows.  
Everyone seems to live by the rules,  
With their fancy cars and swimming pools.  
On This Side of the Mountain.*

*Crack Cocaine and needles on the street,  
living daily is survival one step from defeat,  
Projects fill the landscape all in a row,  
Garbage filled lots wherever you go.  
Young and tender minds being constantly filled,  
with prostitution, drugs and violence,  
Young eyes watching as their friends are killed.  
On the Other Side of the Mountain,*

*Magnificent steeples with well dressed peoples,  
filling sanctuaries they come singing grand ol'e  
hymns from yesteryear,  
No empathy, no sympathy, no shedding a tear.  
All in their places with starchy white faces,  
drinking from a refreshing fountain,  
not knowing what's there,  
On the Other Side of the Mountain.*

*But my brothers are dying and their children are  
crying, "Where has my Daddy Gone?"  
"God took him away!" someone will say.  
But they ask, "What did I do wrong?"*

*An unseen virus like a shroud of death hangs  
over the city,  
My God! Why doesn't someone take pity?  
On the Other Side of the Mountain.*

*"They got what they deserved," someone will say,  
And certainly it is known, that whatever they are  
reaping, "They have surely sown!"  
And day by day the self-righteous look away,  
Leave them to the grim reaper,  
after all I am not their keeper.  
On This Side of the Mountain.*

*Yet each day the toll continues to climb,  
It's not just a blues song, a poem or a rhyme.  
Death is forever and the sorrow is real,  
God let us experience how You must feel.*

*Let us cast yon mountain into the sea,  
and let all just one people be.  
My brother's blood is crying from the ground,  
Oh, my Lord what an awful sound.  
His wife is my sister, His children my own,  
I really don't care what in the past he has sown.*

*Let me love him without fear,  
Stand side by side and feel every tear.  
Shoulder to shoulder against the gates of hell,  
through Jesus our Lord, we will prevail.  
Oh God I love these people so,  
I refuse, no matter what, I will not let them go.*

*You said, "no greater love has man than to lay  
down his life for his brothers."  
If somehow it will turn the tide and spare the  
others.  
With trembling lips and humble heart I say,  
"Then take me Lord and let them all stay."*

*After all, The Other Side of the Mountain,  
Is My Side of the Mountain Now!*

## *The Urban Focus*

The term “missions” often creates in our minds the thoughts of primitive people living in thatched huts with colorful tribal dress and the safari dressed missionary complete with khaki attire and pith helmet. That is of course one aspect of world missions.

It is a fact that those of us in the Western Hemisphere, particularly in the United States are currently residing is one of the world’s greatest mission fields. Alongside the Buddhist, Hindus, Moslems and other non-Christian religious foreign nations of the world stands the urban centers, the world’s inner city populaces, who desperately need missionaries. When we speak of missions involvement and the need for world evangelization, we must include as a top priority urban missions. The opportunities are limitless for effective ministry within the city.

The reader may already be residing in the inner city or certainly live within driving distance of a major urban center. I challenge you to take the time to drive through the inner city and consider what you find there. Ask God to allow you to see with His eyes, hear with His ears, and see with His eyes, *your life will never be the same!*

It is quite possible that many of God’s people in the United States have no idea of the deplorable conditions of the neighborhoods that are found in New York City, Chicago, Los Angeles, or Detroit. If they all were to go and observe the poverty, crime, drug addiction, and misery that inundates our inner cities, many would not believe that they were still in this great country of America.

It is particularly incumbent upon the American Church to become aware of this ever growing mission field and to readily train, send and support urban missionaries. The Church must have an awareness and a commitment to the urban mission effort with the same concerns for funding and support as it has for the works on foreign soil.

This statement is by no means meant to diminish the importance of world missions around the globe but to encourage a greater effort that includes the urban missionary. Thus placing urban missions on the same plane and in the same order of importance with all other world mission endeavors.



## ***URBAN MISSIONS***

This section is a study in urban missions. The term missionary will be interchanged with Pastor or Minister in some instances. This is because in reality, the minister in the urban setting in the United States or abroad, is an urban missionary.

### ***A City is a City is a City!***

What this means is that; whether it's Bombay, the Bronx, Calcutta, Chicago, Paris or Pittsburgh, a city is a city. Although there are many cultural differences from place to place such as; dress, language and food, all cities have many similar traits such as poverty, pollution, crime and corruption.

The urban areas of the world are one of the greatest mission fields for evangelism today. When listed alongside the other two largest areas of unevangelized people, the Moslems and Hindus, the urban mission field offers great challenges and limitless opportunities!

Urban evangelization began with Jesus Himself and has continued for nearly 2000 years. We see the preaching of the Good News closely related to the evangelization of specific urban areas throughout the book of Acts and the recorded history of the first century church.

### ***A Historical Look***

When one listens to proponents of urban ministries and their plea for more workers in the inner city, they can get the impression that very little effort has been made in urban evangelization. While it is evident that a much greater effort is needed we must not overlook what has been done in the past.

From 1400 A.D. to 1700 A.D. the world's largest cities were non-Christian or anti-Christian. Some of them were quite hostile toward Christian missions.

By 1800 A.D. two of the largest cities, London and Paris, had become strongholds of Christianity.

- In 1900 what is called the Great Century by Church historians began. London, New York, Paris, Chicago and Berlin had become centers for not only Christian life, but for foreign and global missions as well.
- By 1985 however, two of the five major cities were non-Christian by as much as 97%.

- By A.D. 2000 it is projected that three of the top five cities will be hostile to Christian missions and by 2050 four of the top five will be non-Christian. Also by 2050 there will be giant cities of around 40 million people who will be anti-Christian.

We see by all this that since 1900 the success of urban missions has declined. Across the world giant cities are expanding with an unfavorable attitude toward Christianity. In order to understand what is happening currently we must look at the history of urbanization. The following list of urban missions activity will show the commitment demonstrated by the Christian community from the very beginning.

1. Background: the origins of urbanization. (8-900 BC: city of Jericho)
2. God's self-revelation begins, and it is specifically linked with cities. (1950 BC: Ur of the Chaldees; call of Abram)
3. Birth of Christianity as an urban phenomenon. (A.D. 33: Jerusalem; Pentecost regarded as urban missions outreach)
4. Christianity becomes organized with metropolitan structures. (A.D. 249: Paris)
5. The Dark Ages: decline of cities and of urban Christendom. (A.D. 500: sack of Rome)
6. Protestant Reformation spreads via German and Swiss cities. (A.D. 1517: city of Wittenberg)
7. Modern missionary movement emphasizes urban ministry. (A.D. 1705: city of Halle)
8. Large-scale urban team evangelism begins. (A.D. 1857: Chicago)
9. New types of urban missions emerge: radio, television, et al. (A.D. 1921: Pittsburgh)
10. Global international mass evangelism develops. (A.D. 1970: Amsterdam)

Church historians, urbanologists and experts on future growth forecasts have compiled the following lists of vital requirements for the future growth of urban Christians:

1. Global evangelization centers on super-cities. (This refers to the period beginning at the 1985 Global Evangelization Strategy Consultation: e.g., see items for 1988 and 1989).
2. Massive urban nightmares and catastrophes proliferate. (Horrific future events are going to be hard to avoid: e.g., see item for 1999).
3. A new age of globally-evangelized urban supergiants arrives. (This is the period from A.D. 2000 on: e.g., see last item under A.D. 2000, also A.D. 2200, 2500).

## ***Review Questions - Chapter 12***

1. Describe the people of the inner cities in America.
2. What do all of the inner city people have in common?
3. How could you help the inner city people?
4. Why are people with major problems (physical, mental, etc.) so prevalent in the inner cities?
5. Why do so many people outside of the inner cities deny the existence of inner city life?

# *Chapter Thirteen*

## *Defining the Task*

### *The Past*

The past role of the city in history was to pass one culture to another. Cities are centers of civilization, and power centers over the areas they dominate. They are cultural centers, and media outlets of various types.

Until 1775, when the Industrial Revolution occurred., cities were basically imperial cities. That is they were cities that presided over whole empires. In 1806 the Holy Roman Empire was abolished. Industrial and mercantile cities started to emerge. In the early nineteenth century in North America cities were primarily commercial centers. That is to say they were areas for the export and import of primary goods and also havens for immigrant labor.

It is evident, however, that cities have undergone multiple, major changes in the last few decades. Because of these changes, World missions must also undergo changes in its methods and strategies to effectively meet the demands. Whether a city is listed as a world-class city, a mega city, a super city or a supergiant; all of them need urban evangelization.

### *The Present*

There are approximately 953 million urban Christians in the world today. These urban Christians are involved in some 15,000 different denominations. Knowledge of such simple facts alone however is not adequate for effective planning and implementation of strategies. Christian researchers are attempting to gather data concerning the world's cities for use in Christian missions. A questionnaire entitled "Urban Mission and Evangelization" is being prepared for every metropolis in the world. A metropolis or "mother city" is a city with over 100,000 population. There are 3,370 such cities in the world today.

The questionnaire asks for data such as ethnic, linguistic, and religious composition of each city. Many of the facts that have been gathered have been quite illuminating as they reveal the changes many cities have undergone. These are serious changes such as multiracial,

multiethnic, multilingual, multireligious pluralism. For example: Paris is now 14% Arab, 20% Gujarati, 10% Pakistani and 5% West Indian. Japanese are moving into African cities in great numbers. Chinese into Ireland, and Los Angeles is expected to be 60% Hispanic by the year 2000 with a mixture of other ethnic groups.

All of these studies serve to reinforce our understanding of the complexity and magnitude of the task that lies ahead of us for urban missions and world evangelization.

### ***The Future***

Presently urbanologists describe cities in various terms relating to the urban area's characteristics such as: Senior citizen city, abandoned city, or human services city, learning city, etc. An abandoned city is one where the city officials believe the inner city has become too expensive to invest any more money on. A learning city is one where colleges and universities play a major role in the cities economy.

Urban writer A. Shostak describes cities present and future in the following typical scenarios:

1. Conflict City (example: Detroit; current US cities in the Northeast and Midwest)
2. Wired City (examples: Manhattan; London; the world's 70 operational data teleports including Hong Kong and San Antonio, Texas; hi-tech , information technology, total communications)
3. Neighborhood City (examples: Seattle; Boulder, Colorado: local communities, urban homesteading, with individual owners restoring dilapidated areas or shops)
4. Conservation City (examples: Tokyo; Hong Kong; energy and resources conservation)
5. International City (examples: Paris; Toronto; multilingual, related to emerging global economy, headquarters of multinationals)
6. Regional City (example: Miami; regional response, political power sharing, multicentric, multimodal rather than with a single power center)

7. Leisure City (examples: Reno; Palm Beach; for all ages, including over 65's.)

### ***Methodology***

The evangelization process or the sharing of the Gospel would be a much easier task if not faced with all of the complexities of urban life. The various personal and physical needs as well as the spiritual needs of the urban dwellers are as multiple in nature as the cultures of the people themselves. There are emotional needs, physiological impairments, physical dependencies, poverty and impoverishments, along with spiritual bondages of every nature.

Medical need, for example, is a major crisis in some areas. The doctor - patient ratios in some countries are astounding. For example: in Nigeria there is one doctor for every 30,000 patients; in India one doctor for every 6,000 and in the US one for every 600. In Nigeria as well as other African and Asian countries a medical clinic coupled with a missionary outreach is a certain method of gaining converts.

A region's lack of adequate educational facilities is also a major area of potential emphasis in missions. To provide schools for all age groups opens the doors for evangelization of these cities and rural areas of the world.

The task of evangelizing would of course be made much simpler if the physical and temporal needs did not exist or could simply be overlooked. It is futile to believe that the populace in any world city can somehow be adequately reached without addressing all aspects of urban life. Substance abuse, drugs and alcohol, child abuse, sexual abuse, spouse abuse and economic deprivation leave people with not only physiological scars but psychological and emotional scars as well. In light of this it is therefore necessary to provide adequate counseling facilities as a prerequisite to proper discipleship and a Holistic ministry.

Scripture details a responsibility that evangelization must of needs entail. A responsibility to meet whatever needs are uncovered during the witnessing process. James 2:16 states that if you see a brother or sister in need and say to them, "Be warm and filled" and do nothing to help what does it profit them?

### ***The Three Basic Questions:***

To properly evangelize any given people or area we must start by answering three basic questions:

- ***Who Are They?***

We have seen in previous chapters that cities are comprised of many races and cultures. If we say for example, “We are going to evangelize New York city.” In essence you would be saying, “We are prepared to preach, teach and disciple in literally hundreds of languages in a multitude of cultures and sub-cultures.”

Therefore we must know what segment of the population we are going to minister to and prepare for that particular group. If, for example, we are going to minister to Hispanics; we must be prepared to overcome the language barrier and be able present the Gospel in Spanish. Senior citizens, teen teenagers, drug cultures, the upper middle class, middle class, wealthy or college students, etc. All require special preparation and a unique approach.

- ***Where Are They:***

It is an important factor of evangelization to pinpoint the nationality or section of the city that you are going to witness in and be adequately prepared to do so. In many cities there are neighborhoods that are made up of predominately a particular nationality. If you are going to reach the Vietnamese, you will have to go to the Vietnamese section of the city. Chinese, Haitian, Hispanic, Arabic; almost all are concentrated in particular neighborhoods.

- ***What Are Their Needs:***

Needs come in various forms. Often when we think of “needs,” we immediately think of food, shelter and clothing. However, when we speak of “needs” in an evangelistic context, there is a far more encompassing meaning.

When listing various needs that must be met in a particular area of evangelism we should be aware of items such as:



**1. Language:**

The Gospel must be adequately presented in the tongue of the recipient. We must therefore have ministers who speak that language or an interpreter present.

**2. Literature:**

Bibles, tracts, study courses and any other written material available. (Also in the language of the hearers).

**3. Transportation:**

If the ministry is housed in a building rather than being held as “street meetings” it may be necessary to provide transportation to and from the services.

These are only some of the necessities encountered in urban evangelism that must be dealt with by the missionary. The needs listed here are also in addition to food, clothing, medical attention, housing, counseling, etc. that must be addressed and dealt with also.

We cannot preach the God of love, peace, deliverance and prosperity and then retreat to our middle class sanctuary to glory in our sacrifice for God. Nor can we languish by the fireside to be warm and full while we forget the destitute and forsaken, broken remnants of society that to whom we so readily preach repentance. The responsibility of the cross not only weighs upon the giver, but the responsibility goes beyond self to the care and feeding of the recipient. “Freely we have received, freely give!” Matthew 10:8.

One of the greatest needs in urban missions is the availability of local ministry. Ministry that is available on a neighborhood basis that is established as a satellite work, coffee house, or street mission type of ministry that offers a perpetual or ongoing ministry.

Often a Church or mission organization will hold crusades or meetings in a particular area from time to time. When this occurs, it becomes necessary to provide a permanent ministry in a temporary facility. A good example of this would be a “Storefront” coffee house type ministry in an area where drug addicts or alcoholics might need counseling. Another example would be a temporary shelter for runaways or a “safe house” for prostitutes.

Discipleship is a must for successful urban ministry. Ministry in the inner city requires much more time and resources than the traditional suburban church. If a missions effort is going to succeed in the inner

cities then all of the aspects and needs mentioned here must be properly supplied or failure is inevitable.

It must always be kept in mind that to evangelize the world we must evangelize the cities as well. World missions are most often thought of in jungle settings with mud huts and primitive people. When someone speaks of missions or missionaries our minds recall pictures of New Guinea, India or Africa. Yet the cities and metropolitan areas of the world present one of the greatest challenges to the missionary in Church history.

### *The Urban Psychology*

It is evident or should be that people who have been subjected to the various stressful elements of society which include such things as poverty, street and family violence, along with sexual and various forms of physical abuse, substance abuse (both as users and victims), are left somewhat less than whole. This means of course, that the emotional scars as well as the physical traumas have taken a toll on their mental health as well as their emotional state. All of these types of traumas, leave the person less than functional or productive in their personal, family, and/or social life.

When the Church accepts the mandate of evangelism it also accepts the responsibility of discipleship. In accepting the responsibility of discipleship it also acknowledges the necessity to cooperate with God in making people whole: body, soul, and spirit. How and where does the ministry begin to fulfill such an awesome task in dealing with the many dysfunctional and broken people whom it will encounter in the process of urban evangelism?

First of all the need for effective counseling is evident to properly minister to the whole person. This is evidenced in what Jesus said in Luke 4:18, *"I have come to bind up the brokenhearted."* Quoting from Is. 61:1, *"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."*

We find that in the Hebrew text and the Greek text the term bind up the broken-hearted translates *"That they might be made whole."* Isn't this the goal and purpose of all of our ministry? . . . to see people made "whole" body, soul, and spirit?

Nowhere will you find more people in spiritual, emotional and physical bondage than in the Cities. People who are indeed imprisoned and held captive by the lust of the flesh and the bitter fruit of consequences. These difficulties are produced by faulty judgment and life styles that have enslaved them to the appetites of the flesh and also the mentality of the social structure in which they exist. All of them are desperately waiting for some “Good news” or “Glad tidings” and for someone to “proclaim liberty” on their behalf.

The very nature of urban ministry focuses on ministering to people on various socio-economic stratas who are spiritually and morally bankrupt. They are grouped in stratas of dys-functional, non-productive, anxiety laden individuals. Individuals who need to be counseled and/or instructed away from their destructive behavioral patterns and lifestyle and into a lifestyle that offers freedom, peace, joy, and success. This is the very essence of counseling.

It is an awesome and time consuming endeavor. After all, you are dealing with people who must be taught at various academic levels and limited social skills. This teaching, discipling and counseling process includes everything from, proper parenting, how to be a godly father and mother, how to be a good employee, to training on personal hygiene.

We must realize that the Church may not be able to totally replace the mental health professional. We can however offer sound counseling from a Biblical and Pastoral perspective that will enable the patient through the life changing power of the Holy Spirit to reach a place of victory and success in everyday life.

Clergyman and Christian institutions in the last decade or so have come to realize that at the time of conversion when a person is born-again, a spiritual metamorphosis begins to take place. While it is true that an individuals sins and transgressions against God are removed at that point, it is very doubtful that all of the effects of the emotional, physical and traumatic mental episodes of their lives are immediately reversed.

We are by no means taking a humanistic approach to the all inclusive fact that God does reconstruct our lives when we accept Jesus as Savior. We are however saying that experience teaches us that an individual who has been all but destroyed body, mind, and soul in the torrent of human suffering and despair needs additional ministry to assist them to reach their place of wholeness.

They need ministry which will include a number of facets pertaining to life and Godliness and a great deal of instruction if they are going to achieve their individual goals in life and to be fruitful according to the will of God.

Threatening them with “hell-fire and damnation” or putting anathemas and curses on them for their wretched behavior will not solve their problems. Their wounds are too deep and their scars too plentiful. The extent of their personal damage and the severity of their hurts commands a far greater concern and care than words or threats can produce. For example, it is not an uncommon occurrence in the inner city to meet someone who is an average of thirty years of age who has never enjoyed the prospect of gainful employment, of a legal nature, or held a job, or received a paycheck. Most likely, this person would have started using drugs in their early teens, dropped out of school, and subsequently began living in the streets. Usually, there will be younger siblings at home or strict parents who will not permit drug use in their home or around the younger children. After growing tired of the truancy and disrespect the parents often evict the teenager from the home. Often this is to the liking of the teen, because they see it as a new found freedom to be their own person, living however they desire without rules or regulations governing their actions.

Little do they know, in most cases, they have begun a journey that will lead them down the path of self-destruction, filled with pain and misery, and but by God’s grace, so often see death at an early age. Many times their drug habit will lead them into doing anything that they can to maintain their daily dosage. Teenage prostitution both male and female flourishes on the city streets. As do muggings, armed robbery, shoplifting, and burglary, the list goes on and on. Often runaway children from upper and middle class homes, become allies and comrades to those raised in the slums and ghettos. In doing so they end up eventually adopting the mentality and the callousness of their new found peers, adhering to lifestyles of violence and dishonesty in the quest for mere survival.

As a result, many are raped along their way, others forced into prostitution and drug sales. They are often bartered for and sold like a dumb animal at the livestock market with no say or rights in the matter. Sleeping in the alleys and subways to avoid the bitter cold and rain, eating out of garbage cans to avoid hunger their numbers reach into the thousands in every major city of America. In fact, it is reported that at any one time during the year that there are an estimated 10,000 runaway teenagers on the streets of New York City alone, with an average age level of fifteen years old.

What about the twenty-three year old prostitute who ran away from home at fourteen because her step father had repeatedly raped her since she was eleven? She ended up in the city homeless, scared, and alone. She was befriended by the local pimp who readily gave her a free supply of drugs until she was completely “hooked” and then demanded that she make payments to him to support her habit by demanding she sell herself as a common street prostitute. He beat her and threatened her with death daily whenever she refused to obey him.

While some girls are playing with their Barbie dolls many girls their age are turning ten tricks a night as hookers on the street. While some American youths are faced with such problems as what to wear to the prom or what courses to enroll in their freshman year at college these teens are fighting for their very lives in their struggle to survive. There is little wonder why there are so many dysfunctional people in the urban areas, when we observe all of the poverty, hunger, violence, substance abuse etc. that erodes away all self respect and destroys the very will to succeed.

Lets think for a moment about what happens when, all of the sudden these people get saved. They accept Jesus Christ as their Lord and Savior. Praise God! Isn't that what evangelism is all about? Yes. But does that bring to an end our obligation and responsibility to these new converts? Absolutely not. This is where the true ministry of discipleship starts to unfold.

We must understand that many of these people missed the most important years of their adolescent development. They did not experience or enjoy social interaction or the interpersonal relationships that are associated with the normal, healthy, adolescent developmental stages in their teenage years. When other teens were participating in sports or going through the normal rigors of high school these street kids were eating out of garbage cans to survive. Where then do we start? Blankets and shelter will keep them warm. Food will satisfy their hunger. Medicine will cure their physical maladies. But only the love of God will dispel their fears, encourage them to press onward, give them self esteem, and develop their desire to win against the odds that are stacked against them. Only the love of God in us, will cause them to feel wanted and special. Only a spirit-filled, Christ-centered life will truly bring them to full restoration.

### ***A Personal Experience***

When this writer first moved to New York City from the deep South, I was not aware of the fear and the distrust that permeates the nature of urban dwellers. They do not want to make casual conversation or even say, “Good morning” or “Good afternoon.” Everyone in the city seems to have a scheme, a game, a hidden agenda, and all of them are trying to “con” you out of something. This is the mind-set in the city. I learned quickly in the beginning of the unwritten laws, like, “Don’t talk to people on the subway.” That is certainly a no-no by commuter standards in the city.

The missionary is faced with the formidable task of winning their trust and breaking through those barriers of anger and distrust with the love of God. This can only be done by showing a genuine interest in their needs and by demonstrating the compassion and love of God in every situation.

In summary then, we need to realize that due to the incredible devastation caused by these various events in each of these person’s life, there remains a great deal of ongoing ministry to lead that person to a full and productive life as a Christian and as an individual.

### ***Review Questions - Chapter 13***

1. How have the roles of cities changed over the years?
2. In what ways do many cities differ?
3. How do the complexities of urban life make evangelization difficult?
4. What are some ways in which to cope with the problems faced in urban evangelization?
5. What are the basic necessities of an effective urban ministry?

# *Chapter Fourteen*

## *Para Church Ministries*

The development of para-church ministries is extremely vital and necessary in the urban setting. The very nature of the city with all of its diverse needs and poverty makes acts of benevolence by the Church a necessity.

An inner-city Church is not at all like a typical suburban congregation of moderately to highly educated and successful people with their white picket fences and financial stability. Many parishioners in the inner-city Church may not know where their next meal is going to come from or the next meal for their children. They are often unemployed, sick and addicted “derelicts” with little or no source of income. They do not tithe nor give offerings and can offer no labor or talent to help sustain the church materially. Usually dysfunctional and defeated they represent a total liability to an over-taxed Pastor and congregation. So, if a Church is going to be planted successfully in the inner-city then the benevolence ministries and various other para-church organizations are a must.

In order to start these ministries of benevolence there are a number of items of importance for the minister to take into account first.

### *Adequate Planning:*

The old adage, “If you fail to plan, then indeed, you plan to fail” is certainly appropriate and applicable in this situation. There are many factors that must be explored prior to initiating any ministry. The following are some examples of those factors.

#### *A. Personnel:*

Are there adequately trained and dedicated people who are committed and who know that they are called by God to this ministry? If not, what provision will be made to train and prepare the necessary workers?

#### *B. Finances:*

Simply stated this means, “What will the cost be to the church? The fact has been established already that these people to whom the Church will be ministering, most likely, will not have any or very little funds at

their disposal, to help offset the costs. If they are then to be fed, clothed, or housed or even given blankets, there is a direct cost to be counted. Even if many of the items are donated there will still remain the need for transportation, etc. and these items cost money. Money that must come from the church.

Since as God's stewards we are admonished to count the cost, there must be a budget prepared in advance that answers all of these questions concerning finance. It is necessary that this type of ministry become a planned portion of the church's annual financial budget.

Most often ministries that are started by "faith" with no dedicated material substance or proper financial planning, fail. Too often, even dedicated money that is expected does not come in and the ministry must cease to function. This is why the Church must be willing and able to commit from the general fund to support the specific outreach on an annual basis.

### ***C. Government Assistance:***

It is indeed advisable to become well acquainted with the government agencies that service various social and welfare needs in the community. One should know how they function and what one must do to qualify for assistance through that particular agency. Many of the social welfare organizations offer food stamps, unemployment compensation, child care funds, free medical treatment, employment training and housing, etc.

The people who will be reached and ministered to in urban evangelism will usually need all or some of the services mentioned, just to survive. Therefore it is important to have personnel in the ministry who are familiar with these agencies and know how to deal with them, knowing what is available through them for individuals in need.

## ***Various Outreach Ministries and Methodologies***

### ***I. The Christian Care Center***

If we observe the hierarchy of needs that have been produced by the very anxiety and stress laden environment in which we minister we must also concur that at the top of the list there must be adequate counseling made available. Opening and operating a Christian Care Center on the surface may seem like an unobtainable goal when first viewed. It is not as difficult as the lay practitioner or minister may initially judge it to be. A care center is simply a place where counseling is



made available on a continual basis for the Christian community. It may consist of all levels of mental health professionals engaged in psychology and sociology. The care center may have access to mental health professionals or those engaged in counseling from a pastoral or a lay counseling perspective, as such it will be a vital arm of restoration for the Church and the community at large.

There are many courses available as well as training seminars to equip members of the local Church in counseling skills and which will eventually produce effective counselors. The urban missionary should be equipped in counseling techniques to provide a necessary area of ministry that is essential in the inner city ministry. Even as a lay counselor there is a necessity to be able to recognize the various needs for counseling in the people's lives with whom they will be ministering. There must be real preparation and study in the area of pastoral counseling to adequately assist people to reach that place of Christian victory and to become the overcomers that God has promised.

Many Bible colleges like Vision Christian College offer seminars as well external studies, or correspondence courses that deal with these training issues thoroughly, academically and professionally. These are available even if a local satellite campus is not nearby for the ministers to attend. Some specific courses that are definitely recommended and which are of vital importance to the Urban counselor or practitioner are courses such as:

- Theology and Psychological Theory
- Christian Family Development
- Marital and Pre-Marital Counseling
- Crisis Counseling/Families Under Stress
- Family Pathology: Child/Sex abuse
- Assessment Theory
- Practice in Family Therapy
- Human Development
- Ethics And The Law
- Cross Cultural Counseling
- Human Sexuality
- Group Dynamics
- Substance Abuse Therapy

These are but a few courses that are readily available to help prepare the minister for effective counseling.

## ***II. The Homeless Ministry***

There are many thousands of homeless persons in the inner cities of America as well as many other nations of the world. It would be a tremendous task for the local Church to try and meet all of the needs of the homeless in their immediate community. This is especially difficult because each homeless person has their own set of unique and varying

circumstances dictating the needs in their life. The lack of the basic human needs are common among most homeless persons such as, food, clothing and shelter. Satisfying all of these needs can prove very costly to the local church in funds, time and personnel, not to mention the logistics involved to accomplish all of this.

The individual Church or ministry must decide to what extent they are able to minister to these needs and then concentrate on that portion of ministry. For example, if the Church cannot house the people but can provide blankets, hot meals or clothing then that is the level of commitment they should make and not more. At that point the Church should then network with the shelters and housing facilities and other Churches in their areas to help provide adequate housing for the homeless.

### ***III. Drug and Alcoholic Rehabilitation***

Drug addiction and alcoholism are prevalent in the urban areas and the Church will be faced with a large percentage of people suffering from one or both of these debilitating illnesses. Many personality disorders and varying degrees of dysfunctional behavior will be a direct result of some type of substance abuse. In other words, one thing feeds off of another, unemployment can be a result of addiction, divorce, sexual abuse, spouse abuse, homelessness, etc.

As Christian ministers we understand that the blood of Jesus and the power of God in Jesus' name can break every yoke of bondage including drug and alcohol abuse. There is however, still a need to break the physical dependency that has developed as a result of extensive drug abuse. The person must be "detoxed" or put into a place of abstinence until their blood stream and physical system is rid of the chemicals. This can be a very trying and devastating experience to the counselor or practitioner who has not had adequate training in this area of ministry. Therefore most of the time, it is advisable to encourage the person to admit themselves to a center where they will be treated by professional medical personnel until the detox process takes effect. They can then return to the Church to begin their discipleship training.

If an individual does not have adequate training in the area of dealing with those who are addicts they can very easily become frustrated. They can suffer a loss of energy and financial resources not to mention a loss of physical and spiritual strength. It is a known fact that the very nature of addicts is one of extreme selfishness. They have used every type of manipulation known to support their habit by using

people. The minister will be no exception in the long list of individuals manipulated by them. In our sincere effort to see people delivered and made whole, we can become vulnerable targets for these “users” to manipulate. It is wisdom to post a warning here, especially for the novice, to be aware of these inherent character traits. These can and will deplete the ministries finances and time that could be used much more effectively on the sincere persons who are indeed committed to making a change in their lives.

#### ***IV. The Halfway House Ministry***

There are many Rehabilitation centers around the country which are called "Half-Way" houses. They are as varied in scope and method as they are in number. The name itself gives some clue as to the function of these various ministries and services.

Halfway speaks of a particular point in a particular destination. In respect to the Halfway House ministry it denotes a midway point in a person(s) life on their path to wholeness. This varies, of course from individual to individual.

It says, "I am not where I should be, but thank God I am not where I was!" Or it is to say, "I am in the process of becoming a productive, fully functional and self-supporting individual. I am somewhere between the throes of addiction and all of it's by-products; such as crime, depression, lack of self confidence, loss of identity, family; and sound health, emotionally, spiritually and physically. I am somewhere between all of the endless miseries and heartache attached to my former lifestyle, and becoming fully restored; body, soul and spirit."

The halfway house is a great concept and certainly serves a tremendous need in the community. Unfortunately, many of the people who are inducted into these halfway houses never make it more than halfway. Like so many other ministries around the world there are many disadvantages and hindrances to success.

Usually this type of ministry, especially in the urban setting, are under staffed and under financed. They often have a staff that are not sufficiently trained and do not have the professional knowledge or skills necessary to treat the multitude of problems that are so often part and parcel of drug abuse and other forms of addiction. In many instances the majority of the staff is comprised by volunteers, many of whom have completed the program themselves. Unfortunately this disadvantage causes many of the participants of the program to indefinitely hover

"half-way." They struggle at the midway point not having the ability within themselves to move on. This happens because they are not receiving the necessary ministry to assist them in their quest of moving their lives forward. Consequently, in their frustration during this point of stagnation they can go backwards instead of forward.

Instead of being a facility where the addict can receive counseling from a qualified counselor for achieving the needs in his or her life, the needs are being addressed by someone who is basically their "peer." Too often the "counselor" is only a person who has been in the program themselves. They may have only just recently reached a point in their own recovery that they can serve as a partial role model and overseer of others. They cannot lead any further because they have not yet made it past the halfway marker in their own experience.

These types of facilities are founded and operated by a multitude of groups who vary as much in their Christian doctrine and theological beliefs as they do their methods and techniques of treatment. These centers can range anywhere on the scale from the low end of non-Christian and secular to the high end of being totally Christian in concept and methodology. There are furthermore all the variations in between.

Much of the treatment the recovering addict receives also varies. Based on my personal observation of some of these centers, I have often seen staff members who were well trained professionals. They treat the residents with very sophisticated counseling techniques and sound mental health methods. Others however, are simply sustaining people in a state of abstinence and disassociation with brief devotional overtones to provide a source of encouragement and comfort. Disassociation meaning, a separation from the environment, influence and drug infested surroundings that would draw the patient back into the very same lifestyle that caused their dysfunction in the first place.

Many times it is just the opposite. There is a very spiritual setting that provides the necessary input to strengthen the individual in his or her conquest and victorious living. Often there is a great deal of Bible study, worship and praise and the ministry of deliverance for those who are caught in the distress of spiritual bondage. These ingredients of deliverance in the overall plan for recovery and restoration are certainly of grave importance. It is however important for the practitioner to remember that without proper follow-up these individuals who have experienced the delivering power of the Almighty God in their lives will not remain free. Prayer is essential, there is power in praise, but without regular long term counseling, the person treated will often experience an

emotional "high," without being able to permanently implement the principles of successful Christian living into their everyday lifestyle.

The Word of God does speak very loudly to us concerning this issue. First of all, we must realize that any ministry that attempts to bring people to wholeness, body, soul and spirit; must rely on the omnipotent power of God. This is what is referred to as the "anointing." By definition this is the manifested power of God. In the Book of Isaiah Chapter 10 verse 27 it says, *And it shall come to pass in that day, that this burden shall be taken away from off they shoulder, and his yoke from off they neck, and the yoke shall be destroyed because of the anointing.*

If we are not careful however, we will end up with just a "clean slate." That is to say, we will have an individual who has been released from his or her bondage or who has experienced an "emptying out" so to speak, but who has not experienced the "infilling" of the presence and person of Jesus Christ to fill the void in their life. In the Book of Luke chapter 11, verse 24-26 it says, *"When the unclean spirit has gone out of a man, he walketh in a dry place, seeking rest; when he finds none he says, I will return unto my house from whence I came out. And when he finds it swept and garnished (clean but empty) He goes and takes seven spirits more wicked than himself and they enter in and dwell there and the latter state of that man is worst than the first."*

What then is the answer?

The halfway House is indeed a vital part of ministry to those people who are trapped in the horrible world of addiction and dysfunctional living. We must recognize the necessity of well trained and committed people who are not only academically prepared but who are spiritually anointed as well. People who through dedication and faith in God will be able to assist those who come to them for help to not only be brought "halfway" but who will be able to go "all the way" to being completely whole and who can enjoy the blessings of God and a lifestyle that is functional *and victorious in Christ Jesus.*

## ***V. Prostitution***

Another group of people who will be encountered in urban evangelism are those who are engaged in prostitution. Prostitution flourishes in the inner cities among both male and females. Unfortunately many of them have no choice in selecting this immoral mode of livelihood.

Many of the young boys are runaways and have turned to male prostitution as a means of survival. It usually produces relatively high income and can therefore pay for their drug habits as well as provide for their stay in the city. Too often however, many of them are abused and even murdered not to mention contracting A.I.D.S. and other sexually transmitted diseases like their female counterparts.

It is a very common scenario today to find young women on the streets who are forced there by their “pimp.” . Usually these girls have started out early in life as young runaways who came to the city to escape a serious or life threatening home situation. This is where they are subsequently “picked up” or “befriended” by a pimp. After strategically getting the individual girl hooked on drugs, the “pimp” routinely puts her out on the street to sell herself for the purpose of supporting his and her collective drug habit. These young women would be severely beaten or even murdered, if they did not submit to selling themselves.

Given the chance, many of these young girls would like to escape the horror that is associated with this vile trade. To attempt to do so however, may put at risk their very life. Unfortunately not all people who evangelize the street understand this fact. In their zeal to lead a soul to Christ they share the love of God which in turn brings conviction and in the midst of the emotion the girl makes a commitment that may get her brutally beaten, her faced slashed or disfigured with a razor, and perhaps, even murdered.

What then is the answer? Should prostitutes not be evangelized? On the contrary, even more so, but a “safe house” must be provided immediately. In other words there must be a facility to take her to immediately upon receiving Jesus so that she will be safe from the retaliation of the pimps. If she goes back to where she resides to retrieve her personal belongings then someone must go with her to protect her from physical harm. It is also necessary to have funds set aside in the ministry for transportation to be able to send these young people back to their hometown and safety and away from the city.

## ***VI. A.I.D.S./H.I.V. Ministry***

In recent years a relatively new ministry has emerged in the cities. A ministry that has been necessitated by the many victims of the Aids virus and the effect it has had upon the survivors as well as the carriers themselves. This is a ministry that has been forced upon the church. Many have chosen to try and ignore the need or simply state that they want no part of it. Yet we all know that it will not go away just because we ignore it or refuse to deal with it. It is here to stay and in ever

increasing numbers as the infection rate and death toll continues to climb worldwide.

Most churches are ill-equipped, misinformed, or uneducated when it comes to dealing with this deadly virus and its effect upon the populace. The need for ministry to those who have contracted The Acquired Immunity Deficiency System virus and their families is very serious and pressing reality.

There are many fears attached to those with AIDS, most of which are as usual, due to lack of knowledge and ignorance. Unlike many other debilitating illnesses and various other addictions and diseases AIDS is terminal. Because death occurs there is a need for many phases of ministry.

People who contract the virus may do so from a number of different sources. The most prominent and publicized of course, is through homosexual contact. However the fastest rate of infection in the last few years has been among the intravenous drug users. There are many people such as hemophiliacs who have been infected accidentally through infected blood transfusions. Others have been infected heterosexually, through prostitutes or infidelitous marital partners. Some have become infected merely by a visit to an unscrupulous dentist. Regardless of how they were infected, they are dying and most of them are leaving severely grieved loved ones behind, all of whom need serious and dedicated ministry.

Many of the people who contract the AIDS virus are gainfully employed. They have families and financial obligations. As soon as it is learned that they have the sickness they are usually terminated from their job. In the latter stages of the virus they become weakened and can no longer work. Social services takes quite a while to qualify for and in the meantime they can become financially destitute along with their families. All of this necessitates a benevolence ministry to adequately assist them.

There are many seminars and clinics that are available for training and certification, which teach the principles of counseling and ministering to AIDS victims and their families. There are also a number of ministries around the country who do seminars on ministry to people with AIDS. Vision Christian College for example, provides a Church awareness seminar entitled, "*The Church and A.I.D.S.*" and it is available to the local church.

The Church not only needs an awareness of the extent of this horrible disease but also a sensitivity for those whose lives are affected

both directly or indirectly by A.I.D.S. and the sorrow it produces. A full range of counseling skills are necessary not only to minister to the person who is infected but also to help those family members who suffer as a result of their stricken family member as well.

### ***VII. Children's Ministry***

An article appeared in the New York Times a couple of years ago about a school in Brooklyn which is a kindergarten. The school is comprised of first grade and pre school children who have a learning disability. Of these five and six year olds ten of them were born addicted to drugs. None of them live with both parents and most live in the housing projects where guns, drugs, and murder create fear in their lives each day. When asked about their ambitions for life some of the little boys spoke of the Jaguars and expensive automobiles that drug money could buy and the little girls spoke of wanting to stand on the corner and make lots of money getting into men's cars.

What a heart rending reality, five and six year olds aspiring to be drug dealers and prostitutes who most often represent the only prosperous role models in the Ghetto! The Church must reach them while they are young, before they have experienced the devastation in their young lives that street life can bring.

Many churches in the inner-city have programs on Saturday especially for the kids. It gives them an alternative to "hanging out" on the street and eventually getting into trouble. An exciting children's Church should be provided for the younger kids and some kind of sports activities or movies for the older ones. It is a real opportunity to share the love of Jesus and to introduce these children to a better way of life than that which the street offers them.

### ***VIII. Various Additional Outreach Ministries***

The list of ministries in the inner city is endless. There are so many needs it is difficult to list all of them in this text. However it is important for the reader to be made aware of them. Some additional ministries needed in urban missions are:

- Street Evangelism
- Prison Ministry
- Visiting Shut-ins
- Hospital Visitation
- Street Rallies
- University campus Ministry
- Radio and Television Evangelism
- Soup Kitchen or Feeding Program
- Ministry to Physically Handicapped
- Ministry in Subways and Train Stations
- Evangelizing at the beaches and parks



There is a word of wisdom and caution that should be noted concerning these para Church and outreach ministries in their various and sundry functions in the local Church and it is simply this thought:

*We must always respond to a definite "call" instead of the "needs." Simply because the need exists does not guarantee that we are the ones that God has chosen to meet that need. **We can only do effectively, what God has ordained us to do.** We must always keep "quality" rather than "quantity" in mind when starting a ministry. We should not turn a blind eye or a deaf ear to the cry of those in need, we should however know what role God has called us to play and then help support those individuals who have received a specific call for a particular field of ministry.*

## ***Review Questions - Chapter 14***

1. How does the inner city congregation differ from a suburban church?
2. In what ways should you acquire and use government assistance?
3. How do drugs and alcohol effect the lives of the people living in the inner city?
4. How and why should you be careful with the way that you run a halfway house?
5. What are some things to keep in mind with A.I.D.S. and H.I.V. victims?

# Chapter Fifteen

## *Preparing For The Mission Field*

*Listen, O isles, unto me; and hearken ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft; in His quiver hath He hid me; And said unto me, Thou art my servant, O Israel, in whom I will be glorified.*  
(Isaiah 49: 1-3)

Prior to accepting an assignment in missions, whether domestic or foreign there are some factors that need to be considered seriously:

### **1. Assurance of God's Call:**

No other factor of ministry is more important to the individual than making his calling sure and hearing from God. Too often young men and women have been motivated by childhood impressions or a romantic notion concerning becoming a missionary. Their young hearts are stirred as they read books about missionaries on the dark continent of Africa. These child-hood fantasies are carried over into adulthood.

It is quite possible that God calls many people from a early age to become missionaries. In fact, in many instances that is the case. Many times however the childhood dreams fade with adulthood. Yet many adults sometimes have the same dramatic, romantic notions about becoming missionaries as well. Regardless of our own inclinations or inspirations we must certainly know in our heart and spirit that indeed, "God has called us."

### **2. Godly Character:**

Too many men and women have gone into the ministry believing they were ready only to enter into a crucible of trial under which their character flaws surfaced and made havoc of their mission. Note what it says in Isa. 49:2 above, "*In the shadow of His hand He has hid me and made me a polished shaft, in His quiver He has hidden me.*" Everything worth it's salt must first be tried. We must allow God to shape and mold us into His image prior to accepting any kind missions assignment or for that matter any ministry position. This scripture in Isaiah speaks of first being, "called" then a time of "preparation both spiritually and mentally and then a "a time of obscurity."

### ***3. Adequately Prepared:***

Zeal is not enough. We must always “*study to show ourselves approved,*” (II Tim. 2:14). It is important to know all that we possibly can concerning the area of ministry we are entering, including the culture, language, etc. This is a time consuming process, we can not receive or retain all that we need to be fully prepared in just a few seminars or short term missionary journeys. Often it takes years of study and practical experience to be ready for the field. We should not become discouraged in light of these facts, but rather we should be encouraged to know that like any other professional. We should want to develop confidence in our personal readiness before undertaking such a serious responsibility.

### ***4. Properly Equipped:***

It is the Holy Spirit that equips us for the work of the ministry. The gifts of the Holy Spirit and the power of His presence cannot be overestimated in terms of their crucial importance to the minister especially in lands of Pagan and Idolatrous practices.

The missionary must develop a personal relationship with God prior to going overseas. It is imperative to learn to pray and to summon God in every situation . There may not be anyone for you to seek advise or spiritual wisdom in some areas, so the missionary must be solely dependent upon his contact with God for the needs to be met.

### ***5. Unity:***

There is a saying that, “Familiarity breeds contempt.” How true this statement can be in the context of world missions. More than one missionary has gotten “cabin fever” in close quarters and adversity.

Unity is especially important where a husband and wife are concerned. There must be a mutual sharing by both spouses of the vision and call that God has placed upon them. It is also important that an individual must be able to cooperate with others such as co-workers and ministers. When people are isolated on the mission field there is a certain familiarity that must be handled in a mature Christian manner.

It can be very frustrating for a westerner to function in the third world. It takes a great deal of patience to adjust to their slow pace in some cultures. The missionary must learn to work with and often through the nationals to accomplish the necessary goals of the mission. Therefore, unity is a must on the mission field.

## **6. Culture Shock:**

*Culture shock is **always** a major factor in all missionary endeavors!*

The change from the lifestyle of middle class America, for example, to a very primitive and seemingly uncivilized culture can be devastating to the missionary. It is advisable to take temporary, short term assignments to adjust gradually to missionary life and to see if we are going to be compatible to the station of environment.

Some factors to consider are climate, shelter, sanitation and food. Often there are little or no sanitary facilities, a shortage of drinkable water, no hot water for bathing and extremely high temperatures day and night not to mention insects, reptiles and wild animals.

To adjust to the weather can be a traumatic experience by itself. For someone who is not accustomed to the hot, damp, and very humid climate of the tropics It can be a torturous experience. In contrast, someone from a very warm climate transferring to a very cold climate can also face a difficult adjustment. Someone who suffers from allergies, asthma and other similar problems should be cautioned concerning the absence of medical care and medication in many areas. this is a very crucial point to consider and to make sure the missionary is adequately supplied with medication prior leaving on the assignment. One's overall physical condition is of grave concern and should be taken into consideration. We should always prepare ourselves physically as well as mentally, emotionally and spiritually for the mission field.

There is often a great deal of drama and romance attached to foreign missions but in reality it is often one of the most sacrificial, grueling, and what often appears to be one of the least rewarding careers on earth. However, as Christians we understand that our rewards are not based on earthly rewards alone but heavenly approval.

## **7. Scope of the Ministry:**

It is important to understand exactly what is expected of a minister prior to accepting a position in missions. Often in a missions setting, there are various responsibilities and job descriptions for which one may not be equipped to handle. It is common that at a foreign missions station where there is a church, a school of ministry and various other outreaches and services, the minister is required to wear many hats, such as Pastor, professor, school administrator or director, evangelist, etc. Because of this it is advisable to read a complete job description or even

better, visit the mission area for a first hand look at and understanding of the scope of the ministry.

### ***8. Finances:***

We have discussed preparation, equipping, and now the sending forth. The financial aspect of missions clearly comes under the heading of sending forth. The subject of finances is last in this list of considerations but certainly not least on the scale of priorities. Many evangelistic outreaches through time that were effective and needful have failed because of under-funding or a lack of finances.

God's people are commanded to live by faith, however, in the book of James (James 1:5) we are also instructed to ask for wisdom. Godly Wisdom assures us that we should have the proper funding before committing personnel and property to a mission. We would never want to undertake an effort that is doomed to failure because of a lack of money. It is therefore important that anyone who is going to accept a permanent assignment abroad on the mission field should have adequate backing and support from the organization that "sends them forth."

## ***Review Questions - Chapter 15***

1. Why is it important to be sure of your calling before you enter the mission field?
2. Why does the initial mission experience often times, weed out those without a Godly character?
3. How would you go about being spiritually equipped?
4. What is culture shock? How does one overcome it?
5. Describe the importance of finances to a missionary?

# *Chapter Sixteen*

## *Developing A Missions Department*

When churches are independent of a recognized denominational structure, that has a world missions department, procedures for involvement and giving programs established; it is difficult for them to be active in missionary programs. Many local churches in fact do not have a missions department. They do not have any established program for consistent donations or involvement in any missionary endeavor whatsoever. Although a Missions Department is often difficult to start, it is not impossible, and the end results can be very effective and rewarding to the local Church, not to mention a tremendous blessing to world missions.

### *How to Begin a Missions Department*

#### *Planning:*

There are a number of things to consider when planning a Missions Department. They are three basic questions that must first be addressed they are: When, Who, How?

#### *1. When:*

There must be a time frame established in the very beginning to pinpoint a particular date to initiate the missions department. There should be a week set aside or even a month of “missions emphasis.” It would be good to invite some missionaries or key speakers to address the needs and present the opportunities for missions development to the congregation. A banquet is always helpful to create excitement as well as being an opportune time to receive commitments for missions support. The missions emphasis week and banquet should be planned for a time of the year when there are no other conflicting programs. If it is too close to other holiday events it can distract from the seriousness of missions. A suggested time would be in the Spring of the year after all of the winter holidays and the new year. Or in the summer when students are available to help with the arrangements and can get actively involved. The young people will add to the excitement and the pageantry.

If missionaries are going to be invited it would be advisable to find out when certain foreign missionaries are in the States on their annual itinerary to raise support. This would be a source of blessing for them as

well as the local Church because it would eliminate the cost of international transportation.

## **2. Who:**

There are two considerations in answering the question, who? **First**, it must be decided who will be part of the missions department and **second** who will the missions department support?

To answer the first question, “who will serve in the missions department?” There are a number of things to consider. Number one, who is there in the Church that is excited about and believes in world missions more than anyone else. They must also be a person who is dedicated, faithful and spiritually mature enough for leadership. Someone who can organize and carry out the initiatives and plans of the missions department. Once that person has been selected, then he/she will begin to select others to assist in the department (with pastoral approval of course) with the development and implementing process.

The chairperson of the missions department should be someone who is totally sold on missions and missions support. A person who has the world in their hearts and its people who need to meet Christ. They should be a good spokesperson and motivator as well as being able to successfully plan and carry out certain goals and objectives. When the necessary personnel are in place and the missions department is a reality then comes the question, “who or what, will we support?”

It is important for the Church to not only know to whom their money is going but how that money is going to be used. This facet of missions is very important not only to the local Church but to the missionary projects as well. It should be a matter of considerable prayer during the decision making process.

The Church must be selective in the missions funding process. What are the concerns of the people? Is it for orphans, lepers, schools, evangelistic crusades? Is it for world missions or urban missions in the U.S.? All of these things should be decided in the beginning. It is also advisable to take a look at the mission projects first hand. In other words, go and see! This is not only practical in deciding who the support will be sent to, but there will be evidence of how the funds are being used and the effect the program is having on the community where it is established. In fact, an annual or bi-annual trip to the mission field is advisable for all of the churches who give substantial amounts of money into foreign works. This is especially true when the foreign work is under the supervision and maintenance of the nationals.



In many third world countries it is quite common for the ministers to receive considerable sums of money from churches in the United States. Often these ministers use a large portion of the funds to elevate their own standard of living while their people receive little or no benefit from the moneys given. There is of course nothing wrong with a minister upgrading his standard of living and being able to comfortably meet the needs of his family. There is of course an ethical question raised if his people are receiving little or no benefit from the source of the finances or the minister.

Another problem that often arises is one in which the national minister invests the mission funds in property that he himself holds as owner. It has been quite common in the past that the minister being the sole proprietor decided to liquidate the church's holdings at a later date and personally obtained the funds made from the sale. Many have moved to the United States to live quite comfortably from the missions money that was donated over the years by generous but "uninformed" people. It is strongly suggested that if a Church does not intend to get actively involved in the missions work themselves then by all means they should work through a ministry that is acquainted with the foreign work and participate with them as a sort of clearing house for the nationals.

Often when the Church takes "The Lone Ranger" approach which is common among many "independent" works they can give a great deal of money with very little long term success. Even when the foreign minister is known, and many travel to this country annually to raise funds it is wisdom to check their corporate structure and by-laws to see how the ownership is established before raising any sizable sums of money.

When you travel around the world to many countries, you soon find out that the brochures the foreign ministers present when visiting this country of orphanages, schools, slum ministries, etc., exaggerate the scale of ministry that is actually occurring. The periodical inspection tours are not only sound wisdom from a monetary point of view but also are wonderful opportunities to expose people to mission life.

### **3. How:**

Now that the missions department has become a reality, properly staffed, and a functioning arm of the Church; where do we go from here? Well we have discussed the two who's, who will serve in the department and who will we support, all is left now is the how are we going to raise the money? Like all other areas of ministry there are a number of things involved in answering the above question, how?

First, you must consider the size of the congregation, the annual income, and the current commitments to funding outside projects. Once these items have been considered you can begin to formulate some kind of an estimated missions budget.

Most often the size of the congregation will give clear indication of how much can be allotted monthly for missions giving. If for instance you have a certain program where each person is required to give a fixed amount monthly to a selected project say, ten dollars, if you have one hundred people who give constantly then you can expect one thousand dollars per month. The amount will be more depending upon the size of the congregation. The amount given can of course be much more or less depending not only on the size of the congregation but the financial status of it's members. Many small congregations are very wealthy, while many large congregations are quite poor in comparison.

It is important at this point to note that most missionaries will be the first to say that consistency in giving is the key to successful missions support. It is always recommended that people learn to give on a faithful basis. If people will give even a small amount faithfully in lieu of "raising a offering" for the foreign minister or a visiting missionary on a one time basis, it will have a far greater impact on the future success of the mission. This is not to say that we should not raise offerings, by all means, we should raise as much as possible. The fact being conveyed here is that when funds are received on a regular basis, then the missionary or foreign worker can plan for the future and therefore be able to commit to local projects.

## ***Various fund raising projects***

There are a number of ways to raise money for missions, some of which are listed as follows:

### ***1. Missions banquet:***

This is a festive time and an opportune moment to solicit new support and to renew past pledges. It is also an opportune time to give reports as well as to stimulate the participants to "give."

### ***2. Monthly pledge cards:***

The need for total participation by the congregation as well as the need for consistent giving has already been discussed. However, it should be noted that when people can give an affordable amount on a monthly basis it not only makes it convenient for them, but usually is a

small enough amount from the individual that it does not effect the over all budget of the church.

**3. *Missions Sunday:***

It is good that the Church refreshes the congregation's missions interest periodically. Having one Sunday a month is a good way of keeping the need for missions giving evident. There should however be a part of the actual Sunday program set aside for "missions awareness" not just passing the offering plate.

**4. *Annual missions conference:***

This is a great time to bring in speakers to challenge and inspire the people to get involved. It is also a good time for the missions board to have it's annual budget meeting to make projections for support for the upcoming year. The missions conference, like all other Church projects, must be properly budgeted. The cost of the banquets, conference speakers, etc. must all be calculated in the annual missions budget.

**5. *Fund raising projects:***

It is good for all of the departments of the Church to get actively involved in missions. Each department can make annual commitments to the missions department for a set amount of funds. This helps the missions department in setting their annual budget. The individual departments can then have bake sales, candy sales, yard sales, dinners, etc. to raise funds throughout the year.

**6. *Miscellaneous giving:***

Often churches have large bottles or jars that are visible to the congregation at all times. These containers are for the loose change of the people and are used as missions offerings. Sometimes children are given decorative cans or little church buildings to fill each week. Many of these projects foster wholesome competition among the youngsters and surprisingly enough they can produce quite a sum of money.

**7. *Annual percentage:***

There are some pastors that are opposed to the various "fund raising" techniques that are so prevalent in many churches. They prefer to simply ear-mark a certain percentage of the church's annual income for missions. There is certainly no harm in using this method of supporting missions as long as it does not deprive the people from being actively involved or missing the personal satisfaction that giving to missions provides for the individual.

There are many more ways and means to raise funds for world missions than those which are listed here. No matter which methods are used, there are many things that need to be done. The following planning sheet is a sample used to plan a mission conference.

## ***Review Questions - Chapter 16***

1. Why wouldn't an "independent" church have a missions department?
2. What things should be taken into consideration when planning a missions department?
3. How would you go about initializing ideas for a missions department?
4. What are some effective ways to raise money for missions?
5. Why would pastors be opposed to the various fund raising techniques?
6. Using the attached sample format complete tentative planning for a future missions convention at a local church in your area.
7. What areas do you feel would require further study and research before you could actually plan a successful missions convention for that local pastor?
8. How would you go about learning that which you need to know? Outline those steps in as much detail as possible.



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## About the Author

Dr. Gurley has traveled around the world for twenty years, ministering in almost every setting from Central America, to Africa, to India, the former Soviet Union and beyond. Preaching evangelistic crusades and establishing schools of ministry for the *nationals*.

As a missionary evangelist with a pastor's heart, he carries on the tradition of the ministers of the Gurley Family. Norman Gurley, whose name appears in Fox's Book of Martyrs, was burned at the stake for preaching the truth in Scotland, and Reverend Randolph Gurley, co-founder of the West African nation of Liberia, he named the country and the capital city Monrovia after President James Monroe. Also Dr. Phineas Gurley, Pastor of President Abraham Lincoln's church, he prayed with President Lincoln through many agonizing nights during the struggle to birth the "Proclamation of Emancipation" for this nation.

Dr. Gurley is a spiritual father and apostle to many churches in this country and abroad. He has a powerful cross-cultural ministry, preaching righteousness, and truth to bring spiritual freedom and victorious Christian living.

Dr. Gurley resides in Lakeland, Florida with his lovely wife and co-minister Manon, and his son Danny.





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- Please send me more information about your ministry and how I can be more involved in your world missions outreach.
- Please send me a listing of other helpful ministry materials available through your ministry.
- Please pray with me in regards to my involvement in missions and ministry.

Important: Please fill in information on the next page.

