

I. Week 16, Strategic Local Church Missions Part 2

A. Historical Snapshot, Eric Liddell

- i. Born in 1902 in Tientsin, China, to Scottish missionaries. Tientsin was a large city, but his father was a pastor in rural cities in the region. London Missionary Society.
- ii. 1908-1920 – he was sent to a boarding school in Scotland, Eltham College, a school for the sons of missionaries.
- iii. After graduating, he attended Edinburgh College, Bachelors degree in Science
- iv. He competed in running and rugby and was very successful in both.
- v. Due to time constraints, he decided to focus his athletic efforts in running.
- vi. Well-known athlete during his time in College.
- vii. 1923 – pivotal moment in Eric’s life in regard to ministry. As a well-known athlete, he was given an opportunity to speak publicly about his faith in Christ. He had grown up in a Christian home, but he was very quiet and shy. He wrote, *“My whole life had been one of keeping out of public duties but the leading of Christ seemed now to be in the opposite direction, and I shrank from going forward. At this time, I finally decided to put it all on Christ – after all if He called me to do it, then He would have to supply the necessary power. In going forward the power was given me. Since then the consciousness of being an active member of the Kingdom of Heaven has been very real. New experiences of the grace of God, sense of sin, wonders of the Bible have come from time to time. All these fresh experiences have given me fresh visions of our Lord”.*
- viii. 1924, Eric participated in the Paris Olympics for Scotland.
- ix. Famously, he refused to run in the heats for the 100m event, even though that was his best event, since the heats were to be run on a Sunday.
- x. Even though the 400m was not his preferred event, he won a gold medal in the Paris Olympics, along with a bronze medal in the 200m race.
- xi. Yet, he felt called to missionary service. And in 1925, he travelled back to China, where his parents and brother were still serving.
- xii. Those who knew him described the sense of radical surrender and devotion that characterized his life. He was both intensely devoted to Christ and his kingdom but also fun-loving and always ready with a joke or a smile.
- xiii. 1925-1928 – first missionary stint in Tientsin, teacher at an Anglo-Christian College, as well as serving in his church.
- xiv. Lived with his parents. His father was the pastor of the church he attended. Taught Sunday School for children and preached at times.
- xv. Lived in a missions compound. His students were primarily from upper class backgrounds.
- xvi. He had to re-learn Chinese, which bothered him, because he was frustrated in his communication with his students.
- xvii. Eric’s brother Rob had moved back to Siaochang, which was the rural area where they had grown up, and where his father James had served for many years.
- xviii. Eric remained in Tientsin, living in an apartment with a few other roommates.
- xix. 1928 – His parents were forced to move back to Scotland due to his father’s health, Eric continued his role in the church and the school

- xx. Met Florence MacKenzie, a Canadian. She was 17, he was 27, when they first met. She was a senior in high school, the daughter of missionaries as well. She was studying for nursing school.
- xxi. 1930 – Eric proposed to Florence, just before she left for Toronto, Canada, to go to nursing school. They were engaged but it was to be a long engagement.
- xxii. 1931 – Returned to Scotland on furlough, traveled around speaking at churches, assemblies, schools, etc.
- xxiii. 1932 – he was ordained as a minister during the furlough
- xxiv. During this furlough, he was interviewed regarding the 1932 Summer Olympics, which were to be in Los Angeles. He was asked if he missed the chance to be running and competing in the Olympics. He responded,
Oh well, of course, it's natural for a chap to think over all that sometimes. But I'm glad I'm at the work I'm engaged in now. A fellow's life counts for far more at this than the other. Not a corruptible crown, but an incorruptible, you know!
- xxv. Fall of 1932, he returned to Tientsin. Took up his responsibilities at the Anglo-Christian College. Superintendent of the Sunday School at the church. He had started a running club with some of his students and was actively speaking about Christ with them.
- xxvi. 1934 – Florence McKenzie finishes her nursing school in Toronto and sails to Tientsin, where they are soon married.
- xxvii. 1935 – Eric was asked to come to take up a pastoral role in Siaochang, the rural area where he grew up. He had a “comfortable” life in Tsienten, a good job teaching upper class students, they lived on a mission compound, near the harbor, easy to leave if needed. Large city. There had been spiritual fruit from his efforts as over 40 of his students had professed faith and been baptized.
- xxviii. 1936 – Eric reluctantly agreed to a temporary commitment to Siaochang. He was dreading this commitment and despairing about what he might be leaving behind.
- xxix. Civil war between Chiang-Kai Shek and Mao Zedong, but then Japan began to invade in the north so the Chinese groups united to fight against Japan.
- xxx. In Siao Chang, the fighting was more obvious – lack of food, all the young men were gone fighting, bombings, guerrilla warfare between Japanese and Chinese forces.
- xxxi. Yet, Eric sensed that God was leading him to take up this work in the rural areas.
- xxxii. He felt a peace about this work, even despite the circumstances.
- xxxiii. From 1936 to 1939, he continued to work in these regions. He would travel by bicycle or by mule car between different villages, preaching and leading church services. At times, the services were interrupted by bombs dropping or Japanese guerrilla fighters invading the village. But, Eric continued his ministry in the midst of this. His family stayed at Tientsin.
- xxxiv. 1939 – furlough in Canada and Scotland
- xxxv. WWII was now official, having been declared in September 1939. Liddell volunteered as a fighter pilot for the RAF but was turned down due to his age.
- xxxvi. 1940 – they return to Tsienten but found that the conditions were much worse. Japanese were flooding the streets with heroin in order to finance their war effort.

- xxxvii. Eric went out to Siao Chang to continue his work of preaching and teaching in the villages. The conditions were worse than ever before.
- xxxviii. In December, the Japanese forced all Westerners to leave the region, sending Eric back Tientsin. A few weeks later, he learned that the Japanese had destroyed Siao Chang, leveling the small city.
- xxxix. 1941 – just before Pearl Harbor, Eric arranged for his pregnant wife Florence and his two daughters to leave China. The hostilities with Japan were increasing, and it was not a safe place for them to live.
- xl. Eric continued to minister in China but very soon thereafter, all Westerners were confined to specific areas in China. They had to wear armbands that identified them and were forbidden from assembling together.
- xli. 1943 – sent to a Japanese internment camp, where he would spend 18 months in prison in squalid conditions – rats, flies, disease in a crowded camp of about 2,000 people.
- xlii. Yet, the testimony of his fellow prisoners is that he maintained a devotion to Christ and a joyful dependence on Christ even in his imprisonment.
- xliii. He was known as “Uncle Eric”, arranged games for the kids to play, offered counseling to people in need, organized committees to improve conditions in the camp. Every morning he could be seen reading his Bible and spending time with God.
- xliv. February 1945, just a few months before the war was ended, Eric Liddell began to experience depression and sluggishness. He lost hope and expressed regret about the amount of time that he had given to his wife. Toward the end of February, he died in the internment camp. Autopsy revealed that he had a brain tumor.
- xlvi. From his book on the Disciplines of the Christian Life, Liddell wrote,
Jesus came to proclaim the kingdom of God, to offer its blessings to those who would take heed, and to instruct people in its obligations and responsibilities. When he left, he committed to the church the duty of carrying on this work. The church is his voice in the world announcing the good news about God, calling men everywhere to repent and inviting them to enter the kingdom. Every individual in the church shares this responsibility. We are called to witness. Are we doing it?

B. Review / Pass out 3x5 Cards

- i. What was most helpful to you in the course?
- ii. How could we improve this course for the future?

I.

C. Vision for Missions at Cow Creek (from the draft missions policy document)

- i. 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.
- ii. 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.

- iii. 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.

D. Purpose of Course

- i. Grow in understanding of the biblical vision for global missions
- ii. Grow in desire / zeal for the cause of global missions, fueled by a passion for the glory of God among all nations.
- iii. Grow in understanding of the task of global missions (culture, church-planting, evangelism, etc.)
- iv. Be equipped to send more strategically - praying, giving sacrificially, etc.
- v. Discern God's calling on your life, potentially as one who would go.

E. Survey of Course Materials

- i. Introduction, Definitions, Motivations, Hindrances (1 week)
 - a. 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.
 - b. Distinction from Evangelism
- ii. People Group Definition - 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.
- iii. 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.
- iv. Motivations for Missions
 - i. Theology Proper – Glory of God among the nations, Genesis 1 to Revelation 22, Psalm 96 Isaiah 42:5-8, Isaiah 45:20-25, Daniel 7:13-14, Revelation 7:9-12, Isaiah 11:1-16, Habakkuk 2:14
 - ii. Christology – Command of Christ (Matt. 28:18-20)
 - iii. Anthropology – Compassion for the lost
 - iv. Eschatology – future hope (Rev. 7:9-12)
 - v. Ecclesiology (the church is the tool)
 - vi. Pneumatology – Acts 1:8, HS given to aid in this task

- vii. God commands our affections. Apathy towards the glory of God and the needs of the lost is a moral issue.

VI.

- f. Hindrances to Missions

VII.

- i. Lack of awareness of needs
- ii. Inward-focused ministry
- iii. Ethnocentrism
- iv. National pride, fear of the “other”
- v. Magnitude of the task ... where do we start?
- vi. Exclusivism - do we really believe the gospel?
- vii. Lack of compassion “May the seeds of mercy grow in us”
- viii. Spiritual apathy - life is so busy, just one more thing to add to my list
- ix. Debt
- x. Entangling sin

- ii. Historical Snapshots

- iii. Biblical Survey (4 weeks)

- iv. Inclusivism, Exclusivism, Pluralism (1 week)

- v. Culture, Intercultural Communication (2 weeks)

- vi. Suffering and Persecuted Church (1 week)

- vii. Missions and Social Justice (1 week)

- viii. Evangelism/Church-Planting (3 weeks)

- ix. Practical Challenges for Missionaries (1 week)

- x. Strategic Local Church Missions (2 weeks)

F. Strategies for Local Churches

- i. Last week we focused on the sent-out ones. The missionaries.
- ii. Grid for supporting missionaries. Doctrinal and relational proximity.
- iii. This week we will focus on the sending.
- iv. What does sending involve?

- a. 3 John 5-8
- b. “Send them on their way in a manner worthy of God”
- c. “For they have gone out for the sake of the name”
- d. “Support people like these”
- e. “That we may be fellow workers for the truth”

- v. Prayer
 - a. Colossians 4:3-4 – pray for us that God would open a door for the word
 - b. Ephesians 5:18-19 – words may be given to me in opening my mouth boldly
 - c. Colossians 4:12-13 – example of labor in prayer
 - d. Paul’s example from the introductions to his letters (Col. 1:3-5, Phil. 1:3-5, I Thess. 1:2-3)

- vi. Giving Financially
 - a. When we give financially to support missionaries, we are participating with them in their work
 - b. Philippians 1:3-7 – partnership in the gospel, partakers with me of grace
 - c. Philippians 4:14-19 – partnership in giving and receiving, fruit that increases to your credit; God will supply all your needs
 - d. I Corinthians 9:14-18 – Though those who proclaim the gospel should get their living from the gospel, Paul desired to present the gospel free of charge. This is the case for pioneer missionaries too.
 - e. 2 Corinthians 11:7-9 – support from other churches allowed Paul to serve the church at Corinth

- vii. Hospitality toward Missionaries
 - a. When we show hospitality towards missionaries, we help them in their service. This requires building relationships too.
 - b. Romans 15:23-24 – I hope to see you in passing, to be helped on my journey there by you, and to enjoy your company
 - c. I Corinthians 16:5-7 – you may help me on my journey, I hope to spend some time with you
 - d. I Corinthians 16:10-11 – Regarding Timothy, see that you put him at ease among you, help him on his way in peace
 - e. Titus 3:13 – Do your best to speed Zenas and Apollos on their way, see that they lack nothing

- viii. Visiting / Communicating with Missionaries
 - a. I Corinthians 16:17-18 – the coming of Stephanas and Fortunatas and Achaicus, because they have made up for your absence, for they have refreshed my spirit as well as yours
 - b. I Thessalonians 3:4-8 – Paul is comforted by communication of the good news regarding the love and faith of the Thessalonians

- ix. Short-Term Missions (STM) Teams
 - a. Elizabeth Elliot on summer workers – “some are workers, some are not”
 - b. Globalization has led to ease of travel
 - c. Affluent countries have resources to send teams

- d. Should we send them?
- e. Concerns
 - i. "Vacationary" mindset
 - ii. "Peace Corps" approach
 - iii. Ugly American, ethnocentrism, cultural miscues hurt gospel witness
 - iv. High cost to send teams
 - v. Burden on host missionary
- f. Benefits
 - i. Creates advocates for the missionary work
 - ii. Gives STM participants a taste for global missions
 - iii. Ministry in large groups, camps, outreach, surveys, etc.
- g. Keys to Success
 - i. "Boots on the ground" for long-term fruitfulness, close coordination
 - ii. Cultural training, orientation, debriefing
 - iii. Sending qualified people
- x. Preaching and Teaching
 - a. Heralding the vision for the congregation
 - b. Teaching in discipleship classes
- xi. Being the Church
 - a. Acts 13-14
 - b. Church-planting teams will be more effective if they come from healthy churches
 - c. We are shaping the expectations of each other and of the next generation of what the church will be like

G. 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?

H. Questions / Feedback