

ARISE TO MISSION

UNIT 5

**Developing a missions strategy
through prayer and implementing
it with effective teams.**



**Adapted from Perspective in
World Missions**

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Unit 5

Developing a missions strategy

Section A: Prayer and Strategy

1. Introduction – What is strategy?

- Parable of the Talents (Matthew 25:14-30) shows us the need for _____ in doing God's will.
- "Strategy is the means agreed on to reach a certain _____. Missionary strategy is the way the body of Christ goes about obeying the Lord and accomplishing the objectives He lays down." Peter Wagner
- The best Missions strategy is:
 - B _____
 - E _____
 - R _____
- How does strategy work alongside the leading of the Holy Spirit? Discuss
- Read Acts 17:2.
What was Paul's goal? (See Rom 15:20)

What was Paul's strategy?

- What relationship exists between the terms "strategy" and "goal"? Discuss
- A missions strategy
 - Forces us to seek the _____ of God
 - Is a _____ as to what we believe the future to be and how we will go about bringing it into existence.
 - Is a means of _____ to fellow Christians of our vision and practice.
- What comes first, prayer or strategy? Discuss

2. Types of Strategy

Type of Strategy	Description	Problems
S_____ Solution	These strategies are assumed to be universally applicable based on past successes. Their advocates use them in all parts of the earth with only cosmetic modifications.	
Being-In-The-W_____	The Holy Spirit will provide serendipitous guidance in the moment of action without human planning.	
U_____ Solution	Strategies must be as unique as the peoples to whom they apply. They must be open to new insight and new developments and cannot be rigidly standardized.	

The _____ Solution approach is the best as it...

...argues that God has given us some universal _____ and _____ as to what we are about in evangelism.

Yet how and when and where and many other components are as VARIABLE as are the cultures and social groups God sends us out to evangelize.

3. Evangelism vs. Evangelization

- Evangelism is an A _____; evangelization adds the dimension of a G _____.
- “Evangelism” is making good news known through...
 - i. P _____
 - ii. P _____
 - iii. P _____
- “Evangelization” is in fact the goal of evangelistic activity and is...
 - i. P _____
 - ii. P _____

4. Prayer as a Strategic Weapon in Missions

- Prayer is a _____ activity.
- God requires _____.
- _____ in the spiritual realm is primary.
- Prayer extends the _____ of the Church.
- Effective _____ come from research and prayer.
- Prayer is the _____ way of sending out labourers.
- Prayer _____ closed doors for Christian presence.
- Spiritual Warfare _____ the control of darkness.

“The most strategic thing we can do for frontier missions is to stimulate the formation of ongoing prayer and spiritual warfare networks focused on particular unreached peoples, cities, and countries.” David Bryant

See article by John D. Robb about James Fraser, missionary to the Lisu.

Prayer as a Strategic Weapon in Frontier Missions

John D. Robb

Read this article as a group and then discuss and answer the following questions to feed back to the whole group.

A revealing case study

One of the greatest illustrations of prayer as a strategic weapon in frontier missions is found in the experience of J. O. Fraser, the pioneer missionary to the Lisu tribe of southwest China. As a young missionary with the China Inland Mission in the early 1900s, Fraser preached Christ for several years among the far flung mountain villages of this people with almost no outward results.

His wife later wrote about the difference this prayer effort made in Fraser's work: He described to me how in his early years he had been all but defeated by the forces of darkness arrayed against him. He came to the place where he asked God to take away his life rather than allow him to labour on without results. He would then tell me of the prayer forces that took up the burden at home and the tremendous lifting of the cloud over his soul, of the gift of faith that was given him and how God seemed suddenly to step in, drive back the forces of darkness, and take the field.

Breakthrough occurred when two things happened:

1. The Spirit of God enabled him to pray "the prayer of faith" for several hundred Lisu families to come to Christ.
2. He succeeded in forming a prayer support group of eight to 10 Christians in his home country to back up the work in ongoing prayer.

Fraser himself said:

Work on our knees. I am feeling more and more that it is after all just the prayers of God's people that call down blessing upon the work, whether they are directly engaged in it or not. Paul may plant and Apollos water, but it is God who gives the increase, and this increase can be brought down from heaven by believing prayer whether offered in China or in England. If this is so, then Christians at home can do as much for foreign missions as those actually on the field. I believe it will only be known on the last day how much has been accomplished in missionary work by the prayers of earnest believers at home.

I used to think that prayer should have the first place and teaching the second. I now feel that it would be truer to give prayer the first, second, and third places and teaching the fourth. We are not dealing with an enemy that fires at the head only—that keeps the mind only in ignorance—but with an enemy who uses poison gas attacks which wrap the people around with deadly effect and yet are impalpable, elusive. Nor would it be of any more avail to teach or preach to Lisu here while they are held back by these invisible forces. But the breath of God can blow away all those miasmatic vapours from the atmosphere of a village in answer to your prayers.

In the years that followed, hundreds of families accepted Christ, and ultimately a people movement involving tens of thousands of Lisus ensued. Today in southwest China and northern Burma they are a missionary tribe taking the gospel to other tribes about them.

Prayer, a linking activity

Prayer at its very heart is a linking activity. First, prayer links us with God to receive His power and direction as we pray for the world and carry out our own ministries. Secondly, as we pray for the unevangelized world, it links us with particular unreached groups and the Christian workers

labouring among them. It links our efforts and their efforts to God in His almightiness, without whose help all such efforts ultimately are in vain. O. Hallesby writes:

The work of prayer is prerequisite to all other work in the Kingdom of God for the simple reason that it is by prayer that we couple the powers of Heaven to our helplessness, the powers which can turn water into wine and remove mountains in our own life and the lives of others, the powers which can awaken those who sleep in sin and raise up the dead, the powers which can capture strongholds and make the impossible possible.

Yet having said this, prayer can often be the missing link in our efforts on behalf of the unevangelized world. As important as good organization, planning, and strategy are in world evangelization, in our busyness for God we may have neglected to link up with His power and direction to carry out that particular part of His mission given to us. And that is a crucial omission! In musing over the failure of his generation to evangelize the world by 1900, A. T. Pierson attributed this failure not only to a lack of consecration in the church evidenced by a lack of giving, faith, and personal holiness, but most of all to the lack of prevailing prayer. He wrote:

Every time the church has set herself to praying, there have been stupendous movements in the mission world. If we should but transfer the stress of our dependence and emphasis from appeals to men to appeals to God—from trust in organization to trust in supplication— from confidence in methods to importunate prayer for the power of the Holy Spirit, we should see results more astounding than have yet been wrought.

World evangelization above all is an issue to be decided by spiritual power, the power of the Holy Spirit released in response to the prayers of His people. Arthur Matthews, the late former missionary of the China Inland Mission, put his finger on the reason that we often do not emphasize prayer enough: The concept that treats prayer as if it were a supplemental booster in getting some project off the ground makes the project primary and the prayer secondary. Prayer was never meant to be incidental to the work of God. It is the work.

God requires intercession

Why does God desire and require His people's intercession? Most likely because God originally gave dominion of the earth to humankind. That dominion has never been revoked by God. Satan's dominion achieved through rebellion against the Creator is a false, illegitimate, usurped dominion. Redeemed through Christ, we can exercise our God-given right to influence the affairs of this world through the exercise of intercessory prayer. Prayer in the power of the Holy Spirit breaks through the false dominion of the enemy and clears the way for His deliverance and shalom to come to all peoples. He is seeking those who will stand before Him in the gap for the 2,000 major unreached peoples, the 1,000 unevangelized cities, and the 30 unevangelized countries.

- In what way is the "linking" nature of intercession a key strategic concept?
- Why is intercession a primary responsibility of Christians?

5. History of Missions Strategy

CENTURY	Characterized by....
8th — BONIFACE	<ul style="list-style-type: none"> - aggressive power encounters. - educational programs - monastic centres of learning - women missionaries
12th — CRUSADES	<ul style="list-style-type: none"> - Military might <p>(only two “real” missionaries during this period – Francis of Assisi and Raymond Lull)</p>
16th — COLONIAL EXPANSION	<ul style="list-style-type: none"> - Catholic missions to new lands - Christianization equated to civilization/ colonization - Destruction on native culture
17th — MODERN MISSIONARY STRATEGISTS - Jesuits - Puritans	<ul style="list-style-type: none"> - Cultural adaptation - Evangelizing native Americans Civilizing them to become like New World Puritans.
18th — DANISH-HALLE MISSION - Ziegenbalg MORAVIAN MISSIONARIES - Count Zinzendorf	<ul style="list-style-type: none"> - worship, preaching, catechization, education, translation work - To neglected peoples through self support as messengers, evangelists and preachers.
19th — PROTESTANT MISSIONS - William Carey - Venn and Anderson - Paternalism and Colonialism - Evangelism, Education, and Medicine - Comity	<ul style="list-style-type: none"> - New societies and boards - “Three self”* formula - Reversal of “three self” by making copies of missionaries home church Aim still “civilization” - Mutual courtesy between Missions agencies to avoid waste
20th — CONSULTATIONS AND CONFERENCES - Edinburgh Conference (1910) - World War II A NEW ERA	<ul style="list-style-type: none"> - Increased home base consultation and planning putting the national church increasingly in the central place (indigenous churches with partnership in obedience.) - Radically different mission strategy, based on Paul, was expounded by Roland Allen in his books <i>Missionary Methods: St. Paul’s or Ours?</i>

* “Three self” formula: *The goal of mission is to plan and foster the development of churches which will be self-governing, self-supporting, and self-propagating.*

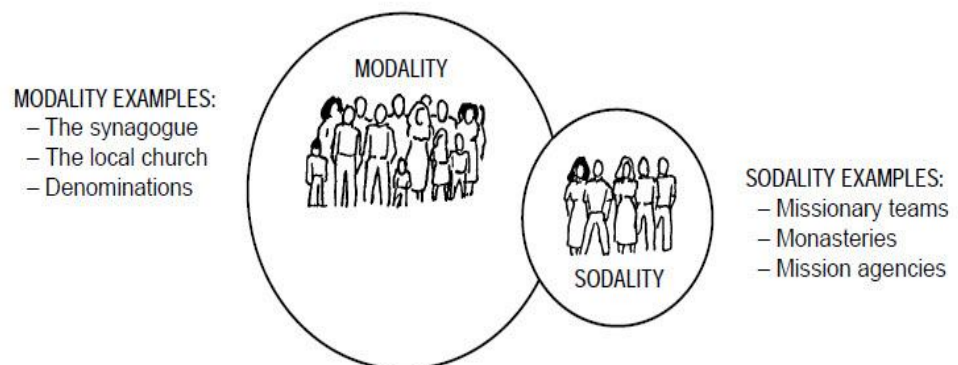
- What are some of the major lessons we learn from the history of missions strategy?

6. Structures and Power

a. Structures

Parallel Structures throughout the Centuries (Ralph Winters)

TYPE OF STRUCTURE	FUNCTION	
	NURTURE	OUTREACH
New Testament	Synagogue	Missionary Band
Roman	Parish Church, Diocese	Monastic Movement
Protestant	Local Church, Denomination	Mission Agencies



- Using the concept of modality and sodality, explain why a mission agency is more like a professional basketball team, in some ways, than a local church.
- Protestant blindness regarding sodality structures has led to what “tragic influence on mission fields”?
- Why are mission agencies so important to world evangelization? List several reasons.

b. Missions Power

“We wrestle not against flesh and blood, but against principalities and powers”
(Eph. 6:12)

C. Peter Wagner in his article “On the Cutting Edge of Mission Strategy” states we must have:

A fresh look at God’s S_____

A fresh awareness of W_____

A fresh examination of the theology of the K_____

- Why is “mission power” a strategic consideration?

- What relationship does “worldview” have to “kingdom theology,” and how does this relationship affect our mission strategy?

7. Strategic Considerations

In his popular book, *Stop the World, I Want to Get On*, Peter Wagner points out four areas for consideration when discussing strategy. He lists these as:

a. The Right G _____

What is this according to Matthew 28:18-20?

b. The Right P _____ **at the Right T** _____

- The vision in S_____

In the Parable of the Sower (Luke 8:4-15) what is the variable?

Where is the right place to sow?

- The vision in P_____

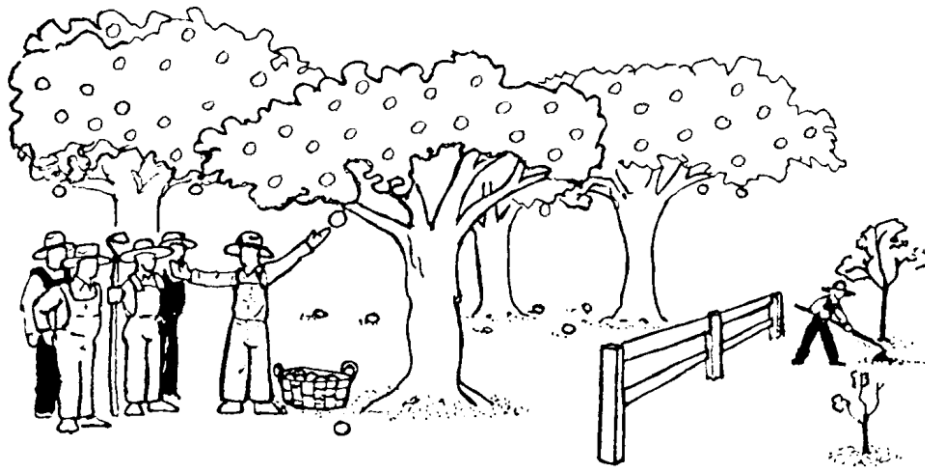
Read Luke 13:6-9. We must not be like the hired man who was P_____ -centred not G_____ -centred (to see fruit).

How does the vision in pruning affect our methods as we seek to make disciples?

- The vision in R_____

Read Matthew 9:37-38. When is the right time to send out many labourers?

How do we apply this to the mission field?



c. **The Right M** _____

Read Matthew 28:18-20 again. This time list the methods used to reach the goal.

Much work with little fruit could be due to working in unripe fields or using the wrong methods.

Two examples of wrong methods are:

- Using the wrong L _____
- M _____ People Groups
- Why is it so important that an evaluation of the methods used in trying to make disciples be undertaken before writing off a people as “unresponsive”?

d. **The Right P** _____

There is a need for S _____ workers.

This strategy, then, stresses the right people. The right person is the person entirely filled with the Holy Spirit. He abides in Jesus. He is fully committed. He takes up his cross daily and follows his Master. Without this strategy, the first three strategies are dead letters. That is why Jesus insisted that His disciples not begin their missionary work until they were “endued with power from on high” (Luke 24:49).

- Why does the success of the first three strategies hinge on the fourth strategic consideration?

Unreached does not mean _____. Maybe the wrong goals, methods or people were used.

8. People Movements

A people movement is a work of the Holy Spirit in which a large number of individuals and families are drawn into saving faith in Jesus Christ in a rapidly multiplying movement of new churches, small groups, and new leaders. Such movements are both biblically faithful, and culturally sensitive.

This is called the _____ Principle, meaning to be focused on a specific target group so the gospel enhances the natural relationships in the society. Seven steps to applying this principle are...

- a. Be clear about the _____. The goal is not one single conglomerate church in a city or a region but a cluster of growing churches.
- b. Concentrate on _____ people, caste, tribe, or segment of society.
- c. Encourage converts to remain thoroughly _____ with their own people in most matters, following their traditions and customs.
- d. Try to get _____ *decisions* for Christ.
- e. Aim for _____ groups of that people to become Christians in an ever-flowing stream across the years.
- f. The converts, five or 5,000, should feel that they are _____ of their segment of society, showing their relatives and neighbours a better way of life.
- g. Constantly emphasize _____.
 - What might we expect if the previous seven principles are applied faithfully in evangelizing a people?

9. The Unique Solution Strategy

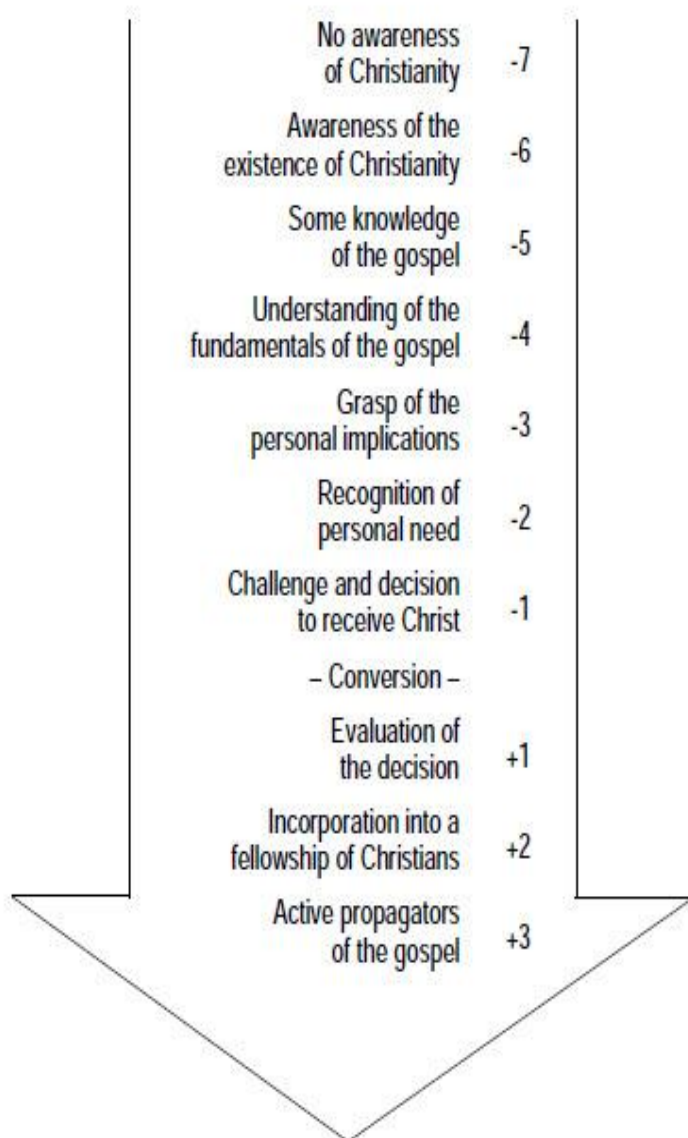
How do we reach them? Through their N_____.

- By trying to know them as God knows them.
- By attempting to meet their need as they see it (F_____ need)
- By communicating the saving power of Jesus Christ in their L_____ and in their cultural understanding and in terms of where they are.

How do we discover their needs? What do we need to know about them?

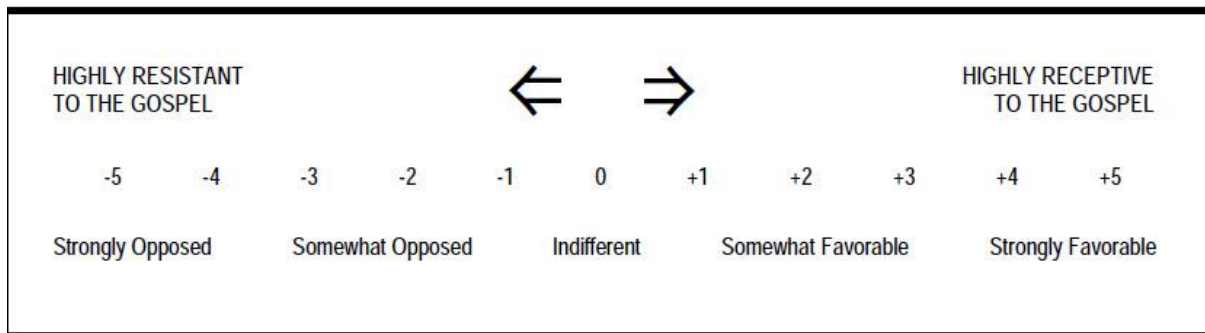
- Where they _____.
- Why they should be considered a _____ group.
- Where they are in their _____ toward Christ (See Engel Scale below).
- Their potential _____ to the gospel (See resistance/receptivity scale on page 11)
- Their perceived _____ needs.

THE ENGEL SCALE*



Why is the Engel scale useful in planning strategy? List down some reasons.

The resistance / receptivity scale

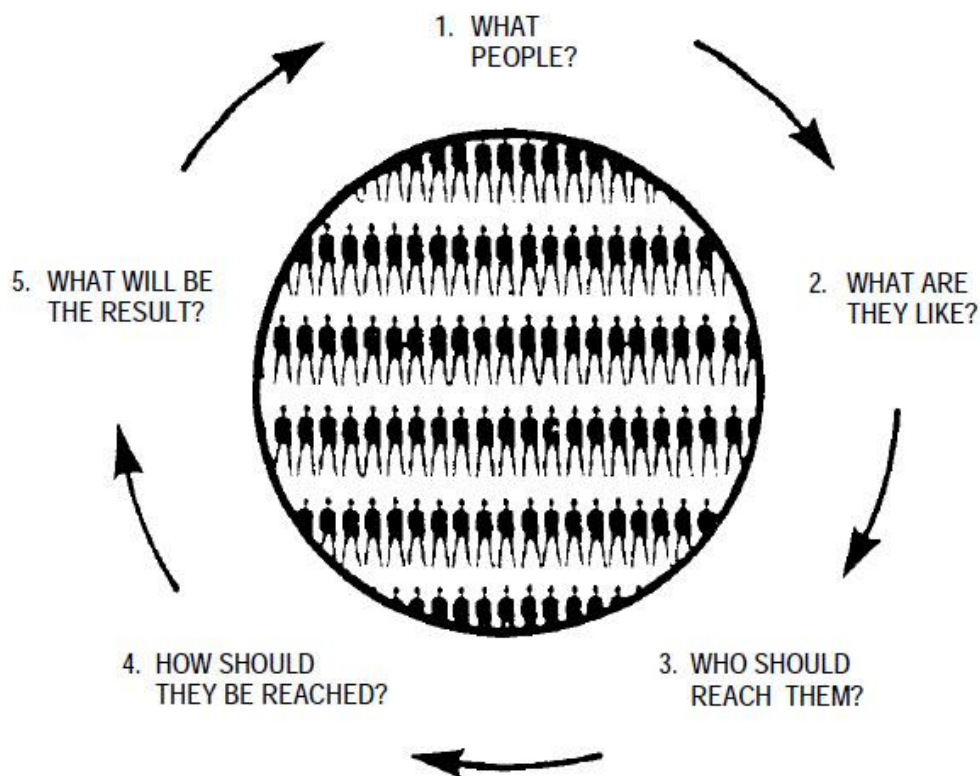


- How will the resistance or receptivity of a people to the gospel affect our strategy?

Designing keys and unlocking doors

With God’s help you can design keys which will unlock the door for a particular people to whom God has called you. There are some obvious questions that can be asked that will enable the Holy Spirit to give us the mind of Christ.

This is the P_____ process:



- Why are the five questions in this section better placed in a continuous circle than in a list?

Once you have determined what people you are targeting, you will want to answer the question: *What are the people like?*

WORKSHEET: PEOPLE GROUP DESCRIPTION

A. General Physical Description

1. What is the name or descriptive title of this people group?
2. What is the approximate size of this people group?
3. Of what race, class, caste, nationality, etc. are the people members?
4. What is their first language? What other languages do they speak?
To Reach the Unreached 8-29
5. Where do these people live? What is their environment like?
6. What is the economic situation of this people group? Is there a specific profession which characterizes them?
7. What other physical distinctives are part of these people's cultural boundaries?

B. Religious Background

8. Describe the religion or religions to which these people adhere.
9. What percentage adhere to each religion? How many people are nominal in their faith, and how many are sincere practitioners of their religion?
10. Do the people seem satisfied with their religion and its practices? How does their religion cope with issues of illness and death?
8-30 The Strategic Dimension
11. In light of the people's religious practices, what is the greatest spiritual need which the gospel can address?

C. External Influences on Evangelization

12. Are there government-imposed restrictions on evangelizing these people? If so, what are they?
13. Are there sociological or economic factors inhibiting the evangelization of these people? If so, what are they?
14. Describe any sociological, economic, or political factors that can be used to advantage in the evangelization of these people.
15. Using the Engel scale, determine where these people are in their Christward movement.

The mystery of evangelization

- There is a *mystery* to evangelization. The _____ moves as He sees fit (John 3:8).
- There is a *mystery* to what happens as the Holy Spirit _____ lives of individuals and nations.
- There is *mystery* too in the fact that God has _____ His church to go into all the world to preach and make disciples, trusting Him for results and yet at the same time praying, dreaming, anticipating, longing into the future.
- There is a *mystery* about God's action in _____ through the society itself.
- Finally, there is *mystery* about the _____ of the evangelist (to display His love)

CASE STUDY

Ann Croft and the Fulani

Fatima Mahoumet

Although Ann Croft's father had planted many churches in the U.S. Midwest during her childhood, she wasn't thinking of herself as a missionary when she went to Nigeria. She was simply a teacher of English as a Second Language. She was able to get to know some of them better, joining them for some meals, and eventually reading and discussing stories from the Bible. One student expressed an extraordinary interest in the Bible.

Open doors

As their friendship grew, her student opened doors for her into the labyrinth of extended family life among the Fulani people in her area. He had many sisters who had married into a number of families in the area. When her student visited them, Ann accompanied him and met each family member.

As a teacher, Ann was also respected by the male leaders of the community. At their request, she spent many hours answering their questions about the Bible, helping them to understand more fully the biblical events and characters, including Jesus, which they had encountered in the Quran. In preparation, she had done a comparative study of the Quran and Bible, noting their uniqueness, differences, and similarities. She used their folk tales as bridges for discussing Scripture.

Soon, Ann had access to every part of the Muslim community. As a woman, she was able to meet the women related to all of her male contacts, even those in the strictest *purdah* (seclusion) who would otherwise be well beyond the sphere of married, let alone single, Christian men. One of the women was especially drawn to Ann. She took her to all the special ceremonies, such as naming ceremonies, weddings, and funerals. She helped her with the language and provided many needed bridges of communication and explanations as Ann continued to learn about the Muslim way of life. Ann also learned the traditional stories of her new people and grew to deeply love and appreciate the rich fabric of their lives.

She discovered that being a single woman had its advantages too. In response to questions as to why she was not married, Ann referred to 1 Corinthians 7 and a comparable passage in the Quran about single women being able to be totally involved in the work of the Lord. She added that the Bible, unlike the Quran, allowed her to do so well past her 20th birthday. Besides, she remarked, how could she otherwise teach their children and always be available to them any time they were having trouble, day or night? She wasn't subject to the demands of marriage or the constraints of *purdah*. She was always free to help.

Caring for cattle

Ann continued her efforts among the Fulani people of northern Nigeria. The Fulani are a largely nomadic people, whose search for good pasture for their cattle has scattered them throughout sub-Saharan West Africa. Strong clan fidelity and six centuries of Muslim evangelism have made them the most effective champions of Islam in West Africa. Of 6.7 million Fulani, only 400 are known Christians.

As Ann studied more about the people to whom God had sent her, she discovered ways of showing the Fulani cattle-herders that they are very special to God. In the Bible she found numerous references to nomadic cattle-herding peoples who played special roles in biblical history. Knowing the great importance of cattle to them, Ann began to help upgrade the health of the cattle with veterinary medicine and so helped the Fulani begin to cope with some of the economic problems they faced with the growing pressure of urbanization. Caring for cattle was the way to the Fulani heart. On one occasion she helped a Fulani elder get tuberculosis medicine for his son and worm medicine for himself. But it was not until she gave him medicine for his cows that he said, "Now I know you really love us!" Ann was able to join forces with another mission agency in a distant city that was planning an evangelistic three-day "conference" especially for Fulani. Fulani people were told that it would be a religious conference studying one of the prophets— Abraham, a super-herdsman who had cows and sheep and donkeys and goats and camels. This was a big event for the Fulani, not accustomed to special events just for their people.

At the end of the evangelistic conference, the chief of the area said to Ann that he wanted his people to become part of the Christian community. He had seen that Christians and their Holy Book cared about the needs of his people. Some of the greatest prophets, after all, like Abraham, were cattle-herders too! He also told her that to get a lot of people interested in the Christian faith, one of the best things she could do would be to continue to show a real, genuine interest in every aspect of their culture. Gathering new believers into viable fellowships is proving to be a tremendous challenge. It is hard enough for some Fulani youth to settle down for Bible school. A permanent location for a tribe would unravel nomadic life. But Ann feels that perhaps now is the time for the Fulani people as they move towards a future that is economically, politically, and socially uncertain. She will be there with them, loving and caring for them, believing that God will transform them into a people "gathered¼ accepted¼ to the honor of the Lord your God" (Isa. 60:7).

Why was Ann Croft's "strategy" effective? Would it be effective in other situations? Why or why not?

Section B: ENTRY STRATEGIES, EVANGELISM & CHURCH PLANTING

Having targeted a people and found out as much as possible about them, we must face the question of how to go about reaching them. There are three strategic aspects to this question.

- Determine an E_____.
- Determine the specific E_____ to be used.
- Determine the C_____ strategy to be used.

1. Entry Strategies

Certain dynamics in the current world situation _____ the pioneer missionary's task.

- a. The resurgence of the traditional _____.
- b. The rising tide of _____.
- c. The _____ contexts in which many unreached peoples exist.
- d. Government _____ to traditional missionary work in unreached areas are now the norm, not the exception.

Because of these complications there's a need for C_____ access using A_____ strategies.

I. Tentmakers

Historically, tentmakers are M_____ -committed Christians who, like Paul, support themselves in secular work, as they engage in cross-cultural ministry on the job and in their free time.

It is important to note that tentmakers are in F_____ spiritual ministry, even when they have fulltime employment. The secular job is not an inconvenience, but the God-given context in which tentmakers live out the gospel in a winsome, wholesome, nonjudgmental way, demonstrating personal integrity, doing quality work, and developing caring relationships. Because they are under the daily scrutiny of non-believers, they deal with their failures in an open, godly way.

V_____ witness is essential because without words, their exemplary lives merely confuse. Tentmakers do low-key, "fishing" evangelism. Their appropriate comments about God, inserted casually into secular conversations, are "bait" that draw nibbles. They "fish out" the seekers—those "with ears to hear"—without attracting the attention of spiritually hostile listeners around them.

This approach reduces evangelism largely to answering Q _____ (Col. 4:5, 6 and 1 Pet. 3:14-16), which is easier and more effective than more confrontational approaches.

Tentmakers' free-time ministries V _____ widely. Some start needed ministries for men, women, children, professional people, prisoners or slum dwellers, literacy or publishing work—or whatever is needed. But evangelism on the job continues to be of major concern.

It is important to note that many tentmakers have T _____ and M _____ training, even though God leads them to work as tentmakers.

They need good P _____ and small G _____ Bible study skills—for evangelism, discipling, training, and worship.

It is important to note that tentmakers work together in fellowship & ACCOUNTABILITY groups. At home their churches and friends pray for them, and overseas they work in tentmaker teams, or with a local national church, or as members of a tentmaker sending agency, or as field partners or full members of a regular mission agency, some of which now have tentmaker programs.

- Is a tentmaker really a missionary? Why or why not?
- What is the major ministry concern of the tentmaker? What does this involve primarily?

Paul's reasons for Tentmaking

- C _____ (1 Cor. 9:12; 2 Cor. 6:3ff)
- I _____ (1 Cor. 11:1; Phil. 2:5-11)
- M _____ (1 Thess 3:8)

Paul establishes a pattern for lay ministry. Every convert is to be a full-time, unpaid evangelist—from the moment of conversion.

- Why was tentmaking so important to establishing a dynamic, evangelizing first century church?

II. Non-Residential Missionaries

The *non-residential missionary* is a person who resides _____ the primary geographic region of the target group but carries out a number of focused activities to reach the group. The resources already exist for evangelizing the world. The non-residential missionary's arsenal, so to speak, is well-stocked. His is merely the task of redeploying these resources to their greatest strategic advantage. They are never in competition with any other missionary approach; his approach both includes and presupposes these other ministries as the key resources for accomplishing his own objectives.

Essential characteristics of the Non-Residential missionary

- **N**_____ Why is it preferable for a non-residential missionary to live outside the main target area?
- **N**_____ What is essential to effective networking?
- **Specific T**_____ Why is a specific target necessary to this approach?

Four Functions of the Non-Residential missionary

- **R**_____ (Target group and evangelizations resources)
- **S**_____ (Prayer, Scriptures, Media ministries. Christian presence)

CHRISTIAN WITNESSING PRESENCE			
TYPE	SHORT-TERM	MEDIUM-LENGTH	LONG-TERM
Mission related	English teachers	Exchange students	Tentmakers
Relief and development	Crisis surveys	Two-year relief workers	Agricultural development, health care, holistic community development
Third World missionaries	Tourist evangelists	Itinerant evangelists	Immigrants
Indigenous	Lay volunteers	Church planters	Pastors
Total Number	100 Short-Term	40 Medium-Length	10 Long-Term

- **I**_____ (Of goals and action plan)
- **E**_____ (Monitoring effectiveness).
- How important is each of the four functions to reaching a people successfully?
- What qualities and characteristics should a person have in order to be a non-residential missionary?
- Could a local church serve as a non-residential mission’s “nerve centre”? Why, why not, or under what conditions?

2. Evangelism

The resurgence of traditional religions and heightened nationalism make it difficult at best for a pioneer missionary to communicate effectively a gospel which is culturally appropriate. Under these pressures, it may seem best to exercise a benign presence rather than pursue aggressive evangelization of a people.

a. The Purpose of Evangelism

Twofold purpose, the first is I _____ and the second is R _____.

First purpose: C _____ of the individual and his I _____ into the Christian church (Mark 16:15-16).

Second purpose: P _____ of the Lordship of Christ over all creation and the E _____ of the kingdom of God throughout the earth (Matthew 28:18-19)

b. Varieties of Evangelism

- P _____ evangelism
- P _____ evangelism (1 Cor 1:21)
Presence evangelism is not enough to lead a person to saving faith in Christ. To be really effective, it must be accompanied by proclamation evangelism.
- P _____ evangelism (Acts 19:8)
- Some claim that evangelism is a matter of style and personality of the presenter. That is, some people prefer presence evangelism, others are “preachers,” and still others are aggressive persuaders. To what extent is this claim true?
- Is there any relationship between our expectations and the actual results of our evangelism? What implications do results have for mission strategy?

c. Evangelization of Whole Families

Case study 1

Two gifted and dedicated European lady missionaries were sent by their missionary society to Northwest China. Their mandate was to evangelize and plant congregations in a cluster of villages. They spoke fluent Chinese; they labored faithfully and fervently. After a decade, a small congregation emerged. However, most of its members were women. Their children attended the Sunday School regularly. The visitor to this small congregation would easily detect the absence of men. In their reports and newsletters, both missionaries referred to the “hardness of hearts” that was prevalent among the men. References were made also to promising teenagers who were opposed by their parents when they sought permission for baptism.

Case study 2

In 1930 a spiritual awakening swept through the Little Flock Assembly in Shantung. Many members sold their entire possessions in order to send 70 *families* to the Northwest as “instant congregations.” Another 30 *families* migrated to the Northeast. By 1944, 40 new assemblies had been established, and all these were vitally involved in evangelism.

- Why were the two women missionaries perceived as a threat to Chinese social structure?
- What built-in success factors did the missionaries from the Little Flock Assembly have?
- What is the basic difference between Eastern and Western perceptions of the relationship between an individual and the group?
- What strategy for evangelism is needed to penetrate cultures which highly value “family” and “community”? Why?
- What tactical changes might the two women missionaries have made, had they better understood the importance of the family to the Chinese?
- In the above case studies, who was in the best position to reach the Chinese of the Northwest? In what ways could the two missions possibly have combined efforts?

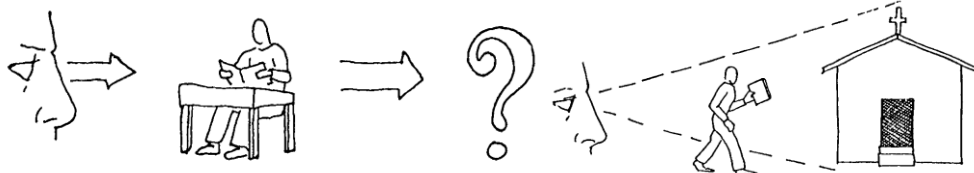
3. Church Planting

Let us now project ourselves beyond the initial stages of evangelization. Let us assume that we have worked hard at understanding the people. We have learned their language and culture, gained their acceptance, understood their felt needs, applied our skills to communicate Christian love, and seen families come to Christ and organize into a church. How do we go about seeing these initial results multiplied throughout the people group?

The Spontaneous Multiplication of Churches

Missionary or not, one can multiply disciples doing these four simple things:

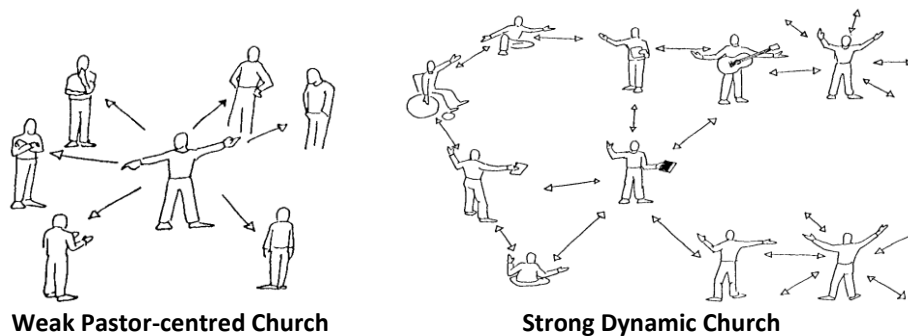
- a. Know and L_____ the people you disciple.
- Limit your area of responsibility to one people or community.
 - Let the church be of the people.
 - List what you will do to reproduce disciples among a people
 1. Witness first to male heads of households.
 2. Baptize all repentant believers without delay.
 3. Provide a style of worship that new elders-intraining can lead and teach to others.
 4. Organize a provisional board of elders as soon as mature men are converted. Show them how to win and pastor their own people right away.
 5. Enroll these new elders in pastoral training on the job. Don't remove them from their people for training.
 6. Provide a list of activities planned for the congregation, starting with the commands of Christ and His apostles.
 - Decide how you can best use your ministry gifts with the people.
- b. M_____ your disciples immediately to edify those they are discipling.
- Build edifying relationships with the leaders you disciple.



The Traditional Teacher

The Obedient Teacher

- Build edifying teaching relationships between elders and disciples



c. Teach and practice O _____ to Jesus’ basic commands in love, before and above all else.

- Start right out with loving obedience to Jesus’ basic commands.
 1. Repent and believe: Mark 1:15.
 2. Be baptized (and continue in the new life it initiates): Matt. 28:18-20; Acts 2:38; Rom. 6:1-11.
 3. Love God and neighbor in a practical way: Matt.22:37-40.
 4. Celebrate the Lord’s Supper: Luke 22:17-20.
 5. Pray: Matt. 6:5-15.
 6. Give: Matt. 6:19-21; Luke 6:38.
 7. Disciple others: Matt. 28:18-20.

- Define evangelism objectives in terms of obedience.

Do not simply preach for “decisions”; make obedient disciples.

- Define theological education objectives in terms of obedience.

God does not bless methods; He blesses obedience.

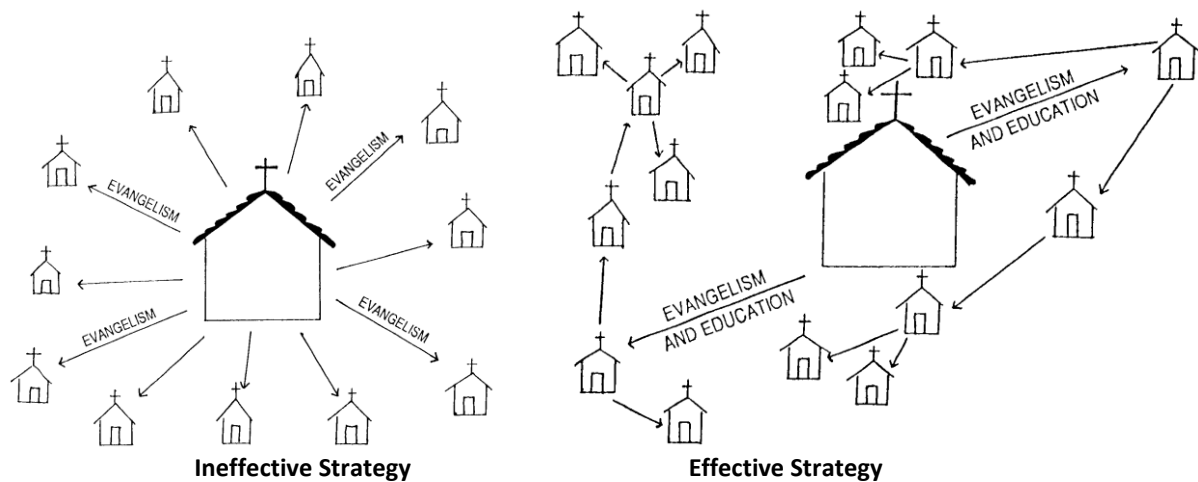
- Orient your teaching to loving obedience.

1. To New Testament Commands.
2. To Apostolic Practices
3. To Human Customs

d. O _____ your church or program by building loving, edifying, accountability relationships between disciples and churches.

- Help each new church to reproduce.
- Show each new believer how to witness to friends and relatives.
- Build edifying inter-church discipling relationships.





- Pray for reproduction power.

Why is the way a church is conceived and structured (organized) so crucial to its ultimate effectiveness?

WORKSHEET : THE FORCE FOR EVANGELIZATION

Who should reach the targeted People Group?

A. Identify the Force for Evangelization

1. Is a viable church (comprised of any people group) present in the country or region where the targeted people live? If so, rate its potential as a primary evangelizing force.
2. If there are individuals within the group who have become Christians, rate their potential as a force in evangelizing their people.
3. List any mission agencies which have targeted this group. If there are none, what agencies might be most interested in targeting this group for church planting?
4. Are there translated portions of Scripture, Christian medical work, schools, radio, or other aids to evangelism that are present among your targeted people due to other Christian efforts?
5. What additional specialized agencies (Bible translation, radio, etc.) might be engaged to help in reaching these people?
6. What is the potential contribution you and/or your church can make to reach this group?

B. Mobilize the Force for Evangelization

7. Who will sponsor this mission effort? If it is your church, will it relate to a mission agency? Which one?
8. How can each of the forces for evangelization be mobilized to its fullest potential? List possible obstacles and solutions. Would a strategic partnership be helpful?

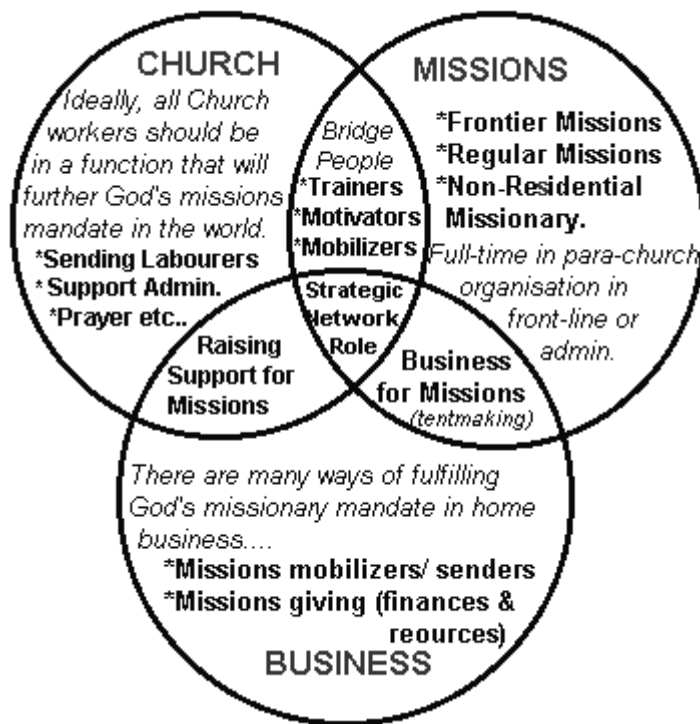
C. Personnel

9. What kinds of missionaries or *combinations* of missionaries will be involved in this effort (regular, tentmakers, non-residential)? How and where will they be recruited?
10. What skills and qualifications will the missionary team need? Will they receive training? What, where, and how?
11. What leadership structure will exist on the field? How and where will this be developed?
12. How will the missionaries be supported or support themselves?

Section C: RELATIONSHIPS AND TEAMS

Mobilizing For Missions

(1) Individual Mobilization



As we saw from the previous lessons, each individual in the Church needs to catch the church vision and take their place. The diagram to the left shows more definite roles to be taken in each area.

The best way is to work in target teams.

Which area are you more drawn to? What activities could you be involved in?

(2) Church Mobilization

- a. Must have a _____ missions vision – to particular people group/s with a specific role.
- b. This vision will be a _____ part of God's end time missionary movement – should focus on 10/40 window and on God's end-time move.



See Romans 15:20

Practically this means:

1. Identifying what people groups your church is to reach out to and adopt. This comes through prayer and being sensitive to the Lord's calling to individuals in the church.
2. For each people group / area you sense the Lord is calling the church you need to identify the main activity. If it's an unreached area then the main activity will be church planting. If there are existing churches then you need to work with them and provide training in gifted areas.

Discuss: What areas is your church called to reach out to? Doing what?

(3) Missions Partner Support

a. Three Stages of Mobilization

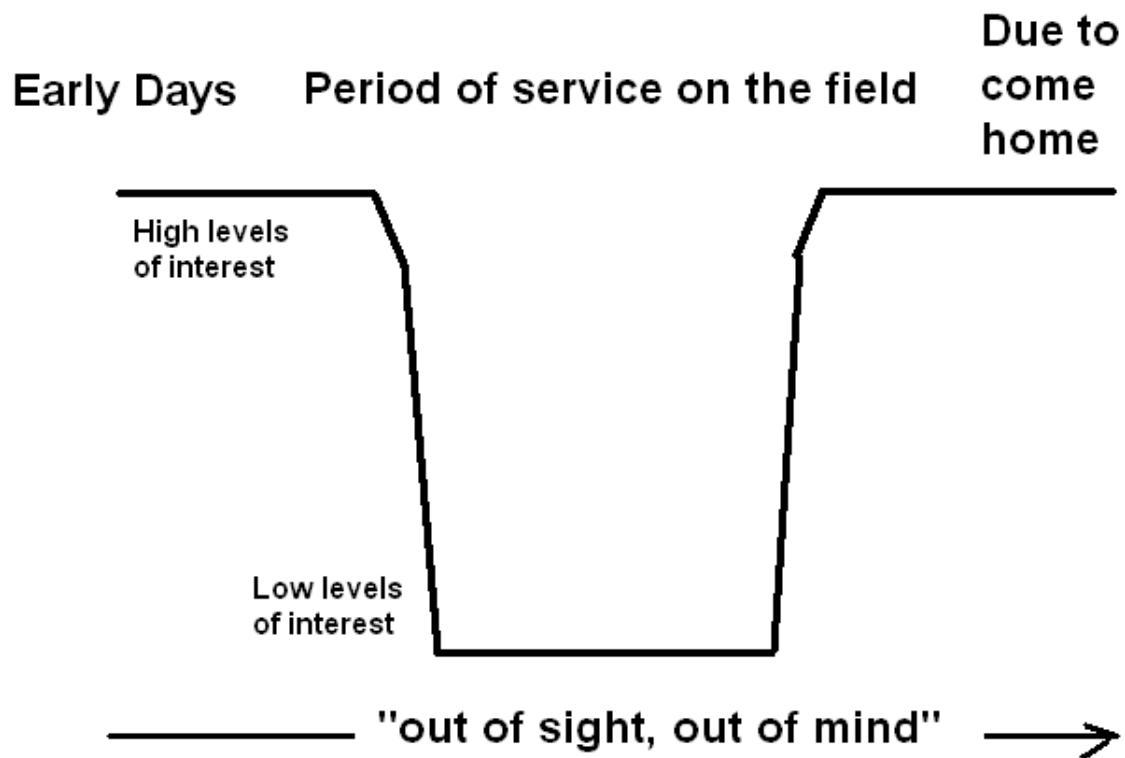
STAGE 1: E _____ and T _____

STAGE 2: Missionary P _____ and S _____

STAGE 3: L _____ take over the work.

Often STAGE TWO is reached but the missionary team gets discouraged and gives up and STAGE 3 is aborted. The reason for this is that there is no or inadequate Mission Partner Support. Often work "at home" is all consuming and missionaries in time get largely forgotten. On the other side, for the most part, missionaries tend to "get on with it", so nothing is done to address the issue.

b. The B_____ Syndrome



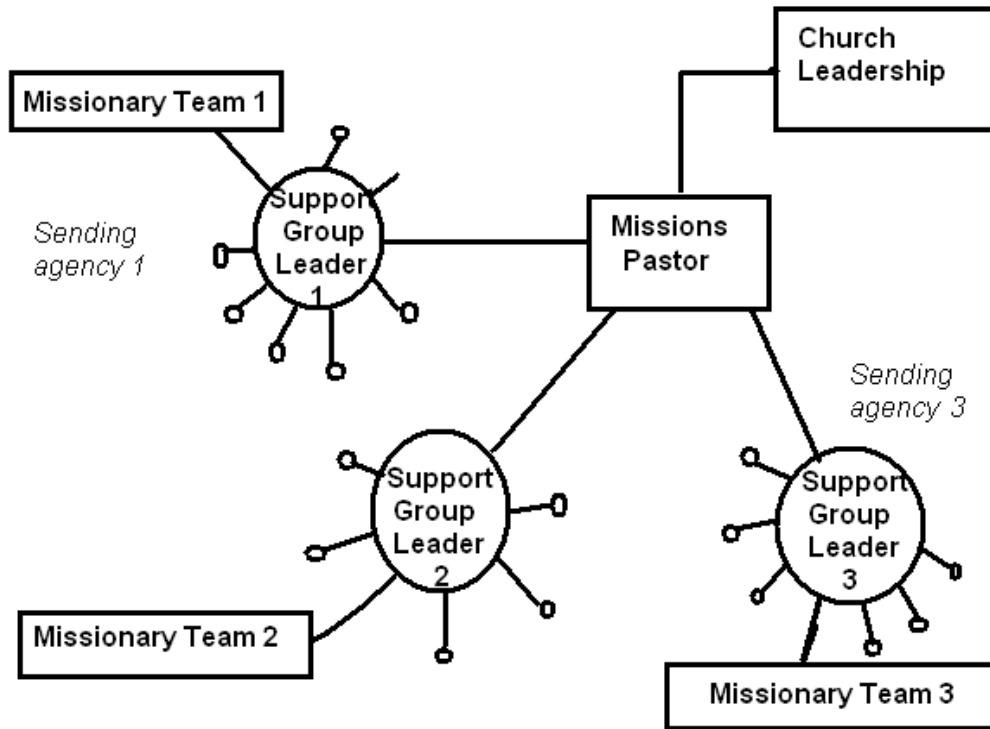
Keys that can make a difference:

1. Every congregation needs to respond to the Great Commission in a defined way. Going and sending are two sides of the same equation.
2. Those who are sent out remain part of the congregation, even though not visible week by week. This takes real effort to sustain in the minds of the local congregation and the Mission Partners themselves (the longer away the harder to sustain).
3. Maintaining a mission focus is the key responsibility of the leadership but overseas outreach is not the same as local outreach and needs to be overseen separately, or the local will ALWAYS supersede the trans-local.
4. Oversight for Mission Partner Support needs to be given to somebody who understands the needs (preferably the Missions Pastor) – someone who has been *"on the field"* preferably.
5. It is neither feasible nor particularly desirable for hands-on-support to be managed centrally. The best support is given by those who know the Mission Partner well and are committed to their personal vision and work, so support groups need to be formed from among them.
6. The ratio of 9:1 is ideal (the norm in secular warfare), but excellent support can be achieved with fewer than this if there is real commitment.

Discuss how this could work in your church...

c. Mission C _____ within the Church Structure

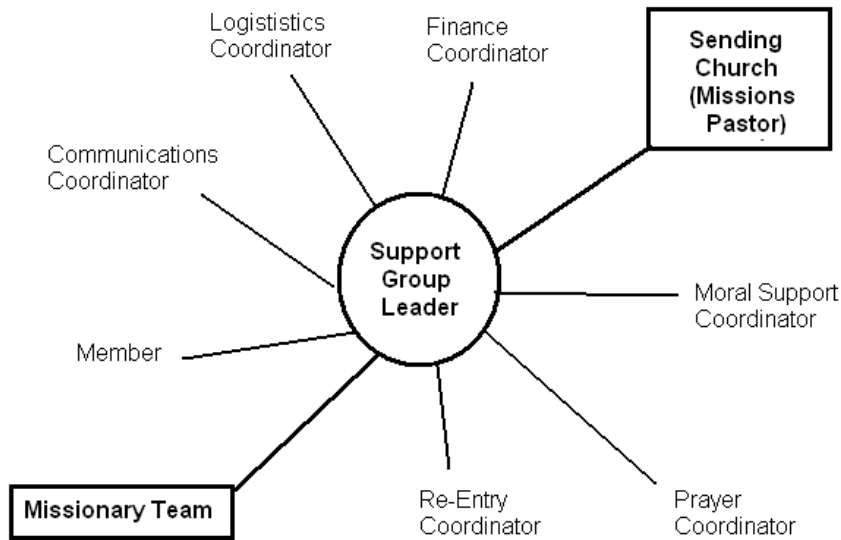
i. What it looks like.



Each support group needs to be raised up by the missionary team (part of their STAGE 1 requirement). The support group leader champions the missionary's cause within the wider church and is the communication link between support group members, the missionary and church leadership, calling the team together for regular prayer gatherings.

What are some other roles of the Support Group Leader?

ii. Functions of each Group



Suggest roles for each member:

Moral Support:

Communications:

Logistics:

Finance:

Prayer:

Re-entry:

(4) Mobilizing the Local Church to pray and Give

Finding World Christians in your congregation to “team” with depends on your circumstances. If you are taking this course with others from your own church, it may be simply a matter of arranging to meet together for discussion, prayer, and encouragement. Your church may already have an active missions group. If you are the only one in your fellowship who has caught the vision, your personal mission challenge will be to communicate that vision to others. Begin to pray that God would give you others with whom to team.

There are two basic kinds of missions groups which function at the local church level—prayer groups and administrative committees (as we have seen above). Prayer groups are the simplest kind of group to organize and lead. They take on the nature of a discipleship group as the World Christian leads others into catching, keeping, and obeying the vision. There are several ways to organize this kind of group. The suggestions which follow are easy to implement and will help keep the group fresh and dynamic.

World Christian Prayer Fellowship

The World Christian Prayer Fellowship is based on relational, weekly encounters. Commitment to each person in the group is built as the Lord builds commitment to His cause. One-hour sessions can be used, although more time can easily be utilized if available. The time may be distributed in the following suggested manner:

Opening

(10 minutes)

Missions Mini-L_____

(15 minutes)

- Introduce any new participants and present the agenda.
- Praise the Lord together through the reading of a psalm or through singing choruses.
- Commit your time to the Lord in prayer.
- Present a mini-lesson (7 minutes) on a key concept you have learned in your study of World Mission. Use a Bible text or read a portion from World Mission* (or other appropriate source) and comment on it.
- Allow discussion of the lesson presented (8 minutes).
- Offer prayer for application of the teaching to each one’s life.

* We suggest you begin with The Biblical/Historical Foundation, and progressively present key concepts. Many mini-lessons can be prepared from each chapter.

N_____ Focus

(15 minutes)

- Present a geographic, political, economic, and spiritual description of a selected nation or unreached people.*
- Pray for the needs presented.

M _____ Focus

(10 minutes)

- Uphold missionaries from your church in prayer.
Request information from your church’s missions committee, or glean requests directly from missionary prayer letters or mission agency publications.

T _____

(10 minutes)

- Have one member of the group, who has been previously assigned, share a testimony from his or her “spiritual pilgrimage” (5 minutes).
- Pray for the person and close the meeting (5 minutes).

The above outline is a proven format for a World Christian Prayer Fellowship meeting. The ideal size for the group is six to 12 members. Large groups should be split into smaller ones after the opening and missions mini-lesson. The system works best when responsibilities are shared on a rotated basis among members of the group. Figure 15-1 offers a practical model of a “Planning Guide” to help you organize your group. Make sure to keep a group roster with addresses and phone numbers.

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The following offers a practical model of a “Planning Guide” to help you organize your group. Make sure to keep a group roster with addresses and phone numbers.

Planning Guide for World Christian Prayer Fellowship			
Week:	1	Week:	2
Moderator:	Ann Bishop	Moderator:	Ann Bishop
ACTIVITY	PERSON RESPONSIBLE	ACTIVITY	PERSON RESPONSIBLE
Opening	Ann Bishop	Opening	Ann Bishop
Mini-Lesson: WM, pp. 1-2 and 1-3	Phil Bishop	Mini-Lesson: WM, pp. 1-3 and 1-4	Phil Bishop
Nation Focus: Afghanistan	Fred Andrews	Nation Focus: Albania	Bill Peterson
Missionary Focus	Alice Smith	Missionary Focus	Mary Fowler
Testimony	Bill Peterson	Testimony	Fred Andrews

- Does your church have an organized missions prayer fellowship? If not, what would it take to organize one?

The Faith Promise

The missions committee is responsible for communicating missions vision, keeping it fresh, and maintaining a high commitment in prayer, finances, and personnel for the mission enterprise. Over the years, methods have been developed which have proven effective in carrying out these ends. One of the best known and most practiced is the Faith Promise Plan. More than just a fundraising scheme, the Faith Promise Plan is a comprehensive plan for helping the congregation grow in faith and keeping it involved and excited about missions.

The best way to implement the faith promise:

1. *Hold an annual missions E_____.*
2. *Set a missions G_____ (financial) each year.*
3. *Use the Faith Promise P_____.*
 - Why is faith such an important element in keeping the church motivated towards involvement in missions?
 - Discuss other ways to get your church involved in praying and giving into the missions programme. What are possible barriers you will face? How should these barriers be overcome or minimized?