



Look at the world! What do you see? Is it upside down? What forces do you see shaping it? Technology? Politics? Feudalism? Communism? Capitalism? World leaders?

The Bible says that God orchestrates history. God says, "I make known the end from the beginning, from ancient times what is still to come. I say, 'My purpose will stand, and I will do all that I please.' . . . What I have planned, that will I do." (Isaiah 46:9-11)

God has an agenda for history, and he is achieving his objective. Jesus said that he could do nothing by himself, but that he could only do what he saw his father doing (John 5:17-19). If Jesus had to know what his father was doing in order to be productive, how much more must we?

Seeing things in the light of what God is doing gives perspective and purpose to the Bible, the future, history, current events, and our lives.



Perspective on the Bible

Most of us study the Bible in order to apply it to our lives. Through it we discern truth from error, learn how to be saved, and learn how to live Godly and spiritually productive lives (Joshua 1:8, 2Timothy 3:14-17). But how many of us study the Bible to learn what God is doing and then apply our lives to that? With the Bible we are eager to better ourselves, but are we eager to learn how to serve and glorify God? From verses and stories known from infancy we've taken lessons profitable to ourselves, but we have mostly missed the equally important and obvious lessons that can make us profitable to God. Here are some examples.

For decades I thought Psalms 46:10 ("Be still and know that I am God . . .") just told me to slow down and worship God. I didn't realize I was memorizing and quoting only half a verse. This verse not only commands us to know and reverence God, but it also reveals his agenda!

Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth

In Sunday school I learned from the story of David and Goliath that I could overcome great odds through faith. But no one ever taught me that David's assurance of victory came from knowing God's agenda and how he (David) fit into it. David said to Goliath, "This day the Lord will hand you over to me . . . and the whole world will know that there is a God in Israel." (1Samuel 17:46)

With the story of Daniel in the lion's den I was taught that God would protect those who remain faithful to him. Then, I read in Hebrews of others who were rewarded for their faithfulness by being sawn in two. Now I know that whether or not God miraculously protects his children depends upon how it advances his purposes (see Romans 8:28). God closed the mouths of the lions so that King Darius would write "*to all peoples, nations, and men of every language . . . I issue a decree that in every part of my kingdom people must fear and reverence the God of Daniel.*" (Daniel 6:25)

Through vivid flannel graph stories I saw ten plagues devastate Egypt because proud Pharaoh refused to let Israel go. I learned how these plagues humiliated Egyptian idols and how wonderful it was to belong to God. Only recently have I seen the reference in this story to God's agenda. Speaking to Pharaoh, God said, "I have raised you up for this very purpose, that I might show you my power *and that my name might be proclaimed in all the earth.*" (Exodus 9:16)

The command not to take the Lord's name in vain is not about swearing. The Hebrew word translated "take" is elsewhere translated "bear", "lift up," and "carry." We, who call ourselves Christians, actually bear the name of Christ in the term that identifies our allegiance. We must live before the watching world in a manner that brings glory rather than shame upon the name that we carry and proclaim.

Israel was destroyed, and Judah was captured because they embarrassed God and frustrated his agenda. "It is not for your sake, O house of Israel, that I am going to do these things, but for the sake of my holy name, which you have profaned among the nations . . . Then the nations will know that I am the



LORD, declares the sovereign LORD, when I show myself holy through you before their eyes.” (Ezekiel 36:22-23)

The gospel itself is totally rooted in God’s agenda. “And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment to bring all things in heaven and on earth together under one head, even Christ.” (Eph. 1:9-10)

God’s agenda to be glorified among all peoples throughout all the earth resonates throughout all of Scripture. Glorious feats of courageous faith are possible if they promote God’s purposes. When God’s people constrain his plans by besmirching his reputation, they lose his blessing. Prayer according to God’s will gets answered. Moses even persuaded God to “change his mind” by appealing to this agenda (Numbers 14:11-20).

Just as all of Scripture points to Christ for salvation, all of Scripture shows that Christ is for the whole world. We eagerly embrace the former blessing to us but easily neglect the latter blessing to others. “Jesus opened their minds so they could understand the Scriptures,” not only that “Christ would suffer and rise from the dead,” but also “that repentance and forgiveness of sins will be preached in his name to all nations” (Luke 24:45-47).

Perspective on the Future

Unlike mankind, who lives enslaved to the future consequences of his present choices, God is orchestrating present reality to achieve the future result that he has chosen. With God, the present does not determine the future, but the future determines the present. From Genesis to Revelation, Scripture declares that God is sovereignly advancing upon his objective.

God established his covenant with Abraham so that “all peoples on earth will be blessed through you.” (Genesis 12:3) John witnessed a future “great multitude that no one could count, from every nation, tribe, people, and language, standing before the throne and in front of the Lamb” worshipping God and Christ. (Revelation 7:9)

Isaiah predicts, “The earth shall be full of the knowledge of the Lord as the waters cover the sea.” (Is. 11:9) David writes, “All nations you have made will come and worship before you, O Lord; they will bring glory to your name.” (Ps. 86:9) Malachi foretells, “From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles;” (Mal. 1:11)

Perspective on History

Every king and kingdom and every natural or man made tragedy brings God closer to his objective. Here are just a few examples:

Stoning of Stephen

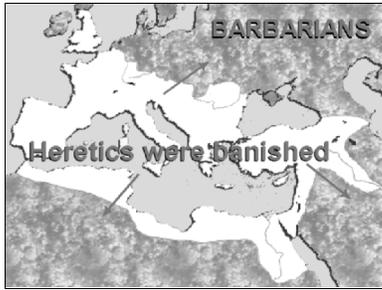
Persecution against the believers in Jerusalem after Stephen was stoned caused the gospel to spread out since “Those who had been scattered preached the gospel wherever they went.” (Acts 8:1-4)

Fall of Jerusalem 70 A.D.

For many years the Jewishness of Christianity constrained its spread among the gentiles to such an extent that the first ecclesiastical controversies arose over applications of Jewish rituals. (Acts 11:2-3, 15:1-21, Galatians 2:11-21) Jerusalem’s destruction in 70 A.D. helped establish Christianity’s uniqueness from Judaism so that faith in Christ was more readily accepted among the gentiles.

Fall of Rome 476 A.D. and the “Dark Ages”

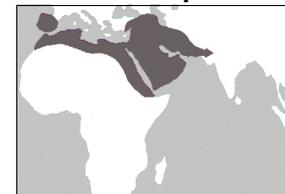
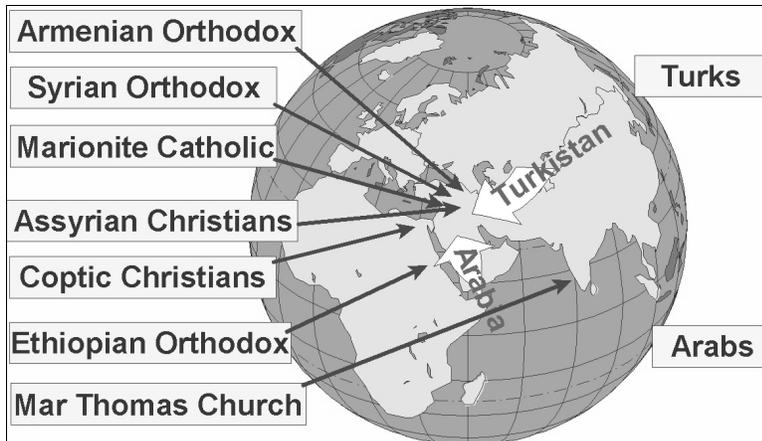
Christian expansion stagnated after permeating the Roman empire which roughly stopped at the Danube and Rhine rivers. The few evangelists who crossed these borders were mostly banished heretics. Since the civilized empire failed to take the gospel to the barbarians, God brought the barbarians to the civilized empire, and Europe entered its Dark Ages.



Fall of Mid-East Christendom 632-732 A.D.

For a time Christianity was the foundation of all Middle Eastern civic and social structure. Then it was nearly obliterated in less than one hundred years. Emanating from centers like Alexandria, Carthage, Antioch, and Jerusalem, Christianity included cultural baggage that constrained its ability to permeate Western cultures in the same way that Judaism had constrained growth among Gentiles before 70 A.D. As Rome took over theocratic prominence, Christianity permeated western cultures more easily. Arab conquest did to Christian peoples in the Middle East what European conquest did to Indians in North America. They were either slaughtered, assimilated or ghettoized on “reservations.”

Arab Conquest



Ghettoized Christian communities put on “reservations” in the Middle East by conquering Muslim Arabs and Turks

Viking Invasions 800-1000 A.D.

When the gospel was not taken to the pagan Norse tribes of Scandinavia, God brought these warlike tribes to find it in Christianized Europe. For at least two hundred years Viking war bands terrorized the coasts while settlers displaced Britons and other European peoples. Viking ferocity was not tamed until they accepted the gospel from enslaved captives.

The Age of Exploration and Colonialism 1500-1900 A.D.

Military and business exploits have always thrived at the boundaries between cultures and consequently are inevitably present at the boundaries between Christianized and non-Christian peoples. Beginning with the Spanish and Portuguese empires and ending with the British Empire upon which the sun never set, European appetite for gold, spices, raw materials, and markets placed believers on beachheads in America, Asia, and Africa where Christ had never been known.



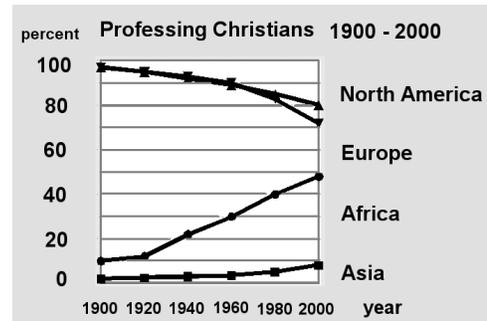
Demise of Western Christendom 1900-present

Secular Humanism is doing in the west what Islam did to Christianity in the Middle East. In less than one hundred years Christianity's once formidable power over social and civic structures is nearly gone. While eighty percent of North Americans and seventy percent of Europeans still claim at least nominal adherence to Christianity (down from nearly one hundred percent), evaluated by influence upon public as opposed to private life, Western civilization is definitely "post-Christian."

Just as the separation of Christianity from Middle Eastern culture in the seventh century facilitated its expansion into Western civilization, separating Christianity from Western cultural baggage is facilitating its acceptance among non-western peoples. Since 1920, professing Christians in Africa have been increasing ten percent every ten years and professing Christians in Asia have doubled every two decades since World War II.

Sometime this past decade the number of non-western Christians surpassed the number of Western ones. This century has seen more martyrs than all centuries prior to it combined precisely because Christianity is growing exponentially in heavily populated areas where it has never been before.

Many Americans are praying for revival in the West that will restore Christian morals to public life. James 4:3 says that we don't receive when we ask because we ask with wrong motives so that we can satisfy our pleasures. I wonder, are we asking God for revival in order to be more comfortable or so that God will be glorified in all the earth? Revival in America will not happen unless it facilitates the latter. Prayers for revival in America, unless they are grounded in God's agenda for the whole world, are misguided and won't be answered.



Perspective on Current Events

Solomon tells us, "The King's heart is in the hand of the Lord; he directs it like a watercourse wherever he pleases." (Prov. 21:1) This includes President Clinton, Deng Xao Ping, and Milosevic. Here are some examples from current events:

China

The biggest news ignored by professional media is the growth of the church in China. After hundreds of years and thousands of missionaries, Europeans managed to win a few thousand converts and congregate them in a few scattered European style churches with pews, podiums, sermons, translated hymns, and even Sunday school.

In 1950, when Communists were arresting pastors and closing churches, Watchman Nee was asked to preach to a gathering of Christian leaders. Knowing he would be arrested if he spoke and wanting desperately to encourage his brethren, Watchman Nee mimed this parable.

Non-verbally Watchman Nee managed to communicate that he represented the government and that a fine crystal vase represented the church. He slammed the vase to the stage. Then, he stomped vigorously upon the shards scattering them and grinding them into the wooden floor. Suddenly, in bewilderment and futility he began trying to gather up the pieces.

Since Watchman Nee delivered this parable, the number of Christians in China has increased from a few thousand to over fifty million. By smashing the institutional church and grinding believers into underground home fellowships, the Chinese government accomplished the dispersal and indigenization that European missionaries could not.

State of Israel

Most of us marvel at Israel for the way it miraculously fulfils so many Biblical predictions, but the real miracle in this little state is the way it unwittingly advances God's agenda.

Muslim theology is not just religious. It is also political, utopian, and triumphal. Muslims everywhere hate Israel – even Muslims in Malaysia and Indonesia who have little reasonable basis to do so. Israel's existence has thrown Islam into psychological crisis. This tiny Jewish state on "holy ground" affirms



geopolitical realities which affront Islamic triumphalistic theocratic ideology so thoroughly and fatally that more Muslims have decided to follow Christ in the last fifty years than in the last fifteen hundred all put together.

Crisis in Kosovo

Since communism's failure ten years ago in Albania, the number of believers has been doubling annually. Meanwhile in Kosovo, among people of the same culture and language under Serbian domination, Christian growth has been stagnant.

When Kosovars fled to Albania, they experienced the difference between genuine faith and the cultural kind. World Relief president, Clive Calver, visited relief efforts and asked some refugees about their treatment by Christian Serbs. He reports, "One young man got very strong with me. He said, 'That's not Christianity. . . Christianity is what is happening here. These people love and care for us. This is Christianity.'"

Few classes of people are more desperate than refugees. Albanians from Kosovo not only heard the gospel but they saw it in action through the ministry of relief agencies and Albanian congregations. Today the demand from inside Kosovo for workers to disciple, shepherd, and train new believers in newly established congregations is overwhelming missionary sending agencies.

Earthquakes in Turkey

For centuries, popular Turkish opinion has held that Turkish believers represent a subversive cult. Turks felt about relatives following Jesus the way you and I might feel about a daughter becoming a Moonie or a son becoming a homosexual.

Earthquake relief from many international Christian organizations was channeled through Turkish congregations giving Turkish believers their first positive profile since the Crusades. Turkish believers still face suspicion and many challenges but this has been a big step towards vindication.

Peacekeeping and Globalization

World orders are still being orchestrated to advance Christ's dominion. Military and business interests thrive unabated at cultural boundaries, particularly in the poorest and least stable parts of the world where knowledge of Jesus Christ is most lacking. Like the rich man described in Luke 16, through modern technology, we get to see "Lazarus" in all his misery nearly every day, even though he's on the other side of the world. Will we accept this exposure as a privileged opportunity to share with those less fortunate than ourselves, or will we, like the rich man, keep God's blessings to ourselves.

Perspective on Our Lives

While God's program provides perspective on his Word, the future, the past, and the present, his agenda is most significant for the purpose it gives to our lives.

1 Corinthians 5:18-20 says that God is reconciling the world (people from every tongue, tribe, and nation) to himself, and that we, as his ambassadors, are the instruments for achieving his objective.

The promise in Romans 8:28, "All things work together for good," is conditional. The promise is "to them that love God, *to them who are called according to his purpose.*" Paul goes on to discuss how that purpose involves our calling and predestination to be conformed to the image of Christ. Well, if being conformed to the image of Christ means going about the work of Christ, then we have no business expecting anything to work together for good unless we are cooperating with his agenda to reconcile the world to himself.

More than having a "wonderful plan for your life," God wants you as part of his wonderful plans. Jesus said "Follow me, and I will . . ." (Matthew 4:19). Are we following Jesus, or do we expect him to be following us? Did I invite Jesus into my life, or did I give my life to him?

God is working his will in the world, and He is calling you to be a part. In the third edition of *Perspectives on the World Christian Movement* Avery Willis and Henry Blackaby say, "God is on a mission," and "You cannot be in a relationship with Jesus and not be part of that mission."

Could anything be more fulfilling than joining God on His mission?



What is the status of God's purpose for history and why are we in the current situation?

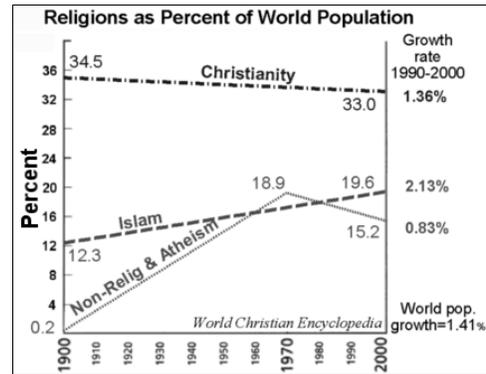
Current Status (taken from the *World Christian Encyclopedia* and *Operation World*)

Muslims tell us proudly and Christians announce alarmingly that Islam is the world's fastest growing religion. Is this true?

Over the last century, from 1900 to 2000, the proportion of self-professed Christians has remained steadily near one in three (33%). Muslims over the same period have grown from about one in eight (12%) to nearly one in five (19.6%).

Surprisingly, the most explosive religion of the twentieth century was "no religion." Atheists and people with no religion were doubling every twelve years from one in five hundred (0.2%) to more than one in six (18.9%) in 1970. With the decline of Soviet Communism and a resurgence of traditional beliefs, those with no religion have declined below seventeen percent.

The comparison of Muslim and Christian growth is deceiving. Muslim birthrate (2.07%) is nearly half again greater than annual growth of world population (1.41%). New babies account for nearly ninety-seven percent of Muslim growth. Christian birthrate (1.22%), falls below the world average. Ten percent of Christian growth comes from converting people of other religions. Annual converts to Christianity (2.5 million) outnumber converts to Islam (865,000) three to one.



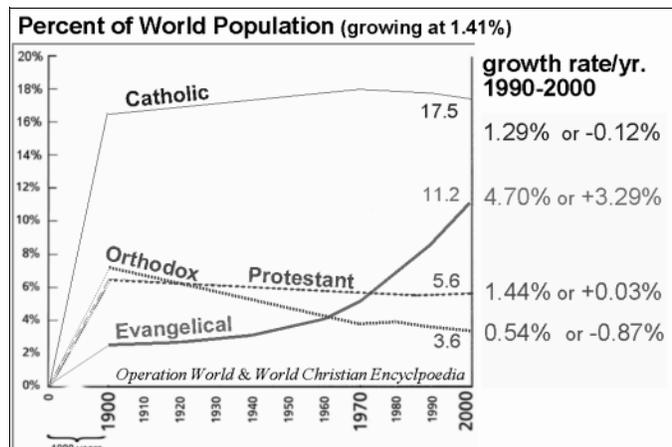
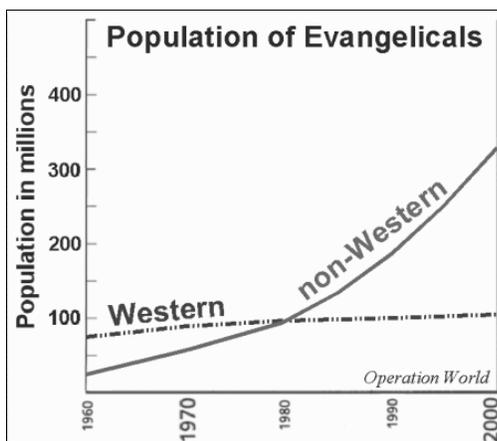
<i>World Christian Encyclopedia</i>		
	Islam	Christianity
birth rate (br)	2.07 %	1.22 %
br vs pop growth	+0.66 %	-0.19 %
br % of growth	97 %	90 %
conv. % of growth	3 %	10 %

Percentages of mainline Protestants (5.6) Roman Catholics (17.5) and Eastern Orthodox (3.8) are declining relative to world population. These pull the overall annual Christian growth rate (1.36%) below world population growth. Evangelicals, however, are growing three times (4.7%) faster than world population.

In 1900 Evangelicals numbered one out of forty. By 1970 their proportions had doubled to one in twenty. In less than thirty years Evangelical proportions doubled again to one in ten.

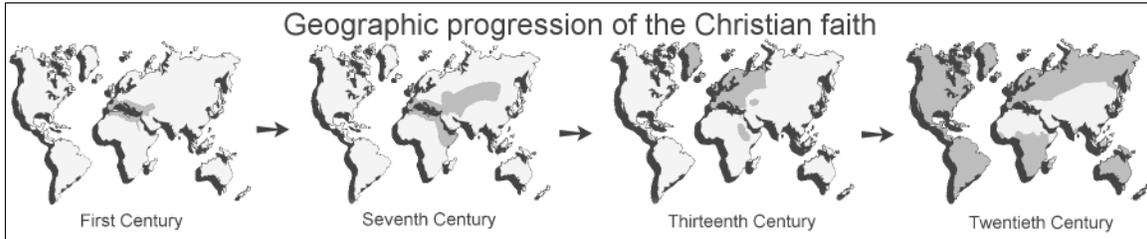
Today one out of every nine people in the world (11.2%) professes to be an Evangelical Christian.

Evangelical growth, however, is completely stagnant in Western civilization where the total number of evangelicals has not changed since 1970. All of Christianity's phenomenal growth is occurring in the non-Western world. Today, non-Western evangelicals outnumber Western ones two to one. Christianity is truly, once again, a non-Western religion.



The 10/40 Window

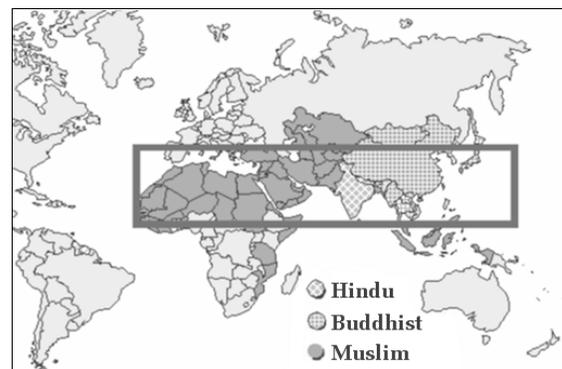
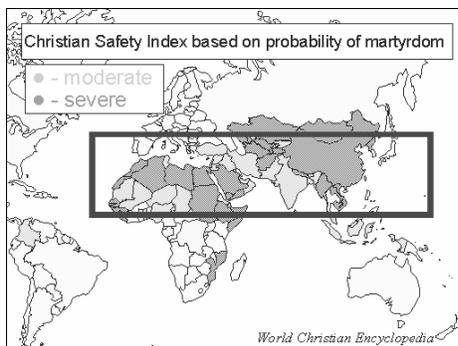
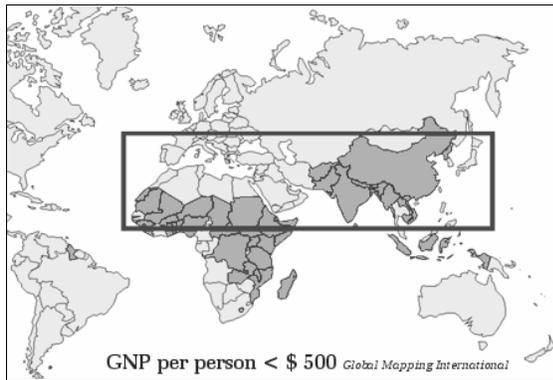
Christianity's growth around the world has not been geographically even.



Data collected on worldwide church growth during the 1980s revealed a “belt of resistance” stretching from Morocco to Indonesia. It wasn't until 1990, however, after massaging numerous polygons on digital maps of everything from languages to per capita income that Pete Holzmann of Paraclete Ministries and Luis Bush of the AD2000 and Beyond Movement discovered the window named for its approximate north and south latitudinal boundaries.

Separating a world that is permeated with many varieties of Christians who are salt and light in their respective societies from a world that is practically devoid of any understandable Christian witness, the boundaries of the 10/40 Window could be called the FEBA (Forward Edge of the Battle Area) between geographic expressions of the kingdom of darkness and the kingdom of light. Beyond the FEBA reside . . .

- ! Over half the world's six billion people
- ! More than eighty percent of the world's poverty (earning less than \$500 per capita income).
- ! All of the world's least evangelized megacities (cities with over one million people).
- ! Centers of all major non-Christian religions (Islam, Buddhism, Hinduism, Animism, Atheism).
- ! Most of the world's refugees.
- ! Nearly all of the foreign threats to U.S. national security.
- ! The worst persecution of Christians and most Christian martyrs.
- ! Less than five percent of the world's missionaries.



Reasons for the Situation, Historical

Shortly after creation, as the population increased on the earth, Scriptures record (Genesis six) that mankind's wickedness became so severe that God used a flood to wipe everyone out except for Noah and his family.

After the flood man's wickedness began increasing again so that God said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them" (Genesis 11:6). So, "the Lord scattered them from there over all the earth . . . That is why it was called Babel – because there the Lord confused the language of the whole world" (Genesis 11:7-9).

While mankind's sinfulness may know no boundaries of degree, linguistic and cultural barriers restrain wickedness of every sort from permeating all of humanity. Practices such as abortion, child sacrifice, cannibalism, and widow burning oppress some civilizations, but they are shunned in others.

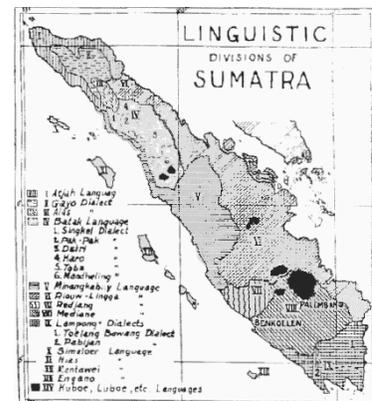
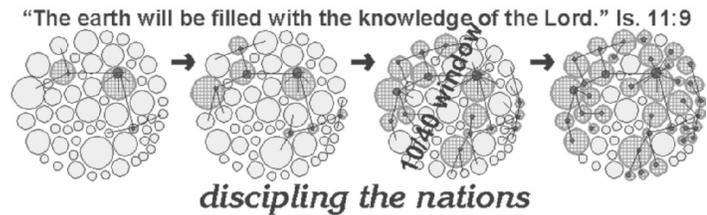
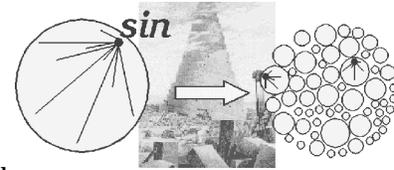
God established our present global situation of ethnic strife and diversity. "He made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live" (Acts 17:26). He did it not only out of judgement, but also out of mercy. "God did this so that men would seek him and perhaps reach out for him and find him" (Acts 17:26-27).

With mankind thus divided, God plans to fill the whole earth with his glory one people group after another. God began his redemptive work within a nation. Israel was chosen to be a "light to the gentiles" (Isaiah 49:6). She was to be a "holy nation" pointing the way to God as a "kingdom of priests" (Exodus 19:6).

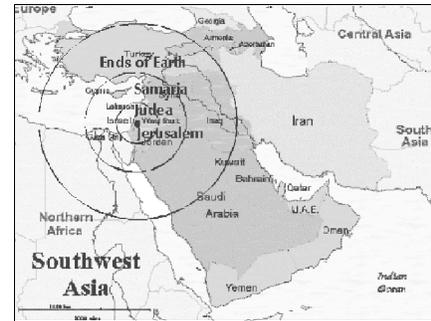
Today, the incredible responsibility of being chosen falls to the church. "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you" (1 Peter 2:9). However, instead of being a "light to the Gentiles" the church is tasked with going into all the world to "make disciples of all nations" (Matthew 28:19). The Greek word for "nations" is *ethne*, from which we get the English word "ethnic," indicating that our responsibility to disciple the nations is cross cultural rather than political.

Most of the world is characterized by ethnic diversity which does not conform to political boundaries. On the island of Sumatra, for example, we find over fourteen major languages spoken by millions of people, but only one of them, the Bataks in north central Sumatra, have an indigenous church.

The nation of Bosnia contains three warring ethnic groups. Between Turkey, Iran, Syria, and Iraq the Kurds are trying to establish their own independent country.

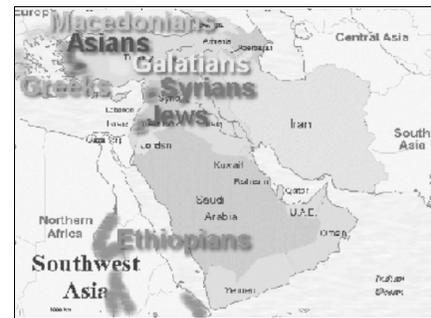


These are just a few examples of how ethno-linguistic realities divide the world into people groups. The cultural boundaries that restrain sin also constrain church growth so that spreading the gospel worldwide requires cross-cultural effort in much the same way that a sterile pond must be intentionally stocked from one that is already teeming with fish. Most ethnic groups of the 10/40 window have yet to be stocked.

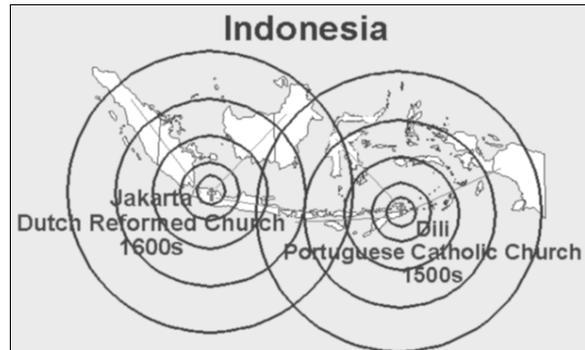


When Jesus ascended, he told his followers, “and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). He did not mean that they would spread out evenly in concentric circles from Jerusalem.

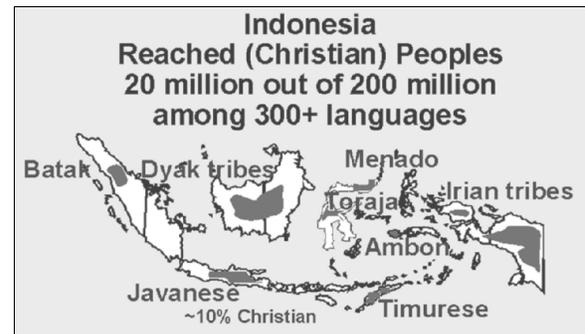
He meant that they would go cross culturally from groups of close affinity to groups of more distant affinity. Paul’s epistles are named for the ethnolinguistic groups to which they were addressed. Some groups were more receptive than others. “They tried to enter Bithynia, but the Spirit of Jesus would not allow them to. So they passed by Mysia and went down to Troas . . . Paul had a vision of a man of Macedonia . . .” (Acts 17:26-27).



When the Dutch and Portuguese colonized Indonesia from Jakarta and Timor, they established Reformed and Catholic churches respectively. The gospel did not spread uniformly from these colonial centers along with colonial power.



Instead, out of over three hundred major ethnolinguistic groups in Indonesia, less than ten contain a self sufficient church using their own language for Scripture reading and worship. The rest are statistics of the 10/40 Window.



Reasons for the Situation, Cultural

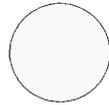
To understand the cultural reasons for the world's spiritual situation, we must think in terms of people groups that are "reached" and "unreached."

A people group is the largest ethnolinguistic unit within which a church can grow without encountering barriers of understanding and acceptance.

A reached people group is an ethnolinguistic unit with an indigenous church that has the resources, vision, and ability to evangelize its own people.

An unreached people group is an ethnolinguistic unit which lacks an indigenous church able to evangelize its own people.

Taking the gospel from one group to another entails crossing cultural boundaries and establishing an indigenous church that can permeate its own culture.



Imagine that two different cultures were separate four-story buildings side by side. A mature body of Christ with all kinds of traditions and denominations permeates one building. The other lacks any representation of Christ inside it. Residents interact in the market place, in schools, and in government offices, but they are loyal to two distinctly separate ethnic communities. The gap between them is most apparent from the fourth-story window at the level of fear and intimidation.

Yul boarded with family friends and attended high school in the provincial capital because her village school was immensely inferior. Devout and loyal, she read in her "Holy" Quran that Jesus would be the judge on the last day. Thinking it might help if she knew the judge, she visited a church. Later she became a Christian and was baptized.

Hounded from her village during a school break, she was told never to return. Radio spots and newspaper ads warned people not to talk to her. Yul's conversion brought economic collapse to her entire family even though they had disowned her, because the villagers boycotted her father's stall in the open air village market.

Soni told me he wanted to be a Christian but he couldn't. I gave him a New Testament in the national language that he had learned in school. Secretly, he read it daily. One day, he returned from work at the barber shop to find his belongings cast out into the street. A member of the family in the house where he boarded had found the Scriptures under his pillow.

Stephanus, a Pentecostal evangelist originally from Ambon, never regained consciousness. When I saw him in the Sumatran hospital, his face was swollen like a black and blue grapefruit. A week earlier, he had been taken into police custody for allegedly burning a copy of the "Holy" Quran.

The intimidation and fear I have observed, where parents will consider killing their own children if they convert, protrudes from the cultural skyline as prominently as the observation deck of the Sears Tower in Chicago. But the observation deck does not sit on a vacuum. Fear and intimidation don't exist by themselves. The top floor rests on those below it and ultimately sits upon a foundation. Below the top story of fear and intimidation is the level of misunderstanding.

This is a true story. A missionary family went to live among a primitive tribal people in Irian Jaya to learn their unwritten language and translate the Scriptures into it. The head of the household traveled ahead of the family in order to prepare a native style tree house dwelling for his wife and their little baby. Their first private meal together in their new village dwelling was not very private as they were observed through the unscreened and unshuttered windows by many watchful eyes. It was a simple meal which made quite a stir; canned

vegetables and macaroni for the adults who ate first and baby food for the infant. The natives rapidly understood that carrots came from the can with the picture of carrots and corn came from the can with the



picture of corn, and they quite naturally assumed with attendant horror after the adults had consumed the contents of their cans that the baby was being fed mashed baby.

A Muslim Mourning

by Bruce Sidebotham

<p>They say he is the savior, But what is that to me? I've prayed five times a day from the tiny age of three. They say he died for sinners, But why would he do that? I pay for mine by fasting and they're forgiven by fiat.</p> <p>It's such a shame. This Christian thing destroy's God's name.</p> <p>I visited a church once. It really disturbed me. Their highest holy idol a man bleeding on a tree. I passed outside another. The racket went through the door.</p>	<p>Their Sunday "praise and worship" like Madonna I've seen before.</p> <p>It's such a shame. This Christian thing destroys God's name.</p> <p>And now my oldest daughter; She reads their "holy" pages. Which say they are the salt and light of all the Western rages. So what can I do now? I love my daughter so. To keep this from her sisters I'll just have to make her go.</p> <p>It's such a shame. This Christian thing destroys my name.</p>
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Imagine you are the head of an extended household responsible for the health, welfare, and moral development of not only your own children but also your nieces and nephews. Imagine one of them returning from boarding school as a practicing homosexual, intent on sharing all the pleasures and wonders of his or her newfound lifestyle and determined to make converts from within your family. Imagine the pain and hard decisions which accompany your son's or daughter's refusal to give up this new found fanaticism. Now you are beginning to understand the pain and fear a Muslim household experiences when a member converts to Christ.

Imagine you were born a Muslim. Imagine that from the time you could talk you were taught about Christianity. You were taught that Christians are idolaters. You were taught they worship three gods – a father god, a mother god, and a son god. You were taught that they pray to images of these gods. One day you glanced through an open door and saw one of their images. It was a statue of a brutally beaten, mostly naked man. Blood streamed from pierced hands, feet, side, and scalp. *"So that's the way they blaspheme God with their irreverent images."*

Imagine being taught from childhood that Christianity is the foundation of all kinds of moral decadence. Besides being confirmed by all the movie posters and TV shows you have seen, one day at the airport you watch a scantily clad woman on TV. She is singing about sex and dancing lasciviously. Her name is Madonna. In your mind she is a Christian. Her name, unchanged indicating that she has not converted, is the same as the Christian mother god.

Later in life as you wander through the street on a Sunday morning you hear loud rock music, singing, shouting and clapping coming from an unmarked building. You ask a nearby push cart



Movie advertisements in Indonesia.

vendor who informs you that it's the weekly Christian rock concert. You ask him what they do in there. He answers that he doesn't know, but that on Saturday nights the young people, boys and girls, mingle with each other unrestrained, and they're not dressed for worship!

One day someone gives you a tract. It talks about Jesus Christ who died for your sins so that you could go to heaven by just believing in him. "*No wonder the Christians are so decadent. Have they no sense of justice or moral responsibility?*" Perhaps this is why most Muslims react so violently and censor Christian teaching so aggressively.

How would you feel listening to a sermon delivered by a man wearing lipstick and eye shadow? Would you be distracted? How would you like being led in a pastoral prayer by a man wearing a ball cap? Would you be a bit embarrassed? Imagine participating in worship led by a praise team clad in bikini bathing suits. Would your mind wander?

Well, these are exactly the types of distractions that seekers from a Muslim background must overcome in Christian worship no matter whether it is contemporary or traditional.

But how is such gross faulty perception possible? It is built upon the second story, Isolation

People generally prefer to associate with people like themselves. How many truly integrated churches have you ever been in? The United States has been called a melting pot of different cultures, but even in America the races segregate themselves. Evangelical Christians form their own schools, radio stations, publishers, baby sitting groups, and softball teams. Non-Christians "fellowship" in night clubs. It's so easy for Christians and non-Christians to isolate themselves from each other even in the United States. How much more so in a context where the resultant misunderstanding often erupts in violence.

Padang, West Sumatra, has communities of Chinese, Batak, Mentawai and Nias ethnic groups. Many landlords will not rent to Christians. Minorities and majorities get sifted like different gravel sizes in a river bed. Of course they mix in the open stream like at school or at work, but in the slower reaches of life they rarely hang out together.

Negative experiences of prejudice and persecution, while they may intensify segregation, are symptoms rather than the cause of isolation or the reason it continues. The source is far deeper than friction in interpersonal relations. It comes from self perception of innate being.

The isolation that supports misunderstanding which results in intimidation and fear is founded on identity. A big striped cat is a tiger. One with spots is a leopard. It's a permanent arrangement. Two hundred years ago in America, a black-skinned person was a slave. Many considered it to be an innate condition. In Indonesia a Minangkabau is born a Muslim. He perceives that he will always be a Muslim. To him and his kin, the day he stops being Muslim he also stops being Minangkabau.

Few mental forces are as powerful as self perception. Few social forces are as powerful as nationalism and ethnic pride. They shape the clothes we wear, the food we eat, and the language we speak. Great wars have been fought and nuclear weapons created to defend certain kinds of identity. Perhaps, nearly all warfare is tribal warfare.

Most of the world is "tribal." Europe contains French, English, Spanish, German, Dutch, Basque, and other ethnic groups. Rwanda splits between the Hutus and Tutsis. What was once Yugoslavia has degenerated into tribal war. India and China contain more tribal identities than some continents. Indonesia boasts over 300 major languages and at least three current independence struggles are being opposed by the "national police."



Samuel P. Huntington in *The Clash of Civilizations* on page 20 says, “. . . flags count and so do other symbols of cultural identity, including crosses, crescents, and even head coverings, because culture counts, and **cultural identity is what is most meaningful to people.**” On page 21 he says, “People define themselves in terms of ancestry, religion, language, history, values, customs, and institutions. They identify with cultural groups: tribes, ethnic groups, religious communities, nations, and at the broadest level, civilizations We know who we are only when we know who we are not and often only when we know who we are against.”

Cultural identity is the foundational obstacle to worldwide spread of the gospel between cultures. Shi Zesheng, vice-chairman of the Three Self Patriotic Movement Committee of the Protestant Churches of China in “Christian ‘Front for Invaders’” *Agence France-Presse*, June 28, 1997, in excusing persecution of Chinese house churches said, “Christianity, which came from the West, could not be separated from imperialist and colonist influences . . . the “old image” of foreign Christianity should not be allowed to re-emerge.”

The biggest cross-cultural communication ever to take place was between man and God. Man and God are separated by the same obstacles which separate different cultures.

Fear and intimidation is the most apparent reason for separation. After Adam sinned he said to God, “I heard you in the garden, and I was afraid” (Genesis 3:10). Paul writes that in our pre-Christ condition we were “foreigners and aliens” (Ephesians 2:12).

But man’s fear of God is driven by misunderstanding. “The natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned” (1Corinthians 2:14 KJV).

Man does not understand the things of the Spirit of God because he is separated from God. Paul says men are “darkened in their understanding and separated from the life of God because of the ignorance that is in their hearts” (Ephesians 4:18).

Separation from God is based on man’s sinful nature. Isaiah writes, “Your iniquities have separated you from God; your sins have hidden his face from you” (Isaiah 59:2). Adam hid from God because of his condition, “I was afraid because I was naked” (Genesis 3:10).

To communicate with us and save us, God passed through each of these levels (John 1:10-14). He became a man (level 1 - identity) and dwelt among us (level 2 - isolation) so that we could behold his glory (level 3 - understanding) and become children of God (level 4 - fear & intimidation).

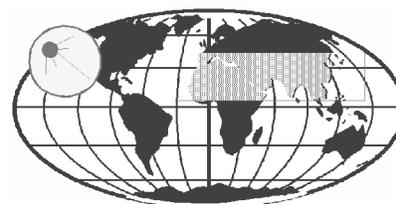
God provides the model for cross-cultural ministry which we will analyze in the execution portion of these notes.



Reasons for the Situation, Spiritual

So far we have been discussing the harvest field. Since the situation paragraph of an operations order covers both enemy and friendly forces we must now give some attention to understanding the harvest force.

The following charts provide a snapshot of the distribution and use of Christian personnel and resources within reached people groups in 1990. These statistics are collected from *Our Globe and How to Reach It*, written in 1990 by David Barrett of the Global Evangelization Movement within the Southern Baptist International Mission Board.



Total Harvest Force Among Reached People Groups in 2000	
Church Members	1.8 billion
Christian Denominations	33.8 thousand
Congregations	3.2 million
Full Time Christian Workers	5.5 million
Ordained Clergy	1.4 million
Seminary Students	1.0 million
Full-time Missionaries	420 thousand

Resource Allocation between reached and unreached peoples in 2000		
Resource	UPG	RPG
Christian Books published each year (4,573)	1.6%	98.4
Bibles Distributed each year (52.8 million)	1.0%	99.0%
Tracts Distributed each year (4.1 billion)	0.4%	99.6%
Full-time Christian Workers (5.5million)	0.4%	99.6%
Full-time Missionaries (10,200 out of 420,000)	0.2%	99.8%
Christian Financial Giving (\$271 billion/yr.)	0.07%	99.03%

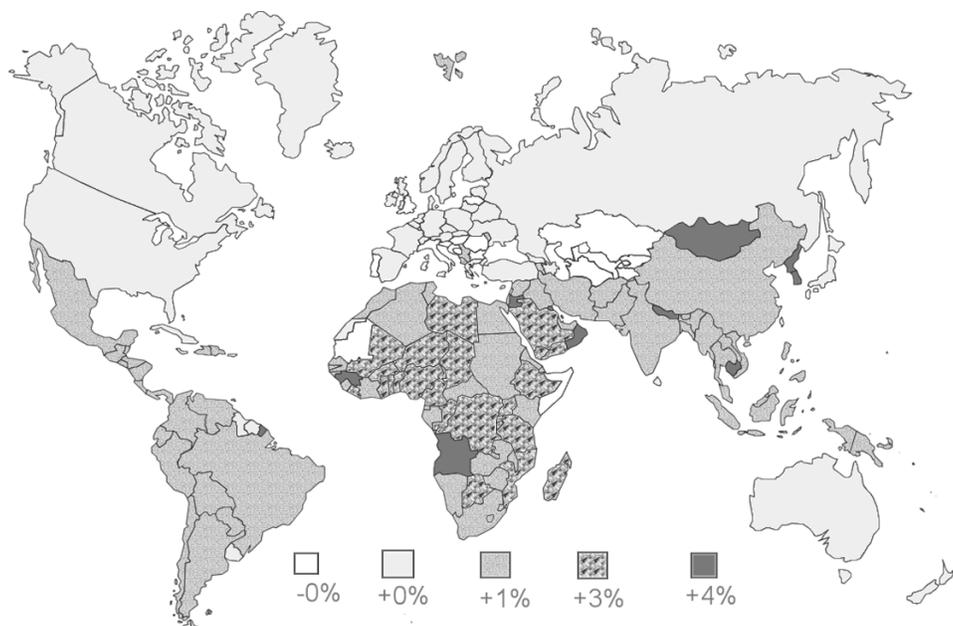
It's not surprising to find most resources present and used among reached people groups, since that is where most Christians are living and operating. What is surprising is to find most missions personnel and resources being used among reached people groups. By definition, missionary work involves being sent out to cross cultural boundaries. Of course many cross-cultural workers are needed among poorer and less developed reached peoples to help with technically demanding and capital intensive operations such as education, medicine, publishing, and broadcasting. But why are nearly ninety-nine percent of those trained to go cross-culturally going to ethnic groups which already have the ability and vision to reach their own people, and why are so few crossing cultural boundaries to take the gospel where it has never been before?

One possible answer may be that the unreached peoples are comparatively more resistant. Are the unreached peoples less receptive and less deserving of laborers because the harvest is not yet ready?

The World Christian Encyclopedia, 2nd Edition, compares the amount of money spent on outreach in different countries to the numbers of new baptisms to come up with a dollar cost of outreach per baptism in each country. Here are some samples of their results.

Results per Unit of Time, Money, and Manpower		
Region	cost in US\$	factor
United States	1,550,000	1 x
Denmark	2,340,000	0.66 x
Brazil	178,000	8.4 x
Mexico	147,000	10.5 x
Iraq	94,000	16.5 x
Egypt	34,000	45.6 x
China	15,800	98 x
India	9,800	158 x
Mozambique	1,400	1107 x

The fields among unreached people groups are white and ready for laborers. Churches are actually growing faster in unreached parts of the world, and in many reached areas churches are actually shrinking in spite of vast personnel and financial inputs.



Growth of Church membership worldwide.

The 10/40 Window exists for historical and cultural reasons and because laborers have not been sent. The intense persecution of Christians that we are seeing in unreached areas of the world is not a sign of resistance but a sign of vulnerability.

Stories of missionaries who labored a lifetime in the Middle East to obtain only a handful of converts must be compared to stories of family members in America bombarded by television, radio, tracts, and loved ones until they finally converted on their death bed. In the former case it only took one missionary. In the latter, it took an army of evangelists and intercessors. Given the dearth of workers among unreached peoples, it's a miracle that we are seeing any fruit at all.

This concludes these notes on the situation. The next booklet will cover the objective, or what exactly it is that God expects us to accomplish.

Kingdoms in Conflict: Radical Islam Collides With the American Way

by Bruce Sidebotham <www.oprevv.org>

Attack at Pearl Harbor should never have caught America by surprise. For years Japan had been expanding her "Co-Prosperity Sphere" through brutal invasions. However, had America not been devastatingly surprised, Hitler and Hirohito might have ruled Europe and Asia to this very day.

The next major world polarization is not between Fascism and Freedom. It is not between Capitalism and Communism. It will be between secularism and Sharia law, and this second Pearl Harbor may galvanize America into its leadership role.

Radical Islam has been consuming human life and freedom more and more. Sharia law opposes freedoms for conscience, expression and women, the way communism opposes private ownership. In Pakistan, Ayub Masih faces death by hanging for allegedly insulting Mohammed. In Afghanistan, women are denied education, employment, and medical care. Honor killings are growing in Turkey where mothers and fathers kill their teenage daughters for socializing with boys to the tune of at least 200 a year.

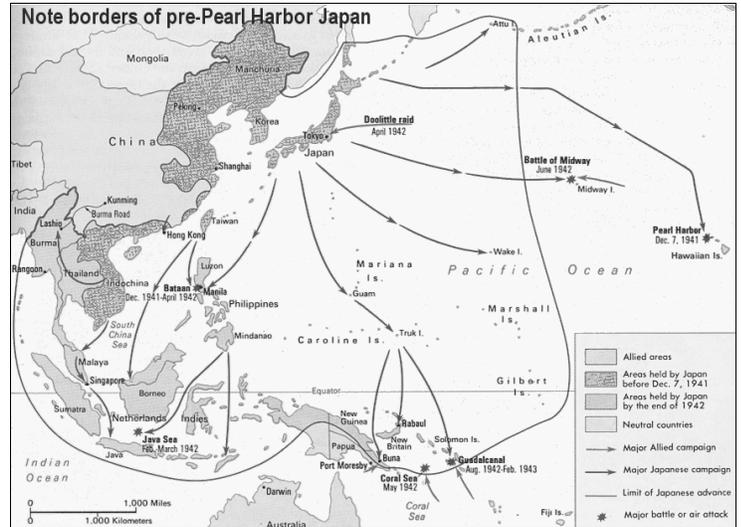
Systems that press people into bondage have always sought to subdue others who are free. Wealth from Mideast oil and Central Asian opium is financing varying degrees of genocidal slaughter. Hostage taking insurgents are fighting for Sharia law in parts of the Philippines. Chechnyan rebels want an independent Muslim state. Indonesian and Sudanese radical militias have been exterminating whole Christian villages while meeting minimal outside interference.

It may help to differentiate among Muslims between practitioners and implementers of Sharia law. Many practicing Muslims are aghast at what has happened and many governments of Muslim majority countries are secular. It is the latter subset behind climaxing atrocities where even women and children are considered to be combatants.

However, radical Muslims see themselves as victims. Middle Eastern morality is external and based upon appearances rather than upon actual guilt or innocence. Sexual desires, for example, are not self controlled, but are controlled with strict rules about how women dress and act. The variety of dress and behavior brought to the heart of Islam by Israel and inescapable Western media destroys Muslim social control. As Christian control over western culture deteriorates, Christianity itself remains intact, but without control over its people, Islam dies. Advocates of strict Islamic law are battling desperately against encroaching Western influence to preserve the "purity" of Islam for future generations. Suicide bombers and kamikaze pilots are desperate people.

Secularism and Sharia law are on collision courses. Secularism promotes promiscuity and undermines traditional male and female distinctions. Radical Islam oppresses women and undermines all personal freedoms.

We are witnessing upheaval in a kingdom divided against itself (Lk. 11:17). The Kingdom of God will surely collect some spoils. When contrasting private aspirations for Islam with the



evil recently exposed, many Muslims and many politically correct secularists may rethink their spiritual allegiances. To gather these war spoils, Christians need to disassociate themselves from ungodly elements of secularism better than Islam can be parted from Sharia law. Otherwise the association of Christians with excessive liberty looks no better than the connection of Muslims with extreme oppression. Perhaps, with increasing hostility to Christians in public sectors like schools, government, and entertainment, God is already facilitating this necessary cultural separation.

American willingness to defend freedom at nearly any cost has historically led us to avoid confrontation for as long as possible. An ignored menace to this godly value has been steadily growing. From the days of Mohammed, radical Islam has been stamping out Christian and non-Christian liberty. Now we have been violently struck. Black Sudanese men, white Afghani women, and brown Indonesian children are our blood brethren. Will we join them in their struggle? Since we must render to Caesar what is Caesar's (Mt. 22:21), we might as well sacrifice our conscriptable children and selves to defend the world system which has historically afforded Christianity the most opportunity while trying at the same time to avoid becoming an inseparable part of it.

News Flash: Seventeen more Christians Rescued in Indonesia

Over this past weekend 17 more Christians were rescued from Islamic Jihad militants in Indonesia.

When jihad fighters attacked the Christian village of Cera last year, the men temporarily held off the attackers, allowing the women and children a brief chance to flee. Outgunned and outnumbered, the men soon had to flee for their lives and Methu was one of those who escaped. His wife, Adel, along with their son Aris, 8, her daughter, Tien, 10, her mother and mother-in-law, were captured by the Muslim militants who promptly murdered her mother, mother-in-law, and son in the jungle.

Methu thought his entire family had died in the massacre, but when he learned that Adel and Tien were still alive, he went to the village with an escort of three soldiers to reclaim his wife and daughter. When he arrived in the Jihad-controlled village, he was told that Adel had divorced him, had converted to Islam, had married a Muslim husband, and was already pregnant with his child. Adel, having been told beforehand they would cut off her head--as well as that of her daughter and husband--if she didn't give the politically correct answer, confessed it was true.

Later, she was able to smuggle out a letter expressing her true feelings for Methu, begging his forgiveness, and asking if he could still rescue her. In the letter, that has been described as "A Cry from Hell," she described the humiliating ordeal she went through. She said soon after capture she was stripped naked, cut on her arms and body with machetes, prodded in the groin with spears, and marched publicly through the village. Her captors said they were going to roast her like a dry, salted fish.

However, one Muslim man said he would take her as his wife, which stopped further harassment. She was forced to become a Muslim by being circumcised and by repeating the Muslim prayers. When Methu came for her, she was already pregnant with the man's baby. In the providence of God, after giving birth to a son, her Muslim "husband" gave her permission to leave the village to visit relatives in Christian territory. To assure she would return, she had to leave her daughter, Tien, behind. "Mum, you must go now," Tien said. "I know Jesus is looking after me, but you



must escape while you have the chance, and then you can let Daddy know where I am so that I, too, can be rescued. Mum, you must be strong, for the Lord is with us."

So Adel was able to rejoin her husband near the end of June, but longed to reclaim her daughter. That dream finally came true this last weekend.

With funds supplied by Christian Aid and others, a rescue team went to the Muslim-held village and rescued Tien and 16 other Christians. "[Tien's captors] had starved her for a week, and she was very weak and skinny," Christian Aid's source in Indonesia said, "but as we talked with Methu, Adel, and Tien yesterday in Manado, they were rejoicing at the goodness of the Lord. On days like this, it is an especially good day to praise the Lord!"

We thank the Lord for all those who gave to help rescue Christians captured and held hostage by jihad terrorists. The rescues are low profile, a few at a time, and involve great risk-but are bearing fruit as families are reunited and Christians are liberated to serve the living Savior. Altogether over 1400 Christians have been rescued since the first of this year.

Please continue to pray for the safety and effectiveness of ongoing rescue operations and for provision to care for evacuees in displaced person camps. Funds for food, housing, water, and medical care can be designated 750PERS-MI-230 and sent to:

Christian Aid Mission,
P.O. Box 9037, Charlottesville, VA 22906
or given by credit card at <www.christianaid.org>
or by calling toll-free 1-800-977-5650.

HUMAN RIGHTS IN MUSLIM UNDERSTANDING

By Dr. Christine Schirmacher

When Christians are persecuted for their faith in Muslim countries, or when Muslims convert to Christianity and are threatened with the death penalty, the Western press accuses the Islamic state of human rights violations. At the same time, most Islamic states have ratified declarations such as the United Nations 1948 General Declaration of Human Rights. How can they justify this contradiction?

In recent decades, various Islamic organizations have themselves formulated declarations of human rights. They have one basic difference to those of Western statements, however. Because they give priority to the Koran and to the Shari'a (Islamic law), human rights can only be guaranteed in these countries under the conditions imposed by these two authorities and their regulations.

Article 24 of the 1990 Cairo Declaration of Human Rights, for example, states that "All rights and freedoms mentioned in this statement are subject to the Islamic Shari'a," and Article 25 adds, "The Islamic Shari'a is the only source for the interpretation or explanation of each individual article of this statement."

What does the priority of the Koran and the Shari'a mean for human rights discussions? These two authorities insure that in Islamic states, human rights only exist within the limitation set by the religious values of Islamic revelation and are guaranteed only within the framework determined by the Koran and Islamic law. The secularized Westerner, molded by the Enlightenment and accustomed to separation of church and state, has difficulty understanding

that a country could determine its standards for political and social life, for private and public affairs, by the standards of religion.

Civil Rights for Muslims and Non-Muslims

Islamic culture has never known any sort of separation of religion and state, nor of politics and religion, while in the Old Testament, a certain division of authority between the king and the high priest did exist. In Islam, Muhammad had unified both aspects in his own person, being simultaneously religious and political leader of the first Islamic community. His immediate successors, the Caliphs, also carried out both offices.

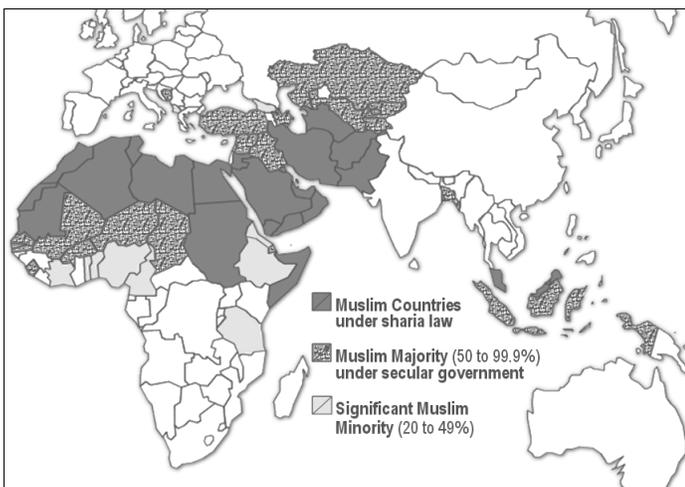
In the Islamic states, Islam is the state religion, to which all citizens are assumed to belong, and which is considered to be the "principle on which the state is built. The state is bearer of a religious idea and is, therefore, itself a religious institution . . . It is responsible for the worship of God, for religious training and for the spreading of the faith." For this reason, the law must distinguish between the civil rights of Muslims, who can fully enjoy legal protection because they prove their loyalty to the state by their adherence to its religion, and the rights of non-Muslims, who, as "traitors," forfeit their right to state protection because of their 'unbelief.' In these countries, Muslims always have more rights than non-Muslims. A non-Muslim can usually not inherit from a Muslim, for example.

Freedom of Religion for Non-Muslims

To be a Muslim means to be a citizen imbued with all legal rights, whereas to become an unbeliever is to commit high treason, for Islam is an "essential element of the basic order of the state." When a Muslim repudiates his faith, he rebels against that order and endangers the security and the "stability of the society to which he belongs."

When Islamic law is interpreted in its strictest sense, this function of the state makes it impossible for human rights to be given priority over Islamic law, in spite of human rights declarations.

Although the constitutions of many Islamic countries provide for freedom in exercising religious beliefs, non-Muslims almost always have great difficulties in practicing



their faith. Muslims who have become Christians may even lose their lives. Still, Islamic countries claim to be tolerant and to guarantee freedom of religion.

A few other faiths, such as Judaism and Christianity, are allowed a certain right to exist, so that their members are not required to convert to Islam, even if they live in a predominantly Islamic area, but they are never equal to Muslims before the law. They remain “second-class citizens” with limited legal rights and are subject to the Islamic state, which defines the limits of their religious freedoms very strictly.

Non-Muslims are forbidden to insult or disparage Islam, the Koran, or the prophet Muhammad. This automatically occurs in Christian evangelization. In Moroccan law, for example, repudiation of Islam is still considered to be a crime worthy of death, whereas the Muslim has the right to proselytize others.

Apostasy and the Death Penalty in Islam

Does a Muslim have the right to desert Islam and turn to Christianity? Is faith a private matter or do the state and its organs have the responsibility to monitor and control it? Christianity and Islam view this question quite differently.

In our ‘enlightened’ Western world with its separation of church and state, the personal belief of the individual is one of the most private areas of life – so much so that many are unwilling to even share the details of their faith.

The Islamic view is quite different. Faith and religion are basically public affairs subject to the discretionary control of the state. Wherever Islam is the state religion and the very pillar of state order, the good citizen is expected to adhere to Islam. Apostasy is treason.

The Koran discusses apostasy in several places. Apostasy will not be forgiven, so that the apostate will be thrown into hell. God can in no way forgive apostates, for they are unbelievers who have made themselves particularly punishable. It is interesting, however, that beyond eternal damnation, the Koran defines no concrete worldly penalty and no judicial procedure for the punishment of the apostate.

Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is forgiving and merciful.

the Qur’an,9:5, trans. M. Pickthall

Persecution by the family

Apostasy is basically an offence to be prosecuted by the state, once charges have been brought. But often the relatives prefer to wash away the ‘shame’ of apostasy with an alternative solutions such as casting offenders out of the family, driving them out of the country, or even killing them.

In practice, the courts seldom deal with cases of apostasy. When Muslims convert to Christianity, they are usually

punished unofficially by their families or even by onlookers instead of conviction by a judge. Immediate private revenge does at least seem to frequently follow a Muslim's declaration of his apostasy. Besides, judicial proceedings on apostasy provoke unwelcome attention in the Western press.

The apostate usually loses his job, and his family will possibly try to bring him back to the fold with the counsel of a Muslim clergyman, but if that fails, they may send him to a psychiatric clinic or out of the country, or expel him from the family.

His marriage is automatically dissolved, for marriage with an apostate is illegal, so that a male convert suddenly finds himself living in adultery with his own wife, who could also be stoned to death, if she refuses to leave him.

Islam threatens the apostate with severe penalties, whether he has become a Christian or has rejected religion altogether. Exile, disinheritance, divorce, intimidation, loss of family and of job, threats, beating, torture, prison and even death are very real expectations for any Muslim who becomes a Christian, even though not all may take place. Only seldom does the miracle occur that the family of the convert accepts his decision or become Christian as well. Otherwise, the new believer lives in constant danger of detection and persecution.

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Introduction

Lessons learned from Vietnam on the principles of warfare were incorporated into Army doctrine in 1981. OBJECTIVE is the first and most important of the principles listed in Field Manual 100-1. The principle of the objective says that all energies should be “directed towards a clearly defined, decisive, and attainable objective.” Failure in warfare results from failure to meet the objective.

Since God is on a mission and is engaged in a kind of spiritual warfare against the “kingdom of darkness” then perhaps we can apply the principle of objective to God’s global agenda.

A human perspective on history says, “the present is the key to the past” and “those who fail history are condemned to repeat it.” However, an interesting perspective found in the Bible says that the present is determined by the future.

Revelation 7:9 says, “I looked and there before me was a great multitude that no one could count, from every nation, tribe, people, and language, standing before the throne and in front of the Lamb.”

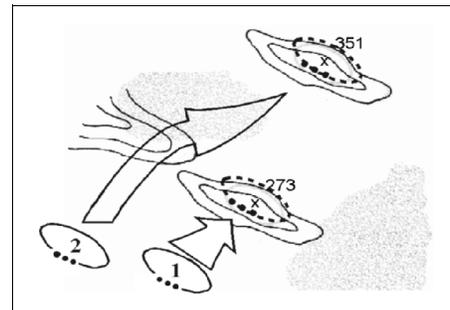
This vision of the future determines what needs to happen in the present. John Piper, noted preacher and author says,

God means for the nations to come and bow down and worship him and where that is not the case mission comes into being. One of these days there will be no more missions. There will only be worship when Christ comes and everything is settled. Worship remains and missions doesn’t. So worship is the goal. . . . When the whole diversity of humanity finds their hearts resonating with the glory of God, that glory is going to be refracted as through ten thousand prisms of cultural diversity.

The mission statement in an operations order is future oriented. It defines the who, what, when, where, and why; elements of an attainable goal. It articulates a specific desire for the future that is worth fighting for. Consider the following small unit mission statement.

At 0700 hours 1st Platoon takes hill #273 and establishes hasty defensive position to provide overwatch for 2nd Platoon to take hill #351.

- ♦ Who = first platoon
- ♦ When = at 0700 hours
- ♦ What = establishes hasty defensive position
- ♦ Where = hill #273
- ♦ Why = to protect the advance of second platoon.



God’s Mission Statement

The Great Commission articulated in Matthew 28:18-19 says,

Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.

This passage illustrates three points.

First, the commission is based on Christ’s authority as Lord over all heaven and earth. The Great Commission is not our responsibility. It is God’s, but, as Christ’s followers, we are “therefore” given the opportunity and privilege to partner with God in what he is doing.

Second, the main verb in this verse is “make disciples.” The tense of the Greek verb translated “go” actually means “as you are going.” Making disciples is not reserved for a special breed of professionals like pastors and missionaries. Vision for mission accomplishment must be integrated into the lifestyle of all believers so that whether we eat or sleep and work or play, everything gets done for the glory and purpose of God. All legitimate vocations are sacred.

Finally, the objective of evangelism is not only personal but also corporate. We are not commanded to make all the people in the world into disciples. We are commanded to make all the “nations” in the world into disciples. Discipling nations certainly involves personal evangelism, but it also involves completely permeating civilizations and cultures until God is worshipped among every people in the whole earth.



My favorite statement of the objective is Matthew 24:14.

This gospel of the kingdom will be preached in the whole world as a testimony to all nations and then the end will come.

- ◆ Who = God through his people
- ◆ When = before the end¹
- ◆ What = the gospel of the kingdom preached
- ◆ Where = all nations in the whole world
- ◆ Why = as a testimony

The clearly defined precise and attainable objective in this verse is to preach the gospel of the kingdom of God in the whole world to all nations. What is the “gospel of the kingdom” and what does it mean to “preach?”

Elements of the Objective

Preaching the Gospel of the Kingdom

The word for gospel is *euaggélion*. It literally means “good news.” Paul says the gospel “is the power of God for the salvation of everyone who believes.” He says it contains a righteousness from God that is by faith (Romans 1:16-17). The word “Kingdom” speaks of the dominion of a King.” If the king is Jesus Christ, then the dominion is everything and everyone that falls under his Lordship. The gospel of the kingdom refers to the salvation and lordship of Jesus Christ.

The word for “preach” is *kerusso*. It means to proclaim after the manner of a herald, always with the suggestion of formality, gravity and authority which must be listened to and obeyed. It is not necessarily the public speaking done from our pulpits on Sunday mornings.

Acts 2:9 records that Paul “preached” so long one night that a young man named Eutychus who’d been sitting in the third story window fell out. The word translated preach here is *dialagomi*. This is more like the monologue kind of teaching that happens in churches on Sunday mornings. Teaching from a pulpit is part of the preaching that Jesus is talking about, but it is not all of it.

In Romans 10:14-15 Paul makes demonstrates that *kerusso* preaching is necessary to reach the objective. He asks . . .

How, then, can they call on one they have not believed in? And how can they believe in one of whom they have not heard? And how can they hear without someone preaching (kerusso) to them? And how can they preach unless they are sent?

In Corinthians 11:26 Paul indicates that *kerusso* preaching is more than just a verbal proclamation, saying,

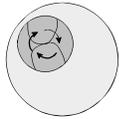
For whenever you eat this bread and drink this cup, you proclaim (katangelo) the Lord’s death until he comes.

The word translated “proclaim” is *katangelo*. It is synonym for *kerusso*. It also means to proclaim publicly, declare, announce, make persuasively known. Practicing what one “preaches” is as central to preaching as speaking is.

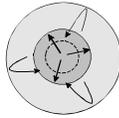
Jesus and the prophets confronted people according to the level of their understanding not only intellectually, but also emotionally and volitionally testing their loyalty and challenging them to make and demonstrate commitment. Great Commission preaching addresses the whole person and the whole society.

¹Some understand from Paul’s statement, “This is the gospel that you heard and that has been proclaimed to every creature under heaven” (Col. 1:23) that the gospel has already been preached in all the earth, but others understand this statement to be hyperbole given that we are still waiting for the end, and Paul himself declares it his ambition to “preach the gospel where Christ was not known” (Rom. 15:20).

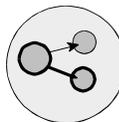
Preaching results in five kinds of growth.



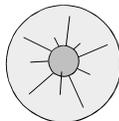
1. Internal growth: Preaching within the body of Christ results in the qualitative maturing of the body within an ethnolinguistic group.



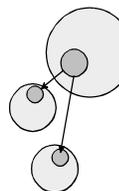
2. Expansive growth: Preaching outside of the body of Christ to the surrounding people of the same ethnolinguistic group results in quantitatively increasing the size of the body of Christ within that group.



3. Duplication growth: Another kind of quantitative growth of the body of Christ within an ethnolinguistic group results when new congregations or denominations are started within that group.



4. Influence growth: Preaching within a particular ethnolinguistic group will have a leavening “salt” and “light” influence on the entire culture of the people, even though not nearly all of the people will become part of the body of Christ.



5. Cross-Cultural growth: Of the five kinds of growth only this last one takes the gospel of the kingdom into new ethnolinguistic groups where it has never been proclaimed before.

All Nations in the Whole World

Another principle of warfare from the 1981 Army Field Manual 100-1 is OFFENSE. War is not won on the defensive. It is highly desirable to "seize, retain, and exploit the initiative." Defense is sometimes necessary, but it should never be anything more than an interim measure adopted temporarily when dictated by the circumstances.

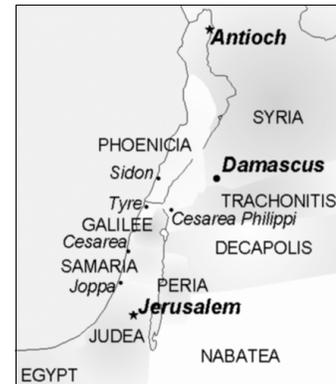
While all four results of preaching are necessary only the last takes the offensive for seizing the objective. The first four make sure the gospel of the kingdom gets preserved and maintained within each particular reached people group. Expansion, duplication and influence growth may even be offensive in nature within a particular culture, but they are defensive with respect to “all nations” and “all the world.” They hold the ground within people groups that have already been reached according to our definition of reached and unreached people groups.² Only cross-cultural preaching resulting in cross-cultural growth seizes the initiative for preaching the gospel to “all nations” in “all the world” when nations are defined as ethnolinguistic cultural groups of people.

²A reached people group is an ethnolinguistic unit with an indigenous church that has the resources, vision, and ability to evangelize its own people. An unreached people group is an ethnolinguistic unit which lacks an indigenous church able to evangelize its own people.

Strategy

The history of the church is the history of accomplishing the Great Commission. Were it not for the gospel crossing cultural boundaries, changing unreached people groups into reached ones, many of us would still be running around chasing wild boar somewhere in the forests of Europe. Both the Bible and history are full of examples of constructive and unconstructive ways to further God's agenda. In fact, cross-cultural outreach led to the first ecclesiastical controversy in church history.

Back when the believers were scattered after Stephen was stoned in Jerusalem, some of them "went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. The Lord's hand was with them, and a great number of people believed and turned to the Lord." (Acts 11:19) This was the beginning of a large congregation in Antioch which included many Gentile believers. Then, "Some men came down from Judea to Antioch and were teaching the brothers: 'unless you are circumcised, according to the custom taught by Moses you cannot be saved.'" (Acts 15:1)



Extraction Strategy

The men from Judea were advocating "extraction evangelism." The goal of this model is to convert individuals from another culture or subculture into looking and acting as well as believing just like us. Often the new believers become a kind of trophy paraded around within the acquiring culture so that it can feel superior. These "trophies" may go on a speaking circuit and write books for Christian audiences.

This model is not only followed for reaching into hostile cultures like Islam, but it is also used for reaching into undesirable subcultures like abortion supporting secularists. It was often used for converting American Indians back in colonial days. Indian converts to European religion were expected to wear European clothes. When Muslims convert, the receiving Christian communities usually expect them to demonstrate their changed loyalties by eating pork. When Muslim women convert they are expected to cease wearing the Muslim head coverings.

While extraction evangelism makes the receiving cultural group feel good and superior about itself, it actually increases the fear, intimidation, misunderstanding and isolation that keep cultures separated from the gospel. When a member of a target culture gets extracted, the hostility of his friends and neighbors towards Christianity actually escalates. Usually, these "trophy" Christians get admired for a time and then find a comfortable place on the proverbial shelf. Sometimes an extracted convert will get a burden for his or her own people and be used by God to translate the Scriptures and produce resources like gospel radio programs that can be used later for more productive strategies. Other times extracted converts resent it when they become aware of how they have been used, and then they revert back to an even worse state of pre-conversion apostasy.

Two Indonesian friends with whom we worked closely and a third acquaintance are serving eight year jail sentences because of countrywide hostility to their involvement in an extraction conversion. Salmon was a worship leader in a fellowship of former Muslims that we helped to establish. At the age of sixteen, Qairiyah Eniswan came to the fellowship desiring to become a Christian. After being led to Christ, Qairiyah was protected from the wrath of her highly positioned and influential family by being taken into Salmon's home and being enrolled at the fellowship's expense in a Christian school. A year later, Qairiyah's family accused Salmon of kidnapping her and forcing her to convert. The unquestioningly accepted accusations got spread on radio and TV and in magazines and newspapers. When Yan, the leader of the fellowship and Robert the principal of the school tried to defend Salmon, they were charged as accomplices. Bombs were found in churches, and there was violent rioting in the streets. A fair trial with acquittal was not an option. It would have resulted in the destruction of all of the Chinese businesses and all the government facilities in the city.



On the bright side, Salmon, Robert and Yan are having a powerful testimony in the prison where Muslim inmates are coming to Christ. Apparently, extracting convicted criminals is not nearly as big a problem.

Crusade Strategy

While the extraction model involves “conquering” individuals and pulling them out of their native surroundings in order to make them look and act like us, the crusade strategy seeks to coerce or manipulate whole societies into the same kind of submission and similarity. However, forced and manipulated conversions are rarely genuine. Although many European tribes in the days of Charlemagne were successfully (though superficially) evangelized in this way, memory of the Crusades to the Holy Land continues to hinder proclaiming the gospel throughout much of the Muslim world.



Many native Latin American peoples were coerced into Catholicism at the hands of the conquistadors. As a result, syncretism is one of the biggest challenges facing the Catholic Church in Latin America. Half-hearted conversion on the surface for either survival or expediency without internal transformation makes it easy to combine the ritual forms of Christianity with pagan animistic beliefs about them.

Medical care and famine relief are great ministry tools, but they can be used for manipulation and coercion resulting in either “rice Christians” or deep hostilities. “Holy war” attitudes in relief and development get betrayed by subtle insensitivities. Just two weeks after the 1999 earthquake in Turkey extinguished over 15,000 lives, an American relief worker in Turkey received a phone call from a countryman who wanted to rent out a stadium to evangelize survivors. At that time, the most suitable venue would have been the ice skating rink which was being used as a morgue. Involvement of fledgling indigenous Turkish churches in relief effort went a long way towards vindicating Turkish believers of being regarded as a subversive cult. This relief work was the first positive high profile exposure Turkish Christians had received since before the Crusades. Had this well intentioned Christian ministry succeeded in conducting opportunistic city wide evangelistic crusades, widespread distrust of Christianity and Turkish believers would have increased.

Appealing advantages to both extraction and crusade ministry strategies are that unfamiliar body languages for worship that appear in the unreached target culture do not have to be accommodated. To the degree that these strategies succeed in making the new believing community adopt foreign conventions of worship as its own, there is less potential for disunity within the church over non-verbal expressions like postures and music. While these strategies also reduce the possibility of inadvertently permitting or even encouraging pagan beliefs that may be irreducibly attached to native worship forms, they do not automatically mitigate against syncretism. Pagan beliefs can still be attached to imported forms of worship. In fact, syncretism of indigenous pagan beliefs with imported worship forms is highly probable in the crusade approach to cross-cultural ministry. But the biggest disadvantage to these two strategies is their inherent ethnocentrism. Both would propagate foreign worship body languages as normatively Christian to cultures whose indigenous body languages for worship are actually closer to the Biblical norm than the Christian worship forms popularly practiced in the Christian West. They undermine the kaleidoscope of worship diversity to which the Scriptures indicate God aspires.

Jesus’ Instructions.

Jesus not only clearly defined the mission, he also gave clear instructions on how the mission was to be accomplished. In one of his resurrection appearances he said to his disciples, “As the Father has sent me, I am sending you.” (John 20:21) His instructions not only inform us that we are sent but tell us how. As we understand how the Father sent Jesus, then we will understand how Jesus is sending us, and as we understand how Jesus did his mission, then we will understand how we are to do ours.

Incarnational Strategy

Jesus directs us to execute an evangelism strategy that recapitulates his own incarnation. As God himself took on human identity without losing his own identity as God, so Jesus commands his disciples to follow this example.

Jesus said “Anyone who has faith in me will do what I have been doing.” He also predicted, “He will do even greater things than these, because I am going to the Father.” (John 14:12) As one individual, Jesus was limited to one language and culture for his waking hours of ministry, but now that he has ascended, his body – the Church – can minister incarnationally around the clock and around the world in every language and culture without space and time limitations.

Though the individual missionary who is sent from one culture to preach the gospel to another may facilitate the mission, the mission itself gets accomplished as the body of Christ becomes incarnated in new cultural identities. It is the Church, not just individuals, which recapitulates the incarnation.

But what does incarnational ministry look like? Paul says, “Your attitude should be the same as that of Christ Jesus: Who being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being in human likeness. And being found in appearance as a man, humbled himself and became obedient to death.” (Phil. 2:6-8) He also says, “In Christ all the fullness of the Deity lives in bodily form.” (Col. 2:9)

In the incarnation Jesus kept his identity as God with all of God’s nature and moral attributes but he sacrificed, or “emptied himself,” of divine prerogatives and privileges. Even his miracles were done not in his own power as God, but in the power available to him as a man through the same Spirit which is available to us. In defending his Sabbath miracles Jesus said, “The Son can do nothing by himself; he can do only what he sees his Father doing.” (John 5:19)

To incarnate itself in new cultures the Church must divest itself of ethnocentric forms and rituals – privileges and prerogatives – without losing its inherent nature, reality, and function.

Consider for example the following table. (See Appendix for discussion)

No.	form/ritual	✓ keep?	✓ lose?
1.	worship services on Sunday		
2.	shoes and socks in worship		
3.	mixed men and women in worship		
4.	democratic style church government		
5.	congregational singing in worship		
6.	sermons in worship		
7.	“pray to receive Jesus Christ as Savior”		
8.	Lord’s Supper / “Eucharist” / Holy Communion		
9.	water baptism (sprinkling/immersion)		
10.	communion elements, bread and wine/grape juice		
11.	seminary trained pastors		
12.	Scriptures in native language		
13.	Christmas and Easter celebrations		
14.	the name of “God” for God		
15.	praying with head bowed & eyes closed		
16.	standing or sitting on chairs to worship God		

Which forms and rituals need to be kept when establishing a new congregation of converts in an unreached culture and which ones should be sacrificed?

What is the essential character of the Church which must be preserved? Jesus said, “I am the way, and the truth, and the life. No one comes to the Father except through me.” (John 14:6) Jesus showed us the mind, character, and behavior of God because that is who he was. The Church shows the world the mind, character, and behavior of Jesus because it is the body of Christ.

Incarnational witness means accommodating all the neutral and redeemable elements of the culture, from the food that is eaten and the clothes that are worn to the way that children are raised and families are constituted. When non-believers visit a home fellowship of foreigners and see the love, peace, and joy of the Spirit, they may want the fruit of the Spirit and a relationship with God in Christ, but this desire may be easily dismissed as something that is not available to them. On the other hand, if they visit a home fellowship of people who are culturally just like themselves, then there is less reason for them to think that the gospel is foreign and unavailable for them.

Cross-cultural ministry should not only seek to evangelize individuals as in extraction strategy and transform culture as in crusade strategy, but it should mainly seek to create an infrastructure for worship, outreach and discipleship within the new cultural context so that an indigenous body of Christ can grow and permeate the new society. By accommodating neutral and redeemable cultural forms the church can be incarnated within a new identity demonstrating that “the kingdom of God is among you.” In this way some of the hostility that separates new believers from their friends and loved ones may be minimized.

One disadvantage of incarnational strategy is divisiveness within the broader Christian community as entrenched accommodations to Western culture (like praying without a hat or celebrating Jesus’ birthday) get discarded for more local nonverbal expressions (like praying barefoot and prostrate). In some cases, hostility toward a new fellowship of believers is greater from Christian outsiders looking on than it is from people within the targeted society. For example, J. Dudley Woodberry reports:

in a questionnaire for Arab Christians in Jordan and Bahrain, Bruce Heckman asked, “How do you feel about Muslim believers using Islamic styles of worship when they meet together?” The negative answers included, “The use of Islamic styles of worship is wrong. We cannot accept expressions of worship that relate to idolatry or strange rituals.” Another affirmed, “I personally believe Islamic worship is devised by the devil. The worship structure of Muslim believers should therefore be different and not attached to the past.”

Bruce Heckman then asked, “What could be the effects of using Islamic styles of worship?” The negative answers included, “Those using Islamic style of worship would deviate from true Christianity.” Another believed, “Using old forms of worship would take them back to the life from which they were delivered.” Still another affirmed, “Continuity with the past will tie the Muslim believer to darkness.”¹

However, the incarnational approach should reduce hostility to the gospel and increase its accessibility within the target group.

Syncretism, by permitting forms inextricably linked to pagan beliefs to continue, is a risk of the incarnational strategy, but syncretism is equally likely in the other strategies. Not only is the crusade strategy likely to foster the kind of syncretism that goes with shallow faith, but the extraction strategy is vulnerable, because the present dominant Western form of Christianity is already thoroughly syncretized with all kinds of pagan elements of modern and post-modern Western culture. Given the shortcomings of Christian expression within our own culture, extracting converts to be like us may not be doing them much of a favor, especially if their motivation for conversion is more to become like us than it is to become like Christ. The solution to the problem of syncretism is not bringing them to us but bringing Christ to them. This is the way that Christ will receive “all nations” as his inheritance.

While working with Muslims in Indonesia I discovered that in modern Middle Eastern thought reality is divided into three spheres: *Syariat*, *Hakekat*, and *Tarekat*. *Shariat* is the word for Islamic law which various factions are fighting over in Iran, Pakistan, and Nigeria. *Shariat* refers to propositional truth. *Hakekat* is the principle or inward reality said to undergird the law, and *tarekat* is a way of life or lifestyle. Various Muslim cults are called *tarekat*.

Could Jesus have had this three fold way of envisioning reality in mind when he said he was the way, truth and life? If so, it would break down something like this. Truth would be equivalent to *shariat* which is in the doctrinal realm of the mind. Life would be equivalent to *hakekat* which is the emotional realm of the spirit. Way would be related to *tarekat* which is the volitional realm of loyalty and allegiance.

¹J. Dudley Woodberry, “Contextualization Among Muslims: Reusing Common Pillars,” in *The Word Among Us: Contextualizing Theology for Mission Today*, Ed. Dean S. Gilliland (Dallas: Word Publ., 1989).

Truth = right knowledge
Life = right character
Way = right behavior

So Jesus was the incarnate mind, character, and behavior of God. As Christ's body and his ambassadors, the Church can incarnate the knowledge, character, and behavior of Christ into a nearly infinite variety of cultural contexts. The forms and rituals will change, but the undergirding function and reality of Christ will not.

The Church must be incarnated cross-culturally in all three of these areas. Jesus' promise, "the truth will set you free" was conditional. The whole verse says, "If you hold to my teaching, you are really my disciples. **Then** you will know the truth and the truth will set you free." Right knowledge without character and behavior lacks persuasiveness.

I gave an Indonesian language New Testament to a Muslim barber named Soni. He read it, and said he believed what I said about Jesus and the Bible but that he could not become a Christian. Among most of the world's unreached peoples, living for one's neighbor who can be seen is a lot more critical than living for a belief system which cannot be seen.

People are more likely to embrace correct knowledge as they observe power and conviction in character and behavior than as they are beaten down with it in argument and debate. Paul writes, "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control." (Gal. 5:22) Jesus said, "By this all men will know that you are my disciples, if you love one another." (John 13:35) James wrote, "Faith, by itself, if it is not accompanied by action, is dead." (James 2:17) Jesus said his disciples would be his witnesses to the ends of the earth after the power of the Holy Spirit came upon them. (Acts 1:8)

The irresistible power of the gospel is demonstrated in transformed lives and the character of a community of believers. "All the believers were one in heart and mind. No one claimed any of his possessions as his own, but they shared everything they had. With great power the Apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all. There were no needy persons among them." (Acts 4:32-34) The lesson in this passage is not communism. Rather it demonstrates that right and behavioral priorities flow from right commitment to Jesus Christ.

The persuasive power of commitment to Jesus Christ is most supremely illustrated in martyrdom. The word martyr comes from the Greek word for witness. Jesus said, "Unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds." (John 12:24) Today, Christianity is spreading into more unreached people groups than ever before, and more Christians have been martyred in this century than in all prior centuries combined. The blood of the martyrs has been called "the seed of the church." It testifies powerfully to the gospel's truth by accentuating its followers' character and commitment.

For strategy, Jesus calls the Church to recapitulate his incarnation and sometimes even to recapitulate² his death.

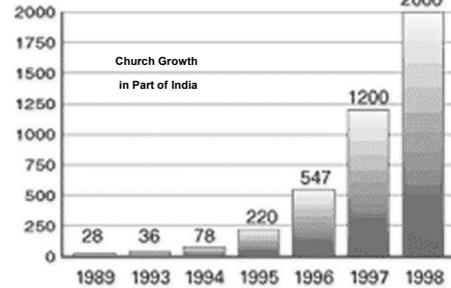
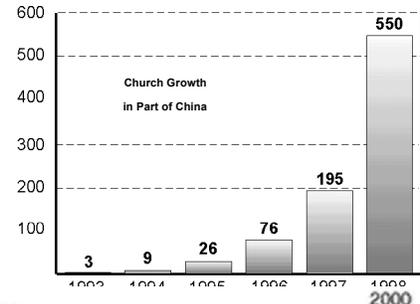
Evangelism & Church Planting

When Paul initiated the movement of God among the Gentiles, as recorded in the book of Acts, he did it as part of an evangelistic team, and he did it by planting churches (Acts 14:21-27). Both in past and present experience, whenever the number of new believers has grown exponentially it has been through growth of the church as illustrated by the following.³

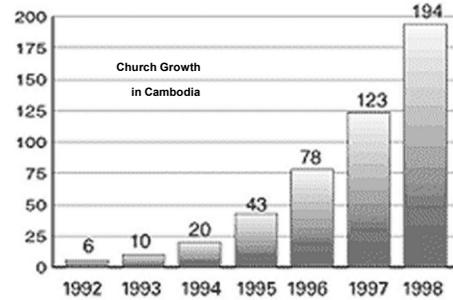
²A recapitulation is an approximate copy, not an exact copy. It references a prior performance but does not repeat it.

³from David Garrison's booklet on Church Planting Movements viewable at www.imb.org/CPM/Preface.htm

- In a region of China with seven million people among five different people groups the church has grown from a handful of believers in three congregations in 1993 to over 55,000 believers in 550 congregations in 1998.
- In a region of India among an ethnic group of ninety million in over 170,000 villages spread across four provinces the number of churches grew from 28 in 1989 to 2,000 in 1998.
- Protestant Christianity has been in Cambodia a long time, but it never exceeded about 5000 people. By 1990, under the cruel dictatorship of the Khmer Rouge and subsequent Vietnam-installed government, the number of Protestant believers in Cambodia had dwindled to less than 600. Today, just ten years later, there are over 60,000.



Bholdari Churches <www.imb.org>



Cambodian Baptist Churches <www.imb.org>

- In Ethiopia, where a missionary took thirty years to plant four churches, 65 new churches have been planted in the last nine months.
- In a North African country a Muslim cleric was heard to complain in the weekly Friday sermon that more than 10,000 of his brethren in the surrounding mountains had apostatized to Christianity.

Examples of exponential growth like these seem to have the following elements universally in common: focused and abundant prayer, aggressive and fervent evangelism, an intentional plan for multiplying churches, rapid church reproduction, respect for the Bible as the unquestioned guiding authority, leadership that is lay, local and loosely structured into home or cell fellowships, and a noteworthy absence of church property, like buildings.

Also universally present and healthy in growth movements like these are the church functions of worship, evangelistic outreach, nurturing of believers with education and discipleship, mercy ministry, and fellowship.

Rapid church growth is occurring where members are passionate about the importance of salvation and the necessity of conversion. In many cases, conversion leads to persecution and sometimes even death. Much growth is occurring in the voids left by war and disaster, or some other form of social disintegration.

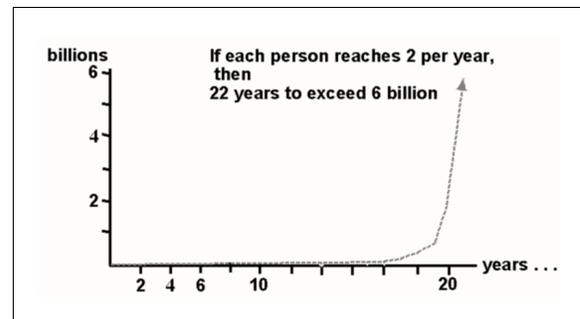
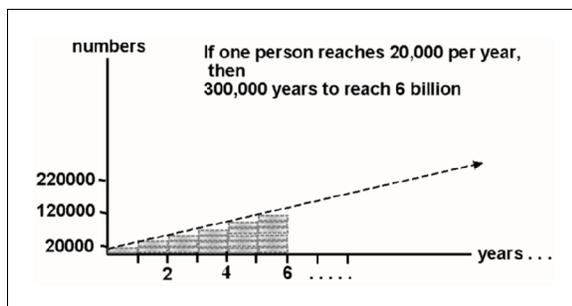
During rapid growth like this, theological education occurs intentionally and aggressively as a kind of "on the job training." New converts are not only immediately discipled, but they are expected to become witnesses and disciple others or even become church planters themselves. Foreign money and leadership is kept to a minimum so that all of the elements necessary for rapid duplication are streamlined and available locally.

In these examples, exponential growth is driven by lay leaders, who have the same level of income, education, and lifestyle as the people they are shepherding. If the people are illiterate fishermen, then the leaders are too. This facilitates acceptance and uses the largest possible pool of personnel resources for leadership.

Missionaries who have been instrumental in starting or aiding these church planting movements seem to suffer a disproportionate amount of calamity, illness, derision, and shame, underscoring the spiritual intensity of the struggle.

Of extreme importance is that the evangelism and discipleship integral to these examples of exponential growth is not strictly personal and individualistic but is always executed in the context of a local church.

One good illustration used to motivate personal evangelism has the weakness of ignoring this broader reality. It compares projected results for one person reaching several thousand people each year to the projected results for one person reaching only two people per year and training those to reach another two each year. In the comparison, the person evangelizing several thousand annually takes many thousands of years to make even a dent in the world's current population which by that time has increased at an even greater rate. However, in the system which has each reached person reaching two more every year, over six billion are brought to Christ after only twenty-two years.



The weakness with this oversimplified and sometimes guilt producing illustration is that it is unrealistic. It has never delivered what it promises. We can realistically expect the gospel to be preached in all the world before the end (Matt. 24:14) but not necessarily in twenty-two years. So far it's been nearly two-thousand.⁴

Furthermore, this illustration presumes that every person reached is called not only to be an evangelist and reach others but is also called to be a teacher and train those he or she has reached to reach others.

When the Scripture says, "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers to prepare God's people for service, so that the body of Christ may be built up . . ." (Eph. 4:11), it implies that not everyone is equally called to make converts and make disciples.

If not seen as an oversimplification divorced from the context of the local church, this illustration can promote ungodly personal autonomy and Western individualism. Purely personal multiplication of individuals apart from the local church has had limited success within narrow audiences and brief historical windows (like among university students or military personnel), but it has never worked exponentially to reach large populations of people across cultural barriers. That is because the task of evangelizing and making disciples is not given to us as individuals, but it is given to us as a church – as a "body of Christ" – with each member participating fully according to their particular gifts and callings to the best of their ability.

Purely personal multiplication with an individualistic emphasis apart from a congregation is particularly impotent at reaching into the majority of cultures where being ostracized from the group is as desirable and plausible as suicide.

⁴Some understand from Paul's statement, "This is the gospel that you heard and that has been proclaimed to every creature under heaven" (Col. 1:23) that the gospel has already been preached in all the earth, but others understand this statement to be hyperbole given that we are still waiting for the end, and Paul himself declares it his ambition to "preach the gospel where Christ was not known" (Rom. 15:20).



Appendix

Imagine listening to a sermon delivered by a man wearing lipstick and eye shadow. Imagine being led in prayer by a pastor wearing a ball cap. Imagine singing the national anthem on your hands and knees.

Just as strong convictions may be communicated verbally with symbols called words, they are expressed nonverbally as well. In most human expression, and therefore in worship as well, body language is important and attitudes are reflected in posture. American men remove their hats to show reverence while Middle Easterners remove their shoes. Americans pray with heads bowed, eyes closed, and hands folded, but Middle Easterners pray with head uplifted, eyes looking into heaven, and hands cupped or raised.

Just as failing to incorporate vernacular languages constrained church growth in the Middle Ages, failing to incorporate vernacular body language constrains cross-cultural evangelism today. Just as Jewish laws constrained the gospel's early appeal to gentiles (Acts 15), many extra-Biblical traditions constrain Christianity's appeal to non-Westerners today.

But Christ himself instituted certain Christian rituals, and God himself explicitly forbids some forms. If differences as minor as taste in music can start "worship wars" between Christian brothers and sisters, then imagine the level of hostility possible between cultures with nearly opposite worship traditions and body languages. However, to establish indigenous churches and permeate new cultures with the gospel we must discern and apply the difference between God's law and human tradition.

1. Worship services on Sunday: Common sense and the Scriptures teach the wise requirement of time set apart for worship and rest. Precedent set by the six days of creation and the fourth commandment prescribes a proportion of one day in seven. Interestingly, the fourth commandment does not prescribe a particular day. Jesus does not institute any particular day. The Apostle Paul actually commands that we not let anyone judge us with regard to a religious festival or a Sabbath day (Col. 2:16). Early Jewish Christians continued frequenting Saturday synagogue and temple services, but they also met together for prayer, worship, the "breaking of bread," and collecting offerings on Sunday (Acts 20:7, 1 Cor. 16:2), which was the day of the resurrection that became known as "the Lord's Day" (Rev. 1:10). Such an unprecedented move from Saturday to Sunday provides powerful evidence for the life and history altering truth of the resurrection.

2. Shoes and socks in worship: Fortunately, the fact that a particular custom was practiced in Bible times and that it was recorded in the Scriptures (Ex. 3:5, Josh. 5:15) does not make it a requirement for us today. Taking off one's shoes for worship is not a moral requirement today, but was it back then? Might it still be necessary in some situations? How does worshiping in shoes and socks affect one's Christian testimony in the Middle East?

3. Mixing men and women in worship: One of the blessings in the ministry of Christ was in the honor and dignity he offered to women. Nevertheless, in the Jewish temple worship of his day, women were not permitted beyond the "court of the women" which was accessible to both men and women into the inner court which was open only to men. Children were not permitted into the Temple until they were twelve years old. How far should segregating men and women and children from one another in worship accommodate cultures such as those found in the Middle East which still possess these sensitivities?

4. Democratic style Church government: Jesus chose his apostles. The first deacons seem to have been elected. Judas' replacement was chosen by casting lots. Paul and Barnabas were fingered out by the Holy Spirit (Acts 13:2). Elders in the churches planted by Paul and Barnabas were appointed (Acts 14:23). Western culture esteems representational government, which though an ancient governmental option has been historically uncommon. Most of the world does not have representational government and neither do most of the world's churches.

5. Congregational singing in worship: For one billion Muslims musical instruments other than percussion are forbidden in worship and liturgy is chanted rather than sung, but music has always figured prominently though sometimes controversially (2 Sam. 6:16) in Judeo-Christian worship. The Scriptures actually command us to make music and sing songs to each other and to the Lord (Eph. 5:19-20, Col. 3:16).



6. Sermons in worship: The recitation (word) and dramatization (sacrament) evident in Old Testament worship is the key to understanding Christian worship. Like OT worship, Christian worship uses tangible signs and symbols (i.e. bread & wine) as well as reading and teaching the Scriptures to dramatize and reenact our covenant relationship with God and our response to him.

7. “Pray to Receive Jesus Christ as Savior” (the sinner’s prayer): Is everyone who prays the sinner’s prayer saved? Has everyone who is saved prayed the sinner’s prayer? Are instances of praying the sinner’s prayer recorded in Scripture?

The Scriptures say that to be saved we must confess with our mouths and believe in our hearts that Jesus is Lord and has risen from the dead (Rom. 10:9) So what was the ritual used by the apostles to extract verbal confession of genuine beliefs?

On Pentecost, Peter called upon those under conviction to “repent and be baptized.” Is everyone who is baptized saved? Has everyone who is saved been baptized? What rituals are used by infant baptizing churches to extract verbal confession to faith in the Lordship of Jesus Christ? Is the sinner’s prayer ritual superior to rituals of first communion and confirmation for obtaining confession of faith in Christ as risen Lord?

Is the sinner’s prayer a universally appropriate ritual for representing the reality of inner faith. When in history did churches and Christians start using the sinner’s prayer? What was the eternal condition of church members before the sinners prayer became popular? What ritual for representing conversion might have the most powerful impact in a community where no one has ever known Jesus Christ before?

8. The Lord’s Supper / Eucharist / Holy Communion: Whatever you call it or believe about it, this participatory dramatization is integral to the identity of the church and all its members. Its celebration not only unites us with one another in Christ, but unites us across the centuries with all those who have celebrated in exactly the same way since Christ himself broke the bread and served the wine.

9. Water Baptism (sprinkling and/or immersion): Debates over the amount of water and timing in one’s life aside, here is another interactive drama uniting Christians across the globe and years with eternal truth, one another, and Christ himself.

10. Elements for Communion (bread, crackers, wine, grape juice, etc.): What about places where people don’t eat bread and don’t grow grapes? What do people use in Irian Jaya or Central Asia? How about rice crackers or potato cakes for unleavened bread? What about fruit juice or mare’s milk for wine?

11. Seminary trained pastors: What are the Biblical as opposed to cultural hoops for spiritual leadership? Education is probably important, but is training and certification through an institution always possible? Jesus himself and many of his apostles were not formally educated. At many times and in many places schools for higher Christian learning have been either unavailable or against the law. Qualifications for leadership listed in the epistles (1Tim. 3:1-13, Tit. 1:6-9) revolve primarily around character.

12. Scriptures in native language: Today, no one seriously advocates keeping the holy words of God from the uneducated and huddled masses or worshiping in an official tongue, but do the original languages have a useful function? Should mastery and use of Biblical Hebrew and Greek be reserved for the religious professionals? Should we translate the Scriptures as literally as possible or more dynamically? (i.e. “God said to Moses, “I AM WHO I AM.” or “Elohim said to Mosheh, I AM WHO I AM.”) Finally, how can we best make the Scriptures available to people who can’t read and write?

13. Christmas and Easter celebrations: For evidence that Christianity has picked up Western cultural baggage look no further than the biggest Christian holidays. Neither Christmas nor Easter appear in the Scriptures. Neither was celebrated by the apostles. Easter probably developed from a festival dedicated to a pagan fertility goddess named Eastre in English, Ishtar in Persian, and Ashtoreth in the Old Testament (note the fertility symbols of eggs and rabbits). Christmas developed from a Roman festival honoring the harvest god, Saturn (note the centrality of material abundance). The transformation of these once pagan holidays



into vehicles for preaching the gospel can be a model of what should be expected to happen with the pagan holidays of other cultures.

14. The Name of “God” for God: The English word, “God,” is not God’s personal name. Its immediate ancestor was the prehistoric German word *guth*. This probably came from the Indo-European word *ghut* which may have had the generic sense of “that which is invoked.”¹ If God has a personal name, it is probably *Yahweh*, the Old Testament name by which God called himself that was considered unspeakable by the Jews and is translated “LORD” in most English Bibles. The other Old Testament name for God is *Elohim*. Since vowels were not written in ancient Hebrew, notice how similar ELH for *Elohim* is to ALH for *Allah* in Arabic. The precedent of translating *Yahweh* into LORD and *Elohim* into God for English leaves room for a lot of flexibility in other languages.

15. Praying with head bowed and eyes closed: Here is another example of Western baggage. The posture common in Bible times that is still used in the Middle East today has the head lifted up with eyes open and gazing into heaven (Luke 18:13). Hands are raised or held open with the palms facing up rather than folded (Ps. 28:2, Lam. 2:19). The other ancient and modern Middle Eastern form for prayer is either kneeling or prostration to the ground (Acts 9:40; 20:36, 1Kg. 18:42). That is why Middle Eastern hats, which are not removed for prayer, have no bills.

16. Standing or sitting on chairs to worship God: Once again Western and Eastern non-verbal expressions take opposite forms. In the West one shows honor to someone (like to a woman entering a room) by standing up, while in the East one shows honor (like to a man entering the room) by bowing. In the West many congregations honor the Word of God when it is read by standing to their feet. In the East men and women frequently prostrate themselves when holy texts are recited.

Of course Biblical worship forms are closer to those of the East. The Old Testament word for worship, *shachah*, literally means to bow down (as about idols, “You shall not bow down to them.” Num. 20:4). The Old Testament word for bow down, *kara*, frequently pictures worship (as in “Come let us worship and bow down.” Ps. 95:6). The New Testament word for worship, *proskuneo*, literally designates the custom of prostrating oneself before royalty (as of the Magi, “We saw his star in the east and have come to worship him.” Mat. 2:2). The New Testament words that “every knee shall bow” (Phil. 2:10), *pan gonu kampse*, picture everyone worshipping Christ.

¹John Ayto, *Dictionary of Word Origins*, Arcade Publishing, NY, 1990.

Tactics

In the strategy of doing cross-cultural ministry incarnationally there are many different tactics, but here we will cover four: prayer, compassion, evangelism & church planting, and identification.

Prayer

From Patmos John observed complete silence in heaven for about half an hour while the “prayers of the saints” were collected and offered to God on a golden altar. When the resulting fire was hurled to earth in a golden censer it caused thunder, rumblings, flashes of lightning and an *earthquake!* (Revelation 8:3-5)

Among the four million *native* inhabitants of West Sumatra, only a small handful know God through Jesus Christ. As communism once throttled freedom in Eastern Europe, an elaborate system of traditional culture, indigenous religion, and social control insures the gospel cannot be heard, seen or followed.

On July 3, 1992, four of us climbed Mount Merapi of Sumatra. This volcano is the center of many regional superstitions and legends. On top we prayed that God would bind evil, release his Spirit, and flood the anthill-looking villages far below with knowledge of the Glory of the Lord. On the way down, while we were crossing the crater and passing a few feet from the central gaping hole, the volcano exploded! It was the biggest eruption since 1976. A town ten miles away was blanketed with ash half an inch deep. Markets closed. The sky turned black so that headlights and street lights were used at midday.

In seconds, we were marked for life by rocks the color of malleable steel. Since that time, the number of natives finding Christ, though still small, has been doubling every year. Tools like the New Testament and the *JESUS* Film are now available in the native language.

Jesus said that with the faith of a mustard seed we could move mountains, but this was ridiculous! Or was it? Paul says our struggle is not against flesh and blood but against spiritual forces of evil (Eph. 6:12). Jesus said what we bind or loose on earth will be bound or loosed in heaven (Mt. 18:18).

Prayer is a causative faith link between physical and spiritual realities. If faith which is “the assurance of things hoped for and the conviction of things not seen” (Hebrews 11:1) can move mountains, then a little true insight combined with bold intercession can change the world. “Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years. Again he prayed, and the heavens gave rain, and the earth produced its crops.” (James 5:17-18)

Back when William Carey, “the father of modern missions,” first proposed the use of “means” to convert the heathen, his superiors told him, “When God chooses to win the heathen, he will do it without your help or ours.”

Of course God could write his name in sun spots or scrawl John 3:16 with stars, but he doesn’t. Today we know that God crosses space, time, and language barriers by using us. But what about barriers of spiritual blindness (2 Cor. 4:4), strongholds of deception (2 Cor. 10:4-5), and enemies in heavenly places (Eph 3:10)? As God uses our service to accomplish his will, he also waits for our prayers to move supernaturally.

Paul says it is “through the church” that “the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose.” (Eph. 3:10)

Historically, great revivals and great breakthroughs are always linked to great prayer. Victory in the spiritual realm precedes every other victory. We can send, give, go, and even die in the needy places of the world like Bosnia, North Korea, and Saudi Arabia, but without prayer in faith, hope and love, nothing really changes.

Compassion

Signs and wonders that were fairly common at the hands of Jesus and the Apostles were always done out of compassion rather than to prove things about the performer. When the Pharisees and Saducees asked for a sign from heaven, Jesus told them, “A wicked and adulterous generation looks for a



Compassion Ministry



miraculous sign, but none will be given it except for the sign of Jonah.” (Matt. 16:4) According to Jesus (Matt. 24:24), false prophets can perform signs and wonders also.

Jesus did not do miracles to prove who he was but because of who he was. He had no agenda to impress people or make himself look good. Jesus’ miracles flowed from his compassion. They were part of his anointing to “preach good news to the poor. . . proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.” (Luke 4:18-19)

Matthew records that after learning about the execution of his cousin, John the Baptist, Jesus withdrew by boat to a lonely place for some privacy. But the crowds who figured out where he was going beat him there on foot. “When Jesus landed and saw a large crowd, he had compassion on them and healed their sick.” (Matt. 14:13-14)

On his way from Jericho to Jerusalem, Jesus met two desperate blind men calling out to him. “Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him.” (Matt. 21:29-34)

On another occasion when in a lonely place with a huge crowd Jesus said, “I have compassion for these people; they have already been with me three days and have nothing to eat.” Concerned that many might collapse from hunger on the long way back home Jesus fed them with seven loaves of bread. (Mark 8:1-3)

Luke records an instance where Jesus raised a dead man who was the only son of his widowed mother. The woman was weeping. “When the Lord saw her, he felt compassion for her,” told her not to cry and brought her son back to life. (Luke 7:12-14)

Reports of signs and wonders like miraculous visions, healings, and even resurrections occur today, especially in primitive poverty stricken parts of the world. The most important power for persuasion in these events lies not in the miraculous, but in the compassion that always accompanies them when they are genuine.

It is no coincidence that nearly all of the world’s abject poverty exists in parts of the world where the gospel is least proclaimed. These are the blind, lame, childless, motherless, and homeless to whom Jesus longs to show compassion.

Why are these people suffering? Jesus indicates it is NOT because they deserve it. They may be sinners, but so are we!

John records an instance where Jesus and his disciples met a man born blind from birth. Jesus’ disciples asked, “Rabbi, who sinned, this man or his parents, that he was born blind?” Evidently the disciples thought that they were better than this man because his blindness was seen as a symptom of a moral failing. “Neither this man nor his parents sinned,” said Jesus, “but this happened so that the work of God might be displayed in his life.” Then Jesus said, “As long as it is day WE must do the work of him who sent me.” (John 9:1-4)

The answer to the question, “Why are these people suffering?” is simple. It is not because of their moral failing. It is not because we are better than they are. It is so that WE can do the compassionate work of Jesus and bring the glory of God into people’s lives and into parts of the world where it has never been before!

Every day the rich man passed Lazarus and had an opportunity to show him compassion (Luke 16:19-31). Everyday we face similar exposure through TV, the Internet, radio, magazines, and newspapers. Suffering



Countries with per capita GNP < \$500 annually in 1993

WHO ARE THE POOR? Annual Figures from World Vision		
Affliction	Number	Reason
blind	250,000	vitamin A deficiency
lame	230,000	no polio vaccine
diarrhea	2.5 million infants	no rehydrating solution
death in childbirth	360,000	no medical facilities
homeless	14 million	refugees

unreached peoples are our Lazarus. They are suffering because God wants to display his glory and reach them through us. “What good is it, my brothers, if a man claims to have faith but no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food . . .” (James 2:14-15)

Today, while miracles sometimes happen, most of the church’s ministry of compassion to the poor and downtrodden occurs through relief and development. As a means for demonstrating the compassion of Christ, humanitarian ministry requiring great financial and manpower sacrifices may be more convincing than miracles which are often attempted more out of a desire to attract attention than out of genuine concern for the poor and needy.

Relief and development are two different and complementary aspects of compassion ministry. They remind us of the saying, “Give a man a fish and he’ll eat for a day. Teach a man to fish and he’ll eat for the rest of his life.” Development is like teaching a man to fish. Relief is like giving fish away. Sometimes if you don’t give away fish the people won’t be able to live long enough to learn how to fish.

Jesus did a lot of relief ministry healing diseases and feeding weary crowds with loaves and fishes, but his long term strategy was towards developing a community of transforming holiness and power that would bring the gospel to the whole world.

Professor Walter E. Williams of Economics at George Mason University is an ardent critic of handouts. He writes, “A country’s institutional infrastructure is critical to the well-being of its citizens. The most critical are protection of private property, enforcement of contracts and rule of law – not IMF [International Monetary Fund] bailouts, foreign aid, and other handouts.” (*Gazette*, 5 Apr 00)

Professor Williams correctly ascertains that a people’s well being depends more on an underlying social condition which is driven by spiritual values than upon the particular physical resources that are available.

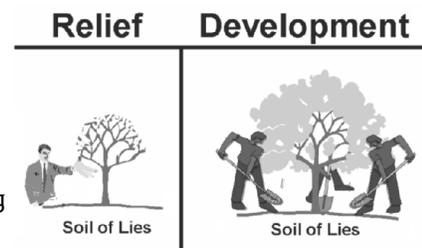
Discipling nations is not only important for the eternal salvation of souls, it is important for people’s material comfort as well. A social system founded upon lies inevitably results in poverty, but one rooted in the gospel will prosper. One difference between relief and development is the way that development seeks to root out lies and replace them with the truth. That is why physical ministries of compassion and spiritual ministries of discipleship must always be intertwined.

Darrow Miller, one time director of Food for the Hungry, advocates the Development Triangle in his book *Discipling the Nations*. The triangle shows Man, God, and Nature in balanced relationship. Man and God relate to one another in fellowship. God, as creator, is the owner of nature, while man is endowed by God to steward nature for him. These relationships give man innate value, important responsibility and internal motivation to work against evil in the world.

But belief systems which are contrary to the gospel, like animism and atheism, subvert the relationships of the development triangle. In animism nature is god and god is nature. Man’s only hope for fellowship with god is to be in fellowship with nature. Nature is the creator of man, and therefore man’s master. Animism results in fatalism and destroys both man’s responsibility and motivation to work to better himself and his environment.

In atheism, Nature is all there is. Man himself is just a part of nature and god does not exist. Since man has no accountability outside of himself, atheism results in exploiting both nature and other people. The overriding motivational question in animism is, “Why work?” The motivational doubt in atheism is, “Why care?”

Of all religions, only the Judeo-Christian gospel offers true relief and development based on balanced relationships which grow from right knowledge, right character, and right commitment. Done in compassion, relief and development overcomes cross-cultural fear, intimidation, misunderstanding, and isolation, to meet the needs of both body and soul.



Development Triangle



Subverted Development Triangle



Identification

Paul writes, “Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.” (1Cor. 9:19-22)

Paul was willing to make huge sacrifices in privileges and lifestyle in order to identify with people he was trying to reach so that he could share the gospel with them.

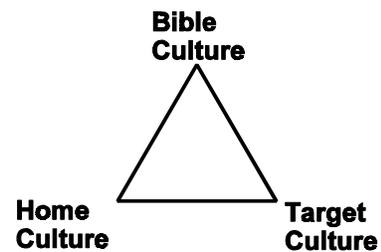
Identifying with people helps us build relationships with them and from these relationships spring various roles from which we may win a hearing and communicate across the cultural barriers of fear, intimidation, misunderstanding, and isolation.

Three roles are particularly useful for identification and cross-cultural communication. These are the roles of learner, story teller, and trader.

Learner

When entering a new culture, everybody needs to be a learner. We need to learn new ways to speak, dress, eat, get around, and relate to people. A cross-cultural discipler must understand the Bible, his own culture, and the target culture very well. He must be able to differentiate between each of these cultures in order to communicate the truth of God appropriately in the new setting without the excess baggage of his own culture.

Being a learner in a new culture is a humbling experience. It leads to dependency and vulnerability which is actually a good thing for communicating the gospel. As the outsider becomes comfortable with this vulnerable role, it leads naturally to establishing credibility and providing a foundation for reconciliation with the target audience over past intercultural misunderstandings and offenses.



Story Teller

The story teller role is universal in all cultures. Everyone likes to either hear or tell a good story. Because telling stories is entertaining it is also disarming. It helps create good feelings that reduce many cross-cultural hostilities.

Story telling is give and take in nature. By alternating between speaking and listening the newcomer establishes a foundation for healthy balanced give and take relationships.

Story telling lends itself naturally to sharing the gospel in a non-threatening testimonial form.

Trader

The trader role for identification is also universal in all cultures. It is also balanced with both give and take. The trader may offer goods and services or expertise in exchange for something of value from the other party. Because something valuable to both parties gets exchanged, this role establishes the value of the newcomer to the receiving people. The more valuable the newcomer becomes, then the more influence he can have in the community and the easier it becomes for him to maintain a lasting presence. Establishing value is especially important as the outsider begins to share truths of the gospel which may threaten the status quo.

One important part of the trader role is “tentmaking.” The book of Acts records that Paul frequently engaged in business as a tentmaker in order to establish himself in a new community where he wanted to preach the gospel.

“After this, Paul left Athens and went to Corinth. There he met a Jew named Aquila . . . Paul went to see them, and because he was a tentmaker as they were, he stayed and worked with them.” (Acts 18:1-3)
 “From Miletus, Paul sent to Ephesus for the elders of the church. When they arrived, he said to them: “You know how I lived the whole time I was with you, from the first day I came into the province of Asia. . . You yourselves know that these hands of mine have supplied my own needs and the needs of my companions.” (Acts 20:17-18, 34)

Historically, the gospel has been spread more incidentally by travelers in the course of their daily lives than intentionally by people sent and paid full time in order to spread it. Marco Polo shared the gospel in the Chinese court. Christopher Columbus brought the gospel to American Indians. William Carey is called the father of modern missions for establishing evangelical Christianity in India. He maintained his presence in Calcutta as a shoe maker. Robert Morrison was a British diplomat in China. He translated the Bible into Mandarin. Hudson Taylor took the gospel to inland China for the first time and established the China Inland Mission. He was a medical doctor and school teacher. These are just some of the many thousands of examples.

A tentmaker is one who uses his vocation as a platform for serving God in a cross cultural situation in order to establish followers of Jesus in an unreached foreign community. Everyone is called to serve God within their profession, but tentmakers do it cross-culturally.

Tentmaking has many strengths. It enhances credibility, integrity, and respect for the newcomer in the new environment. It provides access to tough areas and people who would not otherwise have an opportunity to be exposed to a Christian. It facilitates indigenous leadership of any fruits of the tentmaker's ministry, because the tentmaker is not expected to be a religious professional and direct religious activities. And finally, being a tentmaker with an income from non ministry sources reduces financial support requirements for missionaries.

Tentmaking has some serious weaknesses. Tentmakers may find it hard to get encouragement and emotional support for their ministry endeavors within their non ministry centered work environment. In fact, ministry activities may actually be frowned upon and discouraged. Tentmakers need to be well educated in both Bible and their profession and they need to have time for both work and ministry.

Summary

Jesus sends his people out on a mission and tells them how to do it. He himself is the strategic model for how cross-cultural ministry is to be done. In cross-cultural ministry there are many tactics for overcoming cross-cultural hostility, but four important ones are prayer, compassion, church planting, and identification. All four accommodate an incarnational strategy.

Introduction

The world's remaining unreached peoples are not asking for missionaries to bring the gospel to them. In most cases, they are actively hostile to the gospel message and resisting all who would share it with them. Goods, services, and ministry endeavors which take the gospel into the harvest field must be paid for by the harvest force at great expense. Tent-makers sacrifice time and career opportunities. Missionaries sacrifice comfortable and familiar lifestyles. Many churches surrender funds and volunteers generously. "Unless a kernel of wheat falls into the ground and dies, it remains only a single seed." (John 12:24)

In war, citizens make personal sacrifices for noble causes. To get the gospel proclaimed in all the world to all peoples before the end, God desires more of the harvest force than leftovers. We who have been willing to die for our country's freedom ought to be generous towards God with our time and money. The next two sections, Resources and Action Steps, will help us discover and evaluate suitable roles to play.

For the purposes of this Bible study, the harvest force is reached people groups and the harvest field is unreached people groups. The situation report explained who the world's reached and unreached peoples are and why they are that way. The section on the objective defined God's purpose for the church as it relates to unreached peoples. The strategy and tactics section covered how God is using the church to achieve his objective.

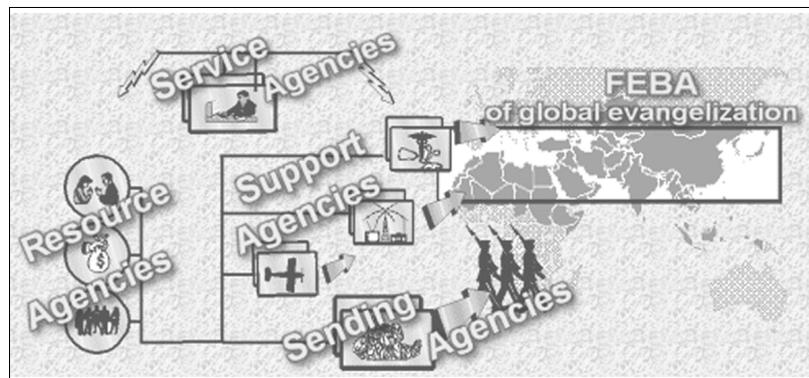
This lesson on resources describes how men and materials are integrated into supporting the strategy and tactics that are used by the harvest force for reaching the harvest field. The situation report described who the respective "reached" and unreached peoples are. This lesson describes what the resources are, and how they get applied on the front lines.

Defining and Channeling the Resources

Resources

The resources necessary are prayer, money, and people. Prayer takes a minor sacrifice of time and attention and a major step of faith. Money is mostly a matter of priorities and percents. When I was a poor college student, I committed to match every penny I spent on luxuries – like a ski trip or stereo – with a gift to missions. People can volunteer for either short term contributions or long term career professions. No one can do everything but if everyone would do just the one thing that was the simplest for them, the job would get done.

These resources reside abundantly in congregations and fellowship groups of reached communities. Apart from charitable donation, they don't exist. They are brought to bear on the unreached areas of the world through a variety of means. Just as the United States Army divides its branches of service into combat, combat support, and combat service support depending upon the degree of exposure to combat, the variety of organizations leveraging resources to impact harvest fields can be similarly subdivided according to degrees of direct engagement.



Service/Support Model for the Great Commission

Sending Agencies

Combat arms like the infantry, armor, and artillery engage the enemy barrel to barrel if not face to face. These are like the agencies which send missionaries and tent-makers to live right among unreached peoples. These sent ones share Christ, disciple converts, and establish fellowships of new believers through relational ministry. These sending agencies pour the resources of prayer and money right into their personnel who have direct ministry contact with unreached peoples. Many of these agencies are listed in appendix A.

Support Agencies

Combat support arms like the signal corps and military intelligence, provide tools and services which multiply the effectiveness of units in actual combat. These are like the agencies providing tools and services which enhance the effectiveness of the sent ones. These agencies pour prayer, and money into their people and equipment for elements like: radio broadcasting, Bible translation and distribution, medical care, famine and disaster relief, community development, well drilling, engineering, and aviation. These kinds of endeavors vastly magnify the impact potential of the sent ones. Examples of support agencies are listed in appendix B.

Service Agencies

Finally, combat service support branches like the transportation and quartermaster corps provide tools and services which, though they aren't actually used in combat, make it possible for the combat units to serve effectively. These are like agencies providing services used by churches, missionaries, and mission agencies that help them to be more effective in cross-cultural ministry. For example, Barnabas International sends pastors to remote locations in order to counsel and encourage the missionaries and tent-makers and their families who are isolated there. Servants Missionary Service (SMS) mails prayer letters for missionaries



to their supporters. Adopt-A-People Clearing House facilitates churches in adopting unreached people groups as projects for prayer and support. Missionary Training International (MTI) works together with churches and mission agencies to prepare and nurture missionaries and tent-makers for life and ministry overseas. The Interdenominational Foreign Missions Association (IFMA) helps their member agencies maintain standards of integrity in finances and Bible based theology. This organization, Operation Reveille, helps military Christians pray for and support ministry among unreached peoples in their respective areas of professional concern. More examples of service agencies can be seen in appendix C.

Interrelationships

Degree of exposure to unreached peoples differentiates service, support, and sending agencies in the same way that degrees of exposure to combat differentiates combat, combat support, and combat service support units in the Army. Degree of exposure can be determined from relations to who holds the “gun” and where it is pointed. The end product of a service agency may be, for example, a better prepared, supported, and represented field missionary, or a better informed sending church. The end product of a support agency may be thirty minutes of radio broadcast or a devotional booklet in an unreached language, or it may be medicine or air transportation for a critically ill unreached person. The end product of service agencies does not get used among unreached peoples. Instead it gets consumed by either those ministering or those supporting ministry among unreached peoples. The end product of support agencies gets used directly among unreached peoples, but it does not directly accomplish the mission. The mission is actually accomplished by those sent ones whose end product is converts and congregations of the unreached peoples themselves. No single agency or service is better than the others. All contribute vitally to accomplishing the mission.

Significant gray area resides in this model. Some large agencies contain all three service, support, and sending functions within different branches of the same organization. Campus Crusade, for example, sends missionaries to work among unreached peoples, and produces tools like the Jesus video for them to use. Christian Missionary Alliance sends missionaries to unreached areas and also sends teachers for schools of missionary children. Underneath the Wycliffe umbrella one finds the Summer Institute of Linguistics (SIL) training and sending Bible translators and the Jungle Aviation And Radio Service (JAARS) establishing lines of communication necessary for translation work to proceed. Many denominational agencies who are making converts and planting churches according to their own distinctives also operate schools and hospitals in unreached areas. But the classification of ministries according to degrees of “combat” exposure remains valid. Even within these large multi-function organizations, the divisions between service, support, and sending are more than just theoretical; they are structural. Separate departments and leadership usually exist for these different functions.

A New Paradigm

The days of large mission agencies doing all of the functions necessary for effective cross-cultural ministry “in-house” by themselves are over. This is the day of specialization and cooperation. Even large fairly self sufficient mission agencies like Campus Crusade, the Navigators, Wycliffe, and the Southern Baptist International Mission Board are specializing and partnering with others more and more. Small agencies, which can’t function effectively alone, are springing up all the time. Whole organizations like InterDev and AD2000 and Beyond Movement have formed to do nothing but facilitate other organizations in working together.

The old paradigm focused more on geographic areas. The names of many agencies established under that paradigm like the China Inland Mission (CIM), Central American Mission (CAM), Sudan Interior Mission (SIM), and Greater Europe Mission (GEM) reflect that approach. As times have changed some agencies have changed their names. China Inland Mission (CIM) became Overseas Missionary Fellowship (OMF) when their missionaries were kicked out of China after World War II. SIM no longer designates what its letters stand for. CAM added the word International and also no longer designates its letters. An executive at GEM admitted to me recently that some in the organization are pushing to redefine “greater Europe” in a less geographically rigid sense.



A new paradigm focusing on unreached people groups is spawning new agencies and forcing the old ones to adapt. Names of the newest agencies like Pioneers, Frontiers, Team Expansion, Heart of God Ministries, and Mission to Unreached Peoples reflect the new paradigm.

As cross-cultural ministry has gone from geographically oriented work to people group oriented endeavor, it has matured from focusing on methods to focusing on results. Focusing on methods divides the effort. There was a time when those involved in literature evangelism thought that literature would evangelize the world. Those in gospel radio thought that radio would evangelize the world. Those doing Bible translation thought that getting the Bible into every language would evangelize the world. The Southern Baptists thought they would evangelize the world and the United Methodists thought it would be them.

Today's focus on achieving results among unreached people groups unites effort around common objectives rather than dividing effort along lines of ministry agenda. Reporting on a consultation for people groups in Central Asia, Phil Butler of InterDev reports,

You will see nearly 200 people there representing 125 different agencies and local churches from all over the world. Every single partnership usually contains everything from Scripture translation, Scripture production, Scripture distribution, literature production for evangelism and discipleship, audio and visual media – such as cassettes, the JESUS Film and other forms of non-print media – and more traditional things such as face-to-face evangelism, the whole tent-maker movement and the relief and development people.

When the objective becomes establishing reproducing fellowships of believers within a particular people group rather than propagating a particular denomination or evangelistic method to a global scale, then all of the various methods can be integrated and brought to bear for achieving a very specific purpose. In military terms this is equivalent to joint air, land, sea, and even space operations integrating not only infantry and artillery but every conceivable resource including the whole electromagnetic spectrum in order to bring overwhelming force to bear on a very specific objective.

This new paradigm not only facilitates cooperation across many denominational and organizational boundaries, it facilitates partnership across international boundaries as well. Today, for the first time in over a thousand years, non-Western Christians outnumber Western ones. Non-Western Christians are participating more and more in the effort to reach the remaining peoples of the world. The new paradigm of specialization and cooperation towards particular people group centered objectives facilitates cross-cultural partnership between many nationalities of “reached” peoples. Europeans, Asians, Africans, and Latins are all cooperating with one another in many fields. Americans have important roles to play, but these roles will become more and more limited and specialized according to what Americans can do best. We must be ready to become part of a multi-faceted and multinational movement taking advantage of uniqueness in every personality, nationality, and profession.

Conclusion

This paragraph on service and support may seem technical and theoretical. You may ask, “So what does it matter whether an organization is service, support, or sending oriented?” The next paragraph on command and control investigates leadership, structure, and investigates where we fit in to what God is doing. Just as different levels of exposure to combat entail different levels of risk, so different levels of cross-cultural ministry present different levels of risk to the missionary, tent-maker, and serviceman or servicewoman. Understanding service and support relationships and the new “joint operations” paradigm will help us to evaluate ourselves in relation to various ministry possibilities and the risks that they entail.

Some Sending Agencies

Appendix A

Africa Inland Mission (AIM) www.aim-us.org	plants churches through evangelizing unreached people groups and preparing church leaders
Arab World Ministry (AWM) www.gospelcom.net/awm	works to establish and encourage the church in the Arab Muslim World, and to evangelize Arab immigrant populations in Europe and North America
CAM International www.gospelcom.net	does church planting, evangelism, leadership training, radio broadcasting, theological education, literature production, camping programs, youth ministries, medical and dental assistance, Bible translation and distribution, and short-term ministries
Christar www.christar.org	reaches East Asians, Hindus and Muslims for Christ and plants churches where they do not exist
Christian Missionary Fellowship www.cmfi.org	a cooperative effort of churches and individuals voluntarily working together to accomplish the task of world evangelism
Frontiers www.frontiers.org	grace-oriented, field-governed coalition of semi-autonomous teams committed to accountability and eager for coaching; planting churches exclusively among Muslims
Greater Europe Mission (GEM) www.gospelcom.net/gem/	assists the peoples of Europe in building up the Body of Christ so that every person in Europe is within reach of a witnessing fellowship
Heart of God Ministries www.heartofgod.com	targets the unreached of the 10/40 window with the gospel of Jesus Christ
International Mission Board Southern Baptist www.imb.org	leads Southern Baptists to be on mission with God to bring all the peoples of the world to saving faith in Jesus Christ
International Teams www.iteams.org	trains and equips quality teams to proclaim and demonstrate the gospel and serve and establish churches
InterServe www.interserve.org	spreads the gospel through service to the peoples of South and Central Asia and the Middle East
Latin American Mission (LAM) www.gospelcom.net/lam	international community which encourages, assists and participates with the Latin church in the task of building the church of Jesus Christ in the Latin world and beyond
Mission to Unreached Peoples www.mup.org	sends missionaries and tent-makers taking the whole gospel to the whole world

Some Sending Agencies Continued

Appendix A

the Navigators U.S. Int'l Ministries Group www.gospelcom.net/ navs/usimg	strengthens the discipling ministries in other countries and seeks to expand into areas where the gospel is meeting active resistance and where traditional missionary access is denied
New Tribes Mission www.ntm.org	plants churches among tribal unreached peoples
OC International www.oci.org	assists national church leadership around the world in reaching their nation for Christ and in reaching the unreached areas of the world
Operation Mobilization www.om.org	presents the gospel and trains the church in creative and appropriate ways all around the world
Pioneers www.pioneers.org	mobilizes teams to glorify God among unreached peoples by initiating church planting movements in partnership with local churches
Send International www.gospelcom.net/send	starts churches where there are none by evangelizing the unreached, nurturing disciples, and developing leaders from among the national people
SIM www.sim.org	plants, strengthens and partners with churches around the world as they evangelize the unreached, minister to human need, disciple believers into churches, and equip churches to fulfill Christ's commission
Strategic Frontiers www.sfcos.org	a YWAM branch seeking to establish frontline church planting teams and homefront support teams for 127 gateway peoples
Team Expansion www.teamexpansion.org	partners with local churches to plant churches among unreached peoples
UFM International www.ufm.org	helps churches start new churches by evangelizing the unreached, discipling believers, and training leaders
WEC International www.wec-international.org	works to reach the least reached people of the world with the gospel as swiftly and efficiently as possible and establish congregations in the faith
World Team www.worldteam.org	strives to glorify God by working to establish reproducing churches among the least-evangelized peoples of the world

Some Support Agencies

Appendix B

Asia Harvest www.asiaharvest.org	inter-denominational Christian mission working with national believers throughout the neediest countries of Asia
Assoc. for Christian Conferences Training and Service (ACCTS) www.accts.org	assists in the development of Christian leaders in the armed forces of the world and in the establishment and growth of military Christian fellowships.
Audio Scriptures Int'l www.gospelcom.net/asi/	produces and distributes audio taped Scriptures in many languages
Campus Crusade for Christ International (CCCI) www.ccci.org	an interdenominational ministry committed to helping take the Gospel of Jesus Christ to all nations
Christian Aid Mission www.christianaid.org	links donating U.S. churches with native missionary ministries in poor countries overseas, especially those countries that are closed to missionaries from America
Christian Veterinary Mission www.vetmission.org	a professional fellowship of those committed to live out their Christian faith in ministry around the world through the profession of veterinary medicine
Compassion International www.ci.org	an evangelical Christian child development ministry addressing the spiritual, physical, economic and social needs of children around the world
Engineering Ministries International (EMI) www.emiusa.org	non-profit Christian organization of architects, engineers, and surveyors who donate their skills to serve the poor and needy around the world
Every Home for Christ www.ehc.org	promotes the systematic, personal presentation of a printed or repeatable message of the gospel to every home in the world
Far East Broadcasting Company (FEBC) www.febc.org	develops and delivers evangelistic gospel radio programming to listeners in Asia
Food For the Hungry www.fh.org	a Christian relief and development organization dedicated to meeting physical and spiritual needs around the world
Go International www.gointernational.org	partners with indigenous ministries in Asia, Africa, and the Americas offering human, technical, and financial resources to make local ministries more effective

Some Support Agencies Continued

Appendix B

Good News International www.gnintl.org	assists overseas churches in holding evangelistic crusades
Gospel Communications International www.gospelcom.net/gci/	helps evangelize the world with the gospel through film video, software, and digital/electronic media
Gospel Recordings Network http://members.aol.com/GloReNet/	produces and distributes audio evangelism tools around the world
HCJB World Radio www.hcjb.org	evangelical, interdenominational faith mission broadcasting the gospel in over 100 languages and dialects
International Bible Society www.gospelcom.net/ibs/	translates and produces Scriptures in many different languages throughout the world
International Students Incorporated (ISI) www.isionline.org	facilitates volunteers in friendship ministry to international students studying in American universities
JAARS www.jaars.org	provides construction, technology and transportation services for Wycliffe Bible Translators
JESUS Film Project www.jesusfilm.org	seeks to give everyone in the world a chance to see the JESUS film in their own language
Jews for Jesus www.jewsforjesus.org	works to make the Messiahship of Jesus an unavoidable issue to the Jewish people world-wide
MAP International www.map.org	promotes the total health of people living in the world's poorest communities through relief and development
Medical Ambassadors International www.web-amb.org	trains national health workers and pastors to become trainers of village health evangelists who then go back to their own people to treat basic diseases, teach preventative health care, assist with inoculations and present the Gospel
Mission Aviation Fellowship www.www.maf.org	spans the globe to serve the needy with aviation and telecommunications services
Northwest Medical Teams International www.nwmti.org	demonstrates the love of Christ to those in crisis by sending volunteer medical and response teams, distributing humanitarian aid and providing community development and children's ministry programs

Some Support Agencies Continued

Appendix B

Open Doors International www.solcon.nl/odi	strengthens the Body of Christ living under restriction or persecution, delivers Bibles and other materials, prepares believers in unstable areas to face persecution
Partners International www.partnersintl.org	works to create and grow communities of Christian witness in partnership by financially supporting God's people in the least Christian regions of the world
Samaritan's Purse www.samaritan.org	meets critical needs among hurting people for the ultimate purpose that men and women will come to faith in the Lord Jesus Christ
Scripture Gift Mission www.gospelcom.net/asgm/	supplies Scripture booklets and tracts in over 400 languages
SIL International www.sil.org	works with communities worldwide to facilitate development through research, translation, and literacy
Slavic Gospel Association www.sga.org	helps churches in the former Soviet Union by training pastors and lay leaders, sponsoring church planters, supporting seminaries and Bible institutes, supplying literature and Bibles, and providing humanitarian aid
TransWorld Radio www.gospelcom.net/twr/	an international organization that airs more than 1,400 hours of Christian programs per week in more than 150 languages
United Bible Societies www.biblesociety.org	a world fellowship of Bible Societies whose common purpose is the widest possible effective distribution of the Holy Scriptures
Voice of the Martyrs www.persecution.com	serves the persecuted church by striving to bring practical and spiritual assistance while making their voice heard
World Relief www.wr.org	the international assistance arm of the National Association of Evangelicals, USA
World Vision www.wvi.org	international partnership of Christians working with the poor and oppressed to promote transformation and justice, and to bear witness to the gospel
Wycliffe Bible Translators www.wycliffe.org	dedicated to translating the Scriptures so that everyone can have God's Word in their heart language

Some Service Agencies

Appendix C

Adopt A People Clearing House www.aapc.net	connects Christian fellowships with unreached people groups so they can adopt them for prayer and support of missions work among them
Barnabus Internatonal www.barnabas.org	a world-wide ministry of encouragement to missionaries, missionary kids (MKs), & national pastors
Brigada www.brigada.org	an Internet based system of conferences and forums networking people who share common interest in unreached cities and peoples.
Caleb Project www.calebproject.org	challenges Christians to find their part in spreading the gospel to the billions of people who have never had the opportunity to hear it
Christian Freedom Int'l www.persecution.org	tracks persecution of Christians worldwide and links to ministries helping them
Dawn Ministries www.jesus.org.uk/dawn/	weekly reports on church planting and mission success
Ethnologue 13th ed. www.sil.org/ethnologue	catalogue of information on more than 6,700 languages spoken in 228 countries
Evangelical Council for Financial Accountability www.ecfa.org	helps Christ-centered organizations earn the public's trust through developing and maintaining standards of accountability that convey God-honoring ethical practices
Emmaus Road International www.eri.org	assists churches to mobilize and train their members for cross-cultural ministry
Evangelical Fellowship of Canada Task Force for Global Mission www.globalmission.org	web tools for global mission: calendar of events, wanted board, long term opportunities, short term projects, agency directory
Finishers Project www.finishers.org	helps Christians in their 40's and 50's to enter second careers in the missions enterprise
Global Evangelization Movement (GEM) www.gem-werc.org	researches the current status of the Church and its progress in presenting the gospel to the world and advocates the least evangelized as the leading priority of world mission
Great Commission Search Engine www.ChristianMissions.net	Internet search engine that limits its searches to Christian missions sites

Some Service Agencies Continued

Appendix C

Helps Int'l Ministries www.xc.org/helpintl/	provides technical assistance to Christian mission agencies and mission related organizations throughout the world
IFMA www.sim.org/ifma/	overseas standards of integrity in the areas of finances and Bible based theology for member missions
Joshua Project II www.joshuaproject.net	a global, informal network of Christian missionary agencies, denominations, churches and individuals committed to world wide evangelization of unreached peoples
Lausanne Committee for World Evangelization www.lausanne.org	an international movement encouraging Christians and churches to pray, study, plan and work together for the evangelization of the world
Mission Advanced Research and Communications center MARC www.marcpublications.org	research and publishing arm of World Vision, an international partnership of Christians working with the poor and oppressed to promote human transformation, seek justice and bear witness to the gospel
MK Connection www.mknet.org	helps missionary kids and third culture kids
Mission Training Int'l (MTI) www.mti.org	works together with churches and mission agencies to train missionaries for effective inter-cultural life and ministry
Operation Reveille www.oprev.org	mobilizes military Christians to seize their unique opportunity to understand and support Gods work overseas where they are professionally committed
Presbyterian Frontier Fellowship www.pff.net	challenges, mobilizes and empowers Presbyterian congregations into global partnerships that establish indigenous churches among unreached people groups
Servants' Missionary Service http://shell.rmi.net/~smswest/smshmpg.htm	prints and mails missionary newsletters/prayerletters and maintains mailing lists for overseas missionaries
Urbana www.urbana.org	tri-annual missions conference in Illinois gathering tens of thousands of young people to grow in understanding missions and where they may fit in
U.S. Center for World Mission www.uscwm.org	facilitates Christian mission strategy, training, and mobilization so that all peoples of the world may have the opportunity to hear the gospel
World by 2000 www.wb2000.org	a clearing house for gospel radio ministry tracking all foreign language gospel broadcasting
World Evangelical Fellowship www.worldevangelical.org	a global network of national evangelical fellowships and ministries serving the worldwide church



Introduction

The preceding paragraph on Service/Support describes how resources are integrated for mission accomplishment. This last paragraph on Command & Signal will address where and how one fits in. Besides learning what assignment vacancies need to be filled, one needs to know why and for whom one is volunteering.

Unity of Command

The body of Christ has many parts. Great racial, social, and theological diversity marks the Church today. Many different parts fill the Church just as many different parts compose the human body, but there is only one Commander in Chief.

The apostle Paul writes “. . . we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. (Ephesians 4:15-16)

Army Field Manual 100-5 says, “The decisive application of full combat power requires unity of command.” Harry G. Summers, Jr., in analyzing the failed Vietnam war effort,¹ notes that unity of command requires the following elements:

1. A single commander
2. Mutually supportive military and political objectives
3. Service to public policy
4. Public policy that is suited to the means available for war

These four elements ensure subunit missions neither conflict with political reality nor each other.

Disunity of command commonly characterizes church, missionary, and mission agency interactions. Ministry agendas frequently serve self rather than Christ. Ministry objectives and methods sometimes conflict in nature with what God wants accomplished.

In the ministry realm, the principle of unity of command says, “The decisive application of full spiritual power requires unity under the headship of Jesus Christ.” This principle implies the following:

- Reaching spiritual objectives through suitable means depends on following the one Commander.
- Every part of our lives needs to be under Christ’s Lordship.
- All believers need to play their part.

Jesus prayed, “. . . Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.” (John 17:21) This petition underscores two things.

1. Unity in the Church is driven by unity of command under Christ.
2. Unity in the Church is necessary for ministry success.

Valuable diversity and important distinctives fill Christ’s body. As long as our primary identity is in Christ these significant differences remain secondary. If, however, we place primary identity in racial, theological and class distinctives, then we have lost perspective, and nothing for building unity remains.

As the Church crosses inter-cultural barriers by incarnating itself in various cultural identities, the Church is united by finding its primary identity in the headship of Christ.

¹Harry G. Summers, Jr., *On Strategy: A Critical Analysis of the Vietnam War*, 1982, p. 139



Motivation

The unity of command principle answers the question of whose agenda we are following. This section on motivation answers why.

The situation paragraph outlines serious conditions in the 10/40 Window. We have noted that this region contains:

- over fifty percent of the world's people
- over eighty percent of the world's poverty
- all the world's least evangelized megacities (cities with population over 1 million)
- centers of all non-Christian religions (Buddhism, Hinduism, Islam)
- most of the world's refugees
- most national security concerns (like terrorism, oil fields, armed conflicts)
- worst persecution of Christians & most martyrs
- less than eight percent of the world's missionaries

We have also noted this region contains appalling suffering with most of the world's lame, blind, motherless, childless, and homeless.

- 230,000 lame from no polio vaccine
- 250,000 blind from vitamin A deficiency
- 360,000 mothers die from primitive childbirth conditions.
- 2.5 million infants die from simple diarrhea.
- millions upon millions of homeless people

Guilt over the needs of so many people in physical pain and spiritual darkness can be very motivating, especially to those of us who are rather well off by comparison. But, is this a healthy motivation?

Jesus said in response to some extravagance shown to him, "The poor you will always have with you, and you can help them any time you want. But you will not always have me." (Mark 14:7)

Taking care of the poor and saving human souls is valuable and important, but as a primary motivation, it leads to frustration and discouragement. If our purpose is to rid the world of sin and suffering, then we will always be disappointed. Even Jesus, though he overcame sin, defeated Satan, and conquered death did not eliminate sin and suffering.

After about six months of ministry among Muslims in Indonesia I became depressed over how dark the situation was and how little impact I, as one person, could make. Then I realized the bleakness of the situation and need to overcome it was not my responsibility. It was God's. I was not called to make a difference. God was the one working to make a difference, and I was privileged to be called to partner with him. Changing the world was God's job. My responsibility was to be faithful to him.

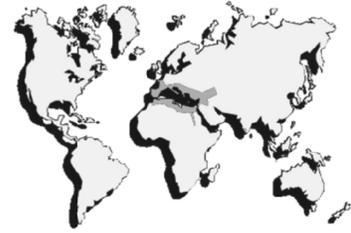
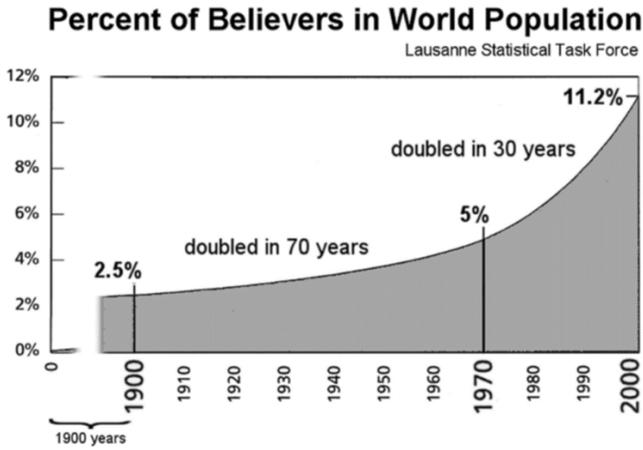
I learned from experience that being motivated by needs out of guilt leads to frustration and depression, but being motivated by privilege and responsibility leads to peace and fulfillment.

We are called to "co-mission." Jesus told his disciples, "As long as it is day WE must do the work of him who sent me." (John 9:3-4) Like the apostles, we are called to partner with Jesus.

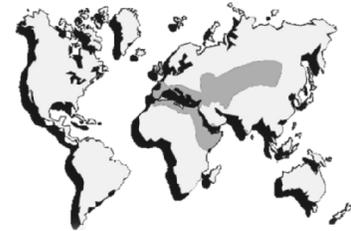
Paul wrote, "And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to put into effect when the times will have reached their fulfillment to bring all things in heaven and on earth together under one head, even Christ." (Ephesians 1:9-10)

The "mystery of his will" is to bring all things under the lordship of Christ. We can see this happening today. Geographically, the Church of Jesus Christ is filling the earth. Numerically, believers in Jesus Christ are multiplying faster than world population. Culturally unreached people groups are disappearing.

Whether or not the world is getting better, Jesus Christ's dominion is growing. The privilege and responsibility of belonging and being faithful to him as Lord is our most fulfilling motivation, peace, and security.

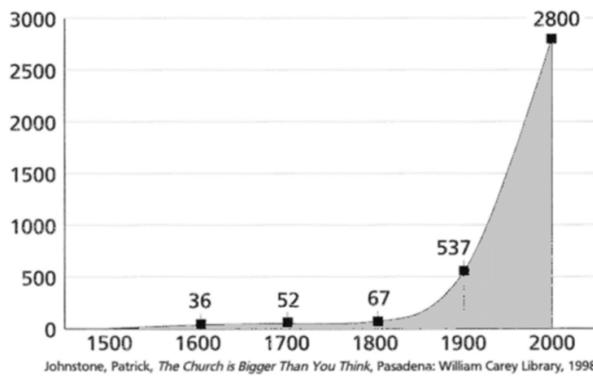


extent of first century Christendom



Extent of seventh century Christendom

Languages With Scriptures AD 1500 to AD 2000



Extent of thirteenth century Christendom



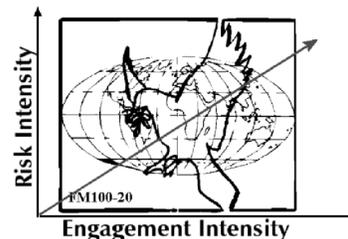
Extent of twentieth century Christendom

Fitting In

As mentioned in the situation report, national interests and international communications expose us in unprecedented ways to the neediest and most unreached parts of the world. This exposure results in unprecedented opportunities.

One study of warfare relates conflict intensity directly to risk and inversely to frequency. The higher the intensity of a conflict the greater its risk and lower its frequency. The lower the intensity of a conflict the lower its risk and higher its frequency. These relationships are most apparent when exaggerated. Thermonuclear war is extremely infrequent because its risks and intensity are so high. Terrorism on the other hand is fairly common because the risks and intensity are low.

These same relationships apply to cross-cultural ministry and will help us find an appropriate niche for personal involvement. Various kinds of cross-cultural ministry can be plotted on a scale of engagement intensity. People in direct face-to-face witnessing and discipling relationships with unreached people are in high intensity ministry with high risks. Those in service and support roles are involved less intensely, but no less significantly. For every person engaged in ministry at high risk levels, many more are needed to assume support and service roles at low risk levels.



A fully funded full time missionary may be called to cross-cultural ministry at high levels of intensity, but the areas of the world where he can work are more limited because of the risks involved. A tentmaker has access to more countries, but may need to be more cautious, especially if intense ministry could damage the reputation or investments of his employer. Both need many people committed to praying, encouraging, and coaching them.

Tolerable levels of risk are different for every person and every situation, but in every situation every person can do something. Here are some various types of ministry arranged from lowest to highest intensity for consideration.

Presence Ministry

Presence ministry is like the following parable.

This is what the Kingdom of God is like. A man scatters seed on the ground. Night and day whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces grain first the stalk, then the head, then the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come. (Mark 4:26)

The Christian living among unreached peoples is like leaven in a lump of dough, a city on a hill, a light in a dark room, or a sprinkle of salt on a meal. If he or she is truly living in daily personal relationship with God, God will work through his or her nonverbal testimony. Jesus said, "The Spirit of Truth that is in you will testify, and God will prepare the harvest." (John 15:26) If the Spirit of Truth is in you, then he will testify.

In presence ministry the testimony is nonverbal, low intensity, and low risk. God will use every Christian man or woman serving among unreached peoples who is committed to him.

Prayer Ministry

Because of spiritual opposition, prayer ministry is medium intensity but remains low risk. God wants to right injustice and save souls, but he waits for us to pray before he acts. The overseas Christian sees and hears situations around which he can mobilize the hand of God.

Shane Bennett of Caleb Project says the following about "on-site" prayer.

I don't believe you can pray here with the same passion and intelligence that you can when you're walking the streets of an unreached city. Part of this effect is certainly the sacrifice and energy you've





expended just to be there. But more than just that, God will show you things you've not seen before; you'll pray for and about things and people that before you didn't know existed.

The most effective "on-site" prayers are corporate. Jesus said,

Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them.
(Matthew 18:19-20)

The ministry of "on-site" corporate prayer has spawned a prayer journey movement. Many resources, like Caleb Project's *Prayer Journeys: A Leader's How-To Manual*, have been printed. (See appendix B for a list of more resources.) Churches raise tens of thousands of dollars to send intercessor teams into unreached areas for nothing but prayer. What about the Christians being sent all expenses paid into these areas of the world as a result of their careers? What prevents them from banding together in small groups and Bible studies to engage in prayer ministry for the unreached peoples among whom they are serving?

Friendship Ministry

Consciously pursuing friendships with unreached peoples for ministry is medium intensity at moderate risk. In friendship ministry one seeks to build relationships that will destroy stereotypes and reduce fear and suspicion of Christianity.

A successful friendship ministry results in future openness, but not necessarily a gospel presentation or even that person's conversion. A successful friendship ministry may never result in that person's salvation, but it may make it easier for a friend or relative of that person to convert. It may affect attitudes in important leaders and positively alter the course of history for some countries, without ever converting the person targeted for friendship.

Friendship ministry can cause friction in a work environment where getting close to nationals is discouraged or frowned upon. Frequent correspondence and meetings with nationals of some countries may result in close scrutiny during a background check and difficulty in getting a security clearance. As mentioned, every country, situation, and opportunity needs to be consciously evaluated. If God is calling you into this niche, here are some things to consider.

Building good cross-cultural relationships takes time, patience, discomfort, and sacrifice. Just as Jesus gave up the glories of heaven to become a man and bring us salvation, cross-cultural friendship entails some awkwardness, and sensitive adjustments.

Respectable clothing styles in most unreached areas are more modest formal and uncomfortable than what most Americans are used to. Dressing in a way that honors the culture (especially for the women), and not like most western tourists, is necessary to earn and maintain respect.

Food in most overseas homes rarely meets American standards of variety and sanitation. Eating pork or drinking alcohol may make one "unclean" and therefore unwelcome in many households. Water often has to be boiled to make it "safe," so cold drinks may not be available to one's host. Building deep cross-cultural friendships requires adjusting to staple foods, tepid drinks, and giving up "offensive" tastes.

"Long suffering" defines patience for Americans in most countries. Few cultures value comfort and efficiency as highly as Americans. Other things, like relationships, are more important. Building relationships cross-culturally may cost hours of boredom and discomfort by American standards.

Since many Muslims think Christianity promotes free sex and think Madonna is a Christian, friendships with persons of the opposite sex call for extreme caution. When Muslims see films with American women in short skirts and sleeveless blouses it confirms their suspicions. In many cultures, appearances determine reality. Sexual desires are not self controlled. Instead they are bridled by external rules and regulations. In many cultures, men and women (unless they are family) should never be alone together in a private place, or even have a public relationship. Even in many westernized urban settings, observing conservative local conventions for contact between the sexes will earn one respect and an opportunity to challenge stereotypes, but the European and American conventions will negate one's testimony.

Learning some of the local language not only helps one to be comfortable getting around, but it is the best and fastest way to facilitate friendships. It demonstrates good will and willingness to adjust and casts one in the door-opening role of a learner. Many publishers produce some good materials for learning



“survival” language and culture. Some Christian schools for preparing missionaries offer some excellent short intensive and correspondence courses on how to teach oneself a foreign language, even creating one’s own materials and curriculum.

Finally, friendship ministry is the primary means for reaching foreign students who are sent to America by their families or governments to study at our various universities and service schools. Many of these students need our help with transportation, housing, homework, shopping, language, meals, recreation, and cultural adjustment, but most of all they need friends.

Support Ministry

Incorporating oneself into partnership with others to help their ministries can be a rewarding and fulfilling way to be moderately engaged with minimum to moderate risk, and it’s a great way to have oneself appreciated. In partnership with other ministries, however, one must not only take into account the risks to oneself, but also the risks to the other organization. Some organizations might be a bit nervous about partnering with business or industry and government affiliated Americans who are seasoned just enough in the language, culture, and ministry to be arrogant and dangerous. But there are so many possibilities, something is sure to be able to work. Here are some of the options to consider.



Courier

Missionaries in many countries have a hard time getting sensitive mail and educational materials for their children through customs. In coordination with sending agencies, traveling business and military personnel can hand carry sensitive or bulky items to remote locations.

Signal Intelligence

Christian shortwave radio and satellite TV ministries need information on how their signals are being received in the target area in order to adjust the strength and direction of their transmissions. They also need information about who, when, where and why people are listening. In cooperation with a gospel radio ministry overseas, business and military personnel can provide periodic feedback from distant locations.

Report Persecution

Persecution of Christians must nearly always happen in secret. Establishing a visible presence either as an interested tourist or as a professional can be an effective deterrent all by itself.

Advocacy organizations lobbying Western governments on behalf of persecuted Christians worldwide need confirmation of conditions and stories from independent sources. Deployed personnel and overseas workers may see and hear things that these organizations would like to know.

Help Short Term Projects

Many organizations, especially those doing relief and development, need short term assistance. Many Americans overseas have technical and management skills that these organizations need. Some short term work may be in the interest of one’s employer and may be orchestrated administratively so that it doesn’t count against vacation time.

Help Correspondence Programs

Bible correspondence courses train and evangelize thousands in very restrictive countries. Mission organizations use creative ways to find students and send in materials. Other mission agencies orchestrate evangelistic pen pal programs. Some overseas personnel may be able to help a correspondence course or pen pal ministry.

Encourage Local Missionaries

Missionaries in closed countries endure many deprivations. Not many people at home or in their host country understand or appreciate what they’re doing. They need to be appreciated. They need fellowship and





encouragement. They can use the kind of special treats that only another American can offer. For more detail on how you can help at home or abroad see the appendix A.

Facilitate Foreign Military Christian Fellowships

Military Christian Fellowships like our own OCF and CMF are struggling to exist in many foreign countries. The Association of Christian Conferences Training and Services (ACCTS) and Campus Crusade's Military Ministry work to encourage and establish them. These are eager to partner with US expatriates.

Direct Ministry

The high intensity and high risk of direct ministry place it out of bounds for most who are in secular careers in overseas situations. Although service to God preempts all others, excellence and integrity in one's profession is part of that service. Scripture distribution in the Saudi Kingdom, for example, could turn into an international incident and an embarrassment to the diplomatic community.

In regions where the U.S. presence is already deeply resented, direct involvement of U.S. business and military personnel in spreading the gospel will not only increase hostility towards the U.S. presence, but it will also hinder the work that God is already doing through indigenous ministries. Because of the irreparable damage that can be done, direct ministry should not be attempted without seeking the advice or even supervision of local believers.

So many valid and valuable low risk avenues for ministry are available to expatriates, there is no excuse for doing anything outrageous. If errors are to be made, they should be made on the side of safety.

However, every situation is different, so some direct ministry may be possible in some contexts. Here are a few possibilities to be used with creativity and caution.

Giving a Verbal Testimony

In the course of developing friendships, if one is living according to high moral standards among many of the world's unreached peoples, questions like: "Do you believe in God?" "Are you a Muslim?" "Why do Christians worship three Gods?" will inevitably arise. As long as one avoids speaking disrespectfully of other religions and avoids embarrassing comparisons, these questions are windows of opportunity for aggressively sharing one's personal belief and faith in Christ. Opportunities to share may also be created when the other person reciprocates with an inquiry after having his own customs and beliefs seriously considered.

Leading a Person to Christ

Whenever possible, a foreign person seeking to trust in Jesus should be led in that decision by another person of like nationality. This privilege and responsibility should be given to someone who better understands the hidden motives and consequences, and who is able to follow up within the context of that person's racial and cultural identity. As much as possible, the overseas Christian should know to whom to direct the serious seeker for conversion, follow-up, and fellowship. God will use the person who knows how to make these connections. In some places insincere seekers will feign conversion in order to infiltrate and destroy a fellowship. The outside facilitator must submit to the judgement and insight of those within the culture who have the most to gain or lose.

Praying with People

Praying with people about their needs in times of crisis communicates both love for God and love for them. Few people will take offense or turn down an offer to be prayed for. These prayers can be out-loud with needy people about their specific concerns. Even rabidly anti-Christian people like to have all of the bases covered when they are in crisis. God can use his child's faith and his own answer to soften hearts towards him.

Sharing the Jesus Video and Christian Music

Videos and CDs do not meet with as much resistance as tracts and Scriptures, perhaps because they are more ephemeral and more entertaining. These make excellent house gifts and farewell presents. One prominent missionary to Muslims whose life is sought in some Muslim countries has said, "If you preach to a Muslim he may kill you, but if you sing to him he will love you." Advertisers consider the billions promoting

products with jingles and television to be well spent. This practical reality testifies to the non-confrontational persuasive power of a message set to music and video.

Leading Bible Studies

In some less restrictive settings, seeker oriented Bible studies with national associates or friends and neighbors may be possible. New Tribes Mission offers an excellent curriculum based on Bible stories that has proven cross-cultural appeal. Others have developed curriculum for teaching English with the Bible. Dual language Bibles have strong appeal to those wanting to improve their English.



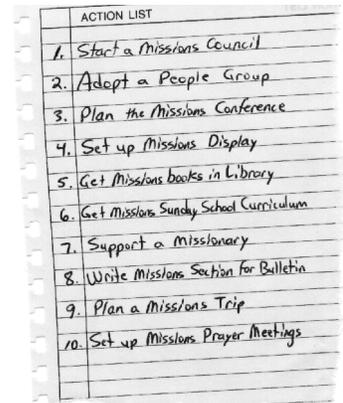
Distributing (losing) Tracts and Bibles

Bible and tract distribution is perhaps the riskiest of all direct ministry endeavors. Not only are the Scriptures powerful and threatening, but they are tangible enough to be incriminating. Although many governments prohibit and punish Bible distribution, no one has ever been prosecuted for losing his or her own personal devotional literature. I have lost many Bibles in Indonesian hotels, restaurants, and taxi cabs. However, credible loss of native language materials requires one to be seriously engaged in studying the language.

Sometimes Bibles shouldn't even be given to people who ask for them. In these cases, the seekers should be directed to an indigenous ministry to obtain their Bibles. The native ministry can better ascertain the genuineness of their request and can provide long term follow up if it is needed. The United Bible Societies has branch Bible societies in nearly every nation of the world where they legally print and distribute Scriptures in local languages in some of the most restrictive countries under very sensitive conditions.

Mobilization Ministry

Mobilizing prayer, people, and money for unreached peoples may have the lowest levels of risk and intensity, but it remains very valuable. Here are ten ways that people can do mobilization ministry.



1. Start an installation or chapel missions council or a church mission's committee. Most resources dedicated to work among unreached peoples come from individuals and local churches. Clear vision and dynamic leadership in a missions committee can energize a local church for worldwide impact through prayer and giving in spite of competition from internal ministries, building projects, staff salaries, and electric bills. We need this same kind of vision and leadership in our chapels.

2. Adopt one of the unreached people groups in your family, church, chapel, home Bible study, or Sunday school class. The Adopt-a-People Clearing House matches fellowships with unreached people groups for adoption. Adoption can be for an indefinite or specific period of time in order to learn about the adopted people, pray intelligently for them, and watch the Lord do his work among them.

3. Plan a missions conference for your church, chapel or installation. Most churches that are active in missions hold an annual week or weekend focus on missions. They invite special speakers and even drama teams, they show multimedia programs, have potluck dinners with ethnic food, expose children in Sunday school to real live missionaries, and obtain a global perspective on the kingdom of God. Chapel groups hold retreats and family life conferences. They need to host events for missions focus.

4. Put up a missions display in your home, business, church, chapel, community center, and/or processing point for separations and releases from active duty. Most missions minded churches and many college and university student centers have bulletin boards and tables where prayer requests, issues, statistics and announcements can be displayed. Literature recruiting for key ministries may help people make career changes. Global Mapping Inc. distributes some great maps and the US Center for World



Mission sells some fantastic posters. Every mission agency prints colorful brochures. Visually exciting tools for some great displays are out there.

5. Obtain missionary biographies and books on missions history for your church, chapel or ministry center's lending library, and promote these books by announcements and word of mouth. Few stories are as inspiring and life changing as biographies of the men and women who have introduced Christ to whole ethnic "nations." Of these it may be said, "They went about in sheepskins and goatskins, destitute, persecuted and mistreated – the world was not worthy of them (Hebrews 11:37-38)." These books are great to read aloud at the dinner table or on a family trip.
6. Devote a semester or quarter of Sunday school classes to study missions. Many good missions curricula for children and adults are available. Operation Reveille can train you to teach this one.
7. Support a missionary family or project (like Bible translation, radio broadcasts, or medical relief) for a given period of time with regular contributions. This mild sacrifice is one of the most practical ways to participate in what God is doing and invest for an eternal blessing.
8. Write a missions section for your Sunday worship bulletin or the newsletter of your fellowship. Missions news, prayer requests, and tips are usually a regular in the bulletins of missions minded churches. Besides the benefit of the text itself, the demonstration of unselfish priorities stimulates additional enthusiasm and commitment to the fellowship.
9. Organize a short term missions trip for survey, prayer, or some kind of technical or logistical assistance. No other kind of vacation is more engaging, rewarding and life changing.
10. Organize a regular prayer meeting for unreached peoples. It could be five minutes at the beginning of a Bible study. No matter how small, the time sacrifice and spiritual discipline will mysteriously move the course of history towards speeding Christ's return.

Conclusion

This concludes the section practical ways that you can be involved. We have seen that God is on a mission and that he is calling us to join him. We have studied the historical, Biblical, and geographic context for that mission and studied how God intends to use us to achieve his objectives. We have learned how the resources of men, money, and prayer are integrated together for mission accomplishment, and we have discussed some specific ways in which we might be able to contribute and participate. The yoke is easy and the burden is light. God does not require our success or significance. He only demands our faithfulness. To the faithful servant he says, "Well done," but to the unfaithful he says, "Depart from me." (Matthew 25)



Appendix A

How Do I Love Missionaries? Let Me Count the Ways

by Lynn D. Sidebotham

So you're told that you should help missionaries—but how? These maybe slightly weird, surely super-spiritual people who show up every so often...what could they use (besides a check)? Actually, there are many ways to help, some of which keep missionaries in touch with life at home and feeling a little more "normal."

When They're Overseas and You're Not

1. Most missionaries have a VCR and would love some good clean taped-off-TV fun. Also, they need the electronic drug for their kids sometimes just like you do. A dear friend of ours would tape nature and children's programs off PBS and send a half-dozen tapes at a time. The children adored them—want to hear a six-year-old lecture on elephant seals? Cassette tapes of stories and songs are also great and help the kids learn English and the adults worship. Check to see if videos can be mailed or should be hand-carried to that country.
2. Magazines can keep a missionary current with his own country, and a subscription is a great gift, especially if support is low—*World news magazine, Citizen, National Geographic, Focus on the Family, Teaching Home*, etc., depending on their interests. Don't forget the kids—*Focus on the Family* puts out several great kids' magazines. We found that these and the *Adventures in Odyssey* cassettes were culture training for our kids, so they could fit in more easily when they came home.
3. Some missions and/or missionaries have a list of people whom they contact for urgent prayer needs—a serious illness, or someone's life in danger. E-mail is particularly useful for this, but telephone contact is also valuable. Get on someone's list; it could be exciting. Our oldest son was healed of tuberculosis in 24 hours after an emergency phone call; otherwise, we would have had to come home.
4. Snail mail (the post office) is often a problem in countries where censorship and inefficiency work together. Play electronic pony express by being a mail center for a missionary. You can be the contact address, and you can retype and e-mail messages in a matter of hours rather than weeks. Feel virtuous while you play on the computer.
5. Volunteer to be a contact for emergency financial help (usually through the mission). This would be for disasters or support dropping very low. It can feel like a disaster, actually, not to get a paycheck. The requests would be low key and you would help as you are able – if you got a paycheck yourself!
6. Some of the practical details of life are hard to handle from overseas. My mother-in-law did our bulk mailing. Some people need help editing and laying out prayer letters. Taxes, bank accounts and other financial complications are a headache for some. One church overseas has a Stateside friend order music and accompaniment tapes for their annual Christmas programs.

While You Are Here and They Are Here

7. Furlough and a long to-do list. That overdue physical, the dental checkup (I had five cavities when I came home!), writing wills, arranging investments, getting shots, achievement tests for the children . . . the list goes on. You could offer a professional skill through the mission board or to a friend. A wonderful dentist did my family's teeth on furloughs when I was growing up. If you're into clothes, take the gal shopping and tell her what's in. My sister-in-law helped sort through my wardrobe.



8. Then there's the furlough travel, usually on a shoestring. Offer to be a hospitality house. This could be very educational for you and the missionaries! Seriously, the children and we have fond memories of cross-country jaunts from friend to friend.

9. Most of a furlough is hard work. For a missionary family, a timeshare or a week at a vacation home could be a preview of paradise. This could be either alone, or as your guests. Make sure the ground rules are clear, as they and their children may not be aware of all the protocol for these events.

If They're There and You'd Like to Visit

10. A prayer walk of a week or two is a good way to further God's work in your missionary's area. A small group visits a closed country as tourists and prays intensively for the people and for the Christian workers. Christian Information Network (719-522-1040) has publications on how to do this.

11. A courier trip could be as short as you like – a tax-deductible hop to bring Christmas gifts or homeschool supplies. This often doubles with a personal visit to friends. Give the mission or missionary plenty of time to arrange purchase of supplies. You can either execute their shopping list yourself or be a delivery point for catalog orders and Grandma's packages.

12. Most missions have regular regional retreats, and usually run a Vacation Bible School or program for the children. It was the high point of the year for our boys, no doubt about it. Helping with advance preparation, collecting craft supplies and U.S. snacks, and/or teaching is a huge help. The job is familiar, and there is just enough cultural diversity to make it fun. Since the retreats are a getaway for the missionaries, the location is usually not too primitive.

13. Want to stay longer? Homeschooling is one of the biggest jobs for missionary parents, many of whom are not comfortable with boarding school for younger children. Especially if there is a new baby, or children with learning disabilities, teaching can be a phenomenal help to the family – anything from 8 weeks to 2 years! It is a good way of racking up experience with limited language and ministry requirements, and even evaluating a missions call.

Appendix B

Prayer Journey Resources

America's National Prayer Committee
P.O. Box 770
New Providence, NJ 07974
1-908-771-0146
www.nationalprayer.org

Caleb Project
10 W. Dry Creek Cir.
Littleton, CO 80120
1-303-730-4170
www.calebproject.org

Concerts of Prayer International
P.O. Box 770
New Providence, NJ 07947
1-877-NOW-HOPE
copi@aol.com

Frontline Ministries
P.O. Box 786
Corvallis, OR 97339-0786
1-541-754-1345
103112.3123@compuserve.com

Houses of Prayer Everywhere
P.O. Box 141312
Grand Rapids, MI 49514
1-800-217-5200
www.hopeministries.org

National Prayer Advance (NPC)
901 E. 78th Street
Minneapolis, MN 55420-1300
1-612-853-1758
www.efca.org/nationalprayeradvance

Prayer for the Persecuted Church
P.O. Box 4866
Englewood, CO 80155-4866
1-303-850-7720
www.persecutedchurch.org

US Prayer Track of AD2000 and Beyond
7710-T Cherry Park Dr. #224
Houston, TX 77095
1-713-466-4009
www.usprayertrack.org

Waymakers
P.O. Box 203131
Austin, TX 78720-3131
1-512-419-7729
www.waymakers.org

World Prayer Center
11005 State Highway 83, Ste. 119
Colorado Springs, CO 80921
1-719-262-9922
www.wpccs.org

Appendix C
Other Connections and Resources

The JESUS video film project of Campus Crusade for Christ International will provide the JESUS video in many languages.

<www.jesusfilm.org> 1-800-432-1977

Audio Scriptures International can provide you with cassette tapes of the Bible in many languages. Taped Scriptures are often more acceptable than literature in many countries.

<www.gospelcom.net/asi> 1-760-745-8105

The World by 2000 global radio ministry clearinghouse can direct you to Christian Broadcasting ministries impacting your area of operations.

<www.wb2000.org> 1-719-548-7490

The Adopt a People Clearing House can help you identify unreached people groups in the area where you are going.

<www.aapc.net> 1-719-574-7001

Christian Freedom International will tell you how to help persecuted Christians in your area of concern.

<www.christianfreedom.org> 1-800-323-CARE

The American Bible Society, International Bible Society, and Scripture Gift Mission can provide you with Bibles and Scripture portions in almost any language.

ABS <www.americانبible.org> 1-800-322-4253

IBS <www.gospelcom.net/ibs> 1-800-524-1588

SGM <www.gospelcom.net/asgm> 1-877-873-2746

Frontiers, Pioneers, Mission to Unreached Peoples, Team Expansion, and Arab World Ministries are guaranteed to have missionaries or tent-makers in any difficult region to which you are going.

Frontiers <www.frontiers.org> 1-800-GO-2-THEM

Pioneers <www.pioneers.org> 1-800-755-7284

MUP <www.mup.org> 1-888-847-6950

Team Expansion <www.teamexpansion.org> 1-502-297-0006

AWM <www.gospelcom.net/awm> 1-800-447-3566

The World Evangelical Fellowship can tell you what member Evangelical Churches are organized in a particular country.

<www.worldevangelical.org> 1-630-668-0440

ACCTS can tell you what national military Christians you can encourage in the country to which you are going.

<www.xc.org/ocf/accts.htm> 1-800-487-8101

Finishers Project can help you pursue a second career in missions in the location of your choice.

<www.finishers.org> 1-203-740-7278

The MultiLanguage online catalog provides easy access to Scriptures, books, tracts, and video in many languages.

<www.multilanguage.com> 1-717-738-0582

World Medical Mission, a ministry of Samaritan's Purse places Christian physicians and medical personnel strategically for long and short term impact

1-828-262-1980