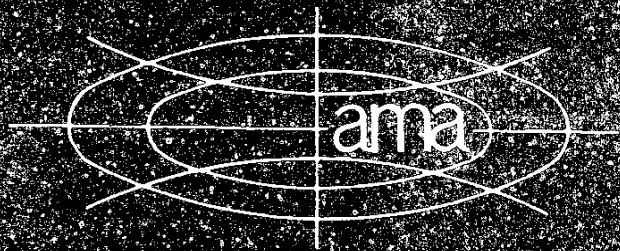


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PAULINE HOUSE LAUNCHED

The Pauline House, an unique institute for inter-cultural training of newly emerging leaders in Asia, was inaugurated October 15, 1981. The House is sponsored by the East-West Center for Missions Research and Development, an official project of the Asia Missions Association.

Dr. David H. Cho, president of the Center, has the vision of applying the concept of the Pauline style of leadership training into the Asian missionary movement which is quite different from the historical background of Western missions. The Pauline House program will be presented from the view point of Pauline principles and an eschatological futuristic standpoint. How to break out of ill-conditioned tradition while succeeding in historic main streams of God's mission is the primary task of the Pauline House.

The focus of this issue is the Pauline House of the East-West Center for Missions Research and Development. The three writers are members of the Pauline House.

The pictures in this issue are intended to show the appearance of the Pauline House. The house will welcome Asian missionaries who are willing to receive missionary training and to do research. Those who are interested, please write to the East-West Center for M.R.D., C.P.O. Box 2732, Seoul, Korea.



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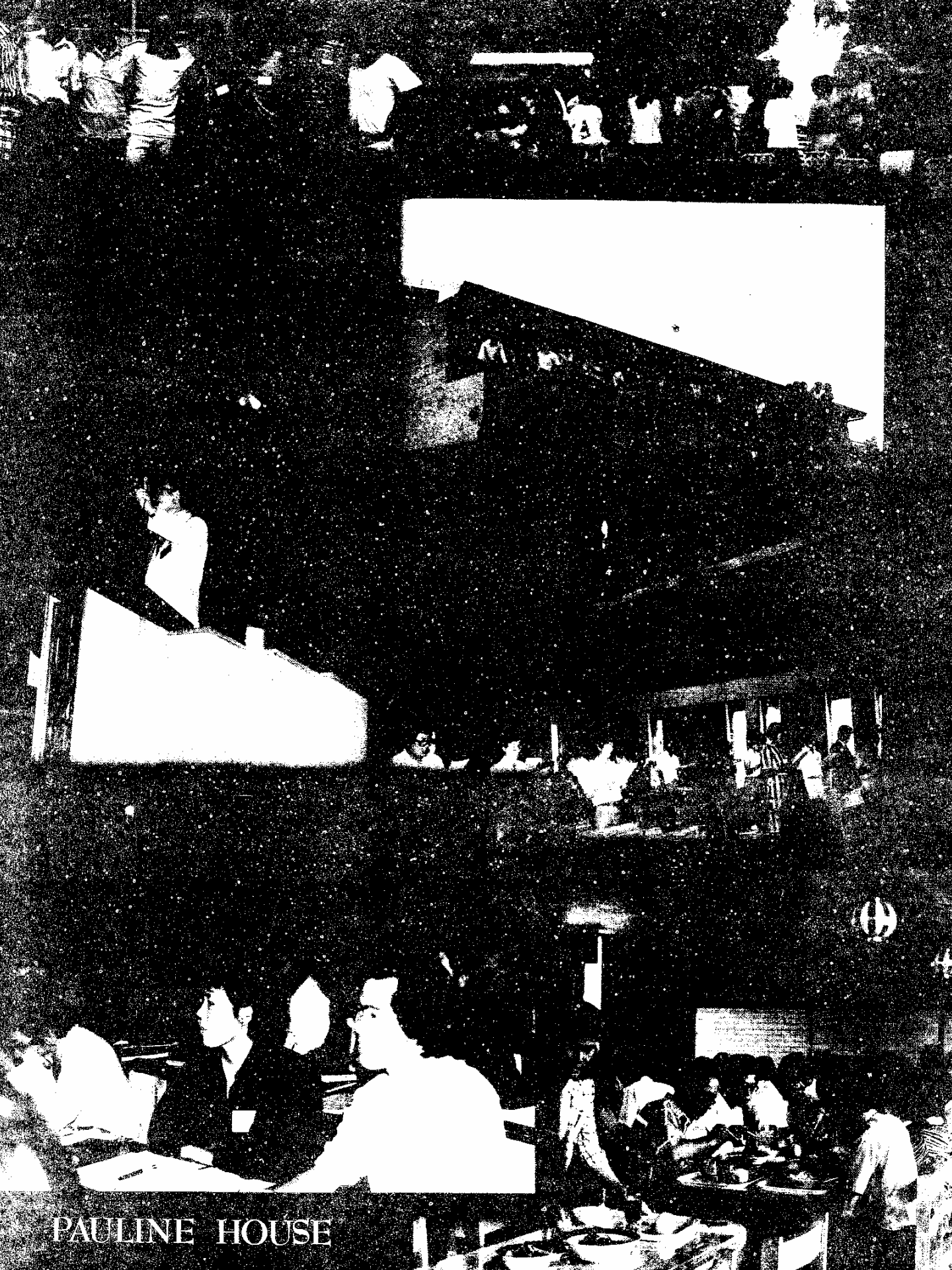
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PAULINE HOUSE

THE MISSION OF GOD

HAROLD HONG SHIK SHIN

INTRODUCTION

Some regard missions as missio Dei (W.C.C.), missions Dei (Johannes Aagaard -- Anderson, 1974:19), or secularization (Vatican Council II -- Anderson, 1974:29, 33), while others as liberation (Jose Miguez Bonino -- Anderson, 1974:41). According to the WCC's understanding of missio Dei (WCC, 1968:13-14), the mission of the Church is to participate in God's activity happening in history and establish shalom in the world, and the task of the church is accordingly to recognize and point to the signs of this taking place.

However, the following is my biblical conviction of missio Dei as analyzed upon the basis of the Bible. As George Peters said, "The Bible is not a book about theology as such, but rather, a record of theology in mission -- God in action in behalf of salvation of mankind" (Peters, 1972:9), the Bible is really a record of the mission of God to save mankind.

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I. THE MISSION OF GOD BY HIS NATURE AND WORK

Dr. Peters again says this:

Missionary theology is not an appendix to biblical theology; it belongs at its very core. No doctrine of God, Christ or the Holy Spirit has been expounded completely according to the Bible until it has established the triune God as the outgoing God of mission, the God of saving purpose and relationship to mankind who undertakes a program for the progressive realization of His purpose (Peters, 1972:27).

A. Outgoing Nature of God the Father

1. His outgoing Being

God the Father begets God the Son and is He from whom God the Holy Spirit proceeds. The Son is eternally begotten and is He from whom the Holy Spirit proceeds. Thus the Holy Spirit proceeds from both the Father and the Son (John 1:18; Heb. 1:2-6; 5:5; 7:3, 28; and John 14:6, 26; 15:26; 16:7).

2. His outgoing Character

God has three basic characters (spirit, light, and love). The fact that He is a Spirit (John 4:24) reveals Him not only as the absolute and underived reality but also the outgoing reality who has all the sources of existence within Himself. When the Bible says that God is light (1 John 1:5), it implies also His outgoing character as well as others as the light has basically shining character. And also the words that God is love (1 John 4:8, 16) suggest also His outgoing relationship.

3. His outgoing Will

God's eternal council for redemption of mankind which was made before the foundation of the world was according to His outgoing will (Eph. 1:3-5; Rom. 11:32).

4. His outgoing Word

According to John, God is identified with the Word, a word that has implication of outgoing (John 1:1). The ministry of His

word is the one of outgoing and works in other beings (Isa. 55:11; Matt. 4:4; Heb. 4:12).

5. His outgoing Action

God's outgoing action was shown in sending and giving His Son in order to redeem and bless the world (John 3:16-17; 17:3; 20:21; Acts 3:26; Rom. 8:3; Gal. 4:4).

B. Saviorhood of Jesus Christ, God the Son

1. One like a Son of Man

God the Son was constituted as Lord and Christ through the resurrection and subsequent ascension (Acts 2:36). However, such a saviorhood for mankind was presupposed in His pre-incarnate state as "one like a Son of Man" (Dan. 7:13) was attributed to the future image of both the incarnate Son of God in the trinitarian person in His physical body and the glorified Son of God in the theanthropic person in His resurrected body.

2. Incarnation of Jesus Christ

According to the eternal council of the Godhead, God the Son came into the limited world and took His human body (John 1:14, Phil. 2:6-8). As the God-man, Jesus received limitation and subjected to historical condition, in order to reveal God the Father to the mankind (John 1:18) and to draw the sinful men to their God the Father through Himself. Through this miraculous historical event, the visible contact was made between God and men, that made the mission of God possible so that the Son of Man could come to seek and to save that which was lost (Luke 19:10). Thus the incarnation is the missionary event of our Lord.

3. Missionary task of Jesus Christ

The incarnate life of Jesus Christ was characterized in two kinds: preaching and discipling. Jesus began His ministry with preaching the gospel of the kingdom of God (Mark 1:14-15) and ended with a discourse on it (Acts 1:3). When we think there are His more than sixty references to the king-

dom of God in the gospel records, He was really a preacher of it. And also He concentrated to disciple His disciples for the continual ministry of preaching to those who are in the area beyond His reaching and live in the ages beyond His time (John 17:20).

4. Cross-resurrection of Jesus Christ

The cross-resurrection event was the climax of Christ's ministry to prepare the way of salvation for mankind and the beginning of His ministry to actualize the way of salvation. Through this event, He was made sin for us who knew no sin (2 Cor. 5:21) and was made of God unto us wisdom, and righteousness, and sanctification, and redemption (1 Cor. 1:30). Therefore, the cross-resurrection event was the center in the course of God's mission.

5. Ascension and Intercession

Ascending to heaven, Christ of the resurrection was exalted to the place of supreme power and authority in the universe (Phil. 2:9-11; Eph. 1:20ff.). This exalted Lord in heaven is our Advocate in the presence of His Father (Rom. 8:34; 1 John 2:1; Heb. 7:25). Christ's intercession in heaven is a kind and powerful remembrance of His people and of all their concerns, managed with state and majesty.

C. Saving Activity of God the Spirit

1. General operation for salvation

God the spirit works among the people in the world so that man could have been prevented from Satan's total destruction of the image of God in man and man could remain in a savable condition. Such passages as John 1:9; 6:45; 12:32; 16:7-8 have a good reason to support such general activity of the Spirit. The one who preserves the world as a mission field is indeed God the Spirit.

2. Special operation for salvation

Since the Holy Spirit came at Pentecost, all the saving work should attribute to Him. Some fifty-five times the Holy Spirit is

mentioned in the Acts. J. Herbert Kane emphasized that the book of Acts "should really be called the Acts of the Holy Spirit" (Kane, 1976:125). The saving truth could be formed because of His activity (John 14:26; 16:13). Every true witness to Christ has been made because of His witness (John 15:26). He is the one who brings the world to the conviction concerning sin, and righteousness, and judgment (John 16:8). Without His activity, we cannot be born again (John 3:5-6). He also preserves believers to their final salvation, through sealing them in Christ (Eph. 1:13) and praying for them (Rom. 8:26).

3. Director in the mission of God

The Holy Spirit gives the Christian missionaries and workers the spirit of conviction (1 Thess. 1:5). The Holy Spirit directs the missionary work (Paul--Acts 16:6-10; 18:9-11; 22:18; Philip--Acts 8:26ff.; Peter--Acts 10:17-22; 11:12). He gives the words to speak also (Matt. 10:19-20; Acts 2:4; 6:10; Eph. 6:18-19). He only gives the fruits of the missionary work (Zech. 4:6; Phil. 4:13). Thus the God the Spirit directs the mission of God.

As we observe as above, missions belongs to the very nature and work of the triune God. It represents the whole concern of the Father in redeeming mankind and His whole program accomplished by Jesus Christ and being effectuated by the Holy Spirit. In this sense, therefore, it is, indeed, the missio Dei.

II THE MISSION OF GOD IN HIS WORDS

Since missions belongs to God Himself and His work, God's intention and program toward it had been revealed in His words, the Bible.

A. The Universal Concern of Missions and Mankind

1. The universal concerns of missions

In Genesis 1--2, God created the world and mankind and blessed them (Gen. 1:28, 2:15). But when Adam and Eve disobeyed His words and broke the relationship with God,

He revealed His concern of universal mission to restore mankind in Genesis 3--11.

a. The proto-gospel (3:15)

Here God gave to mankind the proto-good-news as He said of the woman's victory over Satan, which was also a universal message. According to Romans 16:20, this Seed of the woman means the Son of Man, who is the Second Adam, a representative of all mankind as Adam was so. Therefore, His victory ("He shall bruise you on the head") has universal meaning in Christ.

b. The provisional means of salvation (3:21)

God provided garments of skin (of animal) for Adam and his wife. It implies the animal sacrifice initiated by God. Such sacrifice of shedding blood was necessary for them to be cleansed from their sin (Heb. 9:22). Since God regarded Adam's sin as the sin of whole mankind (Rom. 5:12), what God did for the sins of Adam and Eve has also universal meaning. He instituted this provisional means of salvation for all mankind.

c. Noachian covenant (9:1, 8-9)

The fact that the Noachian covenant was made not only with Noah and his sons (9:1) but also with their descendants (9:8-9) is an evidence for His universal concern of missions remained unaffected.

d. Universal genealogy (4,5 and 10)

The Bible gives genealogies of both beginnings: Adam's family and Noah's family. Both cases, it gives both genealogies of the righteous (Seth) and the unrighteous (Cain), and whole genealogies of three sons of Noah, not one of them only. Such dealing of record is also another way to show His universal concern of missions.

2. The failure of mankind against God's universal concerns.

a. Adam's Family

We find the first worship service long

after Abel's sacrifice in the time when Adam's son, Seth, got his son, Enoch ("Then men began to call upon the name of the Lord" (4:26). This means that not only among Cain's descendants but also among Adam's family hadn't had any sacrificial service to the Lord since Abel's death. It was an obvious failure of Adam's family against God's universal concern of missions. Although there was a godly man like Enoch who walked with God, there after all came the time when the sons of God fell in corruption and the wickedness of man was so great as to make God be sorry that He had made man on the earth.

b. Peoples after Noah

Those who came out from the destruction of the flood, as time passed, also failed to meet His universal concern of missions and brought end to His dealings with the total race when He scattered them in the confusion of tongues. Punishment always followed after every failure.

B. The Universal Program of Missions and Israel

Once mankind failed to respond His universal concern and their language was confused, He went into another way, that is, the way to take a particularism in methodology but not in design and purpose. We see this from Genesis 12 and all the way through the end of the Old Testament. He chose Israel as His instrument to fulfill His universal program of missions.

1. The Universal Program of Missions

a. Abrahamic covenant (Gen. 12:1-3, 7)

God made promise with Abraham in five things: (1) a land of Canaan, (2) a great nation, (3) a great name, (4) a blessing, and (5) blessing upon all the families of the earth in him. It is very logical when we think the ultimate purpose to call Abraham was to bless all the families of the earth. God sends Abraham to a land and there God makes him a great nation and blesses them so that the name of Abraham becomes great because his God is the source of the blessing, and every mankind (Whether

Israel or the nations) will acknowledge the fact that Abraham's God is the source of blessing and Abraham is a blessing in Him. But the real and ultimate purpose to lead Abraham and his nation up to that point could be found in His last promise. Why would God bless them so greatly? It is because of God's universal intention to bless all the families of the earth through him and his nation. God's universal program of missions was revealed so clearly in His covenant with Abraham.

b. Mosaic covenant (Exod. 19:5-6)

Before God gave His law to the nation of Israel through Moses, He established a covenant first with the nation of Israel through Moses. The first promise was His own possession, and the second, a kingdom of priests, and the third, a holy nation. The first one could not be fulfilled unless they obey His voice and keep His covenant, and was necessary for being the next two promises, a kingdom of priests and a holy nation. Regarding "a kingdom of priest," R. B. Y. Scott comments:

This does not mean that Israel shall be a people that is made up entirely of priests but that Israel shall fulfill a priestly role as a people in the midst of the peoples; she represents God in the world of nations. What priests are for a people, Israel as a people is for the world (Blauw, 1962:24).

I think Scott is right when he says as above. Thus when they perform priesthood as a whole before God for the nations, they really become a holy nation in a sense of holiness of priesthood. Therefore this Mosaic covenant also clearly points the fact that God chose Israel as an instrument for other nations. Thus we see His universal program of missions.

c. Inspired psalms and prayer and wisdoms

His universal program was unfolded in numerous places in Psalms and Solomon's prayer of dedication. Dr. Peters says that there are in Psalms "more than 175 references of universalistic note relating to the nations of the world" (Peters, 1972:116). The most

astounding passages are: Psalm 2:10-12; 22:27-28; 24:1-6; 33:8-14; 47:7-9; 48:10; 66:1, 5-8; 67; 72:8-11; 87:4-6; 96; 97:1-9; 98; 99:1-3; 100:1-2; 117; 145:20-21.

In Solomon's dedication prayer, the Lord inspired him to pray for those (the nations) who hear of His greatness and return to Him (1 Kings 8:41-43) and also when Solomon made declaration before his people after the prayer, he said of his desire that such universal program of missions would be fulfilled (1 Kings 8:60).

Proverbs 1--9, in this view, has special meaning also. Blauw notes that "those curious chapters 1--9 of Proverbs are, as it were, a bridge between Israel and the nations" (Blauw, 1962:62). Ecclesiastes also says of God's universal intention: "Fear God and keep His commandment, because this applies to every person" (Eccl. 12:13).

d. The messages of the prophets

God's universal program of missions was realized through the prophetic messages which were given during the period of approximately 175 years (800-625 B.C.). One of the most common notes of these messages was a note of universality. We cannot examine every note here in this paper. However, we have to notice on the most Messianic and missionary prophets, namely, Isaiah 40--55. Dr. Peters' study shows that among these passages a total of eighteen references are found related to Israel's servanthood (41:8-9; 42:1, 19; 43:10; 44:1-2, 21, 26; 45:4; 48:20; 49:3, 5-6; 50:10; 52:13) (Peters, 1972:123).

The book of Jonah is the highest demonstration of His universal program of missions. And also we see His development of the program in Daniel 7:1-14 where His ultimate goal is described ("all the peoples, nations, and men of every language might serve Him," 7:14).

2. The failure of Israel against God's universal program

a. The history of disobedience

The main purpose of God to bring Israel

from Egypt was to bring them to be the priestly nation for other nations. It was His desire. But there was put a precondition to reach the purpose, that was their obedience to His voice. While they did not obey Him, His universal program could not be carried out. But the history of Israel had unfortunately been one of their disobedience. In their constant disobedience, they caused a hindrance to His universal program of missions. However, God, in patience, had kept to teach and warn their supreme responsibility, bringing their enemy into them, putting them under the yoke of the nations, splitting their nation into two, destroying them and their temple, scattering them into captivity, and taking the land.

b. God's program beyond the failure of Israel

In spite of Israel's disobedience, God did not fail in carrying out His universal program of missions. He prepared the way for Christ's coming into the nation as He promised through the ages. Not only among the Israelites within the land, but also without, He prepared the way through the diaspora's religious life, establishing the synagogues and translating the Scripture, the Septuagint, among the nations.

C. The Universal Command of Missions and the Church

1. The universal command of missions

a. The Great Commission

When our Lord accomplished His part of God's great universal program of redeeming mankind (emptying Himself, taking the form of a bond servant, being made in the likeness of men, being an example in discipling His men for the program, humbling Himself in obedience to the point of death on a cross, and arising from the dead), He unfolded God's uttermost and long-patient concern in the form of command to His disciples. We found it in five different forms, each in every gospel (Matt. 28:18-20; Mark 16:15; Luke 24:45-49; John 20:19-23) and one in Acts 1:8.

1) The universal message

These five commissions of the Great Commission are all universal: "all the nations" (Matt), "all the world" and "all creation" (Mark), "all the nations" (Luke), "the sins of any" (John), and "the remotest part of the earth" (Acts).

2) The imperative command

All five commissions were given in different ways of expression but all with the imperative force. In the passages of Matthew and Mark, the imperative verbs are directly used: $\mu\alpha\theta\eta\tau\epsilon\upsilon\omicron\alpha\tau\epsilon$ and $\kappa\eta\rho\upsilon\varsigma\alpha\tau\epsilon$. In the passage of Luke, that the commission's necessity "should" is parallel to that of Christ's suffering and resurrection and referred to the final authority of the Scripture "it is written" means more than any simple imperative form. In John's passage, the commission given to the disciples by Christ is also parallel to that given to Christ by the Father: "as the Father has sent Me, I also send you." Thus His authoritative commission equated with His own mission commissioned by the Father and identified with a continuation of His sending forth from the Father has a strong imperative implication. In the Acts passage, Luke writes that the commission will be fulfilled as the disciples receive the Holy Spirit. Indeed the mission is the mission of the Holy Spirit, however, to receive that Holy Spirit, they were commanded not to leave Jerusalem (Acts 1:4).

3) The composite nature

Regarding this, Dr. Peters says:

No one of them gives it in its completeness, but they beautifully supplement each other. While each of the evangelists presents it from his point of view and with his own unique emphasis, together they make a complete whole, as the following outline shows: Matthew--the authority, all-inclusive goal and the time-extension of the work. Mark--the urgency, method and geographical scope of the work. Luke--the Christocentric message and universality of the work. John--the spiritual equipment and the spiritual nature of the work

(Peters, 1972:174).

Here we can see the total Great Commission as presented in the four gospels. In this point one thing should be mentioned, that is, the significance of noticing two imperative verbs throughout the commission passages: $\mu\alpha\theta\eta\tau\epsilon\upsilon\omicron\alpha\tau\epsilon$ and $\kappa\eta\rho\upsilon\varsigma\alpha\tau\epsilon$. I believe this shows us two aspects in carrying out His command; namely, preaching (evangelism for one generation) and discipling (evangelism for multiple generations). We need both missions carried on at the same time. Therefore, we should not neglect discipling one believer as an evangelist as well as evangelizing one unconverted and we should not fail discipling one national church as another mission force as well as evangelizing one unevangelized field.

4) The commander's seal

Every document of command should be issued in the name and seal of the commander as a sign of backing up the instruction. We see this in the five fold commissions: in Matthew, it is said, "Lo, I am with you always"; in Mark, at the end of the discourse, the disciples went out according to His command, "while the Lord worked with them, and confirmed the word by the signs that followed" (Mark 16:20); in Luke, it is sealed with this word, "Behold, I am sending forth the promise of My Father upon you" (Luke 24:49); in John, Jesus breathed on them and said, "Receive the Holy Spirit"; and in Acts, "You shall be baptized with the Holy Spirit" (Acts 1:5). Christ's presence in the Spirit is the seal of the commission!

b. The universal command found in Paul

Someone doubts about such commanding characteristic of missions as any definite statement concerning the Great Commission given to the Church cannot be found in Paul's epistles. However, the fact that such commission could not be found in his epistles does not mean that he did not regard it as the great commission. Each epistle was written with a particular purpose to meet with a certain situation, therefore there was no reason that the sub-

ject on the commission should be dealt with. But in this matter Paul gave a strong impression of the great commission upon the churches, being a vivid and thrusting example through his own life and ministry following after the Great Commission. His epistles were made to every major church at that time and were written in the mission fields that were far away from the churches he wrote to. To these churches, receiving his missionary letters itself already was enough to move them to the commission.

Paul himself received this commission directly from the Lord and lived after it. He testified this before King Agrippa (Acts 26:13-26). He did not consider his life of any account as dear to himself, in order that he might accomplish the commission (Acts 20:22-24). There are many other passages that show Paul's conviction on the matter: "I am under obligation. . ." (Rom. 1:14-16); "How shall they hear . . .?" (Rom. 10:12-15); "Woe is me if I do not preach" (1 Cor. 9:16); "We are ambassadors for Christ" (2 Cor. 5:18-10); "We both have our access in one Spirit to the Father" (Eph. 2:11-22); "Desires all men to be saved" (1 Tim. 2:1-7); "I solemnly charge you . . . preach the word" (2 Tim. 4:1-2).

2. The failure of the Church against God's universal command

Not only in the New Testament, but in the history of the Christian Church, the churches and their leaders have been always behind in awareness of the commission. I want to mention some of these failures as appeared in the book of Acts.

a. The churches in Acts

1) The lack of vision among their leaders

The apostles, who received the commission directly from the Lord, did not realize its urgency. In spite of the increase of believers in number, the twelve fell into the members' material welfare without leading them into missions and did not realize it until there arose a complaint among the congregation (Acts 6:1-2). When God forced the church to do the commission by means of raising persecution, the apostles still

alone remained in Jerusalem while the churches were scattered throughout the regions of Judea and Samaria, the areas where the Lord asked the disciples to be His witnesses after Jerusalem (Acts 8:2). Even until the gospel had gone out to Phoenicia, Cyprus, Cyrene, and Antioch by those who were scattered, and began to be preached to the Greeks also in Antioch (Acts 11:19-20), Peter, the head of the apostles, was round Jerusalem. I believe the death of James (Acts 12:1-2) was the last warning against the apostles' such unawareness of the commission they received. Seeing the second martyr of the churches in Jerusalem, Peter was forced to leave for the commission, probably to Antioch (Acts 12:17, Gal. 2:11). Peter made a mistake even while he was engaged in missions because of the lack of conviction (Gal. 2:11). At the first Jerusalem conference (Acts 15), the fact that there had been much debate in dealing with the Gentile believers was an evidence for the lack of vision among the church leaders (Acts 15:7).

2) The lack of missionary movement among the churches

It is carelessly supposed that the first sending activity of missionaries was done by the Antioch church. But there is no evidence found for the supposition. Only a group of prophets and teachers in the church sent Paul and Barnabas (Acts 13:1-3). Including the Antioch church, no church, except the Philippian church, was involved in supporting Paul's missions (Phil. 4:15). Even after the churches heard of Paul's report on his ministry among the Gentiles and God's hand upon his missionary works, there were no considerable reaction from the churches toward those mission fields (Acts 14:27; 21:17-20).

b. The Holy Spirit in Acts

The wonderful expansion of the churches in Acts was not because of the success of the churches in obeying His command but because of the direction of the Holy Spirit toward the universal command in spite of the failure of the churches. The Holy Spirit had carried on the task, directing the churches and raising a certain individual

or independent group when the churches failed to follow His direction. While Peter and John followed the results of Samaria, the Holy Spirit showed the churches His concern of the people of the far south, sending Philip to an Ethiopian eunuch (Acts 8). While the apostles did not lift their eyes for the Gentiles, the Holy Spirit prepared Paul for the missions for the Gentiles (Acts 9). The Holy Spirit gave very important direction to the churches, as He gave a vision for the Gentile mission to Peter and led him to Cornelius (Acts 10). The Holy Spirit actually sent Paul and Barnabas as missionaries (Acts 13:4). In the course of Paul's missionary journey, the Holy Spirit was the decisive director: departure from Asia (Acts 16:6); selection of mission fields (Acts 16:7, 9); the continuation and length of work (Acts 18:9-11); the missionary future schedule (Acts 23:11); enablement of witness (Acts 27:24).

Paul's mission companion was, indeed, a result of His preparation and provision that was wrought in individual's spontaneous dedication, not official church appointment. Timothy received the laying on of hands by the presbytery, but that was not for a missionary in particular sense, but for the ordination of serving Him in general.

III. THE MISSION OF GOD THROUGH HIS PEOPLES

Through the survey in the foregoing section, we observed that Israel as His nation and the Church as His body were equally given the missionary mandate for performing the mission of God (*missio Dei*). This parallel could be found also as God revealed the same content of the responsibility of those two through Moses, a founder of Israel's national religion (Exd. 19:5-6), and Peter, the rock (Matt. 16:18) of His church (1 Pet. 2:9). In both passages, both Israel and the Church are described as His instruments in the concepts of "God's own possession," a "kingdom of priests" (a royal priesthood), and a "holy nation." However, the way of doing through them to achieve the purpose is different between Israel and the Church.

A. The Mission of God Drawing the Lost of Both Israel and the Gentiles as He Works upon His People (Israel) Obeying

Him in the Law.

1. "Drawing-the-Lost" type of method

This is the way of drawing people to His salvation through Israel in which He presents. Regarding such way of His mission, Dr. Peters clearly writes:

In regard to methodology, the Scriptures prescribe a twofold way the centrifugal and the centripetal. It must be recognized that the Old Testament is wholly built around the latter method, whereas the New Testament enjoins the former method (Peters, 1972: 21).

And he also says of the Old Testament's method as this:

Centripetal universality, often mistaken for particularism, operates like a magnetic force, drawing distant peoples to a central place, people or person. The latter is the methodology of the Old Testament, with Israel and the temple as the center designed to draw people to themselves and to the Lord (Peters, 1972:52).

Firstly, this methodology is completely in harmony with the passages of Israel's eschatological expectation (Isa. 2:2-4; 25:6-8), that the nations will come and worship in Jerusalem. Along the line of such pilgrimage of the nations to Jerusalem and of the feast of nations at the end of the times, J. Jeremias presents many related passages of both Old Testament and the Gospels according to features (See Blauw, 1962: 70).

Secondly, the centripetal method is not only related with the eschatological expectation of Israel, but also related with the contemporary expectation. That was the content of Moses' prayer. He asked the Lord's mercy upon his people on the basis of His fame among the nations (Num. 14:13-19). It was partially fulfilled in the time of Joshua at the first nationwide gathering for worshipping Him (Josh. 8:33, 35) and at the visit of the inhabitants of Gibeon (Josh. 9:3, 9-11). We see this in several other cases: the dedication prayer of Solomon (1 Kings 8:41-43); the visit of the

Queen of Sheba (1 Kings 10:1-10); the visit of Naaman, captain of the army of the king of Syria (2 Kings 5:15).

There are two exceptions to this methodology: Elijah's visit to a widow of Zarephath and Jonah's visit to Nineveh. However, it is significant to see that Jesus used them to point out the characteristic of His ministry and His generation (Luke 4:14-30; 11:29-30). I believe these events should be used as prophetic projections of God's future method to reach the Gentiles, not as norms for the Old Testament age.

2. "Works-upon-His-people" type of work

As God draws people (the Gentiles) to Him, He uses Israel as reflecting instrument. Israel is the object reflecting His glory only while God works upon it. The mission of God through Israel is exclusively His work. Israel was not entrusted to carry out the mission according to their free will. It was not their task, but solely His work while they remained as the object upon which He can work. Israel's position could be compared with that of the Moon reflecting Sunny ray upon the dark side of the globe. The Moon light (the lesser light - Gen. 1:16) does not come from the moon itself but is the reflecting light when the Sun light comes upon it, whereas the star light, that could be compared with the Church in which the Holy Spirit indwells, comes from the star itself. It is why we cannot find any missionary command to bring the nations in their Law, though it opens the door for the Gentiles in case that they come to worship Him at their temple.

3. "Obeying-Him" type of instrument

To do His mission, God uses Israel as the instrument reflecting His glory. But this instrument is a conditional instrument. God could use them only when they stay as a useful object to Him. To keep it as useful instrument, God so anxiously asked them to obey Him in His Law. Only difference between two main passages, Exodus 19:5-6 and 1 Peter 2:9, is that a conditional phrase is prefixed to the Exodus passage and the functional phrase is suffixed to the Peter

passage. It is because Israel could be His instrument when they obey Him, and the Church could be His instrument when they proclaim. Both have responsibility for the mission of God but the former is conditioned to be an instrument and the latter is commanded to function as an instrument. It is why Moses instructed Israelites to stay in the Law at his last hours with them (Deut. 26:10-19). It is also why God had made warning in various ways (through words of their judges and prophets and through historical events such as defeats, oppressions, the national schism, and the captivity) when He could not use them as the reflecting instrument because of their disobedience.

B. The Mission of God Reaching the Lost of Both the Gentiles and Israel as He Works in His People (the Church) Proclaiming Him in the Spirit.

1. "Reaching-the-lost" type of method

This new type of method was launched at Pentecost that was the turning point in His method for the mission of God. It is also best explained by Peters when he says:

... Pentecost becomes the watershed of a new type of world missions. As the outgoing God, the Holy Spirit transforms the centripetalism of missions into a dynamic and urgent centrifugalism.

The "Come!" is replaced by a "Go!" and the inviting voice of the priest at the altar is superseded by the herald rushing from place to place to call a people unto God. The stationary and localized temple becomes a living and moving temple. The worship at a place and building becomes a worship in spirit and truth, bound neither by place nor building. Outgoing becomes the quality of the Christian Gospel and of the Christian church, the temple of the Holy Spirit (Peters, 1972:706).

In this portion, I want to emphasize on the necessity to make practical contact with the lost in order to reach them with the gospel. Person to person contact is very important aspect in "going-out" missions. Some of modern missions should be warned in this respect.

2. "Works-in-His-people" type of work

The church is now His indwelling instrument, not the object He works upon, but the body He abides in. Every individual Christian is His instrument as soon as he is born again in the Spirit. God works His mission in him and with him. So we can be co-workers with Him (1 Cor. 3:9). The mission of God becomes not only His work but also our work. Therefore, now, His most vital concern is qualities of this new instrument, the church as His body and its members as His fellow-worker, because they are the ones who carry out the mission along with Himself.

3. "Proclaiming-Him" type of instrument

The foregoing section we dealt with quality of His instruments when He works in them. Now what is the focus that the church and its members must concentrate with all these qualifications? That is to proclaim Christ Himself as revealed in the Bible. In 1 Peter 2:9, there is no condition mentioned to be His instrument because the church and its members are already His instruments from their beginning, but the proper function as His possession is mentioned. Proclamation of Christ is all about that the church and believers gear to in order that the mission of God might be fulfilled to save the lost. All the functional department of the church and whole living of an individual believer are really meaningful when they focus to it and move to it. That was Paul's aim (Phil. 1:20), preaching (1 Cor. 1:23; 2:2), and joy (Phil. 1:18).

To be such "proclaiming-Him" type of instrument, we need to commit ourselves to His Word for the correct proclamation, and to put ourselves into the Holy Spirit for the effective proclamation. "My message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, that your faith should not rest on the wisdom of men, but on the power of God" (1 Cor. 2:4-5). The Holy Spirit is not only Director but also Power that enables us to do our part of the work and One who gets the mission of God done for His glory.

To preserve this "proclaiming-Him" type

of instrument, the most important task is to plant the churches to produce spiritually His people, not biologically as the time of the Old Testament.

EPILOGUE

Empty yourself and be filled with the Holy Spirit! "Go into all the world and preach the gospel to all creation", and "Make disciples of all the nations."

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PRIORITY ON USING VERNACULAR BIBLE TRANSLATIONS IN MISSIONS

Eui Jung Kim

I. WHY DO BIBLE TRANSLATION MISSIONARIES EMPHASIZE THE USE OF VERNACULAR BIBLE TRANSLATIONS IN MISSIONS? WHAT ARE THE PARTICULAR REASONS?

A. There is no permanent, accurate or general way in which to let Bibleless people hear the Gospel without using vernacular Bible translations. God commanded His people Israel to record His Word in the form of a written document (Ex. 17:14, Jr. 36:28). The written form of Scripture makes God's message permanent. Even though a missionary may have preached the Gospel and even established a church, the fruits of his work would soon be gone if he had not given the Bible to the people he had served.

In Korea, the Catholics arrived almost 100 years earlier than the Protestants. However, the Catholic church did not grow as quickly as the Protestant church grew 100 years later. Protestant missionaries put a priority on the effort to give the Bible to the Korean people. I think that is why the Korean Protestant church grew faster than the Catholic church did.

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Also, missionaries cannot always stay on the field. They might one day have to leave the field because of a change of situation like illness or new laws. The missionaries' influence may stay for a while after their departure, but the people they served will later forget the missionaries' teaching if they do not have their own Bible.

Written Scripture maintains the accuracy of the original text which came from God. Oral communication rather than written communication can easily include mistakes. People usually spend more energy on written communication than on oral communication, because written information is not immediately changeable. A speaker can correct his speech error while he is speaking. I believe that God has used written Scripture in the sense that He wanted to keep the accuracy of His saying forever. The Bible written in people's own tongue sustains this accuracy whereas the oral message of the missionary cannot.

The oral message also has the limitations of time and space. Today, people use cassette tapes to cover these limitations. They give out cassette tapes on which the Bible has been recorded as well as cassette players in order to send out the Gospel. But cassette tapes and players are costly and have the problem of repair when the cassette player is out of order. But the written message can go anywhere. A cassette tape ministry is a very good idea, but distribution of printed matter is still more useful because of the above mentioned reasons.

B. The vernacular language is the most effective way in which to communicate. When one person speaks to another in the language which the hearer understands best, communication is the most effective. Using the vernacular language gives us good communication. In particular, when we try to communicate spiritual messages from God, the use of the vernacular language becomes much more important. The so-called mother tongue, which is a different term for the vernacular, must be a heart-attached language. We can call a second language merely a simple bridge for superficial communication. Also, the use of the mother tongue has tremendous

cultural impacts. George Cowan who was a former president of Wycliffe Bible Translators (WBT) says:

"Each mother tongue serves as a contrastive-identificational marker for the culturally defined in-group that speaks it (Judges 12:6). The use of the mother tongue by the translator and the translation of God's Word into the vernacular often gives the speaker of that language a new sense of personal worth and cultural pride." (p. 62-63, The Word That Kindles)

II. THE NEED AND OUR RESPONSIBILITIES

The ethnologue, which was published by Wycliffe Bible Translators, tells us that there are still over 3,000 languages which do not have their own Bible. Over 1,500 languages among the 3,000 are located in the Asia and Pacific areas. The people who use one of these 3,000 languages are the most miserable people, because they have not had any chance to hear the Gospel even though almost 2,000 years have passed since Jesus came into the world. We Christians on earth have the responsibility to give at least the minimum opportunity for Bibleless people to hear the Good News regardless of whether or not they accept Christ as Savior. To open a channel for hearing the Gospel is our responsibility, but for them to believe in Christ is the next step. If they do not accept Christ even though they have had the chance to hear about Him through their own Bibles, then they will be blamed.

Throughout Church history, many Christians were killed or sacrificed much to give us the Bible which we can read in our own language. In the case of the English Bible, Huss and Tyndale were killed by Roman Catholic authorities because they insisted that the Bible had the highest authority of the faith and that the Bible should be translated into English. The Western world had had Christianity for a long time, but most of its countries had lived without their own Bible. Through religions reformation and after many people were killed, they came to have their own Bible. Thus they could have a sound faith based on the Bible. On the other hand, most of the Eastern world had not had Christian-

ity until missionaries from the West came and introduced Christianity through the Bible. In the process of sending out the Gospel and translating it into the vernacular languages, many Western missionaries died. Henry Martyn from England gave his life for translating the Bible into three major Muslim languages. Adoniram Judson from America suffered throughout his life because of his Burmese Bible translation. Appenzeller from America died while translating the Old Testament for the Korean people. Most of the Eastern churches received the Gospel through these sacrifices of Western missionaries. Therefore, to give the Bible to remained Bibleless peoples is our responsibility as well as our debt.

III. THE THIRD WORLD CHURCH AND THE WORLD-WIDE BIBLE TRANSLATION TASK

Even though we carry out our responsibilities for Bibleless people, we need to consider the contemporary situation to promote an effective Bible translation ministry. Most of the Third World shows a trend toward rejecting missionaries from Western countries. One of the main reasons for this is that Western countries have exploited countries of the Third World for a long time. People of Third World countries mistakenly believe that all missionaries from the West are same as the people who have exploited them because of their nationality and color of skin. Today many Bible translators who are members of WBT have had to leave their mission fields. Recently, Chester Bitterman III, a Bible translator, was killed by communist guerrillas on March 1981 in Colombia also because of this misunderstanding. When I see these events, I feel that the Third World churches now have more responsibility toward the remaining 3,000 tongues which do not have the Bible yet. These churches should be ready to share the jobs which only Western missionaries have done. To do that, we need to understand the great need for Bible translation work and to have the zeal to carry out this responsibility. On the other hand, Western churches need to have a more positive and decisive attitude toward letting workers from Third World churches be trained on the basis of good experience from the field.

As far as Bible translation missions are concerned, the Japanese church runs ahead of any other Third World churches. They started sending teams in the early 1970's, and four teams are now working on the field. Seven teams are currently being trained. However, official linguistics training courses in Japan for future Japanese Bible translators have just recently begun in.

In the case of Korea, the Bible translation task was introduced in 1975 through the Summer Institute of World Mission sponsored by the East-West Center for Missions Research and Development. At that time, one member of Wycliffe Bible Translators came and taught a basic knowledge of linguistics and Bible translation. Since then, Wycliffe has sent one lecturer to every SIWM. The Korea Translation Mission (KTM) was founded in 1978. Two Korean couples have taken all the training of the Summer Institute of Linguistics in the States as the fruits of the efforts by the SIWM, the Korean church, and Wycliffe members. One of the two couples plans to go to Indonesia at the end of 1982 via the South Pacific Field Training Course in Papua New Guinea. That team will be the first to go from Korea, and the writer is one of the team. Another couple will take the SIL training in the States sometime this year. Many Korean young men are becoming interested in Bible translation. I have met over twenty people who have shown their positive interest in becoming a Bible translator. When we consider the potential of the Korean church which is growing rapidly, I believe that many Korean young Christians will go to the field as Bible translators, if Lord allows it.

In Korea, we recently had a very exciting occasion. The Pauline House, a new missionary training institute under the Asia Missions Association, was established in Kyunggi-do, Korea. I pray that this Pauline House of the East-West Center for Missions Research and Development will be used as a great channel for training good Bible translators from many Asian countries. Would you join me in my prayer?

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(Continued from P. 18)

tion of Church Missions Committee) missions seminars which have been held at the East-West Center for Missions Research and Development provide a very good opportunity for getting information about these types of things.

Before starting a missions project, a church must try to collect as much information about the mission as possible.

V. CONCLUSION

Evangelism and missionary work must be effective. These endeavors should produce fruit. We Christians should not be like the one who had one talent and did nothing with it. Rather, we should be like the good and faithful servants who received two or five talents and produced effective results.

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THE NEED FOR EFFECTIVE EVANGELISM AND MISSIONARY OUTREACH

—IN VIEW OF
CHRISTIAN COMMUNICATIONS—

Son Kyu Park

One of Jesus Christ's greatest concerns was to find all lost sheep and lead them into His fold. '2.8 billion unreached peoples' who have never heard of Jesus Christ are now being focused on by the Christian community. Because of this, proper methods of evangelism and missions for seeking these lost lambs and calling them into His flock should be carefully considered.

In an effective evangelistic endeavor to proclaim the Gospel to non-Christians, the communicator (proclaimer) must recognize the elements of the communication process, such as, the source, the message, the channel, the recipient, and the effects, etc. He must not only understand these factors but should also realize that cooperation between Church and Mission should be re-evaluated in light of current missions activities. Today the tension between Church and Mission is a serious problem. Since the younger churches of the third world are starting new foreign missions programs, they should face these tensions, presuming

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that correct methods will be used when they carry out their own evangelistic and missionary projects.

In this article I will propose several ideas for better evangelistic and missionary methods in view of Christian communications. Due to a lack of experience on the mission field by the author, these suggestions will be more or less theoretical.

I. SELF-APPRAISAL OF PAST EVANGELISTIC EFFORTS AND MISSIONARY ENDEAVORS

Consider the past activities of evangelists and missionaries. Most of the activities have been carried out expecting "The Hypodermic Needle Effect." That is to say, just as nutrition can be supplied to the body by means of an injection, doubtless the message can be proclaimed and communicated through the communicator and thereby comprehended by the audience, causing a great effect. But, reality is different from such theoretical statements. We must re-evaluate this kind of evangelism and missions activity.

A. A Misinterpretation of Communication

The roles of the evangelist and the Trinity should be defined exactly in terms of the biblical perspective. It is clear when interpreting 1 Corinthians 3:6 and 7 that the role of the proclaimer is to plant and to water, but the role of God is to cause the growth.

We cannot say, however, that in evangelism our responsibility is only to communicate the Gospel without expecting results. We believe that God is omniscient, omnipotent, and omnipresent. And we believe that Jesus Christ performed miracles feeding five thousand people with two fish and five loaves of bread, etc. We should also recognize, though, that Jesus said to the one who did nothing with his one talent, "You wicked, lazy slave, you knew that I reap where I did not sow, and gather where I scattered no seed (Matt. 25:26)."

In combining the verse in 1 Corinthians and the verse in Matthew, it becomes evident that our responsibility for evangelism is

not only to plant and to water but also to select the kinds of seed we plant, the type of water we use, the kinds of soil we plant the seed in, and so on. And we should never lose sight of the end result of our evangelistic endeavors. To those who have not produced fruit, Jesus says, "You wicked, lazy slave!" Remember what our role should be.

B. Self-Centered Evangelism

In most evangelistic activities, preachers have concentrated on "I think". "I think that you should know these things." However, the first consideration should be both what the recipients need and what they want. The proclaimers have mainly been concerned with the message they preached, not with the lost who do not yet belong to the Shepherd. Current evangelistic methods remind me of Aesop's fable "The Fox and the Crane". Just as during dinner each host did not consider his guest's characteristics, the proclaimers have preached the Gospel without considering who their audiences were. It is a serious problem when proclaimers think, "I have done everything I need to do as a proclaimer, because I have preached the Gospel." But, if their audiences do not understand the message, they cannot believe in Jesus Christ.

Let us study the evangelistic methods of Jesus Christ. He was concerned with His audiences' characteristics, and He tried to resolve the serious problems (felt needs) they faced. Without knowing the characteristics of his audience the preacher cannot touch their felt needs, and he cannot communicate the Gospel effectively. Let us not exaggerate our abilities, but let us evaluate them honestly.

II. THE BIBLICAL FOUNDATION OF MISSIONS

Why should we Christians be involved in missionary endeavors? What should we do for missions?

The motivation and reason why we should be involved must be defined clearly in the beginning. Without the right biblical foundation, the scope of missions would be too vague. In other words, the role of the mis-

sionary would be even broader than that of any sociologist. A missionary endeavor is not an adventure into human need, but is based upon God's plan as explained in the Bible.

God is the Planner and the President of all missions. Jesus Christ, God the Son, is the Center of all missions and the Model for all missionaries. And, the Holy Spirit is the Executor, or the Stage Director, of all missionary endeavors. From the biblical perspective, no one can make an excuse to escape carrying out the missionary task, if he is a Christian.

III. VARIABLES FOR STUDY REGARDING EVANGELISM

After reevaluating evangelistic methods which have been used before, new strategies for more effective evangelism should be developed. It is said that in Scripture the chapter on missions is chapter 10 of Romans. In this chapter, we can find the principles of missions. Research into factors, such as, the proclaimer (v.15), the message (v.8-10, 13), the channel (v.14), the respondent (v.10-14), and the effects (v.9-13), should be examined for effective evangelism.

A. The Proclaimer: First of all, proclaimers should be those who are sent by God (v.15) and should be followers of Jesus Christ, for He is the Master of communications.

In order to become a better communicator, one can learn from Christ's example how to communicate. *Be imitators of Jesus Christ, just as St. Paul imitated Christ (1 Cor. 11:1)! Imitate His attitudes toward people, His personality, His concerns, His methods, and even His manner, etc.*

Increase the credibility of the source! According to communication theories, source credibility is a very influential factor in effective communication. Communication by a high source credibility is much more effective than that by a low source credibility. The credibility of the communicator can be improved by developing his expertness and trustworthiness. In Christian communications, expertness and trustworthiness may

be determined by the proclaimer's depth of faith, spiritual progress, humility, and eagerness to preach, etc.

Develop speech skills! Even though one has a good message, if the message is not communicated clearly, the proclaimer will not get his intended effect. Developing speech skills is an important factor. Other gifts which God has given us should also be found and developed.

B. The Message: In secular communications, many scholars have thoroughly studied message treatment, which means, the arrangement of communication contents and codes. In other words, communication is affected by the treatment of the message, such as, a one-sided message vs. two-sided message, a logical message vs. an emotional message, and a threatening message vs. a non-threatening message, etc.

C. The Channel: It is said that according to common sense, mass communication is more effective than personal communication. But, this is not always true. In reality, the channel which is most effective should be selected according to the purpose, function, setting, etc. of the communication. For instance, a call for a decision may achieve better results with personal communication than with mass communication. Therefore, we must further consider the effective use of the channel.

D. The Respondent: Without knowing the nature of the respondent, one cannot lead him into Christ's fold. The respondent's characteristics which we need to study are his demographic variables that have influenced his frame of reference, his spiritual situation, his spiritual and physical felt needs, his selective exposure, and his persuasibility, etc. By studying these variables, the communicator will increase his understanding of the recipient's nature.

In Hebrews 2:18, it tells us that since Jesus Christ Himself was tempted and suffered, He is able to come to the aid of those who are lost.

These variables have been thoroughly studied in secular communications, especial-

ly, in the area of psychological communications. But this is only the beginning in Christian communications. I think we can adopt research results from the secular communication theory. Those results must be regarded as only a means to communicate the Gospel effectively, not as an unique tool. The effectiveness of one's evangelistic endeavors should be analyzed by the researchers. And in Christian communications, the role of the Holy Spirit in evangelistic activities should be recognized as well.

IV. THE NEED FOR PRODUCTIVE MISSIONS STRATEGIES

The missionary has two roles - Missionization to the church in the home country and evangelization on the mission field. I who have no experience in mission field have found it more difficult to communicate to the church in the home country what the church should do for effective missionary outreach.

When participating in missions projects, the church and the missions organizations ought to realize what their own roles should be. The church, in particular, must recognize God's concern toward missions, that is, the biblical foundation of missions, and the church's role in missions.

In Korea, the major issue regarding missions is the need for a reduction of tensions between supporting churches and sending organizations (missions agencies). Due to a lack of understanding of God's concern toward missions and the role of the supporting church, the missionary, the sending agency, and the receiving church on the mission field, controversies between the supporting churches and sending agencies have not decreased. The churches want to send their own missionaries to the mission field directly, not through a missions agency. But missionary endeavors should be executed not by financial support alone, but by cooperation and understanding between the supporting churches, the sending agencies, and the receiving churches. The church which participates in effective missions projects ought to have programs, such as, missions seminars and conferences, at least once a year. In Korea, the ACMC's (Associa-

(Continued on P. 15)



CHINA

SHANGHAI PROTESTANTS FORM MUNICIPAL CHURCH AFFAIR COMMITTEE

(CATW) - A municipal Christian Church Affairs Committee was formed in Shanghai at the Fourth Municipal Christian Delegates' Conference which was held there August 11-15.

According to a New China News Agency release of August 15, the new Committee will cooperate closely with the Committee of the Chinese Christian Three-Self Patriotic Movement in order to "unite all the municipal Christians together, under the guidance of the same Holy Spirit and the same Bible, with the same heart and the same mind, to serve the self-governing, self-supporting, and self-propagating church of our country successfully."

Rev. Qi Qing Cai was elected as Chairman of the Municipal Christian Church Affairs Committee in Shanghai and Mr. Lo Guan Zung was elected Chairman of the Municipal Three-Self Patriotic Committee in Shanghai.

The conference also passed the resolution to extend a fourth term to the latter committee. One hundred and four members are in both committees.

More than 500 Protestant Christians attended the meeting.

METHODIST EVANGELISM EXECUTIVE TELLS OF CHINA CHURCH LIFE

(CATW) - "The Church in China is facing a bright future". This is the judgement of Dr. Alan Walker, director of World Evangelism for the World Methodist Council. He has recently returned from a visit to the People's Republic of China.

"Christian Churches are steadily reopening all over China. At the close of the Cultural Revolution all churches were closed becoming warehouses, halls, or schools. Already by August 1981, 160 churches were open and are forced to hold multiple services to cope with the crowds," Dr. Walker said.

In Shanghai some 18,000 people are wor-

shipping every week in the five newly opened Protestant churches and 5,000 in the Catholic Cathedral. The number of Christians in China has "at least doubled" since 1949, Dr. Walker reported. During the Cultural Revolution, where all churches were closed, people formed possibly 50,000 house churches and went on worshipping. Out of them has emerged "a new younger leadership of great significance for the future."

Dr. Walker went on to report that the Chinese Church shows a fierce determination to be free from Western and foreign influences. In the past Christianity appeared to be a foreign religion, coming unfortunately, at the same time as Imperialism. Today Christianity has the chance of giving the image of being a truly Chinese faith. Chinese Christians ask "for prayers and good-will, but that's all." They are determined to abide by the principles of the so-called Three Self Movement - self-governing, self-supporting, and self-propagating. Any foreign interference such as the coming of missionaries or smuggling Bibles into the land are resented.

A China Christian Council has recently been formed to give pastoral care and oversight to the emerging church. In March of this year the first Seminary reopened, receiving 1,000 applications. Only 49 applicants were admitted. Lecture courses by correspondence were offered and 30,000 people enrolled, Walker says.

INDONESIA

LIMITATIONS ON MISSIONARY WORK

Jakarta (RB) - Three years ago the Indonesian government issued decrees with the intentions of nationalizing all missionary work by 1981. Among other things, the decrees limit the number of foreign missionaries and require that missionaries begin training programs to prepare Indonesians to take over their jobs. Missionaries with the Regions Beyond Missionary Union are struggling to comply with the decrees. In Kalimantan, the need to prepare the national Church for the departure of the foreign missionaries has been given priority con-

sideration. Much time has been given to meetings with the national Church leaders to discuss and formulate plans for this eventuality.

In some areas of the country where the national Church has existed for almost 20 years, it has not been difficult to find mature Christians capable of leading the Church and its ministries. But in the areas where the Church is young--without mature leaders and with limited portions of the Scriptures translated into their tribal languages--the missionaries have encountered problems in maintaining the schedule established by the Indonesian government. "We want to comply, but we need more time."

FIRST NEWSLETTER FROM

STUDIO SENTOSA

Studio Sentosa is the Department of Communication of The Indonesian Missionary Fellowship (IMF)/Yayasan Persekutuan Pekabaran Injil Indonesia (YPPII), and is located in Batu, a village 25 Km north-west of Malang on East Java in Indonesia.

IMF was established in 1961 and has been used as a tool in the Lord's hand for revival in Indonesia during the last twenty years. It started with a small Bible school, and now the ministry has developed into an organization with six departments with more than one hundred and forty-five full-time workers. The first seven missionaries have been sent out to fields in Asia, Europe and South-America.

The radio ministry of IMF started in 1966 with simple equipment in a small room in the back of the church building here in Batu. And since then it has been growing, although through crises. In 1974 it almost had to close down when the two missionaries who were in charge of this work had to leave, and they had not yet had the time to train national workers. But in February 1980 the new studio building of Studio Sentosa was dedicated and today twenty-one full-time workers have their ministry here. Only two of them are missionaries from abroad. The audio cassette ministry is also growing.

INDIA

THE THIRD ANNUAL CONFERENCE OF INDIA MISSIONS ASSOCIATION CONVENED

(aim) - In the quiet atmosphere of Dhyana Ashram, Madras, the Third Annual Conference of the India Missions Association was convened. 41 cross-cultural mission leaders from 18 indigenous missionary societies and 9 overseas observers participated in the conference. The theme was "Building the Church." The main speakers were the IMA General Secretary, Rev. Theodore Williams; The IMA Chairman, Mr. John Richard; and Dr. Roger E. Hedlund of the Church Growth Association of India who delivered relevant Bible Studies while introducing the conference at the same time to current missiological issues. Important papers were presented by Rev. B. Jeyaraj (Church Growth Missionary Movement); Mr. R. Stanley (Full Gospel Young Men's Association); Mr. Patrick Joshua (Friends' Missionary Prayer Band); and Mr. Thomas Samuel (Quiet Corner, India). Under the general rubric: Church and Mission, the papers dealt with crucial issues such as: Relationship with the sponsoring churches; Missions and New Churches; and Responsibilities of Missions to the supporting churches. Following the presentation were fruitful discussions related to thorny problems such as shepherding of the new converts, indigenous patterns of worship, social responsibility towards new converts, comity courtesies between established churches and missionary societies, construction of worshiping centres, etc. The conference gave a splendid opportunity to the representatives of the missionary societies not only to get to know but also to pray for the ministries of each other.

THAILAND

THAILAND'S NEW POLICY

(AR) - The government of Thailand has informed the Christian missionaries that it is adopting a policy with relation to foreign missionaries that is similar to that adopted by Indonesia and Malaysia. Interesting that Thailand, a Buddhist

country, is following the lead of two Muslim countries. This information was disclosed to the missionary community during three days of discussion which government officials had with missionary leaders. The missionaries were told that they were in the country to serve the "Christian minority" and were not to be involved in proselytizing the people; consequently, the constitutional guarantee of freedom of religion cannot be extended to foreigners, only to native Thai. In addition, each missionary was to be given a permit to work in only one province and would not be free to work throughout the country. A timetable was disclosed that would see Thai Christian leaders gain 20% more responsibility each year. Within five years the Church was to be completely under the control of the Thai people. Some missionaries, those who came to Thailand before 1974, have immigrant visas. No more immigrant visas will be issued. Those who arrived after 1974 will be cut back 10% a year, beginning in 1983. Just how this is to be done was unclear. It was reported that no new non-immigrant visas will be issued to foreign missionaries after 1983. Missionary leaders were asked to submit the names of all presently in the country and all that were expected before that date. All children of missionaries who are over 18 will be asked to leave the country. During the next ten years many missionaries with resident visas will probably leave the country to accommodate their children's educational needs. These missionaries will not be permitted to return.

HONG KONG

INTERCESSION VIEWED

AS VITAL FACTOR IN CHINA SCENE

(MNS) - "China continues to amaze those who are close observers," says Paul E. Kauffman, president of Asian Outreach. His observations appear in Asian Report, a ministry of Asian Outreach, published at the Hong Kong office.

Writing in Report 125, Vol. 14, No. 5, Kauffman said, "There has never been in 150 years of Gospel presentation such a widespread response to Christ in China as there is today."

According to Kauffman, the Chinese church

which has emerged from virtual invisibility a few years ago is now one of the more visible evidences of a new day in China, "as thousands openly crowd every available church building."

"We have seen a weak, dependent Church emerge from the blazing furnace of persecution, strong and courageous We have seen a new generation emerge from the womb of ancient China that knows virtually nothing of the traditional animistic religions that shackled their forefathers."

Specific reports add to the cumulative picture of "unprecedented response to the Gospel" -- increasing numbers of young people in the open churches and the house-churches, open interest among university students, conversions among relatives of expatriate Chinese visiting their homeland.

"The impossible is happening in China," Kauffman states. "The question I pose is, why?"

Observing that "unquestionably there are many factors," he mentions these: (1) harvest following seed-sowing, (2) endtime harvest preceding the coming of Christ, (3) the maturing of the national church now ready to play its part in the harvest.

Kauffman, however, does not believe this is the whole story. "I am convinced," he says, "that there is an indispensable factor that has been largely overlooked -- that factor is intercession. It is my belief that intercession has been, and is, a primary ingredient in the present-day spiritual harvest."

"In other words," he concluded, "had there not been widespread and persistent intercessory prayer . . . there would not be the response to the Gospel that we are experiencing today."

TAIWAN

THIRD WORLD THEOLOGIANs

ANNOUNCE CONSULTATION

Taipei (WEIS) - Christian theologians from Latin America, Africa, and Asia, will gather for the Third World Theologians' Consultation to be held next year in Seoul, Korea from August 27 to September 5. Their purpose will be to evaluate western theology according to the Bible.

In announcing the gathering, Dr. Bong Rin

Ro, consultation co-ordinator, quoted a scholar who observed, "theological ideas are created on the European continent, corrected in England, corrupted in America and crammed into Asia, Africa, and Latin America!"

The consultation proposes to scrutinize both Western and Third World theology and to suggest for each region an alternative evangelical theology which is based on Scripture.

A representative group of theologians from the three regions is developing the specific programme for the consultation.

AFRICA

ICAA MEETS IN MALAWI

Lilongwe, Malawi (WEF) - The International Council of Accrediting Agencies (ICAA) held its second annual meeting September 3-4, 1981 in Chongoni, Malawi. The meeting was held in conjunction with a number of conferences related to the Association of Evangelicals of Africa and Madagascar (AEAM) which met September 6-13 in Lilongwe.

Those attending the ICAA meeting were Dr. Bong Rin Ro, chairman of ICAA and executive secretary of the Asia Theological Association; Dr. Ludwig Rott, deputy chairman and chairman of the European Evangelical Accrediting Association; Mr. George Foxall, general secretary of the Accrediting Council for Theological Education in Africa; Dr. Zenas Gerig, accreditation coordinator of the Caribbean Association of Bible Colleges; and Dr. Lois McKinney, executive secretary of CAMEO, an associate member. Dr. John Mostert of the American Association of Bible Colleges was unable to attend.

Others in attendance were Dr. Paul Bowers, general secretary of ICAA, and Dr. Robert Youngblood, project secretary for the Theological Commission of the World Evangelical Fellowship and administrative assistant to ICAA.

ICAA is a new global alliance for contact and collaboration among schools, programs, agencies and associations anywhere in the world concerned with evangelical theological education. This position was reaffirmed at the second annual meeting. Each regional association made a detailed report of its activities since the last meeting, with a high-

light of its progress in accreditation of Bible schools and seminaries.

Considerable emphasis was also put on the need for dialogue between ICAA and mission leaders, and ICAA and theological educators. The ICAA has developed a rather extensive library development program to assist institutions to increase their library holdings--an essential element in accreditation.

The next meeting of the organization will be held in Seoul, Korea in conjunction with the Third World Theologians Consultation, September 6-7, 1982.

LOCAL CHURCH EMPHASIZED

AT AEAM ASSEMBLY

Lilongwe, Malawi (MNS) - "The Local Church Today and Tomorrow" was the theme of the 4th General Assembly of the Association of Evangelicals of Africa and Madagascar which met here September 6-13, 1981.

AEAM's president, Rev. Samuel Odunaike, in his opening message called for recognition of the crucial role of strong local churches in reaching Africa for Christ. He called for serious study of all facets of the ministry of local churches.

Among the issues raised was the relationship of parachurch organizations to the local church. "What does the church need to learn from parachurch organizations?" Odunaike asked. "And what do parachurch organizations need to learn from the church?"

Odunaike called on churches to proclaim the Gospel, win people to Christ, and bring them into the church. He urged that churches also show compassion and demonstrate love by meeting human need in their communities.

"Weak and poor as the church may be, it still remains God's institution for accomplishing His purpose in this age," Dr. Tokunboh Adeyemo, General Secretary of AEAM said. "If we are wise therefore we should cooperate with the Lord in making His Body what it should be."

"If there is going to be any true spiritual awakening which will transform our societies, and if the task of world evangelization is going to succeed, the church can not be bypassed. Actually, the church is the agent and goal (end) of world evangelization," Adeyemo added.

Some 340 participants came from 29 dif-

ferent African countries. In addition to these, observers were present from every continent of the world. The Assembly was held at the attractive campus of Lilongwe Teachers College.

Rev. Gottfried Osei-Mensah, Executive Secretary of the Lausanne Committee for World Evangelization, brought a series of challenging expositions on the letters to the churches (Revelation 2 and 3). These messages at the beginning of each day provided insights concerning the church and formed a basis of small group Bible studies which followed.

A series of workshops provided practical help for the participants. Topics included these among other: the pastor and his sheep, men and Christian testimony, youth mobilization, the pastor and his council, women's role in the church.

There was a series of Bible analogies dealing with the church--its unity with Christ, its diversity, its sufferings, its victories, as the Bride of Christ.

The conference came to an enthusiastic conclusion with a strong sense of the importance of the local church and a sense of challenge to reach out in the local situation and into regions beyond the local church.

LATIN AMERICA

CONELA MEETING TO BE HELD IN PANAMA

Guatemala City (MNS) - According to statements by Asdrubal Rios, the Consultation of Evangelicals in Latin America (CONELA), which will bring together representatives of evangelical bodies from Spanish and Portuguese speaking nations, will take place in Panama City, April 19-23, 1982.

Rios is president of the ad hoc committee which is calling the consultation in accordance with instructions received from 40 evangelical leaders who were present during a world consultation in Thailand last year.

The place and date for this important continental consultation were decided during the third meeting of the ad hoc committee, which was held here.

Rios, who is from Venezuela, admitted that Latin America is a "region which is full of needs, and at the same time is full of possibilities." He also said, "CONELA

will carefully study the Latin American situation, analyze its problems and try to find an answer according to Scriptural orientation."

CONELA will emphasize the key points of the historic Latin American Evangelical Congress of 1916 which professor Robinson Cavalcanti of Brazil identifies as: "First, Latin America is an area of the world which must be evangelized. Second, there exists an essential unity among the evangelicals of Latin America, in the light of their belief in the authority of the Bible, their Christ-centered message, and their dependence upon God. Third, so that the message of the Gospel may make an impact among those who hear it, there should be social action toward their neighbors on the part of evangelicals."

Cavalcanti, a member of the committee, continued: "We would like to study and amplify these concepts during the Consultation of Evangelicals in Latin America which will take place in Panama. . . . This consultation will be very important in the history of our continent, because through it will be formed, God willing, an international evangelical confraternity."

LATIN AMERICA MISSION ESTABLISHING PROGRAM FOR "TENTMAKERS"

(MNS) - After many years of discussion, while carrying out some experimentation, the Latin America Mission (LAM) is in the process of establishing a program for self-supporting missionaries, according to Clayton L. Berg, Jr., President (Sept-Oct 1981 Latin America Evangelist).

The mission is defining such a worker as a volunteer missionary who wants to serve the Lord in evangelistic outreach, as expressed in LAM's strategies, in a Hispanic or Latin-oriented geographical area regardless of the language spoken (Spanish, Portuguese, Quechua, "Hispanic American," French, English, etc.) by means of financial support gained wholly or in a large part outside the LAM missionary support plan.

Berg expresses confidence that by God's grace and blessing this program will accomplish several goals, such as: a new structure in which the evangelization of the

Latin world is advanced as much as possible within and through the local churches; an alternative source for financing missionary work, particularly in the light of spiraling inflationary costs of supporting a missionary overseas; a new framework for contacting key groups of "unreached people" in Latin America with the Gospel; and a "fellowship in service" for locating and relating persons abroad engaged in this kind of ministry.

U. S. A.

SIM AND AEM ANNOUNCE MERGER

NJ (MNS) - The SIM International (Sudan Interior Mission), which has served in Africa since 1893, and the Andes Evangelical Missions, which has served in South America since 1907, have announced their decision to merge. The announcement was made jointly by SIM and AEM's General Directors Dr. Ian Hay and Rev. Ronald Wiebe August 5 at an AEM International Council assembly in Cochabamba, Bolivia.

"This is truly an historic event," said Dr. Hay. "After 88 years in Africa, the SIM is now crossing the Atlantic to include South America in its sphere of service."

Rev. Wiebe explained that the decision to merge is the culmination of more than 18 months of prayerful study and discussion between the two organizations.

Both missions are members of the Interdenominational Foreign Mission Association and are "remarkably compatible" in their church-planting goals, administrative structures, and financial policies, as well as in doctrinal beliefs, Hay stated.

Organizationally the move is for the AEM to become a part of the SIM. The AEM name will continue in Bolivia and Peru (Mission Andina Evangelica), but the administration of the work will be under the SIM.

The AEM was founded by Mr. George Allen of New Zealand under the name Bolivian Indian Mission. The name was changed in 1965 in keeping with various non-Indian ministries and expansion into Peru. Currently the AEM has 74 missionaries including 14 retired and five short termers.

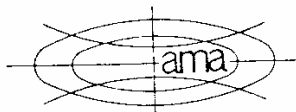
Formal integration of the two missions is scheduled for January 1, 1982.

WEST GERMANY

EVERY FOURTH PERSON A MUSLIM BEFORE LONG?

Wetzlar (idea) - In a recent lecture in Wetzlar Pastor Eberhard Troeger of Wiesbaden, expert on Islam and director of the Protestant Mission in Upper Egypt, expressed the view that after communism and other post-Christian ideologies, Islam had become the greatest challenge to Christianity, claiming once again to be the only true religion and to offer a perfect religious-social societal structure. Both reformed and conservative Muslims regard themselves as a great alternative in the face of a largely materialistic West and an atheistic East. According to Pastor Troeger, Islam is spreading on a worldwide scale, and before long every fourth person will be a Muslim. Whereas in 1900 there were only 100 million adherents - a figure almost as high as the number of nominal Christians throughout the world. Representatives of Islam even claim that there are 1,000 million Muslims, said Troeger. There are over 5 million Muslims in Western Europe, the majority in France (2 million), followed by the Federal Republic of Germany (1.7 million). More and more Islamic centres and schools are being established in German towns, financed mainly by funds from Saudi Arabian oil. A London-based Islamic council for Europe spends "very large sums on propaganda among Muslims and Christians". According to Troeger it is even "in" to become a Muslim in certain areas of Europe, e.g. Spain, particularly among left wing and environmental groups.

Troeger also reported that the number of Christians in oriental countries was constantly declining. Christians tried to escape discrimination and treatment as "second class citizens" by emigrating. Anyone who became a Christian in Arabia, for example, was outlawed. This meant that there were only few Christians there: 500 out of 140 million. In addition, difficulties in missionary work among Muslims caused many Christian agencies to steer clear of this field. Of the 55,000 Protestant missionaries only two per cent worked among Muslims.



The Asia Missions Association

Pre-Registration for
Third Triennial Convention
Aug. 16 - 21, 1982

(Please type or print)

1. Name: Rev./Dr./Mr./Mrs./Miss _____
(Circle one) Last First Middle
2. Date of Birth : ____ / ____ / ____
3. Mailing Address : _____
(Street or P.O. Box)

(City) (Province)

(Country)
4. Telephone Number : (Office) _____ (Home) _____
5. Telex or Cable : Telex/ _____ Cable/ _____
6. Name of Mission : _____
7. Position in Mission : _____
8. Classification (Please mark according to your status):
 - ☐ Delegate (Official representatives of affiliated national missions associations.)
 - ☐ Participant (Leaders of church missions commissions in Asia, and Asian field missionaries.)
 - ☐ Fraternal Participant (Recognized missiologists and non-Asian third world mission leaders.)
 - ☐ Distinguished Guest (Executives of European & North American missions associations and mission agencies.)
9. When was the mission founded? _____
10. What is the total number of missionaries of the mission?
 - a. Within home land 1) to other culture : _____ 2) to same culture: _____
 - b. Outside the country 1) to other culture: _____ 2) to same culture: _____
 - c. Other : _____
(Please explain)

11. Affiliation of your mission :

- ☐ A.M.A. (Asia Missions Association) ☐ K.F.M.A. (Korea Foreign Missions Ass.)
- ☐ J.O.M.A. (Japan Overseas Mission) ☐ I.M.A. (India Missions Association)
- ☐ H.A.C.M. (Hong Kong Association of Christian Mission)
- ☐ E.F.M.A. (Evangelical Foreign Missions Association)
- ☐ I.F.M.A. (Interdenominational Missions Association)
- ☐ W.E.F./M.C. (Missions Commission of the World Evangelical Fellowship)
- ☐ Other Associations _____
(List)

12. Please indicate programs in which you would like to participate :

- ☐ Asian Missiologists Symposium
- ☐ East-West Dialogue for Missiological Encounter
- ☐ Asian Field Missionaries Workshop
- ☐ Asia, Africa, America Consultation of Mission Leaders

13. We are estimating a need of US\$100,000.00 for all expenses of the Convention. Faith promises for the expenses of this historic event from anyone committed to developing Asian missions will be greatly appreciated.

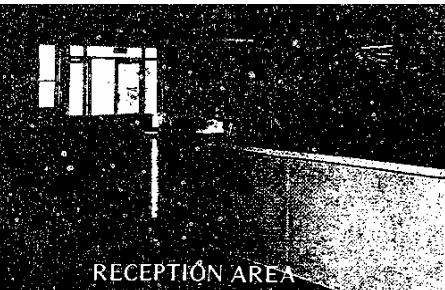
Your pledge for this need : US\$

14. Registration fee (US\$100.00 per person) must be paid no later than registration day (Aug. 16, 1982).
15. You will be notified of the expected cost of accomodation no later than the end of June. This should be paid at the registration desk upon arrival in Seoul.
16. No travel subsidies are available except in specific cases agreed upon by the board.

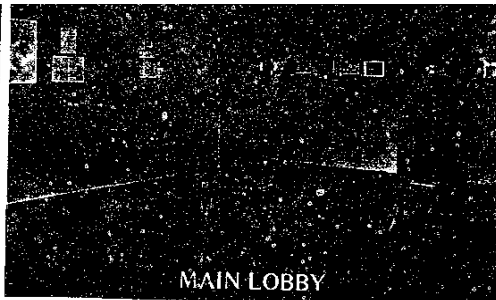
Please mail completed registration form to :

Dr. David J. Cho
Executive Secretary
A.M.A.
C.P.O. Box 2732
Seoul, Korea

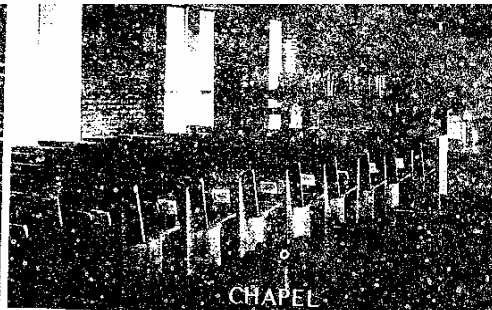
(Registration fee payable August 16 in Seoul)



RECEPTION AREA



MAIN LOBBY



CHAPEL

The Third Triennial Convention of The Asia Missions Association

August 17-21, 1961

Seoul, Korea

TUE - 17

SYMPOSIUM

To form an Asian missiological society for united action by Asian missiologists.

WED - 18

DIALOGUE

To increase awareness of the coming new era, new forces, new ways and to project new structures for mission.

THU - 19

WORKSHOP

To search reciprocal issues and to build a united front line.

FRI - 20

CONSULTATION

To form a network of non-western missions movements.

SAT - 21

RALLIES

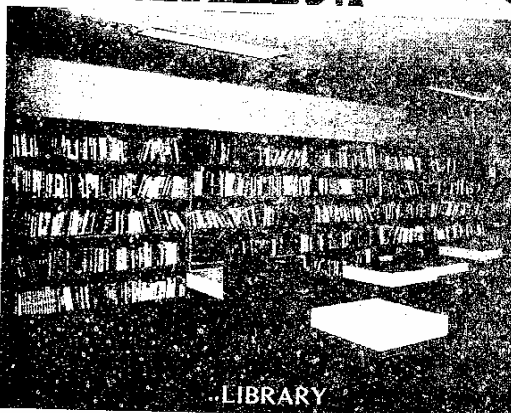
Members of Christian communities in Seoul are invited to come hear about third world missions and learn what can be done for worldwide outreach by Asian churches.



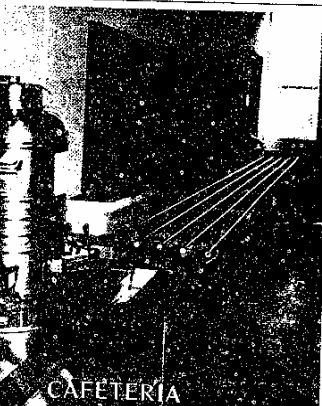
ROOM A



LECTURE ROOM



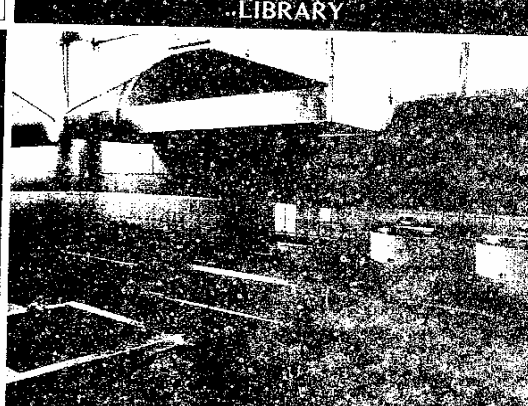
LIBRARY



CAFETERIA



DINING HALL



PAULINE HOUSE

