

MINISTRY COACHING NETWORK



Global Strategies



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CHAPTER 1

Samaria to the Ends of the Earth

Biblical and Historical Foundation

Throughout Church history an artificial separation between the “Church” and “Missions” began to develop. Often a direct connection was not made between those redeemed and their responsibility of world evangelism, so the biblical perspective was lost.

However, in Gal 4:25-27 Paul quotes Is 54:1 (“...more are the children of the desolate woman than of her who has a husband.”) and applies this to the New Testament Church; for just as the complete meaning of the *Suffering Servant* of Isaiah 53 could only be really seen in the resurrection of Jesus, so could the full harvest of Isaiah 54 only be realized after the birth of the Church on Pentecost.

Study Isaiah 53 and 54. What insights do you gain about Jesus redemptive work and the task of reaching the harvest?

David Bosch quoting Aargaard says,

“Mission...is seen as a movement from God to the world; the Church is viewed as an instrument of that mission. There is a Church because there is a mission, not vice versa.” So the two are inseparably linked. It is not so much a question of IF we should be involved in missions, but rather HOW God wants us to be involved.”

Do you agree or disagree with the statement, “There is a church because there is a mission, not vice versa.”

Old Testament Foundation

Missions is a divine activity; it represents God's heart for *all peoples*. God's heart has always been to bless *all peoples* and throughout Scripture we see how he has desired to accomplish this. In the Old Testament there was a partial fulfilment through Abraham and Israel, which Jesus then more fully fulfilled during his earthly ministry. Ultimately, however, this will be accomplished at the *end of the age* through the partnership of Christ and his Church.

In Genesis 12:1-3 we see the foundation of God's intention: "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse: and all peoples on earth will be blessed through you."

Paul continues this theme in the New Testament, "The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: 'All nations will be blessed through you.' So those who have faith are blessed along with Abraham, the man of faith." (Gal 3:8). The original promise began with the gospel coming to Abraham; the promise of which can be traced throughout Scriptures and human history. But it did not end there. It was meant for all those who would believe as Abraham did, for though one man was chosen, the blessing was for all peoples.

One people group (Israel) were to show the nations the character of Jehovah, but the blessing was for all nations. It was always God's purpose that Israel would play a more active role than just attracting the nations to their God, for there was always a "go" component (illustrations being the lives of Jonah, Naomi, Daniel, Esther and many others).

Yet the Children of Israel failed in their role of *blessing all families of the earth* and, and yet even with greater revelation, the New Testament disciples also had trouble grasping this concept. It was difficult for them to understand why Jesus was interested in the Samaritans, the Greeks, and even the hated Romans, all of who were outside of the Jewish faith. It was not until after Pentecost and Paul's eventual confrontation of Peter, that he and the rest of the disciples began to see that the Abrahamic Covenant included *all peoples*.

What have you seen from the Old Testament regarding God's purposes that you had not seen before?

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New Testament Fulfilment

This biblical theme is most clearly revealed in the coming of the Messiah – he came to *seek and to save all that were lost*. Jesus was actually the first *missionary* and became the model for all believers. Missions is a natural outflow of a relationship with Jesus, they cannot be separated. This *Great Commission* (“Therefore go and make disciples of all nations, baptizing them in the name of the Father, of the Son & the Holy Spirit and teaching them to obey everything I have commanded you.” Matt 28:19-20) is only written in this form once, but it is assumed throughout the New Testament (from the Gospels, Acts and the Epistles).

It was this that was at the root of the early disciples' passion to evangelize the whole world. They understood man's condition without God and his great sacrifice to restore man to fellowship with him. But they then realized that this was only the beginning, for God desired them to join him as partners in reaching those who had never heard of him.

The members of the Body of Christ are joint-heirs and a royal priesthood; holy and distinct from the world, and yet to show God's heart to the world. The ultimate purpose being that God would receive glory from all the nations. While it is God's mission, he has purposed to fulfill his mission in the world through his Church. Motivation for this mission is more than just compassion, it is motivated by a love for God; it is more than just benefiting people, it is for God's glory.

The Commission of the Church

The theme of the *Great Commission* is extensive throughout the Scriptures. Matthew 28:18-20 has been referred to as *The Great Commission*, yet its focus is not only the spreading the message, but making disciples from among all peoples. It includes both *going* and *growing*, the twin mandate of the Church.

Various other passages specifically confirm the Church's commission. In Mark 16:15-16 the focus is to communicate to every individual on earth, so that all men may have the opportunity for a personal faith in the Christ. Elsewhere, using many Old Testament passages, Jesus confirms his atoning work, and its proclamation to "all peoples." (Luke 24:46-49).

As Jesus was sent from the Father, likewise he sent his disciples (and every disciple that would follow in the centuries to come) with his same authority to accomplish this task (John 20:21-23). Yet another version of this Commission is in Acts.1:8. This Commission includes not just those far away, but also the near and mundane. The concern of the Church must be for the whole world, just as the Father's heart is moved for all peoples.

Discuss the statement, "To meet Christ means to become caught up in a mission to the world."
How has your view of the Great Commission and its priority in your life changed?

The Imperative

During Jesus earthly ministry he chose a few in order to reproduce his character in them. In Matt 28:19-20, he then gave the command to them to go and "make disciples." A reproducing structure – the Church – was then launched to facilitate this discipling of *all peoples*. This imperative includes both the *act* and *process* of regeneration; referring to both becoming a disciple of Jesus and then being disciplined in obedience to him.

“All peoples” is derived from the Greek phrase, *panta ta ethne*, which is often translated as “all nations.” Using the term *all nations* is somewhat misleading, for the original meaning is better understood as *all peoples*, not political entities (nations) or just the general term, “the Gentiles.”

While the salvation of *every individual* of every people group is not the criteria for the return of Christ (Matt. 24:14), “reached” does mean that there will be a *reproducing witness* within each *people group* (*People group* defined by language, lineage, or socio-cultural factors). The Father was motivated by love as he sent his Son to redeem fallen man. He has then commissioned his Church to be partners together with him.

How does the “all Nations” perspective affect your life and ministry?

God’s Plan: The Church

After Jesus returned to the Father, the disciples waited in Jerusalem for the coming of the promised Holy Spirit, who was to empower and establish the early band of believers, later to be called the *Church*, or *called out ones*. From the very beginning on Pentecost, it was international in scope, with those witnessing the events representative of all nations. From Jerusalem this movement was to then affect all nations and *all peoples*.

Yet even with this dramatic beginning, there was some human resistance to the divine universality of the Gospel. The real turning point occurred in Acts chapter fifteen, where the fundamental issue of the intended scope of the Gospel was dealt with. The real issue was if this new initiative would remain a small sect of Judaism or would it encompass every language, culture and race of the world? It was this early Council that affirmed God’s intention that the Good News proclaimed by Jesus was indeed for all peoples.

From its early beginnings, it was also clear that God’s intent was not just individual conversions, but actually the planting of *churches* – communities of local believers. It

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was only through this structure, or form, that the *Great Commission* could be fulfilled. Initially, even among the Gentile believers, the initial pattern seemed to be similar to the synagogue model. The simple house churches quickly grew and evolved into a distinct structure, eventually becoming parish congregations. These were simple structures where believers were nourished, while providing the context for outreach.

Also very early in the development of the Church, was the emergence of *apostolic band*. This was a distinctive *structure* of the church, whose purpose was outreach into areas where there was yet no Gospel witness. As a structure, it seems that these were patterned after the travelling Jewish proselytizers, the first of which was sent out from Antioch. However, it is clear from Paul's writings, that he did not expect these apostolic bands to fulfill God's work on their own, he expected God to work through the Church as a whole.

Discuss the nurturing and sending aspects of the Church.
Do you see this dual priority in your ministry?
How does this relate to your personal ministry gifts?

Post New Testament

In spite of these challenges, and the subsequent failure of the Church in fulfill its calling and mission, God has been at work to accomplish his purposes throughout history. Ralph Winter has outlined four ways in which missionary activity has continued throughout history: *Voluntary* and *Involuntary Going* and *Voluntary* and *Involuntary Coming*.

1. *Voluntary Going* is illustrated in the Old Testament by Abraham to Canaan, and in the New Testament by Paul and Barnabas going on their first missionary trip. Later in history groups like the Moravians and William Carey voluntarily went to foreign lands.

2. *Involuntary Going* is illustrated by Joseph being sold into slavery, and more recently during times of persecutions, such as Ugandan Christians dispersing throughout Africa, through no decision of their own.

3. *Voluntary Coming*, for example, occurred in the Old Testament as Naaman (a Syrian) came to Elisha and Cornelius sent for Peter, in the New Testament. Other examples include the Vikings invading Christian Europe, and International visitors coming to the "Christian" West today.

4. *Involuntary Coming* examples include the Gentiles settling in Israel under Cyrus the Great, the Roman military occupation in Israel, as well as slaves brought to America, boat people and other refugees in transit around the world.

Structure Overview

Modality: structured fellowship which is inclusive, nurture-orientated, structured fellowships (ie. A church congregation or secular town)

Sodality: structures are second-decision, task-oriented, structured fellowships (ie. Mission society or military force)

The Biblical Record

Nurture, Congregational Structure

100 Years before Christ Jewish missionaries traversed the then known world. Paul built on this and used synagogue as a structure for both believing Jews and Gentiles. A new Testament Church structure grew out of this.

Sent-out missionary structure

A Second Structure was the missionary band or team, ie. Paul and Barnabas. Not given details indicates structure was somewhat understood and also seems to indicate freedom to use forms that work in the future.

Church History

As we will see Catholic structures allowed for sodality structure and following Luther, most Protestant rejected these structures. Many Protestant denominations try to govern everything from central office. Church encompasses two basic structures: the Congregational

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and the mission. Both exist in civil and religious societies. Both are necessary for God's redemptive work.

Modern missions era, 1800 AD, Europeans had only a minimal presence in the rest of the non-western world, but by 1945 politically controlled virtually all (95%) of the non-western world. Within 25 years after World War Two and the explosion of nationalism, western nations had lost "control" of all but 5% of the non-western world. During this period (1945-1969) there was an incredible explosion of missions around the world. Ironically, the lack of colonial political control opened the door for more legitimate evangelism, which was to bear even greater fruit.

Currently, Christianity is numerically at its strongest in the non-western world and God is beginning to raise up the Church from these regions to "go into all the world." Those that were once a *mission field* are now becoming a *mission force*.

How can an understanding of history better help us understand missions today?

How does the history of our own denomination/church/organization affect current effectiveness in missions and church planting?

How has the influence of western culture affected the values of those in your region or ministry?

How has the reversal of Western Powers affected missions and the expansion of the church in your region?

CHAPTER 2

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Models of Expansion

Nurture and Expansion

History confirms the importance of having right structures to achieve goals and this is particularly applicable in terms of the Mission of the Church. Our effectiveness is actually often dependent upon the implementation of the right form (ie. new wineskins for new wine). There are two general structures that apply to the Church and the expansion of the Gospel. One emphasizes *nurture* and the other *expansion*.

Ralph Winter has used the words *modality* and *sodality* to describe these forms, where *modality* refers to nurture-oriented congregational church structures and *sodality* refers to task-oriented mission structures of expansion. Both of these structures are important and necessary. Modality structures are more nurture-orientated, which help the church to grow from within, while sodality structures help to encourage the “go” or mission function of the Church.

Throughout Church history the relative strength or weakness of these structures affected the mission of the Church. Observing this paradigm throughout history can help us understand our current structures and how we can be more effective.

Discuss the differences between Modality and Sodality structures.

Why are both important for the spread of the Gospel?

Historical Overview

We see both of the models in the first century. The synagogue and early local groups of Christian believers were nurturing in nature (*modality*), while the early mission teams were focussed on expansion (*sodality*). Paul built upon the proselytizer structure of those who travelled throughout the Roman Empire to win converts. These early teams were sent out from, as well as somewhat independent, from the nurturing structure.

During the Medieval Period, the congregational structure continued to develop and though they began to join together into diocese, they were still more of an organism than organization. Simultaneously, the monastic order began to develop as a positive spiritual influence upon the Church. The local church structure (parish) survived in large part due to these monastic structures, which also resulted in some missionary endeavours.

It was the Roman Catholic ability to function with both structures – local diocese and monastic orders – that is a positive legacy to this day. However, as some monastic orders became wealthy and lost purpose, there was spiritual decline and decay. Fortunately, renewal initiatives, such as the Anabaptists, remained as a foundation which was built upon during the Reformation.

For all its good, a negative of the Reformation was its abandonment of the monastic structures which were really the only mission structures of the time. Consequently, for almost 200 years after the beginning of the Reformation, there was essentially no mission activity. The early Lutheran movement had virtually no mission patterns (*sodality*) and the Pietistic and Anabaptist movements reverted back to only a modality pattern of biological growth, which led to their ineffectiveness as a renewing or mission structure.

The early Protestants rejecting the only *sodality* (expansion) structure of the time (the monastic movement), and so had no pattern or vehicle for missions for several hundred years. Though there were some exceptions (ie. the Moravians), it was not until William Carey (ca. A.D. 1800) that there was a rediscovery of a *sodality* structure as a vehicle which initiated the explosion of Protestant missions and missionaries.

Within your church/denomination is there room for healthy sodality structures?
How does your answer affect the mission outreach of your group/church?

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Application for Today

Unfortunately these first sodality (expansion) structures of the Modern Mission Era were often independent of recognized church structures. Though they were eventually incorporated within the nurturing (or modality) structures, this often changed them to the degree that they were no longer as effective as “going,” or apostolic structures.

This tension between these *nurturing* and *sending* structures has affected the expansion of the gospel, in that the Church structures which developed on the mission field did not reflect both of these structures. As well, those who were sent out from a sodality structure (missions organization) often only envisioned planting a nurturing structure (local church congregations), rather than churches that had both modality and sodality aspects. Consequently, many missionaries coming from the developing nations have had little national church support, as they have sought to be sent out from their church. For a healthy local church, as well as healthy missions, we need to recognize and value both of these structures. One cannot replace the other, both are needed simultaneously.

If you are part of a church or group that was started by foreign missionaries, analyse your structures. Are you only a modality structure or do you also have sending structures? Are you also now sending missionaries?

Mission Principles

a) Modern Missions Era

Mission endeavors typically have four stages of development. The *Pioneer* phase is when there is first contact with a people group. Next expatriates begin to train national leadership during the *Paternal* phase, which eventually should transition into the *Partnership* phase, as national leaders work as equals with expatriates. Finally, expatriates are lesser partners and only participate by invitation during the *Participation* phase of the mission process.

The overlap of these stages of mission work, particularly in the last two hundred years of modern missions expansion, has often led to confusion and even conflict. Being aware of these phases can help us understand why churches and agencies sometimes pursue different mission priorities and why it is not always easy to correctly identify what the current priority should be on any given field. Balance is required between the needs of the local church and the need to evangelize the unreached (modality and sodality).

What priorities are needed in your location, in relation to the stage of your mission field?

What are some of the practical implications for your own ministry?

b) Types of Evangelism

As we reach beyond Samaria towards the ends of the earth it is crucial that we understand two fundamental mission concepts which have been described by two matrixes or scales. These are the *E-scale (Evangelism)* and *P-scale (Proximity)*.

To be targeted and effective we must consider the cultural distance between the one sharing the Gospel and the intended hearers (*E-scale*) and how close the unevangelized in the society are to any existing churches (*P-scale*).

c) E (Evangelism) -Scale

The E-scale ranges from E-0 to E-3 evangelism. E-0 describes evangelism to those of Christian families and people where no real cultural barrier is crossed. E-1 is evangelism that is directed to those outside one's church, but still within one's own culture. It is often very effective for the hearers are most likely to understand the communicator. Evangelism that is somewhat more difficult is described by E-2 and E-3 on his scale. E-2 is the evangelization of those from different, yet similar cultures, while E-3 evangelism is to those from very different cultures. This latter one is most difficult, for the communicator may have to cross three barriers: a church to non-church barrier, a language barrier, and a major lifestyle barrier.

This scale does not so much reflect geographic issues, but cultural differences. As a strong national church is established through E-2 and E-3 evangelism, local churches can usually then continue with E-1 evangelism. The mission effort must not be blind to the reality of the differing cultures within a country, for this blindness can lead to the ineffectiveness of the mission effort in that country; the focus must be *people groups*, not just geographical areas.

d) P (Proximity) -Scale

Within a culture, it is also helpful to determine how close the unevangelized are to the existing churches. The P-scale also developed by Winter ranges from P-0 to P-3. P-0 refers to those who are already church members in need of renewal and revival. In this case there is no cultural distance between them and following Christ (E-0 required). Similarly, P-1 describes the situation where people are in close proximity to culturally-relevant local churches, who are able to share Christ with them (E-1 required).

As E-2 and E-3 evangelism is more difficult, so the P-2 and P-3 scale indicate a more difficult scenario. In a P-2 setting, people have no church within their own culture, but there is a witnessing church in a culture which is near to them, however, the potential follower of Christ must cross over a cultural barrier, as well as the social and cultural values of members of a local church which are

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different than their own (E-2 required). In the most difficult case, P-3, individuals are from a culture that has no relevant church and where there is no relevant church in a culture near to them; they have significant barriers to cross in order to follow Christ (E-3 required).

According to this “P” scale, how close are those around your church (or within the sphere of influence of your ministry) to the Gospel? What inherent barriers have to be removed in order for your ministry to be effective to those around you?

Define the people groups within your sphere of ministry/influence. Evaluate those in your region according to the “E” and “P” scale.

Some Applications

Over the last several decades, it has become more common to speak of *people groups* (generally defined as the largest homogeneous group of people within which the gospel can spread without encountering major acceptance barriers) and *unreached people groups* (a group of people within which there is no indigenous community of believing Christians able to evangelize them). The Gospel often spreads within homogeneous cultural groups within a region where a church has been established, however, prejudices between people groups can limit its expansion between peoples who have large cultural differences.

The E-scale views the process from the perspective of the communicators – it is the distance between them and the potential respondents, while the P-scale views the process from the perspective of the potential converts and the churches that are planted within their culture. Some have defined the term, *missionary*, as referring to

those engaged in E-2 or E-3 communication of the gospel, while those engaged in E-0 or E-1 evangelism as *evangelists*. While all believers are to be witnesses of Christ with those they know, the reality is that not all believers have been gifted or given the sphere of influence of an evangelist. Similarly, not all evangelists may have the gifting or sphere of ministry to cross the largest of cultural barriers that a missionary is uniquely gifted and called to do.

From the P-scale, Winter further divides missionary work into either *Regular* or *Frontier* missions. *Regular* missions occurs when cross-cultural Christian work is spread within a culture where churches have already been established (P-0 and P-1), while *Frontier* missions is cross-cultural Christian work that seeks to establish churches within people groups where one does not yet exist (P-2 or P-3).

Obviously, differing strategies are needed in order to be effective in each of these stages, particularly in difficult *Frontier* missions, yet it is important to not define these types of missions just according to geography. For example, someone may be in a far away location training Christians (P-0) while someone could be in their "passport" country (closer geographically), yet be working to evangelize a minority that has no church yet established (P-2 or P-3).

Various definitions have been developed to describe people groups according to major cultural blocs (which are defined by their culture, traditions, language, and values) and social groups. Differing cultural blocs usually need individual church planting efforts, while differing social groups usually need specific evangelistic tactics.

What is the difference between the work of an evangelist and a missionary?
How does the cultural distance affect the message?
How should this affect evangelists in cross-cultural settings?

Are your ministry strategies applicable for the needs of the community? Do the strategies that you use accurately apply to the evangelism stage of your target field?

Mission Accomplished?

Will the task of world evangelism only be complete when every *individual* on the planet is a believer? God's heart is that the whole world may hear the Good News, yet is this even an attainable goal? The evangelization of the world does not mean that every individual will be personally reached, or that every individual in every people group will have personally heard the Gospel. However, it does mean that every group of people represented on the earth will have easy access to a reproducing church within their own culture.

As Christians continue to take the message around the globe, this can one day be a reality. There can be a time in the foreseeable future where there will be no more P-2 or P-3 non-Christians, those who have no access to a gospel witness. In simplest terms this is what *world evangelization* means.

Within your culture is there a reproducing church witness? Is your church/ministry involved in planting a church within a people group that does not have easy access to a church?

If not now, does your ministry have this as one of its goals?

What do you see as your personal role in fulfilling the Mandate
