

Course Outline

Week	Date	Topic	Teacher
1	September 9	Introduction, Definitions, Motivations, Hindrances	Jeremy / Ben
2	September 16	Biblical Theology of Missions from OT Part 1	Ben
3	September 23	Biblical Theology of Missions from OT Part 2	Ben
4	September 30	Biblical Theology of Missions from NT Part 1	Jeremy
	<i>October 7</i>	<i>Stephen Katz, Jews for Jesus</i>	--
5	October 14	Biblical Theology of Missions from NT Part 2	Jeremy
6	October 21	Inclusivism, Exclusivism, Pluralism	Jeremy
7	October 28	Culture, Intercultural Communication Part 1	Ben
8	November 4	Culture, Intercultural Communication Part 2	Ben
9	November 11	Suffering, Spiritual Warfare, the Persecuted Church	Ben
10	November 18	Missions and Social Justice	Jeremy
11	November 25	Evangelism and Discipleship	Jeremy
12	December 2	Church Planting, Part 1	Ben
13	December 9	Church Planting, Part 2	Ben
14	December 16	Practical Challenges for Missionaries	Dave Dummer
15	December 23	Strategic Local Church Missions Part 1	Jeremy
16	December 30	Strategic Local Church Missions Part 2	Ben

Recommended Resources

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I. Week 1, Introduction / Definitions

A. Introduction

- i. Welcome. This adult discipleship class is on the subject of Missions.
- ii. This is the only adult discipleship class we will be offering this trimester because we want the entire church to be established on the same foundation with respect to this important subject.
- iii. The goal of this first session is to address some introductory issues. More specifically:
 1. I will be opening the class by (1) laying out the vision for missions at Cow Creek that we as elders are seeking to establish, (2) explaining the purpose of this discipleship class within that vision.
 2. Ben will finish the class by (1) Giving an overview of the class and looking at (2) certain important definitions, (3) the current status of global missions, (4) motivations for global missions, and (5) hindrances for global missions. Finally, Ben will close with some applications.

B. Vision for Missions at Cow Creek

- i. We are in the process of writing a missions policy for the church. In that document we have a section titled: "Vision For Missions At Cow Creek." This section reflects the leadership's plan for guiding the church to participate in missions in a way that is both biblically faithful and effective. I want to walk through that section to begin this class:
- ii. First, our vision for missions is to preach and teach the good news that God will redeem a people for His Name, unto His glory, from all people groups of the world
 1. We believe that the primary means through which God equips us for any area of our Christian life is His Word (Eph 5:26; 2 Tim. 3:16).
 2. So we are committing to preaching and teaching what the Word of God in Scripture says about global missions, believing this to be the primary means through which the church will be instructed and motivated to participate in it.
 3. ***This class is part of that***
- iii. Second, our vision for missions is to shepherd the entire church body to be missionary senders. Missionary senders communicate faithfully, pray earnestly, care wholeheartedly, give generously, and worship passionately as they see God glorifying Himself amongst all people groups of the world.
 1. In short, it is our prayer that God would create a culture of missions here at CCC, where missions would become more and more a natural part of the way we do things as a church.

2. We are continually thinking through ways that we can facilitate that both through preaching and teaching of the Word and through structures in our church life.
 3. ***This class is part of that***
- iv. Third, our vision for missions is to send out and support those who are called and equipped both to preach Christ and plant churches among people groups where the church is not established and to strengthen existing churches among people groups where a local church already exists.
1. We don't just want people to pray and give to missions. We want people to send and go to the mission field a well.
 2. In order to do this we want the entire church body to be equipped from God's word to understand who should go, what they should be doing, and how they should be doing it. To fail in this regard can do more harm than good.
 3. ***This class is part of that.***
- C. Purpose of Class - The more specific goals we are trying to accomplish through this class are as follows:
- i. We want to see the church grow through this class in understanding the biblical vision for global missions *[some people may have never thought through this issue, others have developed unbiblical views on it]*
 - ii. We want to see the church grow through this class in understanding the task of global missions as it is biblically defined *[over against certain unbiblical ideas common in our day].*
 - iii. We want to see church grow through this class in desire/zeal for cause of global missions unto the glory of God among the nations *[Missions activity begins with zeal for missions in the heart. This is a challenge for all of us]*
 - iv. We want to see the church equipped through this class to actually participate in the task of global missions more effectively *[i.e. strategic sending, sacrificial giving, faithful and informed prayer, etc.]*
 - v. We want to see some people in the church stirred by the Holy Spirit through this class to consider going to the nations as a missionary *[this is radical I know. But from a biblical perspective it should be normal].*
- D. Overview of Class
- i. Review schedule and topics.
 - ii. Review historical snapshots.

E. What is Missions?

- i. Are we “on mission” for God? Is your workplace your “mission field”?
- ii. Great Commission – Matthew 28:18-20
 1. Grounds for the Command – the Authority of Christ
 - a. All authority given to Christ
 - b. Daniel 7:14 allusion – word for “dominion” is the same as “authority” in Matthew 28
 - c. All peoples, nations, languages shall serve Christ
 2. Main Verb is “Make Disciples”
 - a. Disciples are followers of Christ.
 - b. Disciples are baptized. Implication is that they join a local church.
 - c. Disciples are taught all that Christ has commanded.
 - d. Local evangelism and discipleship in our local context also works toward this end of making disciples.
 - e. But, there is a difference between local ministry and missions. Note the object of the command... of all nations.
 - f. All nations (panta ta ethne) has in view all people groups of the world, not all geo-political nation-states
 3. Go command
 - a. Go = command. Imperative force of participle. Not “as you go” through daily life, but instead this command includes within it an assumption of cross-cultural ministry.
 - b. 1792 - William Carey led a movement that took this command seriously, as a binding command for the church today. Leader of the modern missionary movement.
- iii. Definition for Missions: *Missions refers to the work of making disciples through preaching the gospel and establishing local churches, typically involving the crossing of cultural, linguistic, or ethnic barriers and performed by those specifically sent out by the church for this task.*
- iv. Whole class is a defense / explanation of this definition.
- v. Lausanne Congress First International Conference on World Evangelization, 1974, Billy Graham, John Stott, 2,700 people from 150 nations
- vi. Culture
 1. Culture may be likened to a tapestry, intricate and often beautiful, which is woven by a given society to express its corporate identity. The colors and patterns of the tapestry are the community’s common beliefs and common customs, inherited from the past, enriched by contemporary art and binding the community together.

2. Each of us, without exception, has been born and bred in a particular culture. Being part of our upbringing and environment, it is also part of ourselves, and we find it very difficult to stand outside it and evaluate it Christianly. Yet this we must learn to do.
3. Because man is God's creature, some of his culture is rich in beauty and goodness.
4. On the other hand, because man has fallen, all his culture is tainted with sin and some of it is demonic, that is, actually inspired by the devil and the powers of darkness.
5. The Gospel does not presuppose the superiority of any culture to another.
6. What, then, is the relation of the Gospel to culture? It evaluates all cultures according to its own criteria of truth and righteousness. It rejects, for example, any idolatry which denies the uniqueness of God, any merit-system which denies the need of grace, and any oppression which denies the dignity of man. And it insists on moral absolutes in every culture. For although human customs are relative in value, God's moral law is absolute and invariable.

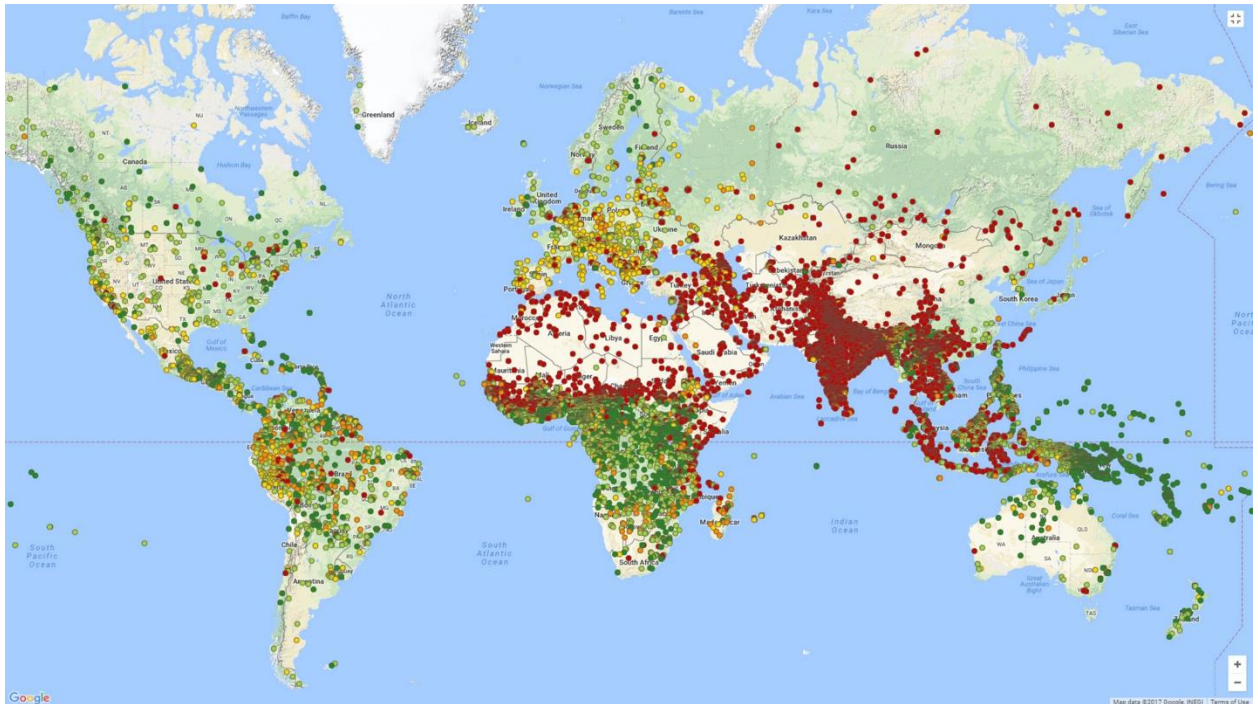
vii. People Group

1. Ralph Winter presented a paper at 1974 Lausanne Congress that shifted the focus of missiologists and church planters from geo-political nation-states to ethnolinguistic people groups.
2. IMB Definition - an ethnolinguistic group with a common self-identity that is shared by the various members. This involves a common language as well as history, customs, family and clan identities. In the words of Ralph Winter, a people group is the largest group of people among whom the gospel can advance without encountering significant barriers.
3. Biblical Texts
 - a. Genesis 12:3 - all the families of the earth
 - b. Psalm 67:3-5 - let the nations be glad, let the peoples praise him.
 - c. Matthew 28:18-20 - panta ta ethne
4. Cultural distance between people groups
 - a. Acts 1:8 - Judea / Samaria / ends of the earth. Judea was a near cultural neighbor. Samaria was a more distant cultural neighbor. The ends of the earth represents an even greater cultural distance – the Gentiles.
 - b. John 4 - Jesus reaching out the woman at the well
 - c. Acts - Paul reaching out to the Greeks
5. Example of Nagaland tribes in NE India
 - a. Americans came to share the gospel with Nagaland tribe
 - b. Nagaland shared the gospel with each other
 - c. Nagaland shared the gospel with other sister tribes (14)
 - d. Nagaland did not go beyond tribal groups to share the gospel with other people groups
6. People blindness

- a. Why can't the Christians in India do it?
 - b. Why can't the African American Christians reach out to the white supremacists?
 - c. The world is full of cases where historical, cultural, religious tensions make it difficult for geographically near people to reach out to their neighbors.
7. 80% of the non-Christians today have no "culturally near" neighbors who are Christians, so some sort of cross-cultural evangelism and church planting will be necessary.

viii. Unreached People Group

1. Unreached people group (UPG)
 - a. 2% evangelical... admittedly arbitrary
 - b. Number of UPGs - 11,691 per IMB, 27,000 per USCWM, 9,000 per Joshua Project
 - c. 1/3 of the world have never heard the gospel. 3 billion people
 - d. Those 1/3 of the world are found in 1/2 of the world people groups
 - e. Every day 50,000 of these people (from an UPG) die, about 2,000 people during this discipleship class



2. Unreached unengaged people group (UUPG), about 1/3 of the UPG, no church planting effort started here
3. Uncontacted, unengaged, unreached people group (UUUPG), about 1/2 of the UUPG, never contacted by outsiders

4. Unreached vs. undisciplined, helpful to understand the magnitude of the UPG, but we need to be careful about abandoning or neglecting needs of people that are “reached”
5. Both / and, not either / or. We need to continue to train and disciple those people groups that are not unreached, while still focusing our efforts on sending missionaries to those who are without any gospel witness.

ix. Distinction between Missions and Evangelism

1. Distinction is not inspired, but words have to mean something.
2. Evangelism refers to the work of communicating the good news of the free grace of God in Christ, with a view to the conversion of individual hearers.
3. Missions refers to the work of making disciples through preaching the gospel and establishing local churches, typically involving the crossing of cultural, linguistic, or ethnic barriers and performed by those specifically sent out by the church for this task.
4. Missionary, one who is sent out for the work of missions, Latin “to send”
5. 1 trained Christian worker for every 235 people in the US
6. 1 trained Christian worker for every 450,000 people outside US
7. Is your neighborhood / workplace / school your “mission field”? While intent behind speaking this way is commendable, I would suggest that we reserve the word “mission field”, “missionary”, “missions” for the type of work that crosses cultural, ethnic, linguistic boundaries to take the gospel to all the people groups of the world.

x. Questions?

F. Biblical Motivation for Missions / Why Should We Care about Missions?

- i. God commands our affections. Apathy towards the glory of God and the needs of the lost is a moral issue.
- ii. Glory of God among the Nations
 1. This is the ultimate goal of missions.
 - a. History is moving towards a definite end. History is linear.

- b. The end for which we yearn is the new heavens and new earth, in which God will be worshiped and served by all tribes, peoples of the earth.
- c. Worship of God among the nations is the point of missions.
- d. You cannot commend to others what you do not cherish.

2. Texts to Read

- a. Psalm 96
- b. Isaiah 42:5-8 - light for the nations (6), my glory to no other (8)
- c. Isaiah 45:20-25 - the ends of the earth turn to God (22), every knee shall bow (23). I am God, there is no other (22).
- d. Daniel 7:13-14
- e. Revelation 7:9-12

3. This is the fuel for global missions.

- a. Athletic analogy. Food. Nutrition. Etc.
- b. Sacrifice requires motivation. Going hard places requires commitment. Embracing risk and difficulty requires a vision of the glory of God in Christ.

4. If time permits...

- a. Isaiah 11:1-16 - earth filled with knowledge of the LORD
- b. Habakkuk 2:14 - earth filled with knowledge of glory

iii. Command of Christ

- 1. Command, not an option.
- 2. Matthew 28:18-20
- 3. Acts 1:8
- 4. Global missions should be a normative part of Christian life.
- 5. Just like evangelism.

iv. Compassion for the Lost

- 1. 2 Cor. 4:3-6

v. Other motivations

- 1. Completion of the work is guaranteed, Revelation 7:9-12
- 2. The joy of obedience
- 3. Local churches are the means that God uses
- 4. Nations are an inheritance for Christ, Psalm 2
- 5. Holy Spirit has been given for this purpose, Acts 1:8

G. Hindrances to Global Missions

- i. Inward-focused ministry
- ii. Ethnocentrism
- iii. National pride, fear of the "other"
- iv. Magnitude of the task ... where do we start?
- v. Exclusivism - do we really believe the gospel?

- vi. Lack of compassion - Do we have compassion for others? "May the seeds of mercy grow in us"
- vii. Spiritual apathy - life is so busy, just one more thing to add to my list
- viii. Debt
- ix. Entangling sin
- x. Others?

H. Application

- i. Are your affections shaped by the biblical vision for the glory of God among the nations?
- ii. What hinders you from being more passionate for the glory of God among the nations?

I. A Closing Quote from a Document written by John Stott at the Lausanne Congress First International Conference on World Evangelization

i. The Urgency of the Evangelistic Task

More than 2,700 million people, which is more than two-thirds of mankind, have yet to be evangelized. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and parachurch agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization.... The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life style in order to contribute more generously to both relief and evangelism.