

Please note, this PDF is a scan of the original course textbook that has been edited with OCR for text recognition. Feel free to copy and paste from the text, but please be aware that there may be errors in the text recognition.

INDIGENOUS PRINCIPLES

by

Milton Martin

INDIGENOUS PRINCIPLES A COLLEGE LEVEL COURSE

INSTRUCTIONS

1. Two books are required reading for this course:

The Indigenous Church
Melvin Hodges
Gospel Publishing House
Springfield, Missouri

Mountain Rain
Crossman
OMF Books
Littleton, Colorado

We can supply you with these books for \$6.00 each.

2. There are 100 questions to be answered. You may consult the notebook, your notes, or the videos to answer the questions.
3. In your notebook, apart from the outlines, you will find additional notes and pages that must be studied.
4. Each video should be viewed at least twice so as to glean the maximum.
5. The video *Complete the Task* should be viewed after Lesson 7. A two-page double-spaced typewritten summary is required of this video.
6. The video *Come by Here* should be viewed next.
7. Following the video *Come By Here*, the video-slide presentation *That Everyone May Hear* should be viewed. Develop a strategy plan of at least three typewritten double-spaced pages, using the material presented, on a project, people group, or field of your choice.
8. Next, the video entitled *The Spontaneous Multiplication of Churches* is to be studied. Disregard reference to outline page numbers mentioned in the film. Instead, note and follow the outline that accompanies it toward the back of your notebook under "Videos."
9. Lastly, the video-slide presentation of one facet of the Milton Martin Mission Work is to be viewed and the brochure *Is the Great Commission Possible?* is to be studied.

The answered questions and reports should be sent for grading and credit to:

Vision Unlimited
P.O. Box 1567
Belton, Texas 76513

Phone: 254-933-9339

Compuserve: 76473,1541

The Indigenous Principle

21 Hours of Study

Contents

- Lesson One Christ's Missionary Method
 The Indigenous Principle
 Questions
- Lesson Two The Indigenous Church Is Possible Anywhere
 Questions
- Lesson Three Why the Failure to Produce Indigenous Churches
 Questions
 Faith and Doubt
- Lesson Four Indigenous Church Principles and Growing Churches
 Questions
 Excerpts from *Revolution In Missions* by K. P. Yohannan
- Lesson Five Some Common Reasons Why Churches Do or Do Not Grow
 Questions
- Lesson Six Eight Keys to Church Growth in Cities
 Questions
 The Growth of the Church
- Lesson Seven Indigenous Principles and People Movements Buttress Each Other
 Questions
- Lesson Eight The Training of the Disciples
 The Need for Reproducers
 The Lost Art of Disciple Making
 Questions

- Lesson Nine Biblical Discipleship
Reasons for Individual Discipling
Cycle of Leadership
Profiles of a Convert, Disciple, Worker and Leader
Questions
Misc. Poems
- Lesson Ten Video - Complete the Task
Questions
- Lesson Eleven Video - Come By Here
Questions
Dynamic Equivalency
- Lesson Twelve Video - That Everyone May Hear
Excerpts - **Time Magazine** - The New Ellis Island
The Spiritual Decision Process
- Lesson Thirteen Video - The Spontaneous Multiplication of Churches by George Patterson

THE INDIGENOUS PRINCIPLE

Ps. 90:17, 127:1

Indigenous - produced, growing or living naturally in a country or climate; not exotic: native; hence, figuratively, inherent. Applied to missionary work, the word indigenous means that, as a result of missionary effort, a native church has been produced which shares: the life of the country in which it is planted and finds within itself the ability to govern itself, support itself and reproduce itself.

I. Paul set the example.

- A. Ten years after starting from Antioch, Paul could claim Rom. 15:19, 23; Acts 20:20, 25-26, 31; Col. 1:28; Acts 16:5.
- B. He spoke as if his work in the provinces of Galatia, Macedonia, Achaia and Asia were finished.
- C. He could plan extensive tours to the west without fear or anxiety that the churches he had founded would perish in his absence.

II. If indigenous churches could be founded in the first century, they can be founded as well in the twentieth.

- A. The world was a wicked place in the days of Paul.
 - 1. Practice of occult, witchcraft.
 - a. Devil worship.
 - b. Witchcraft.
 - c. Belief in dreams and omens.
 - d. Use of magical love potions.
 - e. Abject superstition.
 - f. Practice of human sacrifices.
 - g. Eating of raw flesh.
 - 2. Most despicable, filthy, base religious rites.
 - a. Religious prostitution.
 - b. Gross idolatry.
 - c. Hideous gods.
 - d. Unimaginable beliefs.
 - e. Blasphemous practices.
 - 3. Slavery
 - a. People of same color, same race, same educational background.
 - b. Could be sold into slavery for a number of reasons.
 - 1. Debt - personal or member of family.
 - 2. Accident.
 - 4. Amphitheater
 - a. Nothing too gross, nothing too indecent, nothing too sacred to be made fun of openly and publicly.
 - b. Public craved to see blood shed.
 - 1. Gladiatorial shows.
 - 2. People thrown to wild beasts.

5. Countries under a foreign power.
 - a. Caesar was considered a god.
 - b. Under heavy burden of taxes.
 1. Local taxes.
 2. Many added taxes - most going to Rome with no local benefit.
6. Many people were illiterate.
- B. Missionaries were very limited in tools and resources compared to our day.
 1. Did not possess the New Testament.
 2. No printing presses.
 3. No automobiles or modern means of transportation.
 4. No radios or newspapers.
 5. No public address systems.
 6. No tape recorders, cassettes, or audio-visual tools.
 7. No projectors or films.
 8. No libraries or bookstores.

III. Paul did establish congregations that corresponded to the indigenous principle.

- A. Ephesus - Acts 18:19-21, 19:8-10, 20:17-18 - spent two years.
- B. Thessalonica - I Thess. 1:5-8 - did not return for five years.
- C. Lystra - Acts 14:6-7, 21-23, 16:1-2 - preached six months, left for 18 months. A second time, visited them a few months and left for three years and finally visited them one of two months.
- D. Corinth - Acts 18:1-18 - spent one and one-half years and did not return for more than three years.
- E. Philippi - Acts 16:12-40, 17:1, 20:6. Paul did not stay long but left Luke who some think stayed for five years.
- F. Berea - Acts 17:10-15. Timothy and Silas were left for a short period of time.

IV. "And so were the churches established in the faith and increased in number daily." (Acts 16:5) Testimony of the churches established by Paul.

Christ's Missionary Method

The study of New Testament principles and methods of evangelization and church planting must begin, not with the Apostles, but with Christ. It was from Him that the Apostles learned the principles they afterwards used. It was His example that taught them the methods they employed. It was their faithfulness in following His teaching and example, linked with the manifestation of the Holy Spirit's power, that brought success.

For three short years Christ preached the Gospel and taught a small group of fishermen and others the work of evangelism. He worked in a far-off time, it is true, but He was dealing with men --men who were entirely human and representative. He was dealing with eternal values and unchanging principles, with universal human weaknesses and limitations, needs, fears and aspirations. Nothing could be more fruitful to all engaged in Gospel ministry than a careful and prayerful study of the principles underlying His ministry on earth.

General Principles

In the following outline we have endeavored to indicate, in very brief form, the principles of His work.

1. He identified Himself with the people to whom He came. To find men He became a man. To win the Jew, He became a Jew, lived as a Jew and observed Jewish customs, except where principle was involved. He lived their life with them and gave Himself unreservedly for them. He did not stand apart or hold Himself aloof in any way. He identified Himself with the people as a whole, not with any particular class. He did not live a sheltered life or a life of ease and comfort but faced life with its toil and hardness.
2. He took men as He found them. He gave His message in the common language of the people and in a form understood by all classes and conditions of men. He did not use the language of the philosopher or of the Schools. He did not address His message to the intellect but to the heart with its universal need.
3. Having come to seek men, He went out to find them – into their streets and homes, their cities and villages. He did not build a great Temple and call men to come to hear Him, He tramped the highways and byways up and down the land, giving His message on the hill-side, by the sea-shore, in the humble cottage or at the banquet, in the Temple or in the street, wherever He found men to listen.
4. He obeyed the laws of the land, even recognizing the foreign government in control and paying tribute when it was due. He taught respect and obedience to those in authority.
5. He chose twelve men to continue the work after He was gone. He gave them practical training in the field, preparing them to be Evangelists, or church-planters, not Pastors.
6. He planned for the establishment of a native Church under native leadership from the beginning, entirely self-governing, self-supporting and self-propagating under the direct guidance of the Spirit.

7. So far as finances were concerned, He did not bring gold from Heaven to pay “native workers” and build temples. Nor had He any human resources but lived a life of faith in every sense. He and His disciples preached the Gospel without charge. They looked to God for the supply of their daily bread and shared in a common fund from which the simple needs of all were met. He did not hold the purse; Judas held it. He and His disciples owned nothing and owed nothing. When the rich young ruler would have joined them, Christ instructed him to sell all he had and give it, not to their common fund, but to the poor, and then to come with them.
8. After three years of ministry, He retired from the field leaving His disciples, who had given much evidence of weakness and lack of understanding, to be the founders and leaders of the Church under the guidance of the Holy Spirit.
9. He made no attempt to reform religion, government, or society, but said that new wine could not be put into old bottles, or a new patch on an old garment. He preached the Gospel that would by its own dynamic power sweep the old away and bring in an entirely new order.
10. He established no institutions to aid in the accomplishment of His purpose. He employed no human means to attract men. He built no temple to preach in and used no ceremony or ritual. For results He depended entirely on the simple preaching and teaching of the Gospel in the power of the Holy Spirit.
11. He never compromised or temporized. Opposition, danger, flattery, criticism, success or lack of success never caused Him to waver in His adherence to principle or to turn to other methods. He rendered absolute obedience to the Father's Word and will.

THE INDIGENOUS PRINCIPLE

Questions - Lesson One

1. Define “indigenous” according to the dictionary.
2. Explain “indigenous” as it relates to missionary work.
3. What are three outstanding characteristics of indigenous congregations?
4. Do you personally think that Paul pastored churches?
5. Which New Testament Scripture verse typifies the most to you the “indigenous principle?”
6. Of the negative aspects in the first century culture, which would appear to you to be the greatest obstacle to surmount in establishing New Testament churches?
7. Of all the tools and resources which the first missionary church planters lacked, which would be the most needful to you?
8. In what place did Paul stay the longest time and how long was that time?
9. Where was the place that Paul spent the shortest time and how long was that time?
10. Memorize Acts 16:5!

THE INDIGENOUS CHURCH IS POSSIBLE ANYWHERE

Acts 16:5

"We believe that the Gospel is universal, that the divine seed will take root and prosper in any land. People of other lands can be converted and empowered by the Holy Spirit to carry on the work of the church equally as well as Americans or Europeans. The Gospel is not regional, adapted to the valleys but not to the hills, prospering in the north but not in the tropical south. It has been designed by God Himself so that it fills the need of the African, the Chinaman or the Indian. As a result, there is no place on earth where, if the Gospel seed be planted properly, it will not produce an indigenous church. It is adapted to every type of humanity and to every social climate. It is a universal Gospel." Melvin Hodges, *On the Mission Field: The Indigenous Church*.

I. What is the goal of missions?

- A. The end in mind could affect our methods and practices.
 - 1. Conversion of the heathen?
 - a. Are we to be evangelists and nothing more?
 - 2. Betterment of the underprivileged?
 - a. Orphanages.
 - h. Schools.
 - c. Agricultural stations.
 - d. Technical and job training.
 - 3. Alleviating suffering?
 - a. Medical care.
 - b. Clinics and hospitals.
 - c. Famine relief.
 - d. Emergency relief.
- B. Evangelize every creature - Mark 16:15. Evangelization is only one small part of the Great Commission.
- C. Salvation of souls - I Tim. 2:4-6; II Pet. 3:9.
- D. Disciple them - Matt. 28:19-20.
- E. Establish churches.

The missionary who follows indigenous methods does not shut his eyes to certain needs — but seeks to meet them through national churches. He refuses to allow anything whatsoever to interfere with the primary objective of his calling: hence the establishing of churches according to the New Testament pattern.

II. What are the characteristics of indigenous churches?

- A. Self-governing congregations.
 - 1. "To assume that any native church perpetually requires constant supervision by a missionary is an unintended insult to their capacity to manage their own affairs. The most primitive tribes have some type of local and tribal government, adjusted to existing conditions. Necessity and common sense even

among the most backward and primitive have so required. How much more than, may those same natives, now washed by the blood of Calvary's Lamb, enlightened with the Word of God, and filled with the Holy Ghost, give wise administration to the church and community." George R. Upton in *Indian Witness*.

2. "The temptation (to missionaries) to carry on certain features of the government of the church is almost irresistible. Is the missionary not the father of the church? Therefore, the various items related to the government of the church from the very start have been indicated by the wisdom of the missionary. It is difficult for the nationals to carry on the work independent of the missionary. They have from the start depended on his wisdom and they continue to do so as the church grows. It is only the energy of the Holy Spirit coupled with resistance within the soul of the missionary that will turn over all its committees, its treasurership, trusteeship, its discipline, its preaching and teaching functions to the nationals. All of it must be by the local members." From a paper, *A Study of the Indigenous Policies and Procedures*, prepared by the Conservative Baptist Foreign Mission Society.
 3. Self-government makes for a sense of spiritual responsibility which will be reflected in self-support and self-propagation.
 4. To fail to place the responsibility of self-government on the converts is to choke their initiative and dwarf their spiritual growth.
 5. The rising tide of nationalism in every quarter of the earth demands that the national church be freed from the domination of foreign missionaries.
 6. Since with the establishment of the very first mission in an area or country, we cast the mold for the pattern that subsequent works are likely to follow, it is of utmost importance that we make a good beginning.
 7. The missionary-evangelist must perform the function of a teacher and thoroughly instruct them in precepts of the Christian faith, standards of Christian living and the need for a common understanding and agreement as to the points they will profess to believe and practice.
- B. Self-supporting congregations.
1. It is the Bible plan.
 - a. There is no record in the book of Acts that the churches of Jerusalem or Antioch helped the congregations started by Paul.
 - b. Tithing is not a scriptural basis for the support of the work only in the homeland.
 2. It is a logical plan.
 - a. Under ordinary circumstances even the poorest can support a pastor according to their standard of living.
 - b. The tithe of ten families can support a pastor and his family on their own standard of living.
 3. The spiritual welfare of the congregation depends on its being self-supporting.
 - a. A sense of responsibility fosters spiritual blessings.
 - b. Deprive the converts of the privilege of giving and the responsibility of sacrificing to support the work and weak Christians will result.
 - (1.) As a result, they will likely be inactive also in evangelism and fail to assume the responsibility of church discipline.
 - (2.) They will be willing to allow the missionary to be everything.

- c. A work will be cherished that costs them sacrifice and effort.
4. "The native church left to its own, of course, has to suffer; it has to struggle and sometimes its efforts seem to be so feeble, we feel sorry and want to help. The result, however, would be the same as the effect produced by the preacher who helped what would have become a beautiful butterfly from its cocoon. He watched impatiently the great and seemingly futile effort to emerge until his good but misunderstanding heart could stand it no longer; so with his sharp penknife he cut a few of the silken cords at the mouth of the encasement. Struggling ceased and there burst forth a shapeless, weak, helpless, ugly mass to live but a moment. A rule of life had been violated. Left to itself, after much writhing, contraction and labor, a well-formed strong and beautifully colored creature would have come forth. A bamboo house with a straw roof and mud walls, built with native money and full of people is better than a beautiful brick and cement structure built with foreign funds that has but a half-dozen people in the congregation." William Shillingsburn in *The Pilot*.
5. The national pastor needs to feel that his responsibility is to his congregation rather than to the missionary.
 - a. Quite naturally, the foreign fund paid worker is responsible to the missionary, if he is paying his salary.
 - b. The pastor who is not supported by the missionary but chosen and maintained by the congregation feels his responsibility to his flock. The congregation will also feel a closer tie with its pastor.
6. The spirit of faith and sacrifice required on the part of the worker helps develop a vigorous spiritual ministry.
 - a. It is spiritually healthy for the national pastor to be obligated to trust God for his support.
 - b. A worker is not likely to develop that rugged and robust character, so necessary to a spiritual ministry, if the missionary constantly defends him from the struggle by supplying his needs.
 - c. The missionary-supported worker learns to bring each new financial problem to the missionary.
7. In the end, the worker is better off financially without missionary support.
 - a. The funds that a missionary has at his disposal for the support of national workers are usually limited, and as a result, are spaced out too thinly to care adequately for the workers.
 - b. When a worker receives even a portion of his support from the missionaries, it almost invariably means that the members of his congregation will not assume the proper responsibility for his support. They consider that he receives a salary. It may be that he actually receives only one-third of the amount that he needs, yet it is enough to keep them from feeling personally responsible.
 - c. Also there is likely to be a better feeling between the worker and the missionary. Usually the allowances are not adequate, and so as the worker suffers, he may unconsciously build up resentment against the missionary, feeling that he should do something to relieve his distress.
 - d. When the worker ceases to consider the missionary as an employer and recognizes his own ministry as a God-given responsibility, his whole outlook toward the work and the missionary is favorably affected.

8. Self-supporting places the national worker in an advantageous position with his countrymen.
 - a. Missionary paid workers have been accused of being spies for a foreign power, and the monthly check has been used as evidence against them.
 - b. Even when a missionary paid worker is not accused of being a political agent of a foreign power, he may still be considered the agent of a foreign religion, preaching a foreign doctrine because he is paid for it. His countrymen question his sincerity.
 - c. "The day of big things (for Christianity) will come, if ever, when Islam can see men, members of its own household, who, undirected by an alien western organization, unpaid by foreign missionary funds, will spend themselves and their all for their faith, and be ready to seal it with their blood. The employed native Christian agent makes the Moslem smile in his beard; the foreign missionary he indulgently tolerates. He will only furiously think, when Christ really and utterly captures some Moslem heart in sacrificial power, fills it with His spirit, and consecrates it for the task of building an indigenous North African Christianity." J.J. Cooksey in *In the Land of the Vanished Church*.
 9. Self-support opens the door to unlimited expansion.
 - a. One of the most discouraging aspects of depending on foreign funds for the support of pastors and churches, is that it automatically limits the capacity for the extension of the work.
- C. Self-propagating congregations.
1. A church which does not propagate itself will soon die out.
 2. New Testament churches were self-propagating.
 3. A work that must depend on outsiders continually to win converts for Christ has some serious deficiencies.
 4. The natural and normal means of reproducing is when the people themselves are reaching their families, friends, neighbors, fellow-workers, and countrymen.
 5. Every believer can be a witness for Christ.

THE INDIGENOUS CHURCH IS POSSIBLE ANYWHERE

Questions - Lesson Two

1. State the Characteristics of a New Testament Church.
2. Mention some activities that are considered by some as Missions.
3. Define the New Testament goal of Missions.
4. Could you prove that the goal of an indigenous New Testament Church is obtainable?
5. Define the term self-governing.
6. Define the term self-financing.
7. Define the term self-reproducing.
8. Could pastors and churches at home be partly responsible for the failure to produce indigenous churches on the mission field? How?
9. How would you describe "traditional Missionary methods" in establishing congregations?
10. Could you elaborate briefly on how the missionary who is determined to establish indigenous congregations might be misunderstood? Who does he believe should sponsor orphanages, etc. on the Mission Field?

WHY THE FAILURE TO PRODUCE INDIGENOUS CHURCHES?

I. Failure of the missionary to have a proper concept of his work and purpose - II Tim.2:2.

- A. The missionary is not called to pastor churches on the foreign field.
- B. He is there to work himself out of a job.
 - 1. This will probably not be possible if he has never successfully disciplined someone in his own language and country.
 - 2. Is there anyone that can go on for the Lord now, have consistent victory in his life, work alone, win souls and disciple them?
- C. Anything that ties you down to a permanent work where you are indispensable is dangerous.
- D. The true measure of success is not that which the missionary accomplishes while on the field, but the work that still stands after he has gone.

II. Another hindrance is to center the work in a "mission" rather than in the local church - Acts 13:1-3, 14:26-27.

- A. Missionary work began in the New Testament in a local church; the missionaries went out under the authority of a local church; were subject to the discipline of a local church; and came back with a report to a local church.
- B. A "mission" or a "compound" is not the center; the church should always be the center.
- C. New converts must always be channeled into infant missions and churches.
- D. Workers must be sent out, not by the missionary, but by churches.

III. Missionaries can hinder the development of indigenous churches.

- A. The greatest problem and gravest danger for workers trying to live by faith and struggling missions and congregations trying to stick to Biblical principles in unscrupulous missionaries.
 - 1. Many missionaries will do anything just so as to have a good report to send back home.
 - 2. Some missionaries will bid for workers — hiring workers and paying salaries to national pastors so as to claim their work.
 - 3. Robbing from each other's "fish bowl" is just as prevalent on the mission field as it is at home.
- B. A missionary should never hold a position which a national is able to fill.
 - 1. When there are too many missionaries in one congregation or work, many times nationals are not given responsibilities.
 - 2. Exercise of responsibility is necessary for proper development of skill and knowledge.

IV. American philosophy prevailing and permeating every phase of a work will keep it from becoming indigenous - I Cor. 9:19-23.

- A. There is a tendency for the new missionary to continually compare everything to the way it is done and how it is done in America.
 - 1. "Everything is better made and better quality."
 - 2. American is always best.
- B. Always considering that American methods are the only way to do the work.
- C. Imposing American order of service on the congregations.
- D. Making American style architecture the norm for church buildings.
- E. Patterning Bible schools strictly after American Bible schools with same calendar and curriculum.

V. Foreign funds used to carry on entirely a mission or congregations will not let them develop into independent works - Heb. 11:6.

- A. They can support their own pastors.
- B. They can built their own buildings.
- C. They can send out their own missionaries.
- D. "Spiritual welfarism" is just as detrimental as the welfarism practiced in American by our government.
 - 1. "Spiritual welfarism" weakens the spiritual and moral fiber of local missions and churches.
 - 2. "Spiritual welfarism" kills the initiative and dulls the sense of responsibility.

VI. Lack of faith hinders the indigenous plan - Rom. 14:23.

- A. It is sometimes difficult to believe God for the development of the spiritual capabilities of new converts.
 - 1. The Holy Spirit and the Word of God can do the same thing for any foreigner that they have done for us.
- B. It is always easy to rationalize that they perhaps are the first generation of believers coming from a pagan background and culture and for that reason need more help.

WHY THE FAILURE TO PRODUCE INDIGENOUS CHURCHES?

Questions - Lesson Three

1. What is produced in Christians where the Missionary centers the work upon himself and what he has to offer?
2. What is the real proof of a Missionary's ministry?
3. What is meant by the term "Mission Compound?"
4. What should the activity of converts center around?
5. What are the arguments used to justify Missionaries holding positions of leadership? How would you develop responsibility in leadership in an infant congregation?
6. Is the accusation legitimate that one of the reasons for the failure to produce indigenous churches can be traced to the missionary's failure to adapt the psychology and methods of his host country.
7. How could too much money actually hinder the development of an indigenous church?
8. Develop the importance of faith on the part of the Missionary in establishing truly National Churches?
9. What would you do to train new converts to be responsible Christians and church members, rather than dependant upon you?
10. Why is it necessary for a missionary to develop a clear concept of the purpose of his ministry?

FAITH AND DOUBT

Doubt said, "That man failed me
Fell in time of test.
One so weak and faithless never can
Be led into God's best."

Faith said "God is able"
Doubt said, "Yes, of course;
But this case much harder is than most
And quite beyond recourse."

Faith said, "This recorded
All is possible
(When in truth it is the will of God)
To faith unshakable."

Doubt said, "God is able
That unquestioned be
But full many a reason why this thing
He cannot do I see."

Faith said, "God hath spoken
And He surely will
Vanquish all impossibilities
And every word fulfill."

Doubt said, "Think a moment,
If we fall, why! then
Will the cause of God be brought to shame
Before the eyes of men?"

Love said; "Peter failed me
Even at the Cross,
But In loving faith I prayed for him
Lest he should suffer loss."

Faith said: "As love joined me
Sorrow's darkest days
Changed to triumph and we Peter saw
A pattern in faith's ways."

Love said, "There Is one power
O'er all other might
Such God's Throne, the power of love-born faith
Is Victor o'er the night."

INDIGENOUS CHURCH PRINCIPLES AND GROWING CHURCHES

"The grand object of foreign missions is to plant and multiply churches, composed of native converts, each church complete in itself, with presbyters of the same race, left to determine their ecclesiastical relations for themselves with the aid of judicious advice from their missionary fathers," Rufus Anderson from the *American Board of Commissioners for Foreign Missions*.

I. Traditional methods of missions.

- A. Hire paid agents from among the converts.
 - 1. They need the money.
 - 2. They speak the language fluently.
 - 3. They can go anywhere.
 - 4. They know the region.
 - 5. They live on small wages.
 - 6. They do well as evangelists and village pastors.
- B. Grave defects hidden under the surface.
 - 1. Harms the convert for now he witnesses for money.
 - 2. Sincere though he may be, he has become a paid agent.
 - 3. This method makes it impossible to distinguish true believers from hirelings.
 - 4. Each inquirer is tempted to become a believer for mercenary interests.
 - 5. The method stops ordinary Christians from unpaid evangelizing and unpaid shepherding of the flock.
 - 6. It lowers the name of Christ and Word of God in the eyes of the public.
 - 7. It is quite commonly believed that evangelists are paid at so much a head for each person they persuade to become Christians.

II. Indigenous church principles.

- A. John Nevius wrote a book in 1888 after churches in Korea multiplied rapidly under his system. His system was adopted by the Presbyterian Mission in Korea in 1894. He set forth six principles of the indigenous church method.
 - 1. Let each convert abide in the calling wherein he was called. I Cor 7:20. Each continues to earn his living as he did before he became a Christian and to live where he did before he was baptized.
 - 2. Trust unpaid lay leaders — elders and teachers — to shepherd the little flock. These elders and teachers are to be chosen slowly and wisely.
 - 3. Let the church meet in the homes of the members, or let them build a meeting house on their level, belonging to them.
 - 4. Let the churches be supervised by paid evangelists or helpers and by the missionary himself.
 - 5. Give extensive training.
 - 6. New churches are planted by existing churches. As Christians earn their living and visit their friends and kinsmen in a web of relationship and acquaintance, they find new groups which are considering becoming Christians.

- B. The system worked. It is in line with psychology. It kept missions from seeming foreign. It was capable of indefinite expansion and it presented the Gospel in a true light. It multiplied sound, self-propagating congregations.

INDIGENOUS CHURCH PRINCIPLES AND GROWING CHURCHES

Questions - Lesson Four

1. Write out the quote in the introduction from Rufus Anderson.
2. Name at least three defects or dangers in hiring and paying workers to preach.
3. Who was John Nevius?
4. Where did he introduce his teachings?
5. How did he interpret I Corinthians 7:20?
6. Do you personally think the custom of paying workers tends to produce hirelings and mercenaries?
7. Discuss the pros and cons of trusting lay leaders.
8. Can checks and balances be instituted to assure that qualified leaders be selected?
9. What process would you employ and practice so as to accomplish the above question.
10. What was the weak point in the method of John Nevius?

TEN COMMANDMENTS FOR MISSIONARIES (As Seen By Nationals)

I. THOU SHALT NOT HAVE ANY OTHER OBJECTIVE THAN THE GLORY OF GOD IN THE BUILDING OF CHURCHES IN FOREIGN COUNTRIES!

Remember that first and foremost is the establishing of a church - one that is indigenous, native, national, and natural to that country and culture. To evangelize is the first step, disciple is the next, but the work of the church, as described in the New Testament, is much greater than just these steps. Please do not come to us calling a meeting place a church - the building is a temple. The people make up the church. Your objective has nothing to do with the reputation of your church, denomination or mission here. Please do not exploit us for the benefit of your constituency.

II. THOU SHALT LEARN THE LANGUAGE WELL!

Why do you think that one syllable words, infinitives and the present tense can communicate to us the eternal Gospel of the infinite God. To acquire our language, to speak to us adequately of the triune God and profound truths of the Word of God, will take all your life. Do your own devotional studies in the language rather than your native tongue, if you really want to one day speak to our heart. Do not translate literally from English. You will never communicate truth in this manner.

III. THOU SHALT RESPECT OUR CULTURE!

Do not look down your nose at our culture. Do not compare our customs to yours. Neither is better than the other. The question is not which is best but how best to build an indigenous, national church in our culture - not an American church. "And hath determined the times before appointed and the bounds of their habitation," Acts 17:26b. God has determined the times before appointed and the bounds of their distinction and extent of our cultures. Let us be very careful in these areas and respect each other. You come to help us and bring a life-changing message, but you also bring many prejudices.

IV. THOU SHALT NOT UNDERESTIMATE US!

You look on us as inexperienced and immature, and we might be in North America. But in our own country it is you who lack the background and maturity to deal with problems and opportunities we have. Why do you almost always feel that your ways and evaluations are best? You are inconsistent in your treatment of us. Please do not judge us all by a few foreigners that you possibly may have known in your limited experience. If you do not have faith in the Word of God and the Holy Spirit to do the same thing in us, through us, and for us that they have done for you - then please do not come! We are looking for truth and reality - not hypocritical sham. Please trust us and have confidence in us to carry on the work of our Great God.

V. THOU SHALT NOT SEND US YOUR REJECTS OR "WASHOUTS"!

If anyone has not had success in North America, if he cannot preach in his own language, if you think he might "fit in" on a foreign field - you are wrong to send him to us. A foreigner in our country is faced with more major decisions per day and is under greater tensions than he would be in his own country. These decisions will be on a wider range of issues with more at stake than he will find in his own land. A second-rate person in an overseas position either produces confusion, is a disaster for all of us, or achieves nothing. **WE NEED YOUR BEST!** We need those who have experience, maturity and wisdom and truly know how to walk in the Spirit!

VI. THOU SHALT NOT IMPOSE READY-MADE, CUT-AND-DRY NORTH AMERICAN SOLUTIONS OR PROGRAMS ON US!

Just because something works in North America is no indication it will work here. We have experienced too many projects promoted from your country by someone in a remote office who really never knew or understood us. We have seen too many political and religious that have just "bombed out". Do not try to tell us what we need, but why not "ask" us what we need. We are not talking about economic aid but that which will enable us to find and establish something here that will remain until Jesus comes.

VII. THOU SHALT NOT BRING THE EVILS OF NORTH AMERICAN CHURCHES AND CHRISTIANS TO US!

U. S. movies, TV programs, the latest fashions, and "ugly Americans" have convinced many of us that "Christian" America is decadent and rotten. We are not sure we want the fruits of your technology. It appears to have destroyed you - as an individual, a family, and as a nation. We think you have paid an awful price! Please understand - many people of the world have put technology, economic aid, politics, and religion in the same bag and have labeled it "western" or "American". They not only reject it but consider it a threat. They hate it and are ready to fight it fanatically. You have brought much of this "baggage" with you - yes, even as missionaries. Your life-style may have to be drastically different and simple. It may be true that the way you live here would qualify you for welfare in your own country, but remember, you came here to minister. Most of you here, however, really live like the wealthy in my country and own cars, cameras, appliances, in addition to employing servant help. It might be time for U. S. missionaries to indigenize themselves in some new ways. Missionaries can find creative ways to divest themselves of their Americanness, and of those things that make them suspect in the eyes of the nationals. It is not the time to sound retreat, but it is the time to map out new strategies for the stark realities that are engulfing the world. Many missionaries easily and readily justify their actions with the excuse, "that everyone does it back in their home church", and that "I will never be able to be a person of another culture". A nominal Christian cannot make an impact on our country. Many of us have paid a great price to become Christians. Our families have disowned us; we have lost our jobs; some have been jailed and run out of their villages and towns, even tribes. We count it a privilege to suffer for the Lord. However, please bring us a live, vibrant, powerful witness and example. We consider you as super-Christians and pace-setters. Bring us revival and life - not that dead thing that many of you have in your churches. Christ must be our all. We must be more dedicated than the communists and cultists.

VIII. THOU SHALT BE A SERVANT!

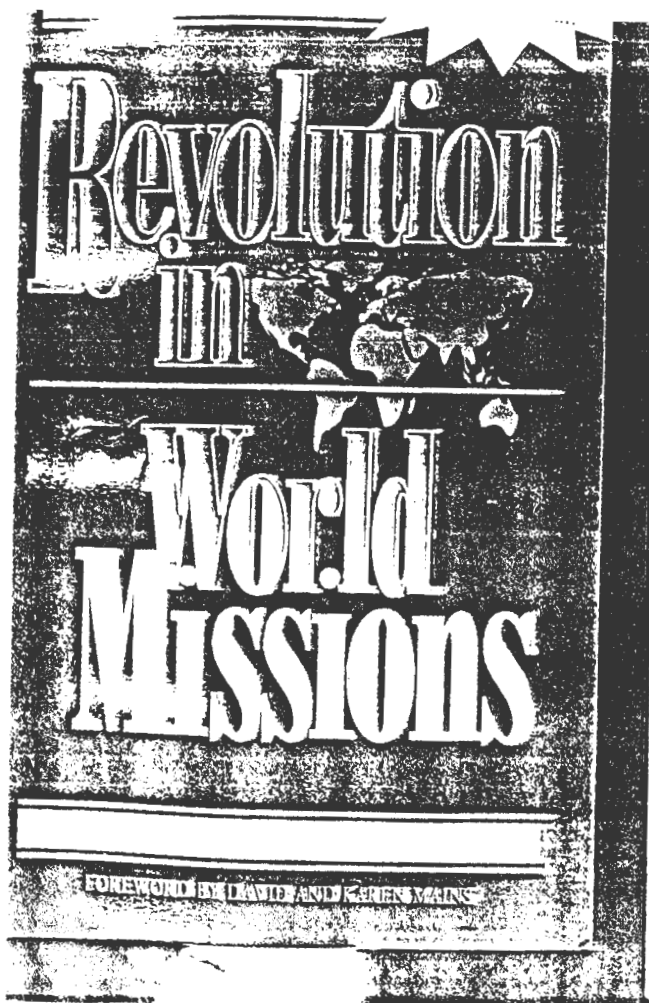
We have suffered long enough under "colonialism" and "paternalism". Our entire society is permeated with people who exploit and rob us, under the name of public service in some form. We want to see something and someone that is different and real. If you really have come as a representative of Jesus Christ, will you not possess His attitudes? Did He not say, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many," Matthew 20:28. He also said, "The servant is not greater than his Lord." Jesus said, "A new commandment I give unto you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another," John 13:34, 35. Show us your Savior and your Bible - not in word but in visible lives and actions. It is true that we cannot hear you many times because your actions speak so loud.

IX. THOU SHALT TREAT US AS EQUALS AND BROTHERS!

We have been bought and washed in the same Blood. We do have the same Lord and Savior. Our Bible teaches the same as yours. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male or female: for ye are all one in Christ Jesus," Gal. 3:28. We are children of God by faith in Christ Jesus, Gal. 3:26. "If children, then heirs; heirs of God, and joint-heirs with Christ," Rom. 8:17. We thank you for bringing us the truth of the Gospel. We appreciate all of the sacrifice and effort that has gone into this fact. However, please don't treat us as "little children" forever. We now are together in the work of the Lord. We are your brothers and co-laborers. We are human beings and have feelings just like you do. We are not "inferior". The Holy Spirit can do for us what He has done for you. If you cannot have victory over your prejudice - do not come. If you are insecure and always feel threatened by any leadership potential on our part - maybe you do not have any business being here.

X. THOU SHALT TAKE MUCH THOUGHT IN THE EQUIPMENT THAT IS BROUGHT TO MY COUNTRY!

A vehicle, camera, projector, light generator, typewriter, computer and household appliances automatically put one in the class of the wealthy and professional people in my country. Are all these things a necessity for the work? They just may set you up to get your house robbed. Will it come across to the preachers and students of the ministry that it is impossible to carry on without these things? What do we do when you are gone - with all of your equipment? You will expect the same results from us, and yet you relied on these things as tools. Will you leave them with us when you go? If not, then please show us how to do a work by just depending on the Lord.



Offering the Water of Life in a Foreign Cup

When we think about the awesome challenge of Asia, it is not too much to ask for a new army of missionaries to reach these nations for Christ. But we must ask ourselves: From where are we going to recruit them? Should we look for thousands of new Americans, Canadians and Western Europeans who will uproot themselves and their families to go overseas, learn the local languages and adopt an alien culture as their own? How will we get the governments of those lands to change their immigration and visa policies to let Western missionaries come in? Finally, how will we raise the additional billions of dollars that would be needed every year to keep those missionaries on the fields?

The answer is that tens of thousands of native missionaries are being raised up by the Lord in all these Third World nations right now. They are Asians. Many of them already live in the nation they must reach. Or they live in nearby cultures just a few

hundred miles from the unevangelized villages to which they will be sent by the Lord.

The situation in world missions is depressing only when you think of it in terms of nineteenth-century Western colonialism.

If the actual task of world evangelization depends on the "sending of the white missionary," obeying the Great Commission truly becomes more impossible every day. But, praise God, the native missionary movement is growing, ready today to complete the task.

We are witnessing a new day in missions. This is the primary message I have for every Christian, pastor and mission leader. Just a few short years ago, no one dreamed the Asian church would be ready to lead the final thrust. But dedicated native evangelists are beginning to go out and reach their own.

And the exciting message I have for every believer is this: God is calling all of us to be part of what He is doing. *You have a role.*

We can make it possible for millions of brown and yellow feet to move out with the liberating gospel of Jesus. With the prayer and financial support of the Western church they can go preach the Word to the lost multitudes. The whole family of God is needed. Thousands of native missionaries will go to the lost if Christians in the West will help by sharing resources with them.

This is why I believe God called me to the United States. The only reason I stay here is to help serve our

Asian brethren by bringing their needs before God's people in the West. A whole new generation of Christians needs to know that this profound shift in the mission task has taken place. North American believers need to know they still are needed as "senders" to pray and to help the native brothers go.

The waters of missions have been muddied. Today many Christians are unable to think clearly about the real issues because Satan has sent a deceiving spirit to blind their eyes. I don't make this statement lightly. Satan knows that to stop world evangelism he must confuse the minds of Western Christians. This he has done quite effectively. The facts speak for themselves.

The average North American Christian gives only one penny a day to global missions. Imagine what that means. Missions are the primary task of the church, our Lord's final command to us before His ascension. Jesus died on the cross to start a missionary movement. He came to show God's love, and we're left here to continue that mission. Yet this most important task of the church is receiving less than one percent of all our finances.

Of the Western missionaries who are sent overseas, the majority are involved in an unbalanced ministry. Digging wells, operating schools and hospitals, or supporting bands of revolutionary guerrillas is not primarily sharing the gospel. As important as compassionate social concern is in the Third World, it must grow out of the local church. It cannot be

superimposed on them by outsiders. The preaching of the gospel will redeem people and produce social change naturally as churches are planted in the villages. The local church is God's tool for Christian caring and sharing.

Approximately 85 percent of all missionary finances are being used by Western missionaries who are working among the established churches on the field — not for pioneer evangelism to the lost. From almost every perspective then, it is obvious that mission spending is being done in areas far from the essence of what real Christian missions is about in the biblical context. The powers of darkness have done a devious job of sidetracking and sabotaging the missionary enterprise of the North American church.

Finally, much of what has passed for missions is really neo-colonial expansionism of our denominations and organizations. In the end, most of that one penny a day the average American Christian has given to missions actually was spent on projects or programs other than proclaiming the whole gospel of Christ. But a shift has taken place in the last forty troubled years.

At the end of World War II, just four short decades ago, almost the entire work of the Great Commission was being done by a handful of white foreigners. To these Christian mission leaders, it was impossible even to imagine reaching all the thousands of distinct cultural groups in the colonies. So they focused their attention on the major cultural groups in easy-to-

— with over half of the world's population — forbid or seriously restrict foreign missionaries.¹

But there is a bright side to the story. The effect of all this on the emerging churches of Asia has been electric. Far from slowing the spread of the gospel, the gospel began to break free from the Western traditions that had been added to it unwittingly by foreign missionaries.

Sadhu Sunder Singh, a pioneer native missionary evangelist, used to tell a little story that illustrates the importance of presenting the gospel in culturally acceptable terms.

A high caste Hindu, he said, had one day fainted from the summer heat while sitting on a train in a railway station. A train employee ran to a water faucet, filled a cup with water and brought it to the man in an attempt to revive him. But in spite of his condition, the Hindu refused. He would rather die than accept water in the cup of someone from another caste.

Then someone else noticed that the high caste passenger had left his own cup on the seat beside him.

reach centers of trade and government.

In most of the Asian nations, nearly two hundred years of mission work had been accomplished under the watchful gaze of colonial governors when the era finally ended in 1945. During that time, Western missionaries appeared to be a vital part of the fabric of Western colonial government. Even the few churches that were established among the dominant cultural groups appeared weak. Like the local government and economy, they too were directly controlled by foreigners. Few were indigenous or independent of Western missionaries. Not surprisingly, the masses shunned these strange centers of alien religion, much as most Americans avoid "Krishna missions" in the United States today.

In this atmosphere, the thought of going beyond the major cultural groups — reaching out to the unfinished task — was naturally put off. Those masses of people in rural areas, ethnic subcultures, tribal groups and minorities would have to wait. Teaching them was still generations away — unless, of course, more white foreign missionaries could be recruited to go to them.

But this was not to be. When the colonial-era missionaries returned to take control of "their" churches, hospitals and schools, they found the political climate had changed radically. They met a new hostility from Asian governments. Something radical had happened during World War II. The nationalists had organized and were on the march.

— in an indigenous form — then we are much more likely to accept it."

Today, a whole new generation of Spirit-led young native leaders is mapping strategies to complete the evangelization of our Asian homelands. In almost every country of Asia, I personally know local missionaries who are effectively winning their people to Christ using culturally acceptable methods and styles.

These local missionaries can bridge the cultural gap in their own nations and quite easily go to neighboring countries, taking the gospel for the first time to millions who formerly rejected it as foreign religion.

While there still is persecution in one form or another in most Asian nations, the post-colonial national governments have guaranteed almost unlimited freedom to native missionaries. Just because Westerners have been forbidden, the expansion of the church does not have to cease.

For some diabolical reason, news of this dramatic change has not reached the ears of most believers in

our churches. While God by His Holy Spirit has been raising up a new army of missionaries to carry on the work of the Great Commission, most North American believers have sat unmoved. This I have discovered is not because Christians here are lacking in generosity. When they are told the need, they respond quickly. They are not involved only because they don't know the real truth about what is happening in Asia today.

I believe we are being called to be involved by sharing prayerfully and financially in the great work that lies ahead. As we do this, it is possible that together we can see the fulfillment of that awesome prophecy in Revelation 7:9.

A great number which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the throne, and unto the Lamb."

This prediction is about to come true. Now, for the first time in history, we can see the final thrust taking place. It is right now happening as God's people everywhere unite to make it possible.

What should intrigue us — especially here in the West — is the way the native missionary movement

196

17

Our Policy Is the Natives

Does what you have read in the previous chapter mean all Western missionaries should pull out of Asia forever? Of course not.

God still sovereignly calls Western missionaries to do unique and special tasks in Asia. But we must understand that the primary role for Westerners now should be to support efforts of indigenous mission works through financial aid and intercessory prayer.

As gently as I can, I have to say anti-American prejudice still is running high in most of Asia. "There are times in history," writes Dennis E. Clark in *The Third World and Mission*, "when however gifted a person may be, he can no longer effectively proclaim the Gospel to those of another culture. A German could not have done so in Britain in 1941 nor could an Indian in Pakistan during the war of 1967, and it will be extremely difficult for Americans to do so in the Third World of the 1980s and 1990s."¹

Probably the most difficult message I struggle to

198

is flourishing without the help and genius of our Western planning. The Holy Spirit, when we give Him the freedom to work, prompts spontaneous growth and expansion.

Until we can recognize the native missionary movement as the plan of God for this period in history, and until we are willing to become servants to what He is doing, we're in danger of frustrating the will of God.

197

proclaim in North America is that Western missionaries are not welcome in most nations of Asia. In fact, this is a section I write with the greatest fear and trembling — but these truths must be said if we are to accomplish the will of God in the Asian mission fields today.

For the sake of Christ — because the love of Jesus constrains us — we need to review the financial and mission policies of our churches and North American missionary sending agencies. Every believer should reconsider his or her own stewardship practices and submit to the Holy Spirit's guidance in how best to support the global outreach of the church.

I'm not calling for an end to denominational mission programs or the closing down of the many hundreds of missions here in North America — but I am asking us to reconsider the missionary policies and practices that have guided us for the last two hundred years. It is time to make some basic changes and launch the biggest missionary movement in history — one that primarily helps send forth native missionary evangelists rather than a Western staff.

The principle I argue for is this: We believe the most effective way now to win Asia for Christ is through prayer and financial support for the native missionary force that God is raising up in the Third World.

As a general rule, for the following reasons I believe it is wiser to support native missionaries in their own lands than to send Western missionaries.

199

First, it's bad stewardship to send Western missionaries. At present, the average American missionary family on the field is costing \$43,000 a year, and inflation is increasing that cost every day. Based on estimates by C. Peter Wagner, it will cost \$163,295 to keep that couple on the field by the year 2000. We're then looking at an annual missionary budget of nearly \$117 billion. When you realize that America contributes less than \$1 billion now, we're talking about an astronomical fund-raising effort. There has to be an alternative.²

During a recent consultation on world evangelism in Thailand, Western missionary leaders called for two hundred thousand new missionaries by the year 2000 in order to keep pace with their estimates of population growth. The cost of even that more modest missionary force is a staggering \$4 billion a year.

In India, for only the cost of flying an American from New York to Bombay, a native missionary already on the field can minister for years! Unless we take these facts into account, we will lose the opportunity of our age to reach untold millions with the gospel. Today it is outrageously extravagant to send North American missionaries overseas unless there are compelling reasons to do so. From a strictly financial standpoint, sending American missionaries overseas is one of the worst investments we can make today.

Second, the presence of Western missionaries perpetuates the myth that Christianity is the religion of

200

policy can be based upon multiplication of missionaries and mission stations. A thousand would not suffice; a dozen might be too many.³

A friend of mine who heads a missionary organization similar to ours recently told me the story of a conversation he had with some African church leaders.

"We want to evangelize our people," they said, "but we can't do it so long as the white missionaries remain. Our people won't listen to us. The communists and the Moslems tell them all white missionaries are spies sent out by their governments as agents for the capitalistic imperialists. We know it isn't true, but newspaper reports tell of how some missionaries are getting funds from the CIA. We love the American missionaries in the Lord. We wish they could stay, but the only hope for us to evangelize our own country is for all white missionaries to leave."

Untold millions still are being wasted today by our denominations and missions as they erect and protect elaborate organizational frameworks overseas. There was a time when Western missionaries needed to go into these countries where the gospel was not preached. But now a new era has begun, and it is important that we officially acknowledge this. God has raised up indigenous leaders in every nation who are more capable than outsiders to finish the job.

Now we must send the major portion of our funds

202

the West. Roland Allen says it better than I in his classic book *The Spontaneous Expansion of the Church*:

Even if the supply of men and funds from Western sources was unlimited and we could cover the whole globe with an army of millions of foreign missionaries and establish stations thickly all over the world, the method would speedily reveal its weakness, as it is already beginning to reveal it.

The mere fact that Christianity was propagated by such an army, established in foreign stations all over the world, would inevitably alienate the native populations, who would see in it the growth of the denomination of a foreign people. They would see themselves robbed of their religious independence, and would more and more fear the loss of their social independence.

Foreigners can never successfully direct the propagation of any faith throughout a whole country. If the faith does not become naturalized and expand among the people by its own vital power, it exercises an alarming and hateful influence, and men fear and shun it as something alien. It is then obvious that no sound missionary

201

to native missionaries and church growth movements. But this doesn't mean we don't appreciate the legacy left to us from Western missionaries. While I believe changes must be made in our missionary methods, we praise God for the tremendous contribution Western missionaries have made in many Third World countries where Christ never was preached before. Through their faithfulness many were won to Jesus, churches were started and the Scriptures were translated. And it is these converts who now are today's native missionaries.

Silas Fox, a Canadian who served in South India, learned to speak the local native language Telegu and preached the Word with such anointing that hundreds of present-day Christian leaders in Andhra Pradesh can trace their spiritual beginnings to his ministry.

I thank God for missionaries like Hudson Taylor, who against all wishes of his foreign mission board became a Chinese in his life-style and won many to Christ. I am not worthy to wipe the dust from the feet of thousands of faithful men and women of our Lord who went overseas during the times of men and women like these.

Jesus set the example. "As my Father hath sent me," He said, "even so send I you" (John 20:21). The Lord became one of us in order to win us to the love of God. He knew He couldn't be an alien from outer space so He became incarnated into our bodies.

For any missionary to be successful he must identify with the people he plans to reach. Because West-

203

emers usually can't do this, they are ineffective. Anyone — Asian or American — who insists on still going out as a representative of Western missions and organizations will be ineffective today. We cannot maintain a Western life-style or outlook and work among the poor of Asia.

Third, with the Western missionaries and the money they bring, the natural growth and independence of the national church is compromised. The economic power of the North American dollar distorts the picture as North American missionaries hire key national leaders to run their organizations.

Recently I met with a missionary executive of one of the major U.S. denominations. He is a loving man whom I deeply respect as a brother in Christ, but he heads the colonial-style extension of his denomination into Asia.

We talked about mutual friends and the exciting growth that is occurring in the national churches of India. We shared much in the Lord. I quickly found he had as much respect as I did for the Indian brothers God is choosing to use in India today. Yet he wouldn't support these men who are so obviously anointed by God.

I asked him why. (His denomination is spending millions of dollars annually to open up their brand of churches in Asia — money I felt could be far better used supporting native missionaries in the churches the Holy Spirit is spontaneously birthing.)

His answer shocked and saddened me.

204

To use God-given money to hire people to perpetuate our ways and theories is a modern method of old-fashioned imperialism. No method could be more unbiblical.

The sad fact is this. God already was doing a wonderful work in Thailand by His Holy Spirit in a culturally acceptable way. Why didn't this American group have the humility to bow before the Holy Spirit and say, "Have Thine own way, Lord." If they wanted to help, I think the best way would have been to support what God already was doing by His Holy Spirit. By the time this group finds out what a mistake it has made, the missionaries who messed up the local church will be going home for furlough — probably never to return.

At their rallies they will tell stories of victories in Thailand as they evangelized the country American-style; but no one will be asking the most important question, Where is the fruit that remains?

Often we become so preoccupied with expanding our own organizations that we do not comprehend the great sweep of the Holy Spirit of God as He has moved upon the peoples of the world. Intent upon building "our" churches, we have failed to see how Christ is building "His" church in every nation. We must stop looking at the lost world through the eyes of our particular denomination. Then we will be able to win the lost souls to Jesus instead of trying to add more numbers to our man-made organizations to please the headquarters that control the funds.

206

"Our policy," he admitted without shame, "is to use the nationals only to expand churches with our denominational distinctives."

The words rolled around in my mind, "use the nationals." This is what colonialism was all about, and it is still what neo-colonialism of most Western missions is all about. With their money and technology, many organizations are simply buying people to perpetuate their foreign denominations, ways and beliefs.

In Thailand a group of native missionaries was "bought away" by a powerful American parachurch organization. Once effectively winning their own people to Christ and planting churches in the Thai way, their leaders were given scholarships to train in the United States. The American organization provided them with expense accounts, vehicles and posh offices in Bangkok.

What price did the native missionary leader pay? He must use foreign literature, films and the standard method of this highly technical American organization. No consideration is being made of how effective these tools and methods will be in building the Thai church. They will be used whether they are effective or not because they are written into the training manuals and handbooks of this organization.

After all, the reasoning of this group goes, these programs worked in Los Angeles and Dallas — they must work in Thailand as well!

This kind of thinking is the worst neo-colonialism.

205

Fourth, Western missionaries cannot go to the countries where most so-called hidden people live. About 2.7 billion of these people exist in our world today. There are the millions upon millions of lost souls who have never heard the gospel. We hear many cries that we should go to them. But who will go? These people are almost all living in countries closed or severely restricted to American and European missionaries. Although half the countries in the world today forbid the Western missionary, now the native missionary can go to the nearest hidden people group. For example, an Indian can go to Nepal with the gospel; North Americans can't.

Of the more than seveny thousand North American missionaries now actively commissioned, only five thousand are working with the totally unreached hidden people who make up 70 percent of all the unevangelized people in the world. Ralph Winter, general director of the U.S. Center for World Mission, estimates 95 percent of all missionaries are working among the existing churches or where the gospel already is preached.

Fifth, Western missionaries seldom are effective. Unlike the Western missionary, the native missionary can preach, teach and evangelize without being blocked by most of the barriers that confront Westerners. As a native of the country or region, he knows the cultural taboos instinctively. Frequently, he already has mastered the language or a related dialect. He moves freely and is accepted in good times and

207

bad as one who belongs.

He does not have to be transported thousands of miles nor does he require special training and language schools.

The truth of the matter is this: *Western missionaries seldom are effective today in reaching Asians and establishing local churches in the villages of Asia.*

I remember an incident — one of many — that illustrates this sad fact.

During my days of preaching in the northwest of India, I met a missionary from New Zealand involved in Christian literature ministry. She had been a missionary in India for twenty-five years; and during her final term, she was assigned to a Christian bookstore. One day as my team and I went to her shop to buy some books, we found the book shop closed. When we went to her missionary quarters — which was in a walled mansion — we asked what was happening. She replied, "I am going back home for good."

I asked what would happen to the ministry of the book shop. She answered, "I have sold all the books at wholesale price, and I have closed down everything."

With deep hurt, I asked her if there wasn't anyone she could have handed the store over to in order to continue the work.

"No, I could not find anyone," she replied. And I wondered why, after twenty-five years of being in India, she was leaving without one person whom she had won to Christ, no disciple to continue her work.

208

19

Lord, Help Us Remain True to You

Yes, today God is working in a miraculous way. Without all the trappings of high-powered promotion, an increasing number of believers are catching the vision of God's third wave in missions. We already have seen thousands of individuals raised up to share in the work. But I believe this is also only a foretaste of the millions more who will respond in the days ahead. Many pastors, church leaders, former missionaries, and Christian broadcasters in North America are also unselfishly lending their support.

In addition to these sponsors and donors, volunteers are organizing local prayer bands and coordinating united efforts at the grass-roots level throughout Canada and the United States. Without this network of local workers to help provide the needed support, there is no human way the missionary task of the church will be completed. Local GFA coordinators, who work without payment, help represent the work of Gospel for Asia by distributing

220

She, along with her missionary colleagues, lived in walled compounds with three or four servants each to look after their life-style. She spent a lifetime and untold amounts of God's precious money which could have been used to preach the gospel. I could not help but think Jesus had called us to become servants — not masters. Had she done so, she would have fulfilled the call of God upon her life and fulfilled the Great Commission.

Unfortunately, this is a sad truth that is being repeated all over the world of colonial-style foreign missions. Regrettably, seldom are Western missionaries being held accountable for the current lack of results, nor is their failure being reported at home in the United States and Canada.

But at the same time, native evangelists are seeing thousands turn to Christ in revival movements on every continent. Hundreds of new churches are being formed every week by native missionaries in the Third World!

209

SEND newspapers free through Christian bookstores, churches, women's groups and prayer meetings.

They are also helping organize home meetings, speaking at churches or small groups, and explaining the sponsorship program. They do whatever else is necessary to minister and share the message in the supporting nations.

These sponsors, like the poor widow Jesus commended for giving all she had, make great sacrifices.

I'll never forget one dear retired widow whom I met on a speaking tour. Excited about how much she still could do even though she wasn't working, she pledged to sponsor a missionary out of her tiny Social Security check.

After six months I received a very sad letter from her. "Brother K.P.," she wrote, "I am so privileged to be supporting a missionary. I'm living all alone now on only a fixed income. I know when I get to heaven I'm going to meet people who have come to Christ through my sharing, but I must reduce my support because my utility bills have gone up. Please pray for me that I will find a way to give my full support again."

When my wife, Gisela, showed me the letter, I was deeply touched. I called the woman and told her she need not feel guilty — she was doing all she could. I even advised her not to give if it became a greater hardship.

Two weeks later, another letter came. "Every day," she wrote, "I've been praying for a way to find some

221

more money for my missionary. As I prayed, the Lord showed me a way — I've disconnected my phone."

I looked at the check. Tears came to my eyes as I thought how much this woman was sacrificing. She must be lonely, I thought. What would happen if she got sick? Without a phone, she would be cut off from the world. "Lord," I prayed, as I held the check in both hands, "help us to remain true to You and honor this great sacrifice." Another gift, this time from a thirteen-year-old boy named Tommy, shows the same spirit of sacrifice.

For over a year Tommy had been saving for a new bicycle for school. Then he read about the value of bicycles to native missionaries like Mohan Ram and his wife from Tamil Nadu State. Since 1977, Ram had been walking in the scorching sun between villages. He and his wife were engaged in church planting. With his family, he lived in one rented room and had to walk for miles or ride buses to do gospel work.

His outreach (Bible classes, open-air evangelism, tract distribution, children's classes and Bible translation) was directly dependent on his ability to travel. A bicycle would mean more to him than a car would mean to someone in suburban America.

But a new Indian-made bicycle, which would cost only ninety-two dollars, was totally out of reach of his family budget. What amazed me when I came to America is that bikes here are considered children's toys or a way to lose weight. For native missionaries they represent a way to expand the ministry greatly

222

is not to leave it to our kids. Here is what we had laid aside for them."

Another woman wrote a similar letter: "The Lord has for some time been speaking to me about money I've been saving up for a rainy day. I want to give it now while I can. Please use it for the native brethren."

Sometimes people find unusual ways to raise extra support. One factory worker goes through all the trash cans at his workplace collecting aluminum beverage cans. Each month we get a check from him — usually enough to sponsor two or more missionaries.

Many churches and pastors also have started to include native evangelists in their mission budgets.

One pastor, Skip Heitzig of the Calvary Chapel in Albuquerque, New Mexico, now supports several missionaries. Like other pastors, he has been sent overseas by his congregation to learn about the native work there. Through Skip's influence, a number of other pastors also have started to include GFA in their regular mission budgets.

In addition to his congregation's ever-increasing monthly support, he has had GFA staff make several presentations at the church. As a result, two dozen individual families in the church also have taken on a family sponsorship.

Churches in nearly every state of the United States now include GFA in their regular mission budgets. One church in Florida sends more than a thousand dollars a month. Another in Plano, Texas, gives 5 percent of the church's gross income to the native

224

and reduce suffering.

When Tommy heard that native missionaries use their bikes to ride seven miles to twenty miles a day, he made a big decision. He decided to give to GFA the bike money he had saved.

"I can use my brother's old bike," he wrote. "My dad has given me permission to send you my new bike money for the native missionary."

Another teenager, seventeen-year-old Todd, sponsored five missionaries a month. To accomplish this task, he worked two part-time jobs and gave up ice cream and other treats. Not satisfied, he organized a walk-a-thon among friends and sent us twelve hundred dollars more.

A tireless volunteer, he actively distributed *SEND* in local churches and Christian organizations. Seeking to enlist others as sponsors, he wrote twenty-five letters by hand to friends. We received a check for six hundred dollars from such activity.

Seeing his zeal, we expected to meet an extreme extrovert. But instead, he was shy and quiet — someone who made an intelligent decision to set goals rather than accumulate wealth.

Several times we have received large gifts — as much as twenty thousand dollars and thirty thousand dollars at one time — with unusual explanations attached.

One couple wrote, "We have prayed, and we don't want to leave our money to the world. We want to give everything for eternity. The way we can do this

223

missionary movement. (That church, a non-denominational congregation, made their decision after telephone calls to several sources to check on the validity of our work. I had never met the pastor.)

When a congregation in Kelso, Tennessee, made a decision to disband and merge with another church, they sold their property and sent the total proceeds to GFA — one of the largest single donations we've ever received.

Missionaries and former missionaries are among some of our most ardent supporters.

Nina Drew, a retired missionary who spent thirty years in India as a medical volunteer, is so excited about the native missionary movement she says she never would go back to India as a missionary again.

"I believe in this work," she told me. "You are getting more results than we ever did in all our years. I wouldn't return on the same basis again.... Native missionaries are the only way. I think God raised us up as an interim thing only. What is happening now is the permanent reality."

Miss Drew, who came to work among Muslims in a difficult area of North India, was a nurse and certified midwife. In her thirty years of work in India, she saw only one family converted. And she says now they are not living openly for the Lord.

"Sometimes I wonder if it was worth it," she admits.

When Miss Drew came to India in 1945, the British empire already was disintegrating, and she was an

225

eye witness to the terror and bloodshed of partition — when India and Pakistan were separated from each other in bloody, religious warfare.

Now she works in her native New Zealand, raising money for the native missionary movement in India.

"I feel my ministry at home today is much more productive than most of the work I did while in India," she declared.

Miss Drew said the native missionary movement is the biggest change in modern India.

"This is tremendous!" she exclaimed. "God is raising up hundreds of native brethren in our places."

When asked what strategy she believes the Western church should follow to evangelize India, Miss Drew has only one message:

"Tell God's people in America to support the native workers. It is the only way...the only way."

Another young woman, whose missionary parents have served in India for thirty years, said, "I always wondered why my parents didn't see people coming to Jesus in their work. Now I'm glad I can sponsor a native missionary who is fruitful."

Another "missionary kid" wrote, "My parents were missionaries in Maharashtra for thirty-seven years. I had the opportunity of living the first sixteen of my life there.

"I know something of the difficulty of witnessing for Christ in that dark land. Having looked at your criteria for native missionaries and realizing the many advantages they have over Western missionar-

226

How many North American churches, Christian ministries and individuals are experiencing financial difficulties because they have disobeyed these clear commands of God to share?

I could list many others who have helped, but one more whom I must mention is Bob Walker, the long-time publisher and editor of *Christian Life* magazine. Sensitive to the Holy Spirit, Bob was willing to give us a chance to tell our story when many others took a wait-and-see attitude toward our new ministry.

Although we were completely unknown in the early days, Bob didn't turn me away as other publishers did. He prayed about us and said he felt led of God to run articles and reports on the work. Bob also shared his mailing list with us, endorsing our ministry and urging his readers to support the native missionary movement.

It is this kind of open-handed sharing that helped launch the work in the beginning and keeps us growing now. In our weekly nights of prayer and in regular prayer meetings, we constantly remember to thank God for these kinds of favors — and pray that more leaders will be touched with the need of sharing their resources with the Third World.

Perhaps the most exciting long-range development has been a slow but steady shift in the attitude of North American mission agencies and denominations toward native mission movements.

One after another, older missions and denominations have changed anti-native policies and are begin-

228

ies — as well as the fact that the doors are still open to them — I am enclosing a check for the first year of support of a new missionary in India. This will, prayerfully, be a long-time commitment to the continued evangelization of that great land."

Some of the most interesting support for the work has come from other Christian organizations in the United States. Some have loaned us mailing lists or allowed us to participate in their programs and special events.

For example, we were invited to participate in the Keith Green Memorial Concert Tour as the official representative of Third World missions. Melody Green, the widow of recording artist Keith Green, has personally sponsored two native missionaries.

One of the dearest friends of the work has been David Mains of Chapel of the Air in Wheaton, Illinois. Through my guest visits on the Chapel broadcast, sponsors have joined our family from all over the United States. David and Karen have advised and helped us in a number of much-needed areas — including the publishing of this book.

While David and Karen never have said anything about sacrificial giving, I know they have helped us during periods when their own ministry was experiencing financial stress. But Scripture is true when it says, "Give, and it shall be given unto you" (Luke 6:38). One of the unchanging laws of the kingdom is that we must always be giving away from ourselves — both in good times and bad.

227

ning to support native missionary movements as equal partners in the work of the gospel. The old racism and colonial mind-set are slowly but surely disappearing.

This, I believe, could have long-range impact. If North American denominations and older mission societies would use their massive networks of support to raise funding for native missions, it would be possible for us and similar native missionary ministries to support several hundred thousand more native missionaries in the Third World.

Asks John Haggai, "In a day when an estimated three-fourths of the Third World's people live in countries that either discourage or flatly prohibit foreign missionary efforts, what other way is there to obey Jesus Christ's directive to evangelize all the world?"

"For many thoughtful Christians the answer is becoming more and more clear: In those closed countries, evangelization through trained national Christian leaders is the logical way.... Some observers have gone so far as to say it may be the only way."

Haggai's viewpoints are becoming more and more common, and a shifting of opinion and strategy is taking place that I believe will change the complexion of missions almost completely by the end of this decade.

The day of the native missionary movement has come. The seeds have been planted. Ahead of us lie much cultivation and nurture, but it can happen if we

229

will share our resources as the apostle Paul outlined in 2 Corinthians 8 and 9.

There Paul urges the wealthy Christians to collect monies and send support to the poor churches in order that "equality may abound" in the whole body of Christ. Those who have are obligated to share with those who have not, he argues, because of Christ's example.

"For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich" (2 Cor. 8:9).

This is the New Testament cry I'm repeating to the wealthy and affluent Christians of the West. Many are becoming more willing to follow the example of our Lord Jesus. He made Himself poor for the salvation of others.

How many are ready to live for eternity and follow His example into a more sacrificial life-style? How many will join in the spirit of suffering of the native brethren?

They are hungry, naked and homeless for the sake of Christ.

I'm not asking North Americans to join them — sleeping along roadsides and going to prison for their witness. But I am asking believers to share in the most practical ways possible — through financial sharing and intercessory prayer.

Here is the true story of a couple who has demonstrated real spiritual understanding. Recently they

230

21

A Third World Response

Those most concerned about missions have grown up hearing the classic approach of "send Americans" and never have been asked to consider alternatives better suited to changed geo-political conditions. It is hard for some to hear me reinterpret the stories told by Western missionaries of hardship and fruitless ministry as indicators of outdated and inappropriate methods.

But the biggest hurdle for most North Americans is the idea that someone from somewhere else can do it better. Questions about our methods and safeguards for financial accountability, while often sincere and well-intentioned, sometimes emanate from a deep well of distrust and prejudice.

On one of my trips to the West Coast I was invited to meet with the mission committee of a church that supported over seventy-five American missionaries. After I shared our vision for supporting native missionaries, the committee chairman said, "We have

244

wrote. "While reading your *SEND* publication, the Lord began to speak to us about going to India. As we pondered this and asked the Lord about it, He spoke again and said, 'You're not going physically, but you're going spiritually and financially.'

"Well, praise the Lord — here is our 'first trip' to India. Please use this money where you see the greatest need. May God's richest blessing be upon you and your ministry."

Enclosed was a check for one thousand dollars. It was signed, "Fellow workers in Christ, Jim and Betty."

My prayer? For several hundred thousand more like Jim and Betty. This dedicated couple has what it takes: the spiritual sensitivity to hear what the Lord is really saying today to the North American church.

231

been asked to support national missionaries before, but we haven't found a satisfactory way to hold these nationals accountable for either the money we send or the work they do." I sensed he spoke for the entire committee.

I could hardly wait to respond. This issue of accountability is the objection most often raised about supporting native missionaries to the Third World, and I can understand why. Indeed, I agree it is extremely important that there be adequate accountability in every area of ministry. Good stewardship demands it.

Then I detailed how we handle the subject.

"In order to make people accountable we need some norm by which to measure their performance," I said. "But what criteria should we use? Would the yearly independent audit our missionaries submit be adequate to see that they handled money wisely?"

In addition I raised other questions. "What about the churches they build or the projects they have undertaken? Should they be judged according to the patterns and goals some mission headquarters or denomination prescribed? What about the souls they've won and the disciples they've made? Would any denomination have criteria to evaluate those? How about criteria to evaluate their life-style on the field or the fruit they produce? Which of these categories should be used to make these native missionaries accountable?"

Those who had been leaning back in their chairs

245

now were leaning forward.

I had laid a foundation for a thought I was sure they hadn't considered before. I continued: "Do you require the American missionaries you send overseas to be accountable to you? What criteria have you used in the past to account for the hundreds of thousands of dollars you have invested through the missionaries you support now?"

I looked to the chairman for an answer. He stumbled through a few phrases before admitting they never had thought of requiring American missionaries to be accountable nor was this ever a concern to them.

"The problem," I explained, "is not a matter of accountability but one of prejudice, mistrust and feelings of superiority. These are the issues that hinder love and support for our brothers in the Third World who are working to win their own people to Christ." I followed with this illustration.

"Three months ago I traveled to Asia to visit some of the brothers we support. In one country I met an American missionary who had for fourteen years been developing some social programs for his denomination. He had come to this country hoping he could establish his mission center. In this regard he had been successful. As I walked into his mission compound I passed a man with a gun, sitting at the gate. The compound was bordered by a number of buildings with at least half a dozen imported cars. The staff members were wearing Western clothes, and a

246

and his family. One looked after the garden, another cared for the car, another cared for the children, two cooked in his kitchen, one took care of his family's clothes, and so on. And in eight years this missionary had won no one to Jesus nor established one church.

"What criteria," I dared to ask, "has been used by the two evangelical denominations that have sent these men to hold them accountable? In another place," I continued, "there is a hospital costing millions to build and more millions to keep staffed with Europeans and Americans where, in seventy-five years, not one living, New Testament church has been established. Did anyone ever ask for an account of such fruitless labor?"

"These illustrations are not isolated instances," I assured them. "During my eighteen years of travel throughout Asia I have seen Western missionaries consistently living at an economic level many times above the people they work with. And the nationals working with them are treated like servants and live in poverty while these missionaries enjoy the luxuries of life."

I contrasted these examples with what the nationals are doing.

"Remember the illustration of the multi-million dollar hospital and no church?" I asked. "Well, four years ago we started supporting a native missionary and thirty co-workers who have started a mission only a few miles from the hospital. His staff has grown to 349 co-workers, and hundreds of churches

248

servant was caring for one of the missionary children. The scene reminded me of a king living in a palace with his court of serfs caring for his every need. I had, in eighteen years of travel, seen this scene repeated many times," I explained.

"From conversation with some of the native missionaries, I learned that this American and his colleagues did live like kings with their servants and cars," I said. "They had no contact with the poor in the surrounding villages. While God's money is invested on missionaries like this who enjoy a life-style they could not afford in the United States — a life-style of a rich man, separated by economy and distance from the native missionaries walking barefoot, poorly dressed even by their own standards and sometimes going for days without eating. These nationals, in my opinion, are the real soldiers of the cross. Each one of the brothers we support in that country has established a church in less than twelve months, and some have started more than twenty churches in three years."

I told of another incident from my own country of India. Although India is closed to new missionaries, there are some Western missionaries living there from past times. And, of course, some denominations get a few new professional people in such as doctors or teachers. I was visiting one of the mission hospitals in India where some of these missionary doctors and their colleagues worked. All lived in richly furnished mansions. One had twelve servants to care for him

247

have been started. Another native missionary, one of his co-workers, has established over thirty churches in three years. Where do these brothers live? In little huts just like the people with whom they work. I could give you hundreds of stories that illustrate the fruit of such dedicated lives. It is like the book of Acts being written once again.

"You are seeking accountability from native missionaries, accountability that is required for you to give them support? Remember that Jesus said, 'For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children' [Matt. 11:18-19]."

Fruit, I pointed out, is the real test. "By their fruits ye shall know them," Jesus said [Matt. 7:20].

"Paul told Timothy to do two things regarding his life. And these two things, I believe, are the biblical criteria for accountability. He told Timothy to watch his own life and to care for the ministry that was committed to him. The life of the missionary is the medium of his message."

Three hours had passed, yet the room remained quiet. I sensed I had their permission to continue.

"You asked me to give you a method to hold our native missionaries accountable. Apart from the issues I have raised, Gospel for Asia does have definite procedures to insure that we are good stewards of the

249

monies and opportunities the Lord commits to us. But our requirements and methods reflect a different perspective and way of doing missions.

"First, Gospel for Asia assumes that we who are called are called to serve and not to be served. We walk before the millions of poor and destitute in Asia with our lives as an open testimony and example. I breathe, sleep and eat conscious of the perishing millions the Lord commands me to love and rescue."

Then I explained how God is reaching the lost, not through programs but through individuals whose lives are so committed to Him that He uses them as vessels to anoint a lost world. So we give top priority to how the missionaries and their leaders live. When we started to support one brother, he lived in two small rooms with concrete floors. He, his wife and four children slept on a mat on the floor. That was four years ago. On a recent visit to India I saw him living in the same place, sleeping on the same mat even though his staff had grown from 30 to 349 workers. He handles hundreds of thousands of dollars to keep this enormous ministry going, yet his lifestyle has not changed. The brothers he has drawn into the ministry are willing to die for Christ's sake because they have seen their leader sell out to Christ just as the apostle Paul did.

"In the West, people look to men with power and riches. In Asia our people look for men like Gandhi who, to inspire a following, was willing to give up all to become like the least of the poor. Accountability

250

you do and still think you can help direct God's people to reach a lost world, you mock God Himself. You have to evaluate how you spend every dollar and everything else you do in the light of eternity. The way each one of you lives is where we begin our crusade to reach the lost of this world."

I was gratified to see that the Lord spoke to many of them. There were tears and a feeling of Christ's awareness among us. This had been a painful time for me. I was glad when it was over.

GET INVOLVED!

*See coupons at the
back of this book.*

252

begins with the life of the missionary."

The second criteria we consider, I explained, is the fruitfulness of that life. Our investment of money shows in the result of lives changed and churches established. What greater accountability can we require?

When Western missionaries go into Third World countries, they are able to find nationals to follow them. But these nationals too often get caught up in denominational distinctives. Like produces like. Missionary leaders from denominations who fly into these countries and live in five-star hotels will draw to themselves so-called national leaders who are like themselves. Then, unfortunately, it is the so-called national leaders who are accused of wasting or misusing great amounts of money, while they have often merely followed the example provided by their Western counterparts.

Again I addressed the chairman: "Have you studied the lives and ministries of the American missionaries you support? I believe you will find that very few of them are directly involved in preaching Christ but are doing some sort of social work. If you apply the biblical principles I have outlined, I doubt you would support more than a handful of them."

Then I turned and asked the committee members to assess themselves. "If your life is not totally committed to Christ, you are not qualified to be on this committee. That means you cannot use your time, your talents or your money the way you want to. If

251

A Prayer

Dear Lord, we acknowledge that our commitment to You is so shallow. We say we love You, but our actions betray us.

Open our eyes so that we see time and eternity as You see them. Forgive us for forgetting we are only strangers and pilgrims on this earth.

How foolish we are. O Lord, to store up treasures on this earth and fight to save our lives and preserve them, when You tell us we will lose our lives if we try to do that.

We ask You, dear Lord, to forgive us and help us to walk in Your footsteps — forsaking all, denying ourselves, carrying our crosses daily and loving You supremely so Your causes might be furthered in this dark and dying world.

In Jesus' name. Amen.

You Can Become a Sender!

Yes! I care about the lost and forgotten millions of Asia. I will help native missionaries reach their own people for Jesus. I understand that it takes \$30 to \$120 per month to support a native missionary fully, depending on his or her marital status, family size and location of service.

To begin sponsoring today call toll free:

1-800-WIN-ASIA

(1-800-946-2742)

(in the USA or Canada)

Or mail the coupon on the back of this page to:

Gospel for Asia

USA: 1932 Walnut Plaza, Carrollton, TX 75006

Canada: P.O. Box 4000, Waterdown, ONT L0R 2H0

Germany: Karsauer Str. 15A, D7888 Rheinfelden

You will receive a photo and testimony of each native missionary you help sponsor.

Gospel for Asia sends 100% of your missionary support to the mission field. Nothing is taken out for administrative expenses.

All donations are tax-deductible.



5921-WCB1



H925-RB1S

SOME COMMON REASONS WHY CHURCHES DO OR DO NOT GROW

I. Reasons for Growth

- A. Some minister, layman, or missionary dedicated his life to planting churches.
- B. The Gospel was preached to some clearly receptive part of the community.
- C. Some churchmen recognized one of the many growing points given by God to His church. He valued this beginning and poured his life into it.
- D. Someone had a particular plan for multiplying churches which fitted his special population. He prayed for months and years that men and women would be won and churches multiplied, and worked his plan.
- E. Environmental and church factors favorable to growth appeared at the same time.
 1. For example, in Korea in 1919, Christians led the freedom movement and made Christianity credible and popular.
- F. A Christian leader devised a broad plan of action which multiplied congregations: Nevius in Shantung, China.
- G. Some churchmen refused to be tied to work which did not plant churches.
- H. Christianity became "our religion" to a sizable segment of some culture.
- I. Indigenous leaders, out of the subculture being converted, were put in charge of congregations.
- J. Indigenous church principles and people movement principles were used together for some prepared people.
- K. Prolonged post-baptismal training and indoctrination was given to Christians as well as to their children and grandchildren.
 1. Example: Herbert Money of Peru notes that in 1964, Peru had 350 Evangelical missionaries. The Seventh Day Adventists had only 20, 5% of the total. Nevertheless, they had more than half of the evangelical church members in Peru. Dr. Money credits Adventists effectiveness to systematic post-baptismal indoctrination.
- L. Able leaders are constantly encouraged and not allowed to fall into ruts; praying Christians experienced the fullness of the Holy Spirit.

II. Reasons for lack of growth.

- A. Leaders were chained to existent maintenance work. Or, church and mission were devoted to a non-productive pattern, once needed but long since outmoded.
- B. Church and mission were devoted to an only slightly productive pattern instead of a highly productive one.
 1. For example: They continued the school approach when adults could be won.
 2. They baptized no illiterates, though this limited the church largely to youths.
 3. They required a long period of probation prior to baptism, though few adults could last the course.
 4. They tried to circumvent polygamy by baptizing chiefly unmarried youth and hoping they would stick to monogamy.
- C. They did not learn the language of the people (worked always in English), and so established the image that the Christian religion signified mainly cultural change.

- D. Fearing the problems brought in by new, fresh converts and congregations made up of new Christians, they set very high standards and baptized few.
- E. The ministry was too highly trained and paid, was not one with the people, and could not be supported by the churches themselves.
- F. Church and mission allowed themselves to remain stuck in an area of low potential.
- G. They "worked with" resistant homogeneous units instead of reaching receptive units available to them. For example:
 - 1. Roman Catholic ranches instead of revolutionary ranches.
 - 2. Upper-class professional people instead of laborers.
 - 3. High castes instead of depressed classes.
 - 4. High school youth in towns instead of peasants in the country.
 - 5. The "classes" instead of the "masses."
- H. Leaders did not learn about church growth from mistakes of the past.
- I. No one checked what was being done against the degree of church growth achieved.
- J. The mission or "work" faced with little growth did not seek expert opinion from the outside.
- K. They accepted gradualism as a sufficient mission method.
- L. Justifying slow growth by some of the following statements.
 - 1. We do sound work and are not interested in short cuts.
 - 2. It takes decades to grow an oak; a pumpkin grows in a single summer.
 - 3. God takes His own time to make a sound church.
 - 4. The field, maintained at great cost and agony over many years, often proves to be the seed-bed from which a rich harvest is finally reaped.
 - 5. Soundness of growth, not rapidity, is the criterion.
- M. Glorification of littleness; small is to be holy.
 - 1. The tiny minority suffering for its belief is the true church.
 - 2. To create this minority is the highest success known to missions.
 - 3. The persecuted church, the church under the cross, is the true church.
 - 4. The power of a small group of men, with God, must never be underestimated.
 - 5. The creative minority is what the church must ever strive to be.

SOME COMMON REASONS WHY CHURCHES DO OR DO NOT GROW

Questions - Lesson Five

1. We discussed briefly at least 12 reasons for church growth in some areas of the world in the past. Discuss and comment on at least three of these reasons that perhaps got your attention above the other reasons.
2. How would you think it possible for Missionaries to get tied down or chained to a non-productive pattern of Missionary work?
3. What is a Missionary really implying to a people when he refuses to learn the language properly.
4. Do you think it is possible to have a too highly, professionally trained clergy - as well as too highly paid clergy - when compared to new, struggling congregations where no one else is so trained or paid.
5. Comment on the importance of learning from mistakes of the past.
6. Give two Scripture proof texts about the importance of learning from example or ensamples.
7. "Gradualism" is accepted by many as a Mission Philosophy. What do you personally think of this mentality?
8. Mention some of the statements that are used to justify the lack of church growth.
9. Would there be one that you feel might be justified?
10. In the Area where God has called you, would there be some application or method for church growth, that God has spoken to you about recently. Please elaborate.

EIGHT KEYS TO CHURCH GROWTH IN CITIES

I. **Emphasize House Churches.**

- A. When the work begins to grow in cities among new segments of the population, each congregation must soon find a place to assemble. The usual thing is for the founding church or mission to buy a small plot and put up a meeting house.
- B. On the contrary, the congregation should meet in the most natural surroundings, to which unbelievers can come with the greatest ease and where the converts themselves carry on the services. Where there is antagonism in a neighborhood, the meeting place should neither attract attention nor throw out a challenge to them.
- C. The house church does have drawbacks. If believers do not increase fast so that at least some house churches rent halls or build "meeting houses," worship year after year in someone's home gets wearisome. Only those friendly to the householder will go to church in his house.
- D. Nevertheless, so much urban growth has begun in house churches that it proves to us that they should always be seriously considered.
- E. It should be remembered that the early churches met almost entirely in houses for at least the first seventy years.

II. **Develop unpaid lay leaders.**

- A. One secret of growth in the cities of Latin-America has been that from the beginning, unpaid common men led the congregations, which therefore appeared to the masses to be truly Chilean or Brazilian affairs.
- B. In any land, where laborers, mechanics, clerks, or truck drivers teach the Bible, lead in prayer, tell what God has done for them, or exhort the brethren, the Christian religion looks and sounds natural to ordinary men.
- C. No paid worker from the outside can know as much about a neighborhood as someone who has dozens of relatives and friends about him.
- D. Many new converts do have leadership ability. Discovering these, laying the responsibility of the prayer meeting, Bible class, branch congregations, or house churches on these, and getting out of the way so they can function without embarrassment, is what it is all about.
- E. Indoctrination is necessary; enough contact should be maintained and enough encouragement given to sustain them in crisis; but they should realize that the enterprise is theirs under the Holy Spirit.

III. **Recognize resistant homogeneous units.**

- A. The city is not a homogeneous whole, but rather a mosaic made up of hundreds of segments of society, a few responsive, many indifferent, and a few highly resistant. Consider examples:
 - 1. In North Africa between 250-300 A.D., most all of the country people professed Christianity, while the government officials and large landowners in the cities of Libya remained pagan. The officials and landowners had a vested interest in paganism and were highly resistant. Had Christian missionaries to Libya

between the years 100-300 A.D. spent their time presenting the Gospel to them and bypassing those who were responsive, very little church growth would have resulted.

2. In California, an experienced pastor points out that fourth generation Hispanics are much more resistant to the Gospel than new immigrants. The wise pastor does not spend most of his time on those least likely to join his church.
3. It has been observed that in Brazil, incoming immigrants are receptive for a number of years, but when they prosper and move out of the favella (barrio) they become deaf to the Gospel. There is a time when they are responsive.

IV. Focus on the responsive.

- A. The city mosaic has responsive units.
 1. The units which are receptive will vary from city to city.
 2. One group which usually proves receptive is that made up of recent rural immigrants which have come permanently to the city. For a generation or so, they are villagers at heart. They are hungry for community and are forming all kinds of new associations.

V. Multiply tribe, caste, and language churches.

- A. The first business of the church is not to fuse the various populations of the metropolis into one people.
- B. The establishment, in each linguistic and ethnic group, of congregations whose members worship God with delight in their own mother tongue should be the aim.
- C. Part of the feeling of lostness in responsive homogenous units in cities comes from the fact that the immigrants are not at home in the standard language used in the city.
- D. Even when they learn to speak it after a fashion, it never sounds as sweet in their ears as their mother tongue. They like to get together with those who worship in their own tongue.
- E. In a few exceptions, (the melting-pot aspect of cities brings it about) some in each ethnic or linguistic unit truly want to leave their past and join the dominate culture. (Be discerning as to their motives.)

VI. Surmount the property barrier.

- A. Congregations must have places to meet.
- B. House churches furnish a pattern to begin with.
- C. Renting a hall, saloon, store, or storage shed should not be ruled out.
- D. A combination of many house churches, rented halls, and even shack churches, with a "respectable" mother-church building works well in various parts of the world.
- E. God has the answer and we must be careful to seek from Him an answer. May we not just try to build traditional works according to our limited experience in the homeland.

VII. Communicate intense belief in Christ.

- A. The prime ingredient in the early capture of the great cities of the ancient world was an intense fervent faith.
- B. A live faith lives through the pages of the New Testament and was manifested by all the planters of the early churches.
- C. The first great explosion of the faith was sparked by an oppression so great that it drove all but the apostles out of the city.
- D. Unshakable faith in Christ, fervent enough to withstand flame and wild beast, fanned the spread of the early churches in the urban populations of those days.
- E. When faith is real in hearts, people will win their own people. Fathers winning their families, brothers winning brothers, sons winning fathers, friends reaching friends, neighbors burdened for neighbors, workers reaching their fellow workers only comes when Christ is real and they have a faith that cannot be kept.

VIII. Present and proclaim Christ as the answer to the problems of man and the world.

- A. Christ does satisfy.
- B. The needs of man can be met by Christ.
- C. In Christ one finds:
 - 1. Pardon
 - 2. Forgiveness
 - 3. Eternal life
 - 4. Salvation
 - 5. Joy
 - 6. Peace
 - 7. Love
 - 8. Sufficiency of Grace
 - 9. Guidance
 - 10. Strength
 - 11. Comfort
 - 12. New life
 - 13. Acceptance
 - 14. Understanding

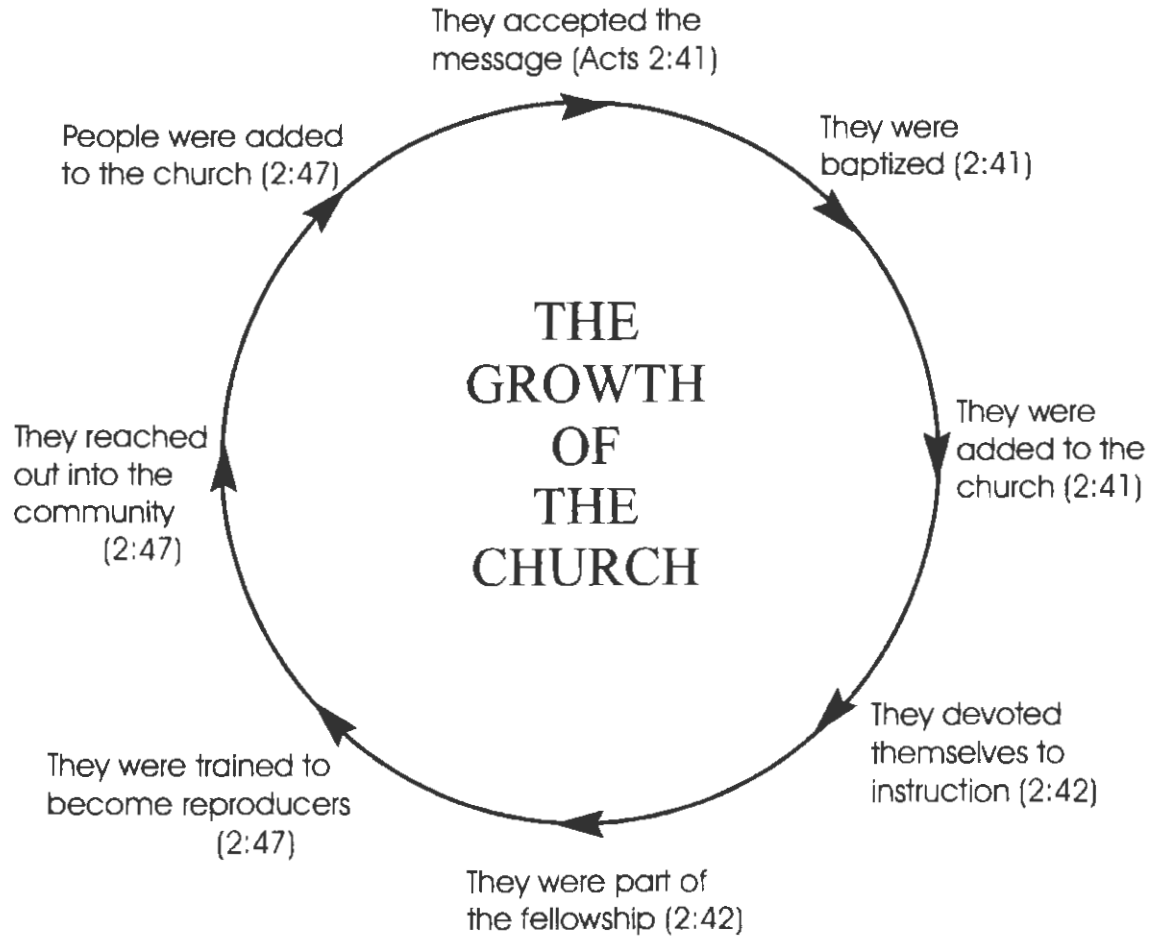
EIGHT KEYS TO CHURCH GROWTH IN CITIES

Questions - Lesson Six

1. Discuss both positive and negative aspects of house churches.
2. Give Scriptural evidence to support the argument that all local church leadership in the New Testament came from within - rather than imposed from without.
3. Develop the thought of the advantage the unpaid leader from his neighborhood has over the paid worker who comes in from some other place outside.
4. Define the term "*People Group*".
5. How would you perceive a city after an understanding of "people groups"?
6. What is meant by the term "*focus on the responsive*"?
7. Give a possible example of a responsive people group that could be found in a city.
8. What are some ways that you would employ to surmount the property barrier in a city?
9. How would you describe an intense, fervent faith in Christ?
10. How would you communicate such a faith to others?

GROWTH OF THE CHURCH

Acts 2:41-47



INDIGENOUS PRINCIPLES & PEOPLE MOVEMENTS BUTTRESS EACH OTHER

I. What is a People Movement?

- A. "A people movement results from the joint decision of a number of individuals — whether five or five hundred — all from the same people, which enables them to become Christians without social dislocation, while remaining in full contact with their non-Christian relatives, thus enabling other groups of that people across the years, after suitable instruction, to come to similar decisions and form Christian churches made up exclusively of members of that people."
1. What is a "people"? The word has three meanings.
 - a. It may mean individuals or persons.
 - b. It may mean the public, the masses, or the common people, as in "The People's Republic" or the phrase "the will of the people."
 1. Example: The Jews in the United States are a people. One could have a people movement to Christ from among the Jews. They might then become Christians while maintaining their taboo against pork and their strong desire to marry only within their community.
 - c. It may mean a tribe, a caste, or any homogeneous unit where marriages and intimate life take place only within the society. A tightly knit segment of any society.
 2. A people movement is not large numbers becoming Christians.
 - a. Most people movements consist of a series of small groups coming to decisions.
 - b. It is not a mass movement.
 - c. What really happens in people movements is that relatively small, well-instructed groups (one this month and one several months later) become Christians.
 - d. Numbers are achieved, but usually only with the passage of years.

II. The numerical importance of people movements.

- A. At least two-thirds of all converts in Asia, Africa, and Oceania have come to Christian faith through people movements.
1. In many provinces, nine-tenths of all those who first moved out of non-Christian faiths to Christianity came in people movements.
 2. Most Christians in Asia and Africa today are descendants of people movement converts.
 3. People movement growth has accounted for considerable in-gatherings in Latin America, also.
- B. Growth of the future is likely to be by people movements.
1. The great in-gatherings from Islam, for example, will come by people movements to Christ.
 2. This has been abundantly illustrated by the tens of thousands of Moslems who have become Christians in Indonesia between 1966 and 1980.

3. These multitudes did not make professions of faith drop by drop; they came in by communities, whole extended families, minor lineages, and villages moved in together.
4. It is safe to say that the chief resistance of Islam and to the religious is social not theological.
5. If social resistance can be overcome, the Gospel can be heard.
6. The people movement is the God-given way by which social resistance to the Gospel can be surmounted.

III. The qualitative importance of people movements.

- A. Communities move in without much social dislocation, without searing wounds between members of the same family, and with their normal relationships intact.
 1. The resulting congregations have a social structure complete with leaders and family loyalties instead of a conglomerate of converts from many different backgrounds who must learn to get along together. People movements are composed of one kind of people who are accustomed to working and living together.
 2. People movement churches are therefore more stable, less dependent on minister and missionary, and more likely to bear up well under persecution.
 3. Discipline can be more effective and more indigenous.
 - a. When men come to Christian faith by group decisions, community sins and weaknesses can be more readily given up.
 - b. When new Christians rule that there must be no more liquor at "our weddings," they have no difficulty enforcing the rule.

IV. People movement seen against the one-by-one mode.

- A. In the one-by-one mode, leaders expect only individual converts.
 1. This is the manner of becoming Christian that each has known in his years of experience.
 2. Churchmen conclude that "one-by-one against the tide" is not only the way conversion happens in their land but is the right and Biblical way for it to happen.
 3. When we preach the Gospel and talk with interested people, we unconsciously present this one-by-one pattern.
- B. The non-Christian community seeing that men become Christians in the face of family disapproval and community sentiment, conclude that Christians are always rebels against the community.
 1. The image gets fixed in the mind of the public that to become Christian is an anti-social act.
 2. Consider this quote from Ambedkar of India:
 "When I read the Gospels, the Acts of the Apostles and certain passages of St. Paul's epistles, I feel that I and my people must be Christians, for in them I find a perfect antidote to the poison Hinduism has injected into our souls and a dynamic strong enough to lift us out of our present degraded position; but when I look at the Church produced by Christian Missions in the districts around Bombay, I have quite a different feeling. Many members of my own caste have

become Christians and most of them do not commend Christianity to the rest of us. Some have gone to boarding schools and have enjoyed high privilege. We think of them as finished products of your missionary efforts, and what sort of people are they? Selfish and self-centered. They do not care a snap of their fingers what becomes of their former caste associates so long as they and their families, or they and the little group who have become Christians get ahead. Indeed, their chief concern with reference to their old caste associates is to hide the fact that they were ever in the same community. I don't want to add to the number of such Christians.”

3. Pickett answers Ambedkar:

“This is a terrible indictment. We would like to believe that it is not deserved. But there is in it a considerable measure of truth. Christian missionaries from the West are the product of a social order in which rugged individualism is highly esteemed.... They tend to assume that the relation of the individual to the community with which they have been familiar since childhood is the Christian norm and to commend it to the converts with whom they may be associated. So a boy of Dr. Ambedkar's caste may be consciously taught in school and Church to follow the Christ who said, ‘If any man come after me, let him deny himself and take his cross and follow me,’ and yet what the boy really learns may be to stand on his rights as an individual, disown all obligations to the group in which he was born, and pursue a strictly self program of personal enrichment.”

V. Theological objections.

- A. Some say that "people movements" do not express individual faith which is necessary for salvation. "Some churchmen turn from people movements on theological grounds. They feel that the very idea of conversion must be directed to the individual faith which leads to salvation. Men followed the Lord Jesus one by one. He called them out singly from among the multitude. Mere going along with the crowd, these churchmen argue, is not conversion and can never save anyone. This real stumbling block must be squarely faced.

The kind of conversion on which people movements are based is the root of the difficulty. The crucial question is: Do people movements rest on "group conversion"? The answer is NO. There is no such thing as group conversion. A group has no body and no mind. It cannot decide anything whatever. The phrase "group conversion" is simply an easy, inexact description of what really happens.

What really happens is multi-individual, mutually interdependent conversion, which is a very different thing. These exact terms are important. One should learn to use them correctly and easily.

What I am affirming is that conversion does not have to be the decision of a solitary individual taken in the face of family disapproval. On the contrary, it is better conversion when it is the decision of many individuals taken in mutual affection. Multi-individual means that many people participate in the act. Each individual makes up his mind. He hears about Jesus Christ. He debates with himself and others whether it is a good thing to become a Christian. He believes or does not believe. If he believes, he joins those who are becoming Christian. If he does not believe, he joins those who are not becoming Christian. When a minor

matter, none participate except those who have decided that they will help, how much more will only those abandon their old gods and become Christian who have individually and personally decided that they will do so?

Mutually interdependent means that all those taking the decision are intimately known to each other and take the step in view of what the other is going to do. This is not only natural, it is moral. Indeed, it is immoral, as a rule to decide what one is going to do regardless of what others do. Churchmen ought frequently to say to inquirers, "Since Jesus Christ is the Savior, the pearl of great price which you have found, and since you are a loyal member of your family, you do not want to enjoy salvation secretly all by yourself. The first thing you want to do is to share your new-found treasure with your loved ones. The person who loves the Lord most will try most to bring his intimates to Him. Andrew went and found his brother Simon. You do the same."

In a people movement, whether in Berlin or Bombay, members of the close-knit group seek to persuade their loved ones of the great desirability of believing on Jesus Christ and becoming Christians. Often they will defer their own decision in order to be baptized together. A husband waits six months for an unbelieving wife. A brother labors for two years so that his other three brothers and their wives will all confess Christ together — the conversion made sweeter because it is shared with the people who supremely matter to him. A wise man deciding to become Christian leads many of his fellows to promise that they will accept Christ the same day he does.

Conversion means participation in a genuine decision for Christ, a sincere turning from the old gods and evil spirits, and a determined purpose to live as Christ would have men live. The individual decisions within a people movement exhibit all these marks. It is a series of multi-individual, mutually interdependent conversions."

From Understanding Church Growth, by Donald A. McGavran.

INDIGENOUS PRINCIPLES AND PEOPLE MOVEMENTS BUTTRESS EACH OTHER

Questions - Lesson Seven

1. What is a “*people movement*”?
2. As Americans, what is the objection or doubt that usually comes to our minds when people movements are first mentioned?
3. Give some examples of some people movements and their geographical location.
4. As Americans, we are strongly individualistic. We put self assertion and individual rights and opinions as very desirable and right character traits. Is this characteristic of most other cultures? Comment on how our rugged individualism could be a hindrance to a people movement.
5. Could this same individualism play a part in provoking persecution on young Christians? Comment briefly.
6. Is a people movement just a mass movement? Explain.
7. Could you (looking at Christians through the eyes of a community of unsaved people) understand how Christians in some contexts are considered rebels and sowers of discord? What do you think about this accusation of some?
8. Write a hypothetical scenario of how you would picture in your own mind a family and its extended members coming to a decision to publicly profess Christ in a primitive situation.
9. How would you explain the term “*mutually interdependent conversions*”?
10. Do you personally think discipline would be more indigenous in people movement congregations? Explain.

The Training of the Disciples

Purpose of the Training

The purpose of their training was to prepare them to be Evangelists, or church-planters. Our Lord did not prepare them to be Elders or Pastors of churches. Their work was to be like His work: they were to evangelize. They were trained for aggressive work, for going out to meet the foe and to storm him in his citadels. Such was to be the work of the leaders of the Church. They founded churches, but they never remained as Elders of local churches. As leaders they must lead forward to conquest and extension. The immediate care of the local churches was to be the responsibility of local men with gifts for local ministry.

Ten Essentials

In the preparation of the disciples our Lord evidently gave particular attention to the following points:

1. He was continually seeking their spiritual development. He made full use of all their experiences to teach eternal values. We have but to think of the occasion when the mother of James and John came seeking the highest places for her two sons, and the manner in which He dealt with the individual difficulties of Peter, Thomas and Philip, to realize how careful and watchful He was regarding the spiritual condition and progress of each one. It was the happenings of every day experience, the temptations and faults and failures of the disciples, that He used as the basis for this instruction. And how wisely and lovingly He did so! Here also theory was learned in the practical school. He brought them to the place where they were willing to deny self and to take up the Cross and truly follow Him. Nothing less than that would have served His purpose.
2. He taught them to evangelize. The practical method which He used to train them to know how to meet men and deal with souls, how to preach and teach, has already been stated.
3. He taught them to know and use the Scriptures. He Himself was continually using them. All His teaching was based upon them; all His reasoning and arguments were derived from them. Here again the same method is employed: they learned to know and use the Scriptures by using them.
4. He taught them to have faith in God directly for the supply of all their material needs. He had left all to live among men and become the Saviour of the world; they left all to follow Him. He had not where to lay His head; and so it was with them. They left all and went forth with Him, possessing nothing and with no material resources, looking to God alone for the supply of all their needs, sharing together with the Master out of the common fund of God's supply, of which Judas was the treasurer. This accomplished four important things: it detached them from the world; it made them exercise faith; it obliged them to walk near to God; it caused them to be living witnesses to God's power and faithfulness. These things were necessary to their witness.

5. He taught them to minister in the power of the Spirit alone and not to have recourse to ritual, ceremony, forms of service, programs, emotionalism, sentimentalism or any other human means to attract or influence. He revealed to them that the power that would draw men was the power of His Cross.
6. He taught them the life and ministry of prayer in the Spirit, though they entered into it only after the Holy Spirit had come to dwell in them.
7. He taught them to live and minister in absolute obedience to the will of God, withholding nothing for self but placing themselves entirely upon the altar.
8. He taught them to exercise unwavering faith, to doubt not but to have absolute trust in God and confidence in His power and faithfulness.
9. He taught them absolute love to God and absolute love to their fellow men—the love that serves, seeking nothing for self and counting it all joy and all gain to give all.
10. He taught them to work together; to cooperate as a group directed by the Spirit of God, none seeking the preeminence and all serving each other.

The Need For Reproducers

Matt. 28:18-20, II Tim. 2:2

The world is looking for better methods, God is looking for better men.

Every Christian should be producing more Christians, every preacher should be producing more preachers and every church should be producing more churches.

Reproducers will only be produced through a definite program of discipleship.

Discipling others is the process by which a Christian with a life worth imitating commits himself to an extended period of time to a few individuals who have been won to Christ, the purpose being to aid and guide their growth to maturity and equip them to reproduce themselves in a third spiritual generation.

I. Great Commission - two parts

- A. Going - evangelizing - Mark 16:15, Luke 19:10, 1 Tim. 2:4,6, 11 Peter 3:9.
- B. Teaching - making disciples - Matt. 28 :19-20.

II. Why this method?

- A. It was the method of Jesus. Men were His methods - Mark. 6 31, 9:30-31.
- B. Discipleship was Paul's method- Acts 20:4, 2 7. Elders, preachers, key leaders- all Asia Minor - I Thess. 1:6-8.
- C. It is Biblical
 - 1. Moses discipled Joshua
 - 2. Elijah discipled Elisha
 - 3. Philip discipled the Ethiopian
 - 4. The Ethiopian to the Africans
 - 5. Paul - Silvanus, Timothy - Thessalonians - Macedonia - the World.
- D. Discipleship is the fastest way to fulfill the Great Commission. It is multiplication versus addition.

Illustrations:

Suppose you had your choice of salaries on a job, 1 cent doubled each day for 31 days or \$10 a day straight.

- 1st day - 1 cent
- 2nd day - 2 cents
- 3rd day - 4 cents
- 4th day - 8 cents
- 5th day - 16 cents 6th- day - 32 cents
- 31st day - over 5 million dollars

Suppose a father offered his son the choice of allowance of 1 cent per week doubled or \$1 per week. One dollar a week is \$52 a year. One cent doubled each week by the end of the 52nd

week is 22 trillion, 517 billion, 998 million, 136 thousand, 852 dollars and 48 cents. It is EXPLOSIVE.

Suppose that it was possible to take a checkerboard, put one grain of rice on the first square and double it for each succeeding square. By the time you reach the last square you would have enough rice to cover the country of India to a depth of 50 feet. Compare the difference in an evangelist winning 1,000 souls per day and a discipler producing one reproducer a year and each one reproduced, reproduces himself.

Year	Evangelist - 1,000 per day	Discipler - one per year
1	365,000	2
2	730,000	4
10	3,650,000	1,024
20	7,300,000	1,048,576
184	67,160,000	?

The discipler could reach the present world population in 32 years. It would take the evangelist 10,960 years. 11 Tim. 2:2, Isa. 8:16, 60:22.

III. Why should we be committed to a ministry of multiplication?

A. Brevity of Life

1. Vapor
2. Blade of grass
3. Cloud
4. Tale that is told
5. Water poured on the ground.

B. Sense of stewardship

1. Life is precious
2. We have a responsibility - Ps. 66:8-9.

C. I want my life to count!

It was said of an old couple in the book *Human Bondage*, "It was as if they had never lived at all." I don't want that to be said of me. What about you?

THE LOST ART OF DISCIPLE MAKING

Shining is always costly. Light comes only at the cost of that which produces it. An unlit candle does no shining. Burning must come before shining. We cannot be of great use to others without cost to ourselves. Burning suggests suffering. We shrink from pain... "The glory of tomorrow is rooted in the drudgery of today." Many want the glory without the cross, the shining without the burning, but crucifixion comes before coronation.

Following these remarks was a poem that struck a responsive chord in my heart.

Have you heard the tale of the aloe plant,
 Away in the sunny clime?
By humble growth of a hundred years
 It reaches its blooming time;
And then a wondrous bud at its crown
 Breaks into a thousand flowers,
This floral queen, in its blooming seen,
 Is the pride of the tropical bowers,
But the plant to the flower is sacrifice
 For it blooms but once, and it dies.

Have you further heard of the aloe plant,
 That grows in the sunny clime;
How every one of its thousand flowers,
 As they drop in the blooming time,
Is an infant plant that fastens its roots
 In the place where it falls on the ground
And as fast as they drop from the dying stem
 Grow lively and lovely around?
By dying, it liveth a thousand-fold
 In the young that spring from the death of the old.

Have you heard the tale of the pelican,
 The Arabs' Gimel el Bahr
That lives in the African solitudes,
 Where the birds that live lonely are?
Have you heard how it loves its tender young,
 And cares and toils for their good,
It brings them water from mountain far,
 And fishes the seas for their food.
In famine it feeds them--what love can devise!
 The blood of its bosom--and, feeding them, dies.

Have you heard this tale--the best of them all--
 The tale of the Holy and True,
He dies, but His life, in untold souls
 Lives on in the world anew
His seed prevails, and is filling the earth,
 As the stars fill the sky above.
He taught us to yield up the love of life
 For the sake of the life of love.
His death is our life, His loss is our gain;
 The joy for the tear, the peace for the pain.

Leroy Eims

THE NEED FOR REPRODUCERS

Questions - Lesson Eight

1. Give three examples of discipleship in the Bible.
2. Memorize Mark 3:14.
3. Define discipleship in your own words.
4. Memorize II Timothy 2:2
5. Give one of the illustrations mentioned in the lesson considering the explosiveness of discipleship.
6. Complete the quote, "The world is looking for better methods, God _____."
7. Comment on the difference between addition and multiplication.
8. Give some reasons why we should be committed to a ministry of multiplication.
9. Has God laid a burden on your heart to believe Him for someone to disciple?
10. Share your own vision for ministry in a concise manner in no more than 5 sentences.

Biblical Discipleship

Matt. 28:19-20, 11 Tim. 2:2, and 11 Pet. 3:18

Our heart goes out to the afflicted child and his parents. We would not think of bringing a child into the world and not caring for him. In the spiritual sense we have been doing that. I Tim. 5:8 is just as applicable spiritually as physically. Heb. 5:11-14, I Cor. 3:1-3. It is not a sin to be a baby Christian but it is a sin to be a baby Christian all your life.

I. Manifestations of immaturity. How many problems do we have in churches because of baby Christians.

- A. The immature are more interested in playing or being entertained - I Cor. 13:11.
- B. Immaturity manifests itself in egotism. It is the center of its world and nothing else matters. The only important thing for such a person is having his needs satisfied.
- C. The immature reveal themselves in their interest, concern and worry in the flesh and about the flesh.
- D. The immature lack responsibility.
- E. The immature lack gratitude. A child has to be taught to be grateful.
- F. The immature are offended very easily. They misunderstand very easily.

The ministry is more than taking care of spiritual babies, burping them, changing their diapers and attending to their every need. Something is dreadfully wrong when people remain forever in their immaturity.

II. There are Seven Stages in Establishing Someone in the Word of God!

- A. "Grounded" - Digged in, planted, (born again of incorruptible seed) - "Babes in Christ" I Cor. 3:1; I Peter 2:2
- B. "Settled" - Watered by the Word - "Little Children" I John 2:12; 5:21
- C. "Be not moved away" - staked down by the doctrine of salvation - "Children" I Pet 1:14; I Thess. 2:11
- D. "Rooted" - Growing in Knowledge - "Young Men" - I John 2:13; Titus 2:6
- E. "Built Up" - Growing in Grace - "Fathers" - I John 2:14; I Cor 4:15
- F. "Stablished" - Perfected and Strong - "Elders" - I Pet. 5:1; James 5:14
- G. "Abounding" - Bearing Fruit - "Aged Men and Women" - Titus 2:1-10; Active Involvement

III. A discipler cannot be what he is not and cannot impart what he does not have.

I Cor. 4:16, I Thess. 1:7, I Tim. 4:12, Phil. 3:17, 4:9, I Peter 5:2-3.

The ability to physically produce children does not make you a father. Like always produce like. Some of us have never produced reproducers. We have produced after our kind. What we produce reveals what we are.

IV. Paul was many things to his children.

Salvation is a person. Follow-up is someone, not something. Discipling is a relationship. III John 4, I Cor. 4:14-16, 11 Cor. 11:1-2, 11 Cor. 12:15, I John 1:3. Read I Thess. 2:1-20.

- A. Paul was a father- I Thess. 2:11, Gal. 4:19, I Tim. 1:2, Philemon 10.
- B. Paul was a nurse or nursemaid - I Thess. 2:7.

V. You are not reproducing, Why? What will keep us from reproducing physically?

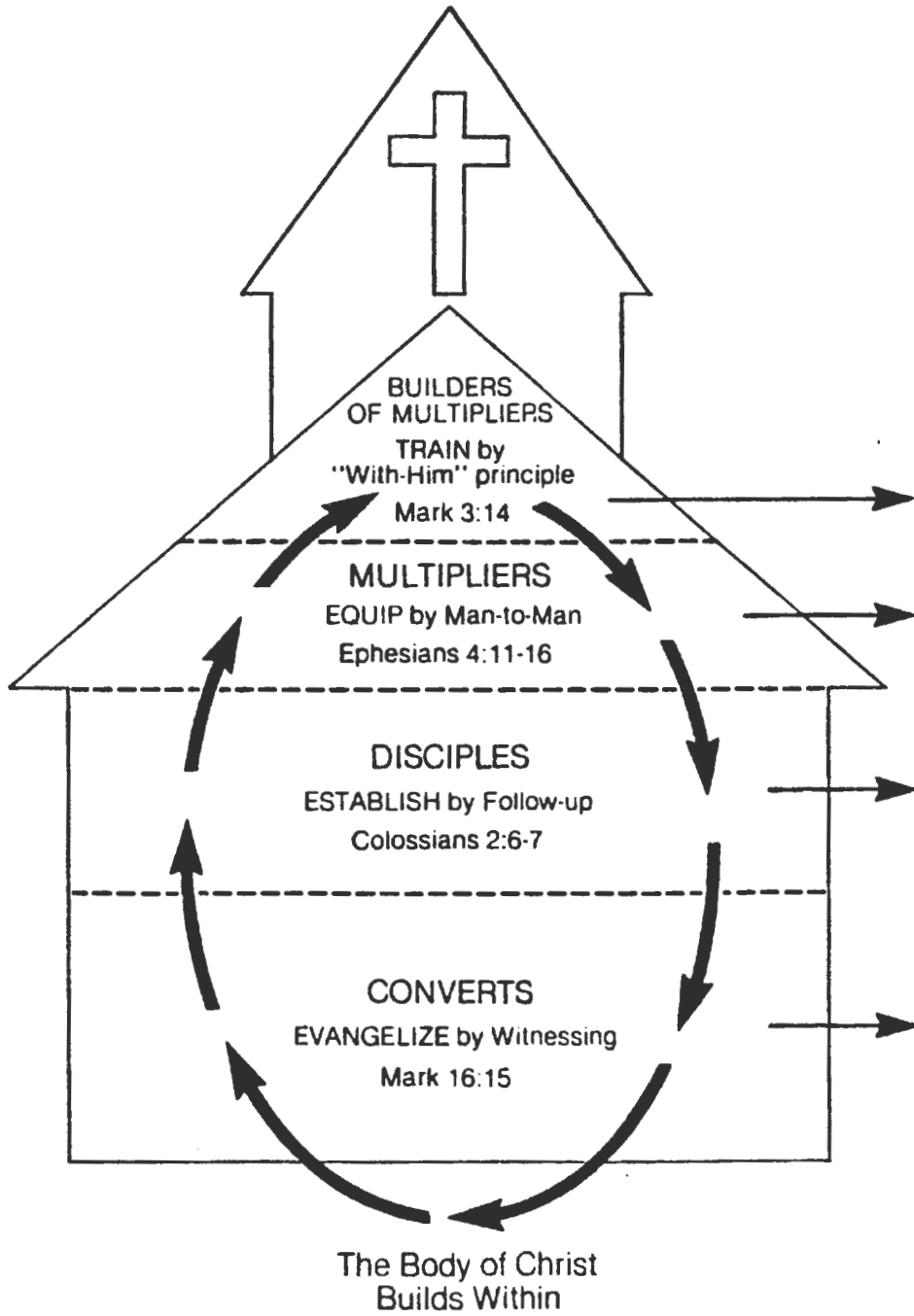
- A. Not being married. Marriage is a union with another person. Salvation is union with Christ. Are you in union with Christ?
- B. Disease or impairment to some part of the body that is needed in the reproduction process. Sin in the spiritual realm will make it impossible to be a reproducer.
- C. Immaturity. Little children cannot have babies.

Would you be honest with yourself and God in facing facts and reality in your life? Have you won souls to Christ? Where are they spiritually? How many reproducers have you produced? If you cannot do it with your own people in your own tongue, what makes you think you can with foreigners from another culture and language?

REASONS FOR INDIVIDUAL DISCIPLING

1. Anyone in the local church can do individual discipling. He simply shares with another what the Lord is doing in his life, and leads the other in the step which he has already taken.
2. Individual ministry is modeled in the church by personal counseling to the lost, sick, bereaved, discouraged, and those with expressed needs. It is equally logical to give quality time to people who desire spiritual growth.
3. Christ's ministry was to love his disciples and lay down his life for them (see John 13:1). Working with an individual captures the commitment of Christ to each of his men.
4. Few people have the time or capacity to be intimately involved in the lives of a number of individuals. Anyone can make time for working with one person.
5. Individual discipling has the closeness of friendship and the precision of an apprentice relationship.
6. Individual discipling is flexible in scheduling, time frame, Bible study assignments, and training. These can be changed or paced according to individual needs. Spiritual growth is more rapid.
7. This method of individual discipling is readily copied. We do unto others what has been done unto us.
8. Exhortation, correction, and admonition are quickly and easily given in the setting of individual discipling.
9. The life of the discipler reinforces the truth of the message, and is in close view of the disciple.
10. The needs of the disciple surface in the privacy of individual ministry.
11. Both the relationship and the results seem more lasting in individual discipling.
12. Discipling on a one-to-one level is the most rapid way I know to develop spiritual leaders who can multiply disciples.

CYCLE OF LEADERSHIP



PROFILES OF A CONVERT, DISCIPLE, WORKER AND LEADER

PROFILE OF A CONVERT.

1. He gives evidences of possessing new life - 11 Cor. 5 :17.
2. His attitude toward Jesus Christ is now favorable.
3. His attitude toward sin is now unfavorable.

PROFILE OF A GROWING DISCIPLE

1. As a follower of Jesus Christ, he puts Christ first in the major areas of his life and is taking steps to separate from sin - Luke 9: 23, Rom. 12 :1-2.
2. He continues in the Word through such means of intake as Bible study and Scripture memory; he is regular in applying the Word to his life with the help of the Holy Spirit - John 8:31, James 1: 22-25, Ps. 119:59.
3. He maintains a consistent devotional life and is growing in faith and intercessory prayers - Mark 1:35, Heb. 11:6, Col. 4:2.
4. He attends church regularly demonstrating Christian love by identifying with and serving other believers - Ps. 125:1, Heb. 10:25, John 13:34-35, 1 John 4:2-21, Gal. 5:13.
5. He is openly identified with Jesus Christ where he lives and works, manifests a heart for witnessing, gives his testimony clearly, and presents the Gospel regularly with increasing effectiveness - Matt. 5:16, Col. 4:6, 1 Pet. 3:15
6. He is a learner who is open and teachable - Acts 17:11.
7. He is a visible follower and learner of Jesus Christ, and demonstrates consistency and faithfulness in all of the above areas - Luke 16:10.

PROFILE OF A WORKER

1. He evidences growth in the virtues and skills outlined under Profile of a Growing Disciple - 11 Peter 3:18.
2. He shows a growing compassion for the lost and demonstrates his ability to lead men to Christ personally - Matt. 9:31-38, Rom. 1:6.
3. He is being used of God to establish believers who have become disciples, either personally or in a discipling group context - Col. 1:28-29.
4. He is currently engaged in the task of making disciples - Matt. 28:19. Regular intake of the Word by all means and a quiet time are now habits in his life - Phil. 4:9.

PROFILE OF A LEADER

1. He is an equipped worker who evidences growth in the virtues and skills listed under Profile of a Worker.
2. He has been used of God to help disciples become workers - II Tim. 2:2.
3. He is banding and leading workers in evangelizing the lost and establishing believers - Mark. 1:38.
4. He displays faithfulness and integrity in his life and ministry - II Tim. 2: 19-21 .

Is your current program producing a band of faithful people who are able to teach others? Is the method you have been using currently populating your church with a group of spiritually qualified workers? Would you rather have ten people established as disciples and equipped as workers or one hundred people partially so? Your answers to these questions will determine your philosophy of the ministry of making disciples.

BIBLICAL DISCIPLESHIP

Questions - Lesson Nine

1. Memorize II Peter 3:18.
2. Is discipleship a program, a set of materials for classes, or a relationship? Explain.
3. Will Sunday School or young convert group classes accomplish the goals of true discipleship? Give explanation.
4. Comment on several of the characteristics of immaturity.
5. Name the seven levels of spiritual growth as mentioned in the lesson outline.
6. Paul fulfilled at least two roles with new believers. What were these roles?
7. How would you explain I Corinthians 4:15?
8. How would you explain Galatians 4:19?
9. How are indigenous principles and discipleship linked?
10. What are some themes you feel would help lead a new believer to maturity.

I'd rather see a sermon than hear one any day.
I'd rather one should walk with me than merely show the way.

The eye's a better pupil and more willing than the ear;
Fine counsel is confusing, but example's always clear;

And the best of all the preachers are the men who live their creeds,
For to see the good in action is what everybody needs.

I can soon learn how to do it, if you'll let me see it done.
I can watch your hands in action, but your tongue too fast may run.

And the lectures you deliver may be very wise and true
But I'd rather get my lesson by observing what you do.

For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.

--Edgar A. Guest

When you get what you want in your struggle for self;
And the world makes you king for a day,
Just go to a mirror and look at yourself;
And see what the man has to say.

It isn't your father or mother or wife,
Whose judgment on you must pass,
The fellow whose verdict counts most in your life
Is the one staring back from the glass.

You may be a Jack Horner and chisel a plum,
And think you're a wonderful guy.
But that man in the glass says you're only a bum
If you can't look him straight in the eye.

He's the fellow to please – never mind all the rest.
For he's with you clear up to the end.
And you've passed your most dangerous, difficult test
If the man in the glass is your friend.

--Author Unknown

VIDEO
COME BY HERE

QUESTIONS

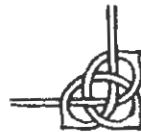
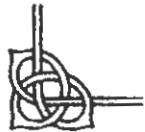
1. What do you think of the term “dynamic equivalency”?
2. Were the Sepik people highly individualistic?
3. How did the missionary overcome the obstacle of motivating the people to want to learn to read?
4. What do you think about the way the translation work was passed to the nationals?
5. How were the Scriptures used to overcome the problem of witchcraft?
6. How were the Elders of the village included in the translation project?
7. Is there a lesson for translators and missionaries from the discovery of a word that would cover adequately “forgiveness”?
8. How many preachers were there in this one village?
9. What do you think the advantage would be by going by “invitation” as opposed to the usual method of just starting a congregation in a place simply because there is a need there?
10. Would you like to comment on something that impressed you about this film?



DYNAMIC EQUIVALENCY

DEATH KNELL OF PURE SCRIPTURE

By David W. Cloud



DYNAMIC EQUIVALENCY: THE DEATH KNELL OF PURE SCRIPTURE

David W. Cloud

Dynamic equivalency is actually a good term, but it has been given a bad meaning in modern Bible translation work. "Dynamic" means "energetic, lively, forceful." "Equivalent," of course, means "equal, or virtually equal in meaning or effect." A truly dynamic equivalency translation of the Scriptures would be a good translation. It would be equal in meaning and effect to the original writings and would be energetic and forceful. That is what the Word of God in reality, is, and what a translation of the Bible should be. That is what excellent translations of Scripture such as the KJV and Luther's Bible were for the English and German speaking peoples.

But modern dynamic equivalency theories of Bible translation have changed the common definitions of these words. "Dynamic" has come to mean that a literal translation of the Bible is dull and stale and lifeless, so the translator's job is to CREATE a lively Bible by his clever re-phrasing of Scripture into colloquial language. "Equivalency" no longer means that the translator strives as perfectly as possible for an equal transfer of the words and structure of the original. Rather, the emphasis is on a general equivalency, with the translator having great freedom to restate, change, add to, and take away from the original writings. Dynamic equivalency is a frightfully proud concept. Man is saying that that which claims to be the Word of God is dry, stuffy, unintelligible to modern man, locked in ancient cultural language which no longer holds import to today's cultures. Man is saying that the Bible translator's work, then, is to unlock the hidden treasures of this dry book and make it LIVE for TODAY's people. Hence we have versions called THE LIVING BIBLE and TODAY'S ENGLISH VERSION. This attitude is seen in the words of Kenneth Taylor, author of THE LIVING BIBLE:

"We take the original thought and convert it into the language of today... We can be much more accurate than the verbal translation... Once you get the real meaning of the Scriptures, they are life-transforming... I felt such a thrill at my own privilege of stripping away some of the verbiage... being a co-worker with God in that respect... I flipped open my Bible and began to experiment with this new method of translation." (Interview with J.L. Fear, EVANGELISM TODAY, December 1973)

Some other names by which dynamic equivalency is known are the following:

1. Thought or idea translation

The primary professed aim of dynamic equivalency is to transfer, not the very words and structure of the original, but to transfer the general thoughts.

WHAT IS DYNAMIC EQUIVALENCY?

2. Paraphrasing

The general thoughts of the Bible are to be rephrased in modern, colloquial language.

3. Impact translation

Dynamic equivalency attempts to understand exactly how the original hearers of Scripture were impressed, and then create the same impression in modern hearers. This is the rationale behind, for example, the Living Bible's use of gutter and slang language; i.e. "son of a bitch" in 1 Samuel 20:30. Another example is the use of symbols for explicit language in the new comics published by the United Bible Societies in Asia. The passage in 1 Samuel 20:30 is illustrated with a picture of an angry Saul and a comic balloon containing the symbols, "G#!", which, of course, is a commonly used symbol for expletives or swear words. In the October 1985 issue of UBS's BIBLE TRANSLATOR, this comment is made: "This symbolic device is useful in languages where the explicit use of an expletive or swear word would be taboo." This, supposedly, is impact translation.

4. Idiomatic translation (inculturalization)

Dynamic equivalency has also been called idiomatic translation. This refers to the attempt by such translators to use the cultural idioms of the language of the people for whom the translation is intended, and as much as possible to avoid using the cultural context in which the Bible was originally written. An example is a new Bengali version produced by ABWE which is intended primarily for marginally literate Muslim and Hindu readers.

5. Common Language translation

This has become the term most frequently and popularly used to describe the new dynamic equivalency versions. Common Language in this context refers to the attempt of the translators to put the Bible into that range of the receptor language which is common both to the highly educated and to the uneducated. The range of a language stretches from the technical and highly literary levels to the everyday, casual speech. Lynn Silvernale, translator with the Association of Baptists for World Evangelism, describes the Common Language method of Bible translation as it was used in the ABWE Bengali Bible: "It became clear that what we needed to produce was a "common language translation," using the colloquial form of Bengali and the type of language common to the people. We wanted our translation to be accessible to uneducated readers and yet acceptable to the uneducated. This meant avoiding forms used only in the various local dialects of Bengali, and also avoiding technical and high level language used only by educated people as well as vulgar language used mainly by the uneducated. We had to strive for the area of overlap in the language spoken by all Bengalees..." (BY THE WORD, Lynn Silvernale, ABWE, 1983, p. 27)

Common Language versions, then, strive to put the Bible into the mid-level range of the receptor language, those words and form which are common

WHAT IS DYNAMIC EQUIVALENCY?

both to the highly educated and to the uneducated. In practice, this means that the literary level of the particular people who speak the language of the new Bible determines that Bible's language level. A Common Language version produced for a highly educated people such as the German people will use a language level much higher than a Common Language version intended for people who are largely illiterate. Herein is a great danger and error. It is possible for an acceptable translation of the Bible to be made in the common language of an educated people, since the common language of such people is high enough to do justice to the original text of Scripture. But when an attempt is made to create a Bible in the common language of an illiterate people the translators are forced to make drastic departures from the original text. The Bible was not written in language equal to that of a person who is only moderately or barely literate, and it is not therefore possible to create a version of the Bible in such a low level of language without making unacceptable changes in God's Word.

We will hasten to add that the Common Language versions being produced today are not acceptable and accurate translations in any language. This is because there is much more to the method of Common Language translation than the simple goal of reaching a certain literary level. We will describe this more carefully in the following principles of dynamic equivalency.

Basic Principles of Dynamic Equivalency

The following is a breakdown of the most common principles used by those who follow the method of dynamic equivalency. We must note a couple of things before giving these principles:

First, there is much variation in the degree to which translators follow these principles. Some translators who follow dynamic equivalency are much freer than others in cutting themselves from the words and form of the original text from which they are translating. But the difference is only that of degree; the principles remain the same.

Secondly, various teachers of dynamic equivalency use different expressions in defining their method. Even so, all or almost all of the following principles, variously stated, will find a place in any course on dynamic equivalency translation.

Thirdly, these principles are interconnected and overlap one another. We have broken them down this way for the purpose of clarifying just what dynamic equivalency translation is.

1. Dynamic equivalency aims to translate thoughts rather than words.

This principle is seen in the description by Kenneth Taylor of his method of paraphrase translation: "We take the original thought and convert it into the language of today... We can be much more accurate than the verbal translation." (Interview with J.L. Fear, EVANGELISM TODAY, December 1972)

Something needs to be pointed out here. Those who use the method of dynamic equivalency usually claim to be aiming for a transfer of the same MEANING from the original to the receptor language. They say the original words and form are important, but only as a vehicle for the meaning;

WHAT IS DYNAMIC EQUIVALENCY?

therefore, it is the meaning alone which is truly important in the translation. This is partly true, of course. The meaning of the original Scripture is important. The exact words and form are not always possible to transfer into the receptor language. But the thing that should be noted here is that though dynamic equivalency often makes the boast of being faithful to the meaning of the original text of the Scriptures, this boast is false. When we examine the dynamic equivalency or common language versions, invariably it is seen that the meaning has been changed as well as the form and words. A study of such popular English dynamic equivalency versions as the Good News Bible and the Living Bible proves this. Not only have the translators of these versions loosed themselves from the words and form of the original texts, but they have loosed themselves from the very meaning as well. Please keep this in mind when you read statements by these translators. Their statement of principles often sounds reasonable; but the profession that they are remaining faithful to the exact meaning of the original text in translation work is simply not true.

2. Dynamic equivalency aims at the use of simple language and style throughout.

In 1970 the Bible Society of India (member of the United Bible Societies) began to produce a dynamic equivalency version (otherwise known as a "common language version") of the Punjabi Bible. This project was completed in 1984. A listing of the main principles which were followed was given in the report issued at the release of the New Punjabi Bible, March 2, 1985. One of those principles was: "From the language point of view, it should not have a very high literary standard. The language used should be within the reach of both the highly educated as well as the less educated people." (THE NORTH INDIA CHURCHMAN, June 1985, p. 10)

BY THE WORD is a report by missionary Lynn A. Silvernale on the Bengali Common Language Bible which was recently completed. This was a project of the Association of Baptists for World Evangelism, and Silvernale was in charge of the work since 1966. In her report, Silvernale gives one of the principles followed in this translation: "Since the literacy rate in Bangladesh was only twenty-one percent when we began the translation, and since that figure included many people who are barely literate and many new readers, we felt that our language level would have to be that which is readily understood by adults who have studied in grade four or five. This level would be understandable to illiterate people hearing it read as well as to people who are able to read but have limited education." (BY THE WORD, Lynn A. Silvernale, ABWE, 1983, pp. 25,26)

A practical look at just how simple dynamic equivalency versions are in their literary style can be seen in this illustration regarding the Dutch Living Bible: "We met our Dutch coordinator, Berno Ramaker and his wife Ruth. They are currently testing portions of our soon-to-be released Dutch Living Bible. School groups are being quizzed on four different Bible translations, including the Living Bible, to make sure our edition communicates effectively... The book of Genesis was produced in an attractive format last year as a promotion tool for the complete Bible. Acceptance has been enthusiastic. Even before Genesis was released, the 13-year-

WHAT IS DYNAMIC EQUIVALENCY?

old son of a reviewer on the project found the manuscript on his father's desk. After reading for awhile, he went to his father and said, "Hey, Dad, I read this manuscript and for the first time I can understand a book of the Bible from the first verse to the last!" (THOUGHT FOR THOUGHT, Living Bibles International, Vol. 4, No. 1, 1985, p. 3)

Note that the translators of this dynamic equivalency version in Dutch tested its value by the attitude of young readers toward it. It was tested by school groups. Nothing is said about whether these young people were saved or had any spiritual discernment whatsoever. How unreasonable to test the trustworthiness of a Bible version by the reaction of spiritually undiscerning youth! It might seem wonderful that the 13-year-old boy could read Genesis through and understand it, but it is not wonderful at all. The Bible is filled with things that are not simple to understand even for the most mature pastor. How then was it possible for a 13-year-old to understand it perfectly? It was possible only because the Dutch Living Bible has been simplified far beyond the form and meaning of the original text. Yes, the dynamic equivalency versions are easy to read and understand, as easy as the morning newspaper. But how many times repeatedly does an individual read his morning newspaper? How closely does an individual ponder every word of the morning newspaper? Simplicity is wonderful, but this is not the primary goal of Bible translation. The goal is faithfulness to God's holy, eternal Words. ABWE missionary Lynn Silvernale's goal of producing a Bible on the language level of the barely literate people of Bangladesh sounds like a wonderful goal. Since we, too, are missionaries in an Asian country, among a people even less literate than those of Bangladesh, we readily sympathize with Silvernale's desire to produce a Bible which the average reader can understand. The problem is this: The Bible is God's Word, written in words chosen by God, in a language form chosen by God. And by and large the original words and language form of the Bible simply are not on a grade four reading level! For a translator to produce such a Bible necessitates drastically changing God's Word from its original form. We will say more about this.

3. Dynamic equivalency aims to make the Bible understandable to non-Christians.

Again we quote from the principles which were used by the Bible Society of India in producing the New Punjabi Bible: "It should be such that readers other than Christians also could understand without any difficulty." (THE NORTH INDIA CHURCHMAN, June 1985, p. 10)

It is often argued that dynamic equivalency or common language versions, though admittedly not suitable for detailed Bible study, are excellent evangelistic tools. The changes made in these versions are thus supposedly justified in order to simplify God's Word for this aim. Is this so? Consider the following thoughts along this line:

First, God's Word is not to be changed for any reason.

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God

WHAT IS DYNAMIC EQUIVALENCY?

shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Revelation 22:18,19)

"Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Proverbs 30:5,6)

Our job in evangelism is to explain the Bible through preaching, personal witnessing, Gospel literature, etc. -- not to dilute the Scriptures so it reads like the morning newspaper, popular novel or a children's Bible story book.

The Ethiopian eunuch was reading from the Scriptures and could not understand what he read. It was Philip the evangelist's job to explain the Scriptures to this man (Acts 8:26-33). If Philip had believed the theories of dynamic equivalency he no doubt would have returned home after this experience and rewritten and simplified the book of Isaiah, the book from which the Ethiopian eunuch had been reading! Was it not obvious that the sincere but unsaved Ethiopian had not been able to understand the Bible? Was it not obvious that many other men must be in the same condition as this Ethiopian? Was it not obvious that there are not enough evangelists to speak personally to every lost person and to explain the Bible for them? Well, then, we must reword the Bible and change its difficult, antiquated words so that the non-Christian can pick it up and "understand it without difficulty." Certainly this would please God. Such is the thinking so commonly held among those who are promoting dynamic equivalency. But Philip and the early Christian leaders would have had their hands cut off rather than to have tampered with God's holy words. That Book is Holy! Is it really? Is it right to inscribe "Holy Bible" on the cover of this book? Yes. God's name is holy and reverend, we are told in the Scriptures (Psalm 111:9). But wait, we also read this: "... thou hast magnified thy word above all thy name" (Psalm 138:2) If God's name is holy and reverend, and God has magnified His Word above all His name, then His Word is even holier and more reverend than His name. Amazing, but true. Woe unto those who are tampering with this unspeakably Holy Book.

Secondly, men are born again through incorruptible seed.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Peter 1:23)

It is the perfect, pure Word of God by which the unsaved experience a supernatural new birth. The Good News Bible, the Living Bible and other dynamic equivalent versions (to varying degrees) are corrupted, changed, weakened, perverted renderings of the Scriptures. They are not the incorruptible seed of God's eternal Word, and should not therefore be used for evangelistic purposes.

WHAT IS DYNAMIC EQUIVALENCY?

Some will undoubtedly argue that people are indeed being saved through the Common Language versions. We will not deny that some people are coming to saving faith through these Bibles. God yearns for men to be saved, and, bless His name, He will save men even through unfaithful Bible versions. This does not mean, though, that He thereby puts His stamp of approval upon the corruptions produced through the method of dynamic equivalency. Men have been saved through the witness and preaching of professing Christians who were themselves not born again. This has been documented often. Many others have been saved through the instrumentality of a Christian who was deeply carnal. Does this mean God approves of carnal or unregenerate Christian workers? Of course not. God saves men through apostate Bible paraphrases and the witness of unregenerate Christian workers in spite of them, not because of them.

It also has been our observation that the converts won through weak Bible versions and weak, compromising evangelistic ministries tend to be weak converts. Compromise tends to produce compromise. Corruption tends to produce corruption. This is very likely a major reason why those won to Christ through new-evangelical ministries normally remain happily affiliated with new-evangelicalism in spite of its obviously unscriptural principles.

Thirdly, paraphrases produce confusion in the minds of those who read them.

"For God is not the author of confusion, but of peace, as in all churches of the saints." (1 Corinthians 14:33)

When a person reads a Common Language version, thinking it is a faithful translation of the Bible, he often becomes very confused at the difference between his paraphrase and an accurate Bible translation. We witnessed this recently when a young man from Switzerland began attending our meetings. He had lived a hippy kind of life, traveling here and there, finally making a profession of faith in Christ in India. When we met him, he was using a Good News Bible and was utterly confused and frustrated by the different meaning he detected from the King James Bible, Luther's German Bible and the standard Nepali Bible which were being used in the services. "Why does my Bible say this and the other versions say something different?" he would ask. "But my Bible says something different," he would argue when we were discussing doctrinal matters.

This confusion was caused by an unfaithful paraphrase and was a great hindrance in the man's spiritual life. Again, I want to repeat my firm conviction that the Bible Societies and other organizations have done a great, great evil in perpetrating their apostate dynamic equivalent versions. I would not for the world stand in the shoes of the men who have been involved in this wicked deed and appear before God to account for the untold confusion which has resulted from carelessness toward His eternal Word.

WHAT IS DYNAMIC EQUIVALENCY?

4. Dynamic equivalency seeks to avoid the use of traditional ecclesiastical terms in translating the Bible.

Again we quote from the principles which were used by the Bible Society of India in producing the New Punjabi Bible: "In this translation the traditional language should be avoided." (THE NORTH INDIA CHURCHMAN, June 1985, p. 10)

It is this principle which has resulted in the Today's English Version's obliteration of such "churchy" terms as "justification," "sanctification," "saint," "redemption," and "propitiation," "elder," "deacon" and "bishop." Such terms have been changed to ones which even the unsaved can understand, even when this has meant seriously changing or weakening the meaning. "Made friends with God," has replaced justification, "people of God," has replaced saints, "leader" replaces bishop, "people's relationship with God" replaces "righteousness of God," etc. The problem here is twofold: First, the terms chosen to replace the original Bible language do not sufficiently communicate the exact meaning of the original. Secondly, the entire idea that these terms are ecclesiastical, or churchy, is erroneous. They are the terms God chose by which to communicate the Truth. They are heavenly terms, and have only become known as church terms because of the fact that they were given to the church and are held to be precious by God's people. Again, more will be said about this, but now we want to move on quickly to a fifth principle of dynamic equivalency.

5. Dynamic equivalency aims to adjust the wording of the translation to the culture of the receptor people rather than literally translate the cultural terminology of the original text.

Fuller Seminary professor, Charles Kraft, is an anthropologist and a leading missiologist. In his book entitled CHRISTIANITY IN CULTURE he approaches a whole new way of interpreting the Word of God, based on principles of cultural anthropology and natural sciences. The results are shocking, but these are exactly the results being produced by dynamic equivalency translators who cut themselves loose from the terminology of the original Scriptures and attempt to redefine the meaning of Scripture into modern cultures. "Our duty today, he says, is to look at the basic teaching, not the words, and make a dynamic equivalent of that teaching in the new culture. Let me give you an example. It clears things up. John said, "Behold the Lamb of God, which taketh away the sin of the world." Charles Kraft and other anthropologists tell us that if you go into a culture where the lamb is vulgar and the pig is sacred, you cannot say, "Behold the Lamb of God, which taketh away the sin of the world," because that would be invoking a wrong meaning to the people. So, Jesus becomes, "Behold the Pig of God, which taketh away the sin of the world." The whole approach is this, that you must not teach the Word of God, but at the moment you proclaim it, it must be fully understandable to the people. Therefore, you lose the whole historical linguistic foundation of Scripture." ("The Changing Face of Neo-Evangelicalism," BIBLICAL MISSIONS, July-August, 1985, p. 12)

WHAT IS DYNAMIC EQUIVALENCY?

This example is not as wild and impossible as it might sound to those not familiar with events transpiring in the world of Christian missions and Bible translation. A man working on the translation of a dynamic equivalency version of the Bible into a tribal language spoken in northeast India, has reasoned as follows: This tribe has never sacrificed lambs, but they have sacrificed roosters (cocks) to their gods in days past. Therefore, we must translate John's testimony as follows: "Behold the Cock of God, which taketh away the sin of the world." This is actually happening in Bible translation work in northeast India right now! The previously mentioned example of the pig replacing lamb could easily be used by Bible translators in Nepal, since at least one of the tribal groups worships the pig and makes sacrifices of pigs to their gods each year. Another example of adapting the Bible's language to today's cultural situations was related to me by the head of the Bible Society in Nepal. He told of one of the projects of the United Bible Societies which was done in a part of the world in which the people had not seen snow. The translators, therefore, decided to translate Isaiah 1:18 - "... though your sins be as scarlet, they shall be white as the inside of a coconut..." "Coconut" replaced "snow." It is easy to see the unreasonable ends of this dynamic equivalency principle. Those using dynamic equivalency are not afraid to change God's Words in order to relate to modern cultures.

We must remember that God is the Author of History. He made the nations and "hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26) The prophet Daniel knew this, as he testified, "Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding." (Daniel 2:20-21) God was not caught off guard when the Scriptures were given in a certain period of history to a certain people within a certain culture. God had before ordained that His Word be delivered through the very cultural and historical situations through which it was given. God created the Hebrew and Greek languages as suitable vehicles for the transmission of His eternal Word to man. Further, God created the nation Israel through which to deliver the Old Testament Scriptures, and God created the Roman empire into which Jesus Christ came to be the atonement for man's sin, and God created the church through which to communicate the mysteries of the New Testament Scriptures. Therefore, the cultural terminology of the Bible is not incidental to the communication of God's Word; it is essential for such communication. The cultural terminology of the Bible, such as that pertaining to farming and slavery, is to be translated carefully from the original, then explained by evangelists and preachers. It is not the job of the Bible translator to become, in the process of his work as a translator, the evangelist and preacher. Of course, the translator can add explanatory footnotes if he so desires and in this way give definitions of the words used in the new version. This is certainly wiser than taking the liberty of changing God's Word.

WHAT IS DYNAMIC EQUIVALENCY?

6. Dynamic equivalency assumes that the Bible was originally written in language easily understood by the people then living.

This principle is an important basic assumption underlying the theory of dynamic equivalency. Consider this as stated by ABWE missionary Lynn Silvernale: "The spiritual truth of Scripture was originally written in clear natural language which was intelligible to its readers. Its language conformed to the idiomatic usage of the native speakers of the time in which it was written. However, the illuminating work of the Holy Spirit was necessary to enable the original readers to grasp that spiritual truth, because spiritual truth must be spiritually discerned. When people today read a translation of the Bible, the only barrier they should have to encounter is the spiritual one, not a linguistic one which stems from the use of unnatural and difficult language." (BY THE WORD, Lynn Silvernale, ABWE, 1983, pp. 36,37)

By the way, Silvernale is merely restating something she learned from one of the chief promoters of dynamic equivalency - John Beekman, translation coordinator with Wycliffe Bible Translators. In a book co-authored with John Callow, TRANSLATING THE WORD OF GOD, we read this basic assumption which underlies these faulty theories of translation: "The naturalness of the translation and the ease with which it is understood should be comparable to the naturalness of the original and to the ease with which the recipients of the original documents understood them" (p. 34). Jakob Van Bruggen tells us that "Beekman and Callow simply presuppose that the linguistic form of the original was natural and not difficult. They write that Paul, Peter, John, James, Luke and the others wrote clearly and were readily understood by their first-century readers" (THE FUTURE OF THE BIBLE, p. 111).

Let us return to Silvernale's statement, and upon closer investigation it will be seen that it is a subtle mixture of truth and error. It is not completely true that the "Scripture was originally written in clear natural language which was intelligible to its readers," nor that "its language conformed to the idiomatic usage of the native speakers of the time in which it was written." We will consider this more fully later, but at this point it should be sufficient to point out the fact that even the writers of the Bible themselves did not always understand what they were speaking! This is stated in I Peter 1:10-11. Also the Apostle Peter acknowledged that some of the writings of Paul were "hard to be understood" (I Peter 3:16). The parables of the Lord Jesus Christ had a two-fold purpose - to reveal truth to believers and to hide truth from unbelievers! "Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given... Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand" (Matthew 13:10-13). It is not true, then, that the original Scripture in its entirety was clear to the native speakers of that day.

It is also not true that all of the idioms of the original writings were those of the native speakers at the time of writing. The Law of Moses was given by revelation from God on Mt. Sinai and much of it was completely foreign even to the Israelites at the time of its reception. This is true

WHAT IS DYNAMIC EQUIVALENCY?

as well for many other parts of Scripture - the Priesthood, the Tabernacle, and the Church are examples. These were revelations from heaven and did not conform to any earthly cultural setting. When, therefore, Silvernale says that the only barrier people should have in reading a translation today is a spiritual one and not a literary one, she is only partially correct. It is true that we should strive to make Bible translations be as clear as possible. No UNNECESSARY obscurity should be introduced through a Bible translation. But if the people to whom the Bible was originally committed did not understand much of it and if much of it was foreign even to their ancient cultures, how could we possibly expect to overcome this in modern versions of the Bible without unjustified changes? We see, then, that this foundational assumption of dynamic equivalency is in error. It is no wonder that the superstructure which has been built upon this faulty foundation is heretical.

ERRORS OF THE DYNAMIC EQUIVALENCY METHOD OF TRANSLATION

1. Dynamic equivalency denies the nature of the Bible.

1) The Bible is Revelation from heaven and is not bound by the cultures in which the writers lived. Galatians 1:11-12; II Peter 1:21.

Examples: Moses (Numbers 16:28)
David (II Sam. 23:2)
Nehemiah (9:30)
The Prophets (Jer. 1:9;30:2;36:2; Ezekiel 1:3; Acts 3:21)

2) The Bible is verbally inspired. I Cor. 2:12-13; Matt. 5:18; Acts 1:16. This means that the words and details of Scripture are as important as its meaning. The writers of the Bible were not simply given messages, general thoughts, and then left to their own resources in phrasing those messages. The words and forms by which the message was communicated were settled in heaven from all eternity, purified seven times. Therefore, though no one would deny that in translating the Bible there must be some freedom to change the form of the original in some ways in order to properly communicate the message of the original, this freedom must remain as strictly limited as possible. Such freedom definitely does not extend to the liberties taken in dynamic equivalency translations.

3) The Bible contains the deep things of God. I Cor. 2:10. Bible language is sufficient to communicate eternal and divine Truth. We have already seen the idea held forth by Eugene Nida that Bible language is merely human language and is insufficient to contain eternal, unchanging Truth. He is wrong, of course. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." Bible language cannot be compared with any uninspired writings of man. This is Divine Revelation and is sufficient to contain very Truth.

There are those who use dynamic equivalency and yet profess to believe the doctrine of the Scriptures we have described briefly in the above study. The ABWE missionary, Lynn Silvernale, mentioned earlier, is one example. I find this very strange. At best there is a terrible inconsistency in this. It simply is not possible to believe this "high" view of Scripture without reservation and at the same time adopt the modern principles of dynamic equivalency, unless (1) such an individual has been hoodwinked by the clever gurus of dynamic equivalency and really does not understand the principles he or she has adopted, (2) such an individual has adopted dynamic equivalency principles of translation without really giving the matter a lot of prayerful consideration; this happens often in all areas of doctrine and practice, or (3) such an individual has not really adopted dynamic equivalency as it is commonly promoted by Bible Society and Wycliffe translators, but has only adopted a few aspects of these principles and yet erroneously thinks he is using dynamic equivalency.

2. Dynamic equivalency ignores God's warnings about adding to or taking away from God's Words. Revelation 22:18-19; Proverbs 30:5-6; Jeremiah 26:2; Deuteronomy 4:2; Ezekiel 3:10-11. Those who follow dynamic equivalency acknowledge these warnings and often have clever ways of explaining how their paraphrases do not disobey these warnings. But in the end it is clear that the warnings are simply ignored.

3. Dynamic equivalency confuses spiritual enlightenment with natural understanding; confuses the Holy Spirit's work with that of the translator. I Cor. 2:14-16; John 16:8-13; Matthew 13:9-16; Luke 24:44-45; Acts 11:21; 16:14; Proverbs 1:23.

Dynamic Equivalency fails to recognize man's root problem in regard to the Word of God: Spiritual blindness, not cultural ignorance or lack of literary education.

Example: Acts 13:44-48. Here the Jews, in whose cultural setting the Bible was primarily written, rejected the Scriptures, while the idolatrous Gentiles accepted it. Culture and language was not the problem; rebellion of the heart was the problem.

4. Dynamic equivalency changes God's Words, substituting man's thoughts for God's words. Some examples:

"blood" = "death" (TEV)

"Root of David" (Rev. 5:5 KJV) = "great descendant of David" (TEV)

"to the tenth generation" (Deut. 23:2 KJV) = "to the fourteenth generation." In Deuteronomy 23:2 the Hebrew idiom 'to the tenth generation' which means 'forever,' was translated by the Bengali idiom 'to the fourteenth generation,' which has the same meaning." (BY THE WORD, Lynn Silvernale, ABWE, 1983, p. 31)

"Woman" (John 2:4 KJV) = removed from Bengali Common Language NT. "We came to the conclusion that the closest Bengali equivalent for the Greek vocative, 'woman,' is no vocative. Consequently, the Bengali common language translation uses no vocatives in verses where 'woman,' 'man' and 'soul' are used as vocatives in Greek or Hebrew." (BY THE WORD, Lynn Silvernale, ABWE, 1983, pp. 31,32)

"I am the way, the truth and the life..." (Jn. 14:6 KJV) = "I am the way by which people come to know God and so obtain real life." (Translation from the Indonesian Common Language Bible, THE BIBLE DISTRIBUTOR, No. 27, October-November 1986, p. 22)

5. Dynamic equivalency robs men of God's Words. Luke 4:4; Matt. 22:45; Gal. 3:16; Jn. 10:34. These and many other passages show the importance of each word of the Bible. The liberties taken with the method of dynamic equivalency leaves the readers of the Common Language versions without access to the very words of God. They have the general thoughts of the original in many passages, but the very words have been stolen from them! The readers of the Common Language versions cannot meditate over each word and detail of Scripture because he does not have a detail translation. This fact becomes even more frightful when we consider the fact that dy-

ERRORS OF THE DYNAMIC EQUIVALENCY METHOD

Dynamic equivalency is not just a technique being used in translations of Bible portions for distribution among the unsaved in evangelistic work. This method of corruption is actually (and rapidly) replacing the earlier concept of literal translation, and new dynamic equivalency versions being produced by the United Bible Societies, Wycliffe and others are intended to REPLACE the old literal versions.

6. Dynamic equivalency ignores the fact that much of the Bible's language is not of any earthly culture, but is heavenly in idiom and language!

Consider some examples:

- 1) The Law given on Mt. Sinai
- 2) The Priesthood
- 3) The Tabernacle (Heb. 9:23 - "... patterns of things in heaven")
- 4) The Church (Eph. 3:1-5,9-10 - "mysteries," heavenly revelations never before revealed to man.)

Much of the Bible's language has always been strange to man because this is a heavenly Book; it is a Revelation from God. The Old Testament contains "patterns of things in heaven," and were strange even to the people who were living at the time those patterns were revealed. The details relating to the Law, the priesthood and the tabernacle and its service were not adapted to Israel's culture; Israel's culture was created by that Revelation! The same is true for the things of the Church. These were given as revelations from heaven through the apostles, and the Gentile and Jewish converts became conformed to these revelations. The people of the first century knew no more about New Testament salvation, propitiation, justification, sanctification or any other church term and service than people of the world do today. They had to learn the meaning of these foreign, heavenly things after they were saved, just as men do today. These matters are foreign to all earthly cultures since all earthly cultures have turned from the truth and the Living God and have been created by rebellious men. Truth has been lost from man's cultures and only exists in the form of unperceived shadows remaining in the dark midsts of manmade religions. It is not a strange thing that much of the Bible will be obscure to the people of this world, for "our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Philippians 3:20). And again, "We know that we are of God, and the whole world lieth in wickedness" (1 John 5:19). Again, Jesus said of Christians, "... they are not of the world, even as I am not of the world" (John 17:14,18).

7. Dynamic equivalency ignores the fact that much of the Bible's language and meaning has always been difficult, even obscure.

This is stated plainly by Peter in II Peter 3:16 in referring to things hard to be understood in the epistles of Scripture written by the Apostle Paul. Again in I Peter 1:10 we read that even the prophets who penned the Old Testament Scriptures did not understand all that they wrote. The Lord Jesus Christ said in Matthew 13:10-13 that he spoke parables to

ERRORS OF THE DYNAMIC EQUIVALENCY METHOD

hide truth from those who would not believe. Christ purposely designed the parables to be obscure to some of his hearers!

The Bible has great variety of style and doctrine -- some simple enough for children to understand, some difficult even for the most educated adult; some simple enough for the unsaved to grasp, some difficult even for the most mature saint. First year Greek students soon learn that the language style of the New Testament holds great variety. Many first year Greek students can translate portions of the Gospel of John with considerable accuracy, while to the same students Paul's epistles remain mostly obscure because of the greater difficulty in language style and content. Man is not free to simplify that which God has not simplified! The translator who produces a version of the Bible in which the Pauline epistles is as easy to read as the Gospel of John has corrupted God's Word. I know that such an idea sounds like heresy to a follower of dynamic equivalency. "Isn't it always good to make the Bible simple enough for people to understand?" many would query. I say no, not if in so doing we have changed God's Holy Word. Who is man to make simple that which God did not make simple? The Bible is God's Book. Does any fallen man know better than God what man needs to hear?

8. Dynamic equivalency confuses translation with evangelism and teaching. The translator is to faithfully transmit the words and message from the original into the receptor language as literally as possible. In so doing he should obviously attempt to make the translation as simple for the readers AS POSSIBLE without doing damage to the original words and form. For example, in a language such as Bengali or Hindi, which officially has high and common forms, it is certainly correct to aim for the more common level of the language. But, as we have said earlier, the translator is not free to simplify that which God has not simplified in the original text. This and this alone should be the concern of the Bible translator. The evangelist's work, then, is to explain that message to the lost, and the teacher's job is to explain that message to the saved. Ephesians 4:11-12. The Bible translator whose overriding goal is to make the Bible crystal clear to the unsaved so that they need no evangelist of necessity becomes a Bible corrupter and a robber of God's words from the people.

9. Dynamic equivalency makes God's Word conform to man's culture rather than making man's culture conform to God's Word.

"Lamb" (Jn. 1:29 KJV) = "cock" (Ao Common Language NT)
"... thou anointest my head with oil..." (Ps. 23:5 KJV) = "... you welcome me as an honored guest..." (translation from Indonesian Common Language Bible, THE BIBLE DISTRIBUTOR, No. 27, October-November 1986, p. 31)

10. Dynamic equivalency attempts the impossible:

1) Dynamic equivalency attempts to retain the exact meaning of the original while allowing for great changes in respect for the cultural idioms of the receptor language. "The goal in Bible translation is to make

ERRORS OF THE DYNAMIC EQUIVALENCY METHOD

a translation that will communicate to the target culture without their having to learn the Judeo-Greek culture, while at the same time being faithful to the uniqueness of the historical and theological setting of the Scriptures. No simple task!" ("Some Communication Problems in Translation," Thomas N. Headland, NOTES ON TRANSLATION No. 88, April 1982, p. 28) Headland says this is no simple task. He is wrong. It is an impossible task!

2) The theory of impact translation says translators can know how hearers of the Bible centuries ago were impressed. They then are to attempt to reproduce the same reaction in modern hearers of their versions. How utterly impossible! Not only can we not possibly know how men centuries ago were impressed by the Word of God spoken to them, but in reality there have always been many different reactions to that same Word by the different hearers. A glimpse of this is seen in Acts 17, following Paul's message to the Athenians. All heard the same message from God that day, but some mocked, some decided to put off a decision until a later date, and some believed (Acts 17:32-33). The Bible translator's job is not to consider the reaction of the hearer of the Bible, but to concentrate upon making a faithful rendering of God's Holy eternal Words into the receptor language. The translator's mind is to be most especially upon the receptor language, not the receptor individuals. When the translation is completed and preaching from it begins, men will respond in the various ways they have always responded to God's Word - some mocking, some ignoring and putting it off, some believing.

11. Dynamic equivalency is based on half-truths (like all errors).

1) Dynamic equivalency says an overly literal translation is not correct. This is true! But the solution is not dynamic equivalency, but a reasonable, spiritual translation which seeks to be AS LITERAL AS POSSIBLE and as true as possible to the original words and form and which does not take the frightful liberties of the dynamic equivalency method, but is willing to let the Word of God say what it says rather than change it -- even for the sake of simplification.

2) Dynamic equivalency says the translator must interpret. This is true! An example is Isaiah 7:14 where it is arguably possible to translate the Hebrew word here as "young woman" or as "virgin." The Christ-honoring, Bible-believing translator will always choose virgin here because he knows that the verse is a Messianic prophecy of Christ's virgin birth. This is the result of interpretation. Another example: In the Nepali language there is no generic term for wine as there is in Greek and Hebrew. The translator, therefore, must interpret such passages as John 2 when he is selecting a Nepali word for wine. He must translate it "grape juice" or "whisky" or "beer," etc. Obviously the translation will depend upon his interpretation. But the fact that a translator must of necessity in the process of his difficult work interpret many things in Scripture before they are translated does not justify the extreme liberties which are being taken in dynamic equivalency versions.

ERRORS OF THE DYNAMIC EQUIVALENCY METHOD

3) Dynamic equivalency says that the people for whom the translation is being made must be kept in mind. Again, this is true, but it does not mean we can change lamb to cock and blood to death!

4) Dynamic equivalency says some things implicit must be made explicit. This is true. For instance, sometimes words must be added in the translation to make a passage intelligible and/or to bring out words implicit in the original. An example is seen in the many words which appear in italic print in the King James Version. These are words which were added by the translators but which are not explicitly in the original texts. Such is essential in Bible translation work, but contrast this important translation principle with the dynamic equivalency perversion of it:

Isaiah 53:1

KJV "Who hath believed our report? and to whom is the arm of the Lord revealed?"

TEV "THE PEOPLE REPLY, 'Who would have believed what we report? Who could have seen the Lord's hand in this?'"

Mark 9:50

KJV "... Have salt in yourselves..."

TEV "... Have the salt of friendship among yourselves."

Dynamic equivalency is especially dangerous because it is a subtle mixture of truth and error. Probably many of those who are following this method of translation have accepted the bitter cake of dynamic equivalency because of the sweetness of the truth intermingled therein. The principles can sound so reasonable. Dynamic equivalency gurus make normal literal versions such as the great translations of the Protestant Reformation era appear to be unreasonably literal and horribly dull. They paint unreasonably bleak pictures of such translations and quite ignore the fact of the amazing fruit which has come through such "literal" versions as they have gone throughout the world during past nineteen centuries. Promoters of dynamic equivalency delight in drawing examples from translation work in undeveloped nations among mostly illiterate people and using these examples to justify the method of dynamic equivalency in all new Bible translations. Hear missionary-translator Lynn Silvernale: "How do you talk about sheep to people who have never seen sheep and have no word for such an animal? What do you use for 'wine' in a language which has words only for 'grape juice' and 'strong liquor'?" (BY THE WORD, Lynn Silvernale, ABWE, 1983, p. 33) These problems so stated make the route of dynamic equivalency sound so right, so reasonable. Silvernale does not use the term "dynamic equivalency," but prefers terms such as "modified literal," "idiomatic," and "common language." In the booklet she focuses on the very real problems which attend the work of translating the Bible into the language of a people who are mostly illiterate, and it is very easy to miss noting the serious error underlying the principles of dynamic equivalency translation she presents. But when we give close examination to the principle of Common Language or dynamic equivalency translation it becomes obvious that the error so subtly mixed into the theories has resulted in the corruption of God's Word.

COVER STORIES

"The New Ellis Island"

Immigrants from all over change the beat, bop and character of Los Angeles



including the unbearably excited young Santiagos.

The five siblings, ages 24 to 33, were

By 10:30 a.m., the North-west Orient jumbo jet was in its berth at Los Angeles International Airport, simmering down after the 13-hour flight from Manila. It had disgorged its captain, crew and 284 passengers,

about to join their parents, whom they had last seen in 1979. They stepped through the passport stamper's booth and up to the desk of the Immigration and Naturalization Service official, a sympathetic woman, for fingerprinting and more stamps. They carried their things (a portable tape player, a jar of noodles soaked in vinegar, bath slippers) past the Department of Agriculture inspector and out. The young Santiagos had never been

to Los Angeles, let alone the U.S. And yet, as of last Thursday afternoon, they were here to stay.

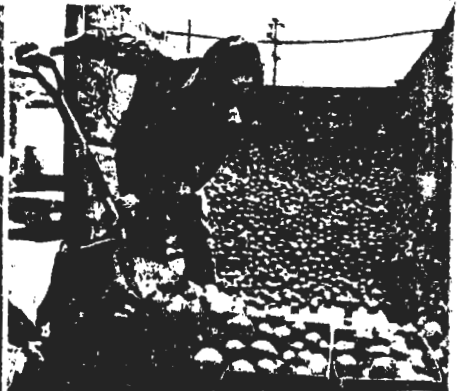
Los Angeles is being invaded. Two hours after the Santiagos arrived a Pan American jet landed with 76 Vietnamese refugees on board. And all those immigrants standing in anxious L.A. airport queues, mainly Asians, are only the western flank. At the INS checkpoints to the south in San Diego, nearly 2,500 Mexi-



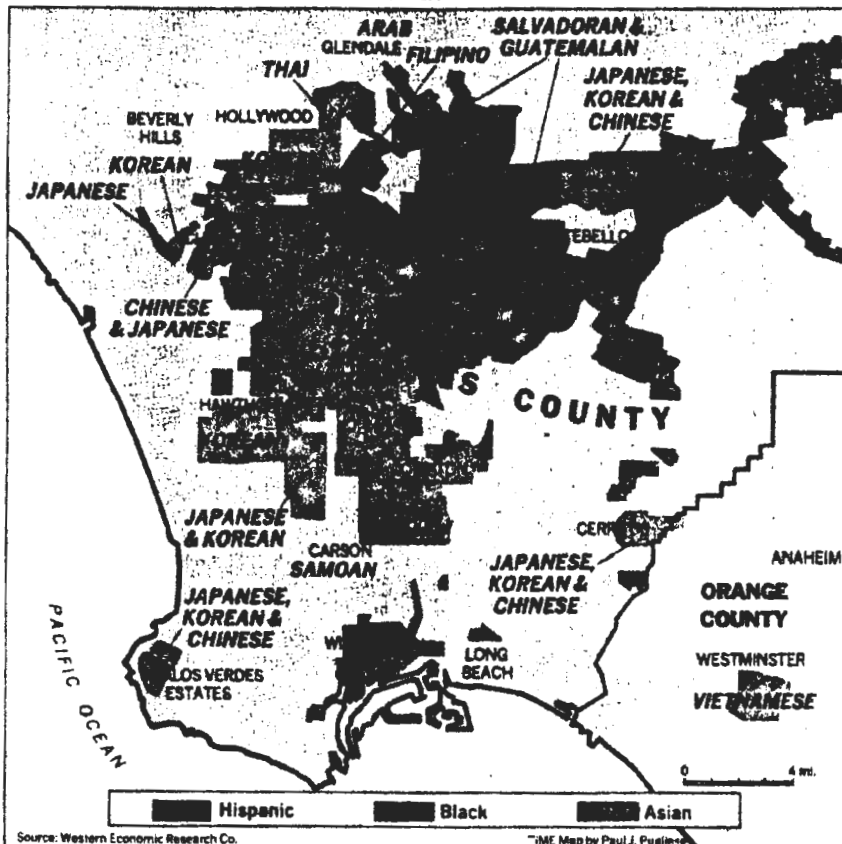
JAMES BALOG



BEN MARTIN



BALOG



cans, Salvadorans and Guatemalans are waved through each month. Many more, perhaps 50 times the legal arrivals, slip quietly over the border.

Each immigrant, whether he crossed the Pacific on a 747 or the Rio Grande on a compatriot's shoulders, is bristling with old-fashioned ambitions. Each harbors a plan, or at least the rough vision of a better life. More and more head for the new ethnic metropolis. "Los Angeles," says Rand Corporation Demographer Kevin McCarthy, "has become the natural embarkation point to the U.S. There's no question that it is the new Ellis Island." L.A. has no central processing facility like Ellis Island, or any Pacific Coast Statue of Liberty, no romantic symbol for every country's immigrants. But during 1982, according to Rand estimates, more than 90,000 foreign immigrants settled there, and since 1970, more than 2 million. The exotic multitudes are altering the collective beat and bop of L.A., the city's smells and colors. And a deeper transformation is under way.

Immigrants have landed there before, of course, though never in such numbers. "We find ourselves suddenly threatened," said the last Mexican Governor of California, in 1846, "by hordes of Yankee emigrants... whose progress we cannot arrest." Southern California in particular has always been full of transplants becoming Americans.



East L.A. niñas celebrating Cinco de Mayo holiday; Korea Times editor in his newsroom; Mexican unloading lemons at city's wholesale market; Pasadena Partners Williams and Kosobayashi; Vietnamese abbot marrying Jewish groom to Buddhist shikas; and a Hollywood Hills view of downtown



BEN MARTIN



DON FARBER

But by 1940, only an eighth of Californians were foreign-born. Mainly other Americans were drifting into Los Angeles. They came seeking respite from the Dust Bowl and Depression, or for a glancing try at Hollywood success. Since World War II, the mass of U.S. migrants has grown larger but less purposeful. Lately they have seemed to hanker not so much for jobs as for a sunny, sexy L.A. way of life, as have the growing number of French (55,000) and British (50,000) émigrés.

The international hordes now streaming in from the west and south have, in contrast, no-nonsense ideas about what they want: a chance to work hard and make money. Laid back they are not. The newcomers seem almost eager to endure adversity in pursuit of their American dreams, not unlike the teeming masses at the turn of the century. Many have left such misery that their dreams are extremely modest. Today in L.A., there are refugees from ugly politics—Soviet Armenians, Lebanese, Iranians—and also entrepreneurs arriving with capital already in hand. But most are not well-off and most came from countries of the "Pacific rim": Mexico and El Salvador, across the ocean to Samoa, and still farther west to the Philippines, Taiwan, Viet Nam and South Korea. Congress opened the floodgates in 1965 when it replaced racial and

national quotas with an overall annual limit of 290,000 immigrants.

The statistical evidence of the immigrant tide is stark. In 1960 one in nine Los Angeles County residents was Hispanic, and a scant one in 100 was Asian. Today one in ten is Asian. Nearly a third of the county is now Hispanic, as are almost two-thirds of L.A. kindergartners. Nor is this ethnic sweep a limited, inner-city affair. Although whites have been a minority in the hemmed-in city of Los Angeles for some time (in 1980, 48% of a population of 3 million), the Anglos are now, suddenly, also shy of a majority throughout the whole county (3.8 million out of 7.9 million). Today *everyone* in L.A. is a member of a minority group.

Why L.A.? It is closer to Seoul, Mazatlán and Singapore than other big U.S. cities. The immigrants are reassured that the local climate, at least, is not mean. And they seek safety in numbers.

In fact, there are not necessarily any welcoming hugs from ethnic brethren who have made the trip earlier. L.A. has for decades had solid, stable populations of hybrid Angelenos—Japanese Americans, Chinese Americans and so on. They do not always know what to make of the newcomers. And many L.A. blacks simply feel besieged, resentful.

But at least the blacks are aware of the immigrant surge. Most white locals seem oblivious. It is a city where people drive on freeways, and so see mainly roofs and treetops; it is easy to ignore remarkable changes in the grittier quarters and homelier suburbs. In L.A., all neighborhoods except one's own are out of the way. Stockbroker Jay Marshall, who lives in the upscale Westwood section, did not know until last week that there was an enclave of 150,000 Koreans downtown. His awareness of L.A. Hispanics is dim. "I know they live in places that are terribly overcrowded," he says. "But I don't know where that is." Stan Rosenfield, a publicist, has lived on the affluent, white west side for 15 years. He recalls seeing "Mexicans" during visits to an amusement park in the San Fernando Valley: "I'm only aware of them when I go to Magic Mountain, and then they're all around me."

What does a Taiwanese grocer living in Glendale have in common with a poor Guatemalan living in Boyle Heights? They may both watch the same local television, although the Guatemalan has Channel 34, in Spanish, and the grocer can stick to Chinese-language Channel 18. But they must certainly share the sense of being quasi-Americans: every immigrant has to cope with pressures to assimilate. They are supposed to fit in, but they may never be wholly accepted. "We



New Crocker Bank skyscraper and Chinatown landmark in a hybrid cityscape bound by Old Glory; Mexican Americans waiting for offers of day work; Chinatown grammar schoolers pledging allegiance; member in good standing of teen-age Filipinos' Temple Street gang; and middle-class Monterey Park's multiethnic city council: two Hispanics, a Filipino, a Chinese and, in the rear, an Anglo



JAMES CACCARO

JAMES BALOG

do not think in American terms of a melting pot," says Paul Louie, a second-generation Chinese American. "We prefer the metaphor of a rainbow or a salad."

Indeed, many of the new arrivals cling to their ethnic identity, preserving their customs and language, nurturing old prejudices (the Japanese look down on Koreans), developing new ones (Koreans look down on blacks and chicanos). Whole neighborhoods seem to rub up against each other without mixing.

But the homogenizing melting pot remains a powerful national ideal. Regardless of whether the foreign-born Angelenos make peace with their extravagant, sometimes alienating new culture, they will likely watch their children turn into Americans. Hun Yum, a prospering South Korean restaurateur, has named his children, ages 7 and 2, Brian and Sandra. The kids insist on being slaked with Big Macs and ginger ale before consenting to attend occasional bulgoki feasts. "They are not Koreans," Yum says. "Their parents are Koreans."

Even before the staggering influx of foreign settlers, L.A. was a big, sprawling, hard-to-fathom place. It was the first great Sunbelt city, stretched and shaped by the automobile into a half urban, half suburban archipelago. Says Mark Pisano, executive director of the Southern California Association of Governments:

"There has never been one huge predominant city. There have been conglomerations." Most of what commonly passes for L.A. lies inside the generous boundaries (4,083 sq. mi.) of Los Angeles County. The county, bigger than Rhode Island and Delaware combined, contains lots of undeveloped, unincorporated scrubland as well as 82 towns and cities. The largest, of course, is the City of Los Angeles, which consists of 464 sq. mi. in the center of the county.

As an economic entity, greater Los Angeles is world class: if the area seceded, it would have a G.N.P. larger than that of Mexico or Australia. The movie and TV business is only the hot tip of L.A.'s biggest job sector, its service industries, which together employ 882,000 people. There is a muscular side as well, with 869,000 workers in manufacturing, about a third in aerospace and other clean, high-tech industries. But parts of the city could pass for Buffalo. On the waterfront in Long Beach sit stacks of blue and orange cargo containers. In Lynwood, railroad tracks run past auto salvagers, truck-winch manufacturers, scrap-metal piles.

Just absorbing hundreds of thousands of immigrants, all at once, would be a tough enough task for the overburdened, overlapping local governments. (For in-

stance, of L.A.'s 550,000 schoolchildren, 117,000 speak one of 104 languages better than they do English—including 35 kids fluent only in Gujarati, a language of western India.) But another daunting array of urban problems will not wait. L.A. is aging. "Streets are breaking up. Water mains are breaking up. Bridges are crumbling," says Harvey Perloff, dean of U.C.L.A.'s school of architecture and urban planning. "The day of reckoning is going to happen so fast that it's going to make people's heads whirl." L.A. is a product of explosive growth, but now the practical limits to growth are in sight. The local debate over taxes (about to go up to cover nearly \$300 million in city and county budget deficits), potholes and police layoffs sounds a lot like the sober municipal agendas of New York City, Cleveland, Pittsburgh. L.A. can no longer pretend to be a surfside boom town with a job for everybody. The metropolis, in short, is maturing. At the same time it must adjust to the quirky, polyglot rhythms of 60,000 Samoans and 30,000 Thais, 200,000 Salvadorans and 175,000 Armenians.

L.A. seems familiar to the rest of the country. Patches of its bright cityscape are on television all the time, and Woody Allen makes cracks about its well-muscled airheads. L.A. is to the rest of the U.S. as the U.S. is to Europe: both the butt

Nation

of jokes and the object of envy, derided for its fast-buck vulgarity but secretly wished well just the same.

The clichés describe a small part of L.A., but they are apt enough. The place does have eccentric glamour. The enormous HOLLYWOOD sign stuck on one of the Santa Monica Mountains is odd and funny. "Colonics," a regimen of recreational-cum-therapeutic enemas, is popular among regular people. On Sunset Boulevard nothing seems remarkable about the Professional Waiters School, and on Glouming Drive in Beverly Hills, the only pedestrians are tanned joggers and dark-skinned servants. Los Angeles has more registered poodles (16,732) than any other city, and plenty of them are dyed the colors of jelly beans.

Even fringe politics seems zanier than

retorts: "When we bought their house and raised the price from \$1 million to \$3 million, they weren't complaining."

Most did not come to forge a better life, exactly, but to avoid death by Islamic firing squad. Ghassem Tehrani, who is editor of an Iranian community newspaper, could not find work in Paris or London. He is unhappy in L.A. "You are too much money-minded here. All of us want to go back," he declares. If it were not for his two sons of Iranian draft age (14 and 16), he claims the family would return. But Tehrani's boys would not fare well in Iran in any case. "I don't think they know enough Farsi to survive."

The Arab community has tripled to 130,000 in the past decade. Mohammed Hussein Saddick, 45, a U.C.L.A.-trained engineer, arrived from Lebanon 19 years

Koreans. Says U.C.L.A. Sociologist Harry Kitona: "They regard the Koreans as the Mortimer Snerds of America. They cannot learn the language, their food smells and they cannot express themselves." In a city with half a dozen major "Oriental" communities, national distinctions seem magnified, perhaps because these uneasy ethnic cousins have been thrown together as never before.

To be sure, L.A.'s Japanese Americans have good reason to feel established, if not superior. A neighborhood of Japanese immigrants was thriving downtown in Little Tokyo when Beverly Hills was empty land. The area, which was renamed Bronzeville during World War II when its residents were interned, has been retaken by the Japanese, and is again a main gathering spot for 175,000 Japanese

REGIS ROYER—DOYER SIMP



JAMES BALOG

BEW MARTIN

elsewhere. At this year's May Day demonstration in MacArthur Park, 200 members of the Revolutionary Communist Party were like heavyhanded caricatures of Commies, shouting, "We spit on the red, white and blue!"

The L.A. Times report of that anti-American chant must have particularly astonished the paper's immigrant readers. They, after all, have come to L.A. with everything staked on a belief that American myths are real. Richard Yen-Shih Koo arrived from Taiwan in 1965. "I saw the good life in the United States," he says without irony, "as heaven."

Heaven it is not. For the new arrivals, the experience has been unpredictable, intense and usually better than what they left behind. Here, the groups that have established themselves most visibly in L.A.:

MIDDLE EASTERNERS. In 1970, 20,000 Iranians lived in L.A. Today's colony is close to 200,000, the great majority political refugees who have fled their country's revolutionary turmoil. Many more are Jews, concentrated in southern Beverly Hills: there, over bins of dates in green-grocers, signs are printed in English, Farsi and Hebrew. In Beverly Hills elementary schools, one in six children is Iranian. Some American parents worry that their children's education is suffering as teachers slow their lessons to accommodate the Farsi speakers. But one Iranian mother

ago, before local Arabs had acquired solidarity. "Their heritage was in their hearts," he says, munching dates and fiddling with worry beads. "But they kept it in the closet." The recent immigrants, displaced by the 1975-76 Lebanese civil war and its aftermath, tend to be Moslem rather than Christian. Says Vicki Tamoush of the National Association of Arab Americans: "Among these people, there is a much greater effort to instill a sense of Arabism in their children."

And finally, as if for international symmetry's sake, an Israeli community, 90,000 strong, has sprung up since 1970. The new immigrants tend to be young professionals. Many are discouraged by Israel's erratic economy and mandatory military service, and attracted by L.A.'s mild Mediterranean climate and economic promise.

ASIANS. The "ABCs" (American-born Chinese) tend to be contemptuous of the "FOBs" ("fresh off the boat"). L.A. Filipinos have their own snickering Tagalog-language acronym—"TNTs"—for their new and often illegal arrivals. *Nisei*, or U.S.-born Japanese, are embarrassed by Japanese nationals who speak no English; newly arrived Japanese, in turn, are wary of L.A.'s native *sansai* (third generation) and *yonsei* (fourth). But all the Japanese seem to agree that they are superior to other Asians. And everybody picks on the

Americans scattered around the county. A brand new, \$12.6 million cultural complex provides reminders of home: a lush, still garden of camphor and golden-rain trees, a sleek theater for Japanese-language productions, a brick plaza for a snack of *age tofu* (deep-fried soybean curd) and a stroll.

But not all Japanese Angelenos like the ascetic calm. "I feel like a stranger down in Little Tokyo," says Warren Furutani, 35, a counselor at U.C.L.A. "My life is full of contradictions." Indeed so. Furutani was born in L.A. He does not speak Japanese, but insists that his house guests take off their shoes. He frets about the ethics of buying a Honda. His son is named Sei Malik Abe Furutani. Says the father: "I want to teach this child to learn Japanese, to learn the customs and yet still be an American."

Kazuhiko Yamaguchi moved to L.A. from Kaseda, Japan, in 1964 to make money. After 19 years building up his Mitsuru Restaurant in Little Tokyo, he speaks only Japanese. Unlike Warren Furutani, though, Yamaguchi, 51, is untroubled by cultural contradictions. Says he: "I am not worried about the 'Americanization' of my two children. They were born here, and their styles are different." The odds are, in fact, that one of the Yamaguchi kids will have a white spouse. Surveys show that 60% of L.A.'s Japanese marry non-Japanese.

Nation

The Yamaguchis live in Montebello, a largely Anglo and Mexican American suburb to the east. By far the greatest concentration of L.A.'s Japanese is in middle-class Gardena, a tiny town of neat stucco houses wedged between a huge black ghetto and a neighborhood of white-collar aerospace workers (Hughes, TRW). About 11,000 of Gardena's 47,000 residents are Japanese. "Oh, we see them a lot," says a white Gardenan. "They come out here [to the city hall mall] on one of their holidays with all of these fish and these kites. It's very nice."

Chinese came in force to California a century ago from Canton. But until the mid-1970s, Chinese Americans were a small part of L.A.'s ethnic patchwork, outnumbered almost 3 to 1 by Japanese. No longer: thousands have arrived from Taiwan and Hong Kong. To much of the local Chinese Establishment, the newcomers seem vulgar and pushy.

Richard Yen-Shih Koo, 43, stands somewhere in between. He was born in Shanghai, raised in Taipei, and crossed the Pacific at 24 to get his master's degree in business. For four years, alone in the U.S., he was separated from his wife Rut-Sun and daughter. But getting such a degree, he says, "was a dream for all [Taiwanese]. The psychological effect was to force you to go abroad."

He arrived in Berkeley, at the University of California, in 1964, during the height of the Free Speech Movement. Koo, however, was not remotely a rebel. He obeyed when an immigration official suggested that he adopt an English name. "I had no particular preference," he says. "My goal was success and to be rich." Koo, who became a naturalized citizen in 1977, has achieved his goal. He is a founder of an accounting firm with three Los Angeles offices and lives in a house on two acres. But for all that he has an accountant's cold clarity about his potential for bigger business success. "Our dreams must be realistic. I will never speak perfect English, and I look different. But everybody," he adds, "always faces some kind of discrimination." Koo works 60-hour weeks, so he does not see much of his two daughters. "Jean, my younger daughter," Koo admits, "at first refused to learn to speak Chinese. But she is O.K. now."

There are 42 Chinese language schools in the area: the Koo's live near Monterey Park (pop. 57,700). The town, with its winding streets of cypress ranch houses set into the lush hillsides, is considered the Chinese enclave in L.A. In fact, the town is very mixed—39% Hispanic, 19% Chinese, the rest other Asians and whites—but the Chinese proportion has tripled in a decade. The new residents, late of Hong Kong and Taiwan, are spendthrifts: along Atlantic Boulevard,

the cost of commercial space has gone up 700% since the early 1970s.

The Santiago siblings, who flew in from Manila last Thursday, will live in their parents' house in the middle-class suburb of Reseda. They will be among a comfortably large group of Filipinos there. But the 150,000 Filipinos (up from 33,500 in 1970) are, in fact, the most scattered of the Asian nationalities in Los Angeles. It is telling that a \$5 million Filipino cultural center, designed and funded, has been postponed because the community cannot decide where to build it. The poor do cluster in a shabby downtown area.

But in L.A., the Filipinos are not, typically, poor. Ambrocio Santiago will soon have the \$100,000 proceeds from selling his house back in the town of General Trias. A good many of the Filipinos are

crimes than any other Asian nationality.

Hun Yum, 40, opened his Hoban Restaurant on Western Avenue a decade ago, and profits have increased tenfold. Yet, after 14 years in L.A., he speaks barely passable English. Yum has not refused to become fluent. He is just too busy. "Money is our first priority," he says. "We have to work first, and then we have time to learn the language. Or our children will."

The 64,400 Vietnamese in Southern California have come in the past eight years. Cao Duc Thi, 45, an engineer, left Saigon with \$40 on April 29, 1975, the day before the Viet Cong tanks rolled in. He and a majority of his compatriots live in Westminster (pop. 75,000), a neat desert suburb in Orange County near Camp Pendleton, where many of the refugees spent their first days in the U.S.

"If they had told me they were sending me to Alaska," Cao says, "I would have gone there. I didn't know any of these places or where they were. I was grateful for a jungle or a farm or anything." His first job was in a car wash, and next he worked for a jewelry manufacturer. In 1980 he founded Cao Enterprises, which makes ersatz American Indian baubles, and soon put his former boss out of business. Cao drives a Cadillac Fleetwood.

His friend Tran Minh Cong, 45, works for the Orange County housing authority. "This country has been very gracious to me," he says. "But remember, I was forced to leave my country. I am hoping to go back there. Home is home." For now, however, he calls himself Joe Tran.

HISPANICS. Forty years ago this week, L.A.'s zoot-suit race riots reached a peak of violence: white mobs, dominated by servicemen on leave, made unprovoked forays over the Los Angeles River and into the east side, where they savagely beat any flashy young Mexicans (zoot-suiters) they found. The bigotry is not gone. "They can't hold down jobs," says Rosenfield, the publicist. "They're not educated. They're lazy. They don't make an effort to be meaningful citizens."

Until recently in L.A., it was silly to talk of a Hispanic population: Mexicans were it. But now there are 50,000 Guatemalans with their own 18-team Guatemalan soccer league. There are 200,000 Salvadorans, and the political violence there is driving hundreds more to L.A. every week. Further, there are some 100,000 Colombians, Hondurans, Cubans and Puerto Ricans. As with the Asians, invidious distinctions are offered without much prompting. Arturo Price is from Colombia. "We have nothing to do with Mexicans here," he sneers. "Our culture is different, our Spanish more pure."

Nevertheless, eight out of ten L.A. "Hispanics" are Mexicans or Mexican

ETHNIC EXPLOSION

	1983	1970
Mexicans	2,100,000	822,300
Iranians	200,000	20,000
Salvadorans	200,000	*
Japanese	175,000	104,000
Armenians	175,000	75,000
Chinese	153,000	41,000
Koreans	150,000	8,900
Filipinos	150,000	33,500
Arab Americans	130,000	45,000
Israelis	90,000	10,000
Samoans	60,000	22,000
Guatemalans	50,000	*
Vietnamese	40,000	*

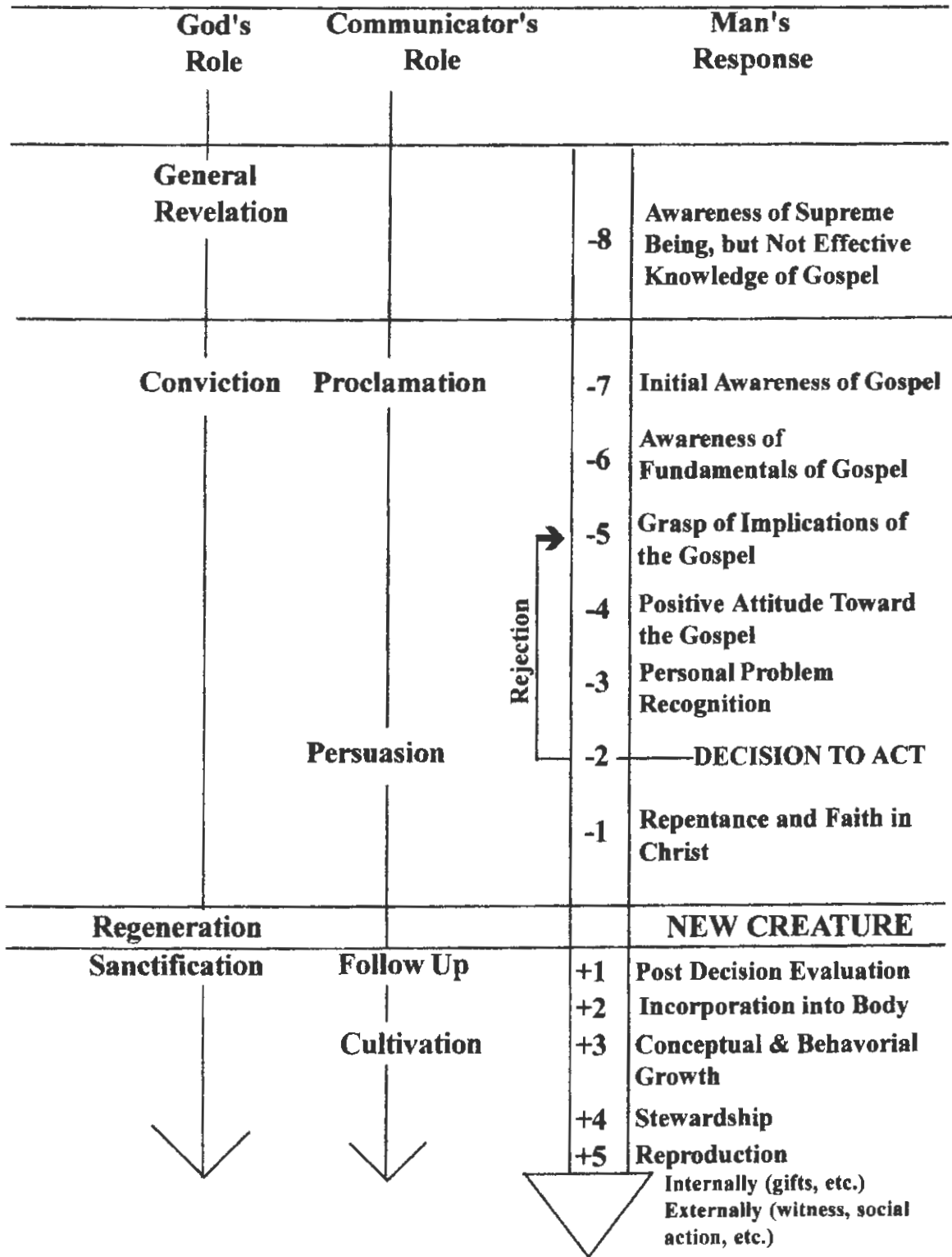
TIME Chart

*Fewer than 2,000

medical professionals, drawn by U.S. salaries and by the provision of the 1965 immigration law that gives preference to the highly skilled. Dr. Federico Quevedo, founder of L.A.'s Confederation of Philippine-United States Organizations, is an obstetrician. Ophthalmologist Lani Quevedo, his wife, is the daughter of a doctor and a pharmacist. "The new immigration laws," explains Federico Quevedo, "take connections and credentials and money."

South Korean immigrants also tend to be middle class, or working slavishly to get there. Their numbers have gone up 16-fold since 1970, with virtually all of the newcomers settling in a 2-sq.-mi. swath along jumbled Olympic Boulevard. They seem eager to become full-fledged American bourgeois, holding golf tournaments and staging beauty contests. According to L.A. Demographer Eui-Young Eu of California State University, 40% of the area's documented Koreans own their homes. Most are fervent Protestants. Koreatown has some 400 churches. Ironically, younger Koreans are more likely to commit

The spiritual Decision Process: All Phases
THE SPIRITUAL DECISION PROCESS



THE SPONTANEOUS MULTIPLICATION OF CHURCHES

Over the next 90 minutes you will be viewing a video lecture by George Patterson. In this message, Patterson shares from his church planting experience in Honduras and discusses the major principles that missionaries should follow to multiply churches throughout an enormous population area. The outline below lists the major points he discusses. Use the extra space for your own personal notes as you view the lecture.

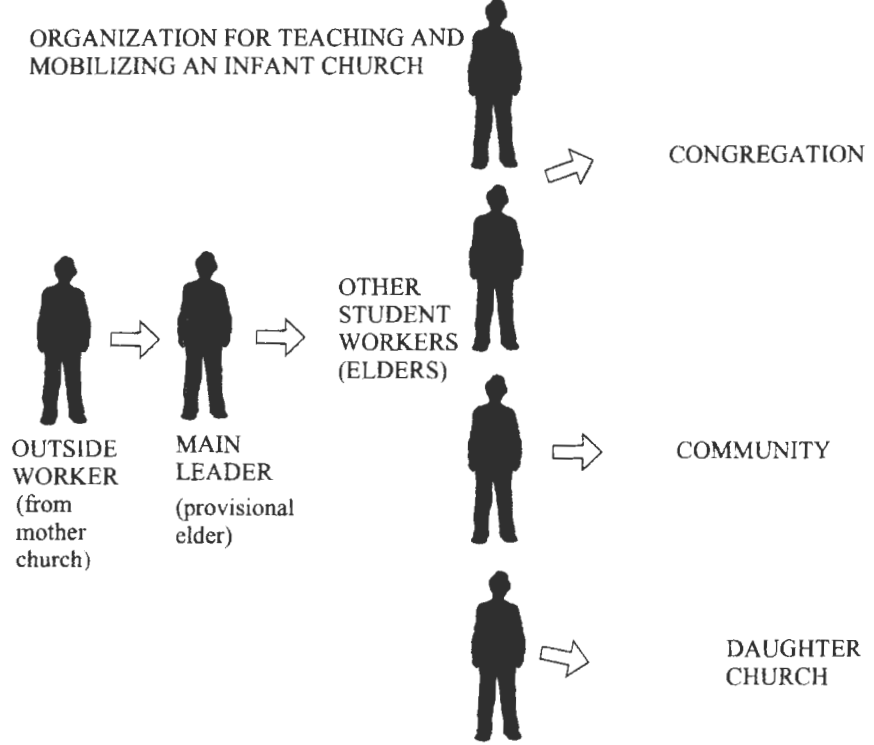
Note: Your outline below is keyed to Patterson's message but has different page numbers than those students he is speaking to. Disregard his instructions about turning to the next page or his statements in general about page numbers.

I. EDIFY THE CHURCH AS A LIVING BODY.

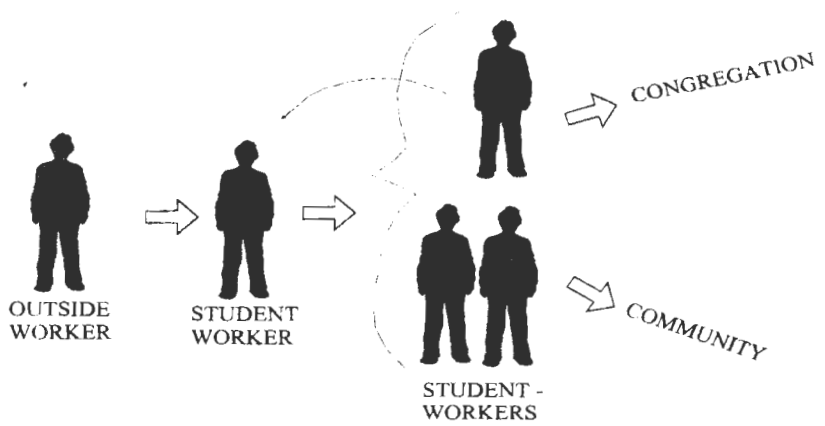
- A. Define the kind of church you must plant.
 - 1. Ask yourself, "What kind of churches must be planted that will be able to grow and multiply?"
 - 2. In Honduras, Patterson defines a church as "a group of believers committed to obeying Christ."
- B. Define your own area of responsibility.
 - 1. Ask yourself, "Where have I been assigned to work?"
In order to define your field use a map, be precise, confer with other missionaries and national workers; personally investigate several areas where others are not working and people are responding.
 - 2. Patterson defines his area of responsibility as "the Spanish speaking people of northern Honduras."
- C. Define your own ministry.
 - 1. Ask yourself, "In light of my spiritual gifts, how should I be ministering to others in order to edify the body of Christ?"
 - 2. Patterson defines his ministry as "helping the Honduran churches train their own workers."
- D. Define the shortest route to plant a church.
 - 1. Ask yourself, "What are the minimum, necessary steps I would take to plant a reproductive, obedient church?" (Assuming you already knew the language and culture, in the space below list the five steps you would take to plant a church).
 - a.
 - b.
 - c.
 - d.
 - e.

2. In Honduras, Patterson multiplies churches most rapidly by following these five steps:
 - * WITNESS
 - * BAPTIZE
 - * ORGANIZE
 - * TRAIN
 - * EVALUATE

- E. Organize your church for simple, direct obedience to Christ.
1. Ask yourself, "What kind of church organization would enable the members of an infant congregation to minister to each other and to witness to the lost?"
 2. This is Patterson's model of how the Honduran churches are organized for teaching and mobilization.

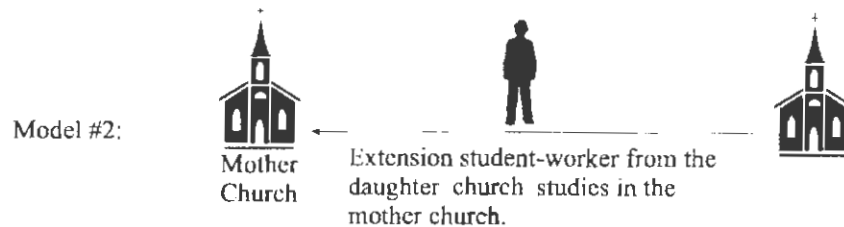
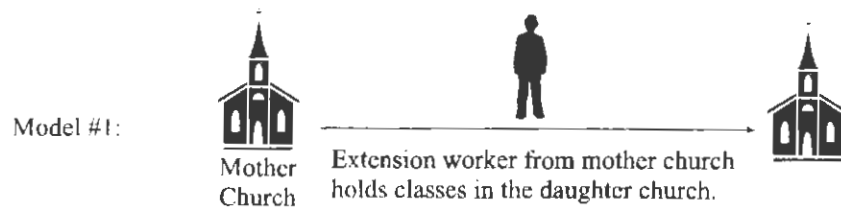


- F. Train the church's leaders for obedience.
1. Ask yourself, "What kind of ministerial training program will I provide for the elders or pastors of my new churches?"
 2. This diagram shows how Patterson's Extension Bible Institute works on the local level.



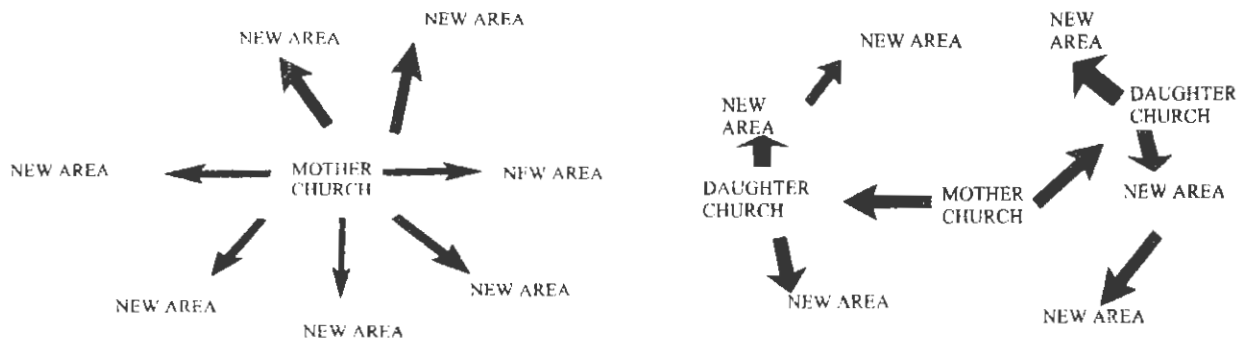
G. Organize on the interchurch level for multiplication.

1. Ask yourself, "What kind of edifying relationships must be established between mother churches and daughter churches to insure that churches continue to multiply?"
2. In Honduras, Patterson uses these interchurch models to multiply daughter churches:



Model #3: If you have a daughter church at a great distance, use a combination of methods one and two.

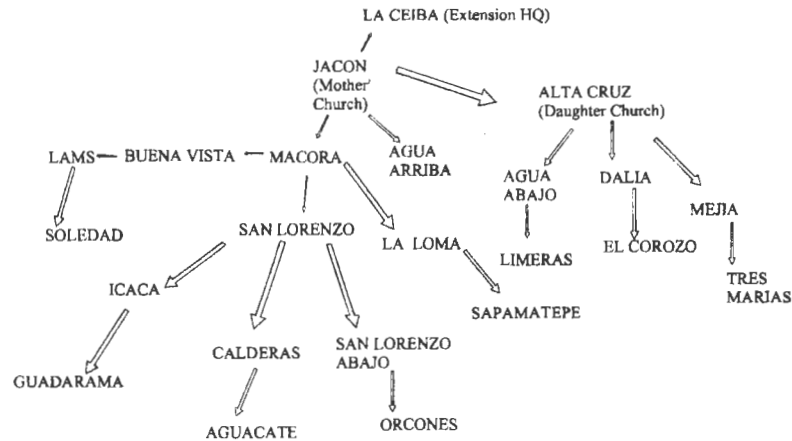
Model #4: In order to reach a large field pursue an appropriate strategy.



Beware of the bad strategy (on the left) of sending out several workers from a mother church to start a multitude of daughter churches. Rather, it is best to send out just a few workers (diagram on the right) and raise up one or two daughter churches which can multiply themselves.

Model #5: Here is just one of the actual extension chains Patterson has started in Honduras. This chain reproduced 20 churches through 5 generations.

Honduras Chain



II. DEFINE FIELD OBJECTIVES IN TERMS OF OBEDIENCE.

- A. Define evangelistic objectives in terms of making disciples who obey all of Christ's commands.
1. Don't just preach for decisions - aim for obedient disciples who have repented. Don't manufacture Christians through an intellectual process; rather teach new disciples to obey the commands of Christ.
 2. Ask yourself, "What are all the commands the Lord Jesus Christ gave His disciples to follow?"
 3. Patterson summarizes the commands of Christ for believers and asks new Christians to memorize it.
 - * Repent and Believe - Mark 1:15
 - * Be Baptized - Acts 2:38
 - * Love - John 13:34
 - * Celebrate the Lord's Supper - Luke 22:19-20
 - * Pray - John 16:24
 - * Give - Matthew 6:21
 - * Witness - Matthew 28:18-20
- B. Define theological education objectives in terms of making disciples who obey all of Christ's commands.
1. Ask yourself, "How can I best help my workers train their congregation to do those things which Christ orders them to do? What would I include in the first five units of a pastoral training curriculum geared to helping pastors edify their church?"
 2. In order to educate for obedience be sure to distinguish between these three levels of authority:
 - a. Our Lord's Commands -
 - b. Apostolic Practices -
 - c. Human Customs -

(In Honduras, Patterson uses a "Congregational Progress Chart" as the training curriculum for his workers to follow in their pastoral studies. This tool includes over 40 units and attempts to list the activities Christ commanded His church to do.)

III. ORGANIZE WITH ELASTICITY FOR SPONTANEOUS GROWTH.

- A. Note impediments to a church's normal growth and multiplication.
 - 1. Ask yourself, "Why isn't the church growing and multiplying normally?"
 - 2. In Honduras, Patterson has noted the following impediments to church growth:
 - a. Overcontrol by the missionary or outside worker.
 - b. Non-Biblical requirements or rules for baptism, ordination, serving the Lord's Supper, etc.
- B. Take new believers to their relatives and friends to witness.
 - 1. Don't take individualistic stateside methods of receiving Christ to the Third World.
 - 2. In Honduras, Patterson has found that in order to get a sincere decision for Christ, it must come through a maximum influence of family and friends.

QUESTIONS FOR SMALL GROUP DISCUSSION

1. In your opinion, what are the most significant questions (or suggestions) Patterson raises for those who would like to plant churches as missionaries on the mission field?
2. Would you agree or disagree with this statement? Why? "The role of a church planting missionary should be different from that of a national pastor."
3. How would you design an effective program to train church leadership on mission field? Who would you teach and how would you do it?
4. Do you feel that you could plant churches on the mission field?
5. What would be some of the frequent impediments to a church's normal growth and multiplication?
6. How might you apply some of Patterson's principles to your present ministry situation of evangelism and discipleship?

RELATED RESOURCES FOR FURTHER LEARNING

1. George Patterson, *The Spontaneous Multiplication of Churches* in Perspectives on the World Christian Movement. Edited by Winter and Hawthorne (Pasadena, Ca: William Carey Library, 1981), p. 601-616.
2. George Patterson, *Church Planting Through Obedience Oriented Teaching* (Pasadena, Ca: William Carey Library, 1981). This resource is a 54 page "How to do it" manual George wrote with students in mind. Invaluable.
3. George Patterson, *Congregational Progress Chart* (English translation). Send for a catalogue containing this resource and other works by Patterson from: Imprenta Misionera, P.O. Box 11586, Portland, OR., 97211.

"INDIGENOUS" MISSIONS

Independent, autonomous, and sovereign churches

Natural, adopted to the culture (unamericanized) churches

Dependent on Jesus Christ the Head, not on the missionary

Indoctrinated, established on the Word of God, not traditions

Giving, self-supported churches, built by nationals

Evangelistic, self-reproducing, missions oriented churches

New Testament, non-charismatic, uncompromising practice

Organized under authority of a N.T. Baptist church

United together--one Lord, one faith, one baptism

Self-governing--governing is from within not from without

"A Race Against Time "

There's a race against time,
To tell lost souls of a Savior; of yours and mine,
To tell of the awful price our Savior paid,
To give us life that will never fade.
But if we live day in and day out,
And never think twice of what might come about.
For them who have never heard, Of a Savior; of His Word.
Then, at the judgment seat we shall stand,
With their blood upon each hand.
Yes, there is a race against time,
To tell so many of a Savior; of yours and of mine.

Bridget Mann
2/14/95