



# Lausanne World Pulse

Providing Evangelism & Missions News, Information and Analysis

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**A free, monthly, online publication that provides you with evangelism and mission news and information.**

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## **PUBLISHER'S MEMO**

### **Pressing on towards 2020 in Humility, Reflection, and Hope**

By Doug Birdsall

*Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. He who was seated on the throne said, "I am making everything new!" (Revelation 21:1-5)*

*I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the sons of God to be revealed...For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? But if we hope for what we do not yet have, we wait for it patiently." (Romans 8:18-19, 24-25)*

**As we come to the end of 2010 and look ahead to 2011, as with every New Year celebrated around the world, we look back and remember the times behind us and look ahead with hope to start anew.** And so it is for each milestone we celebrate throughout our lives. From the birth of new family members, birthdays, rites of passage, weddings, retirements, even funerals mark the beginning of new life in paradise with Christ.

It is the freshness of a new time of our lives, of things unmarked and unmarred, that beckons our hearts to draw closer in hope. It is only right and biblical that our hearts yearn for this. Genesis to Revelation illustrates how things started out in the purity and holiness of God, but was marred by sin. Yet the story ends triumphantly with the glorious new re-creation of how things ought to and will be.

And yet, right now we occupy the time and space in between Genesis and Revelation. As our brother Isaiah Dau (Sudan) writes, "We live in the tension of faith and suffering, even as we walk in the 'already and the not yet' .... This faith offers us the option of continuing to trust God, even while we accept the limits of our humanity..."

This faith calls us to keep our eyes fixed on the hope of new creation that is promised in Christ and that will be fulfilled by his strength and his spirit, not our own (Zechariah 4:6).

This is what Billy Graham spoke of as the “Spirit of Lausanne” in his opening address of the first International Congress on World Evangelization in Lausanne, Switzerland, in 1974. It is a spirit of humility, reflection, and hope. It is in this spirit that we just concluded the Third Lausanne Congress: Cape Town 2010. It is in this spirit of humility, reflection, and hope that we continue to press on towards 2020 with the goals, energy, and momentum gained from Cape Town 2010.

It is my hope in 2020 that...

...as spoken by Chris Wright, *we work towards nothing less than a twenty-first-century reformation of the Church*. We must courageously engage in honest, prophetic self-critique and work towards making the Church his Church once again. We must call upon his grace and mercy, and the power of the Holy Spirit to make his Church marked by humility, integrity, and simplicity.

...*the evangelical Church will make progress in its relationships with the historic churches of the Christian faith*. It is in this same spirit of humility and integrity that we must extend the hand of fellowship to the Catholic, Orthodox, and Ecumenical Church. We must embrace those in renewal movements, such as the Pentecostal, Charismatic, and Emergent. It is only in community with the churches of the past and of the present and future that the Church as a whole can move forward as a powerful witness in the world.

...*there will be greater authenticity in the Body of Christ* and that the Church will move away from the individualism, hedonism, and fragmentation of our day, and towards humility, integrity, and especially simplicity. My hope is that the prosperity gospel so prevalent around the world today—as well as other problematic movements that often lead to self-aggrandizement and megalomania (e.g., mega-churches and the apostolic movement)—would be on the wane.

...*a new generation of leaders (especially from the global South) first identified at the 2006 Lausanne Younger Leaders Gathering will be further utilized*. It is my hope that they will further develop and share one Spirit, one mind, one heart—and that in this unity they will lead our Church towards greater fellowship and authenticity.

...*the Church will be established in places where it has not yet been established*. My hope is not to evangelize the world in specific terms on a specific timeline, but rather with a sense of unity, joy, hopefulness, and authenticity. My hope is to establish churches in unreached areas not by a specific method or timeline, but rather with the right spirit and heart, moving towards longer-term goals.

...*the Church will reclaim the university halls and classrooms for the Church to lead the way in caring for the needs of children and the powerless*. It is my hope that the spirit of the first-century Church will be renewed in our day where the widows, children, and the powerless were cared for first and foremost by Christians. It was Christians who made it a priority to care for the powerless and the voiceless as they themselves often were the very same in the first century. It is Christians today who must return to identifying with the poor, powerless, and voiceless, and return to setting the standard in their care.

It is with this Spirit of humility, integrity, simplicity, and most importantly hope, that we face the great and many challenges of the new decade ahead. Just as the men of Issachar were noted for understanding their times and knowing what Israel should do (1 Chronicles 12:32), so too must we continue to seek the Lord to become men and women with keen perception of our times who develop vision to grapple with the issues.

**Doug Birdsall** is executive chair of the [Lausanne Committee for World Evangelization](#). He served as president of [Asian Access](#) from 1991 to 2007 and continues to serve on their board of directors. Birdsall is a graduate of Wheaton College, Gordon-Conwell Theological Seminary and Harvard University. He is co-publisher of [Lausanne World Pulse](#).

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## NEWS BRIEFS

### December News from around the World

#### **AROUND THE WORLD: Billy Graham Radio Program Turns Sixty**

One of Christian radio's most beloved and longest-running programs hit the airwaves across the United States sixty years ago. "The Hour of Decision" with evangelist Billy Graham has grown into one of the most widely distributed radio broadcasts in the world. Today it airs on 581 radio stations across the country and on several networks. Internationally, the program airs on 39 radio outlets in Canada, 345 across Australia, and 38 Spanish-language outlets. The program airs in five languages (English, Spanish, French, Mandarin, and Farsi) in fifty-five countries on six continents. Cliff Barrows has been the program's only host since 1950. "The messages Billy preached sixty years ago and over the years are as relevant today as when he delivered them," Barrows said. "God continues to use Billy's faithfulness to reach a hurting world with the good news of Jesus Christ." ([Assist News Service](#))

#### **BRITAIN: Anglican Head Concerned for Failed Zimbabwe Asylum Seekers**

Human rights activists have praised the Archbishop of Canterbury, Rowan Williams, for showing concern about the safety problems failed Zimbabwean asylum seekers face if they are forced to return and live under the regime of President Robert Mugabe. Reports published in Britain state that up to ten thousand Zimbabweans in Britain could be forced to return to the land of their birth following a statement in the British parliament on 14 October 2010 by immigration minister Damien Green. He told lawmakers it is right to send asylum seekers back because of improved conditions in Zimbabwe following the formation of a Government of National Unity in 2009. ([Ecumenical News International](#))

#### **CHILE: Rescued Miner Gives Testimony at Luis Palau Festival**

The thirty-three Chilean men who were trapped thousands of feet underground when the San Jose mine collapsed are still making headlines, but this time for a different reason. One of the now-rescued miners recently joined an evangelistic campaign. During the 69-day period that the men were stranded, Jose Henriquez was known as "the pastor." He continuously asked for Luis Palau audio biblical messages to be sent down, and he frequently spoke with the other victims about his Lord. By the time the men were rescued, twenty-two had professed faith in Christ. ([Mission Network News](#))

#### **ERITREA: Christians Arrested in Latest Cleansing**

The governor of the Southern Zone of Eritrea has ordered a crackdown on Christians living in his province. As a result, Eritrean security officials rounded up Christians from the cities of Mendefera, Dekemharre, and Dibarwa. Police also confiscated TVs, video players, and other electronic equipment that belonged to the Christians. Most of the detainees belong to the Full Gospel Church, an evangelical church that was among those banned by Eritrean officials in 2002. Despite information that three thousand believers are being held illegally, the government continues to support its statement issued in May 2003 that "no groups or persons are persecuted in Eritrea for their beliefs or religion." In spite of the most recent arrests, the gospel is going forward. In-depth discipleship has led to new leaders rising up with others are arrested. ([Mission Network News](#))

### **HAITI: Worst-case Scenario Realized in Haiti's Cholera Fight**

The worst-case scenario on Haiti's cholera scope has occurred. The disease has shown itself in the capital city of Port-au-Prince, in which three million people live. The epidemic has killed nearly six hundred people and sickened thousands. According to Scott Hendrix, vice-president for relief and development at [Global Aid Network](#), "I think that number is much higher, because many towns aren't able to report the cholera outbreaks and the deaths from cholera. We've heard that there have been over seven thousand people who have been infected." Tropical Storm Tomas exacerbated conditions by causing mudslides that closed roads and flooded water sources. ([Mission Network News](#))

### **IRAQ: Hostage Drama Ends in Church Bloodbath**

At least fifty-eight people—including worshippers, security forces, and hostage takers—were recently killed after a hostage siege in Assyrian Catholic Our Lady of Salvation Church in Baghdad. During the evening Mass, several gunmen entered the building. After four hours, security forces stormed the church and ended the hostage situation. Two of the pastors, Father Saad Abdal Tha'ir and Father Waseem Tabeeh, were beaten and killed when they tried to reason with the terrorists. Carl Moeller, president/CEO of [Open Doors USA](#), says, "This is a horrific and despicable act targeting innocent Christian worshippers. There still is a war going on in Iraq—a war by Muslim extremists to drive Christians out of the country. This is another tragic reminder that Christians are targeted every day for their faith in Jesus Christ." In the past few years Christians from Baghdad and other cities have encountered violence and attacks. ([Assist News Service](#))

### **MONACO: Celebrating Fifty Years of Broadcasting from Monaco**

Fifty years ago, [TWR](#) aired its first program from a 100,000-watt shortwave transmitter in Monte Carlo, Monaco. The transmitter was housed in a building ordered built by Adolf Hitler during World War II to broadcast Nazi propaganda. Never used for its original purpose, TWR now utilizes the facility to transmit the gospel to millions of listeners daily throughout Europe, the Middle East, and North Africa. Programs air in sixteen languages, including Arabic, English, French, Hungarian, Kabyle, Romanian, and Tamazight. "God provided TWR a huge voice to speak in Jesus' name at a strategic time in history," said TWR president Lauren Libby. ([TWR](#))

### **SUDAN: Many Turn to Christ after Hearing Bible Stories**

Sudan has seen much trouble over the past few decades with civil wars between the north and the south. More recently, the conflict in Darfur gained worldwide attention for the huge extent of human suffering. Many spoke of it as genocide. Despite this, more than five million people have turned to Christ in the past ten years. [Global Recording Network](#) (GRN) teams have worked recording Bible stories in 129 languages and dialects. With close to three hundred languages spoken by the Sudanese people, there is still much work to be done. To this end, GRN is partnering with another mission to work towards the faith-stretching goal. A long-range plan is to recruit national Christian to be trained as recordists and research assistants. The pilot project will set up a center in the south to distribute evangelism recordings already in the audio library. A team of eight people plan to take in cassette and CD duplicators. Language maps will be prepared to show where each language is spoken. ([Global Recordings Network](#))

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## **THEMED ARTICLES: Our Hopes for the Church in 2020**

### **[Letter to Harold: Extraordinary Things Have Happened!](#)**

By Samuel Chiang

*(Editor's note: This "letter" is dated ten years from now. It is from Samuel Chiang to his friend, Harold Smith, president/CEO of Christianity Today International. Chiang details the wonderful things God has done since 1 December 2010.)*

1 December 2020

**Dear Harold,**

I cannot believe ten years has passed since the last Lausanne Congress in Cape Town. That was a wonderful event! Despite unprecedented economic challenges, as I look back over the past ten years, I see many extraordinary happenings in the Church around the world and in missions. It has truly been a remarkable ten years. Seldom has so much happened in such a short span of time in the history of missions. Let me take a few moments to share eight things that are especially exciting to me.

**First, the Church in the Philippines has taken on the global role to speak into the reality of human trafficking.** The Philippines has long been known for sending their compatriots across Asia and the Middle East. Over the last ten years, they have stood up to respond to the issue of human trafficking as well. With their wide network of mission colleagues dispersed from Tokyo to Tunis, they have banded together not only to identify the issue, but also to stem the tide of human trafficking. By speaking into the issue and demonstratively implementing action plans, the world has come to appreciate the Church in the Philippines.

**Second, we are very close to reaching the last unengaged Unreached People Groups.** Hasn't it been amazing to watch how God has orchestrated this movement? Table 71, which was formed from Amsterdam 2000, along with many tables from Cape Town 2010 and other networks, have been working to engage the 2,252 unengaged unreached people groups at the start of the last decade.

There are now only forty-one people groups left that do not have a single verse of Scripture in their own heart language. This vision for ZERO people groups left to be engaged has spurred on a collaborative effort among ministries and the donor world. Their common view that all people groups should at least have the stories from the Bible in oral form—and possibly leading to printed scripture—spun off new partnerships and collaborative networks at a breathtaking pace. We are able to celebrate today because of extraordinary collaboration and partnerships among mission agencies and donors across the world.

**Third, two important reset buttons were pushed in this past decade.** Theological education and creation care have made sharp course changes in this past decade, which left many of us astounded and spurred us on to re-examine the future. Wasn't it a surprise to see highly-ensconced theological institutions join the movement of non-accredited Bible institutions so that they may properly assist the Church in the role of leadership development, discipleship, and apprenticeship? And with many cities moving towards a model for electric cars similar to that of the mobile phone utility model, Christian creation care enthusiasts finally decided to press the reset button and focus on tangible ways to integrate micro reality with reflective theology.

**Fourth, the Business as Mission (BAM) movement has undergirded several missionary movements globally.** The Church in China finally woke up to the fact that their Back-to-Jerusalem movement fervor needed proper and real mechanisms to work in the continually difficult areas of Central Asia, the Middle East, and North Africa. Missiologists have been saying for years that there needs to be "stopping" or "resting" points for the movement. In this last decade, due to global currency wars, trade wars, migration patterns, etc., the BAM movement has taken off as the platform of choice, with new funding mechanisms that have built-in sustainability.

In the middle of this past decade (2014), BAM was already a vehicle of choice for the African sector of the Back-to-Jerusalem movement. They have seen younger African missionaries pouring out not only into North Africa and the Middle East, but across the entire world. Somehow, this modeling was examined by the missionary movement from China and they jumped on board, using BAM as a model of choice to send their missionaries.

We applaud this effort as the “businesses” are dispersed across all sectors of society. The Chinese Church is not only sending younger missionaries across difficult parts of the world, but is speaking into societies at the various “resting” points across Central Asia.

**Fifth, the persecution of the Church has dramatically increased.** The Church has continually and steadfastly stood with clarity on “Truth”. We recognize with joy the growth of women in Christian leadership, but we also note with grave concern the violence done to women has not abated. We have witnessed a systematic persecution of the Church in several countries, and by certain religious sects. On a monthly basis, over this past year, we have paused to remember those who have been martyred, and tears flowed freely during these remembrances.

Little did we realize that Tom Little's martyrdom in August of 2010 was simply the start of a wave of violence upon Christians. The lives of Christian leaders and missionaries from Singapore, Korea, Taiwan, Nigeria, Ethiopia, Kenya, Taiwan, Indonesia, Philippines, USA, Brazil, Norway, the United Kingdom, Finland, Spain, Egypt, China, South Africa, Canada, Ghana, Australia, India, and Malaysia have not been spared, and they have not died in vain.

**Sixth, undergirded by prayer, the church-planting movement is happening in many countries.** Orality strategies have been deployed as second nature and common sense across many church denominations and mission organizations. We have also seen the intensified rise of the prayer movement. But what we did not anticipate is how the church-planting movement is occurring in many difficult parts of the world.

We attribute this to the fervency of prayer, and a willingness to examine the use of orality strategies in church planting. Many in the orality movement of the last decade called the Church to rediscover, redeem, and renew the oral learning system in all domains of society. We thought this to be ambitious and we were dismissive. However, it would appear that from business to education, to government, arts, media, family, and religious spheres, many have taken up this challenge. Interestingly, due to the deployment of orality strategies, the Church is once again speaking into societies about corruption and transformation.

We are now seeing the church-planting movement incorporating orality strategies not only in villages and towns, but also in the massive shift into global cities and urban agglomerations. We are further surprised that this year's *World Christian Encyclopedia* is showing that the amount of funds invested into orality strategies has increased from one percent in 2010 to now represent thirty-seven percent of the funding for missions.

Upon closer examination, we note with surprise that many organizations are revamping how they are reaching oral learners under the age of 15. This block of over two billion children is seeing a renewed investment in the oral learning system (that is placed side by side along with the literate learning system). We celebrate this movement.

**Seventh, the Brazilian Church models are breathing God's life into the workplace.** What a pleasant surprise to see the Brazilian Church, and indeed the Church in Latin America, leveraging the global

platform of the 2016 Olympics into various ways to do mission and discipleship in many spheres of societies. Wasn't it amazing to see cities and companies from around the world, in concert with the Latin American Church, signed on to model demonstratively and bring God's life into the workplace?

**Eighth, the media is having a dramatic effect on people everywhere.** We note the common place in using indigenous digital media for our world today, linking our worship and fellowship in different ways. The Church has also embraced the infectious use of media in the digital age, and is once again speaking into culture. At the beginning of the last decade we pejoratively used the term "O3B", the Other Three Billion; however, the Digital Bible Project (DBP), a consortium of Bible agencies, saw the future ten years ago, and made the "other" three billion the main audience.

Now, with a global population at 7.7 billion, over five billion people are using some facet of the DBP. Even the UN has grudgingly acknowledged that all people groups are motivated to hear, see, and use their own heart language, and has propelled the global literacy rate. We applaud the pioneers in the media movement.

As I look back over the past ten years, I can see how the Church has made some great inroads in how it did ministry to make the above things possible. It was remarkable to see leaders taking tangible steps to make these things happen. I pray we as the global Church would continue to engage in these actions. Ones I especially thought helpful were:

- reaching out across different denominations and cultures to find areas of mutual interest;
- reaching out across organizations to find things that could only be accomplished collectively;
- developing meaningful relationships across cultures;
- renewed compassion rooted in visiting orphans and widows in their affliction, and keeping oneself unstained from the world;
- realizing that technology meetings do not replace drinking tea or coffee together;
- fostering and acknowledging that "being" is as valuable as "doing" in missions;
- taking risks—both calculated and "leaping-off-the-cliff" ones; and
- rediscovering the practice of discipleship and disciple-making.

What a joy the past ten years have been. Here's to God continuing to grow his Church both in number and in depth, even as we approach the 2000-year resurrection celebration of Jesus Christ in 2030.

Your friend,

**Samuel**

**Rev. Samuel Chiang** was born in Taiwan, grew up and worked in Canada (Ernst & Young), and graduated from Dallas Seminary, where he also served on staff. He served with the Church in China and has written extensively on China, Asia, and orality. Formerly the COO for **TWR**, currently he serves as the executive director of the **International Orality Network**.

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## **My Hope for 2020: A United, Humble, Bible-focused Church**

By C. Rosalee Velloso Ewell

*(LWP editors asked Rosalee Velloso Ewell about her hopes for the Church in 2020. Below are her answers.)*

### **Q. What are your hopes for the global Church ten years from now?**

**A.** I have two main hopes.

First, I have hope for *a Church that is less divided, less polarized*. The Church today looks too much like the church in Corinth—divided among itself and not of the same mind. Such divisions are not only harmful to the Church's members, hindering their care and growth, but is disastrous for our witness in the world.

How can a divided body show the world a whole gospel? I hope local churches will find ways to come together for the sake of their missionary efforts, for the sake of being true witnesses for Christ in a divided world. Churches can come together on all sorts of matters, from the building of friendships over shared meals, to working together to help troubled youth suffering under the influence of drugs.

Second, I hope for *a Church that is focused on what is local*, without trying to create grand schemes for world domination. Such local practices of faithfulness are what change the world—one story at a time.

Related to this is the hope for a Church the *genuinely takes the whole Bible seriously*. This includes the beginning of Genesis through the end of Revelation. The Bible begins and ends with creation and new creation; however, the Church (locally and globally) has been very weak at caring for creation and thinking about its practices and witness in relation to the earth God has given us. At the very least, it's time for each local church to start thinking about mundane matters like what it does with waste, for in these also the Church is obedient to her call to care for the earth.

### **Q. What are your hopes for the Church in Latin America ten years from now?**

**A.** I hope that the Church in Latin America *will not fall into the trap of pride*. With rapid church growth and a large number of leaders from Latin America coming onto the world scene of evangelical Christianity, the Church also runs the risk of thinking it “has made it”—that it's reached its high point. I hope, rather, for a Church that remembers who her Lord is and that we are called to be like Jesus, to empty ourselves and to serve, without falling prey to the seductions of fame and power that so often corrupt the Church.

I hope for a Church in Latin America that *is prophetic and fearless in its witness*—one that speaks the truth in love to the powers that be, to the rich and to the poor, thus turning the world upside down with the good news of the gospel. Such a radical Church invites those outside to come join the madness that is this upside-down Kingdom of God.

**Q. In order to make these hopes a reality, what do the Body of Christ and church leaders need to start doing today?**



A. We need to start with prayer and confession. We need to *be quiet and talk less*, opening our ears to the ways in which the Spirit wants to speak and lead. And we need to trust that if we are faithful, especially in the small things, that the Spirit will indeed speak to us and lead us.

But in order for that to happen, the Church and her leaders need to have the ears to hear and the eyes to see. Ears and eyes come from a lifetime of practice, of quiet listening, prayer, and being immersed in God's word. If we think we can come up with methods and trends to change the world for Christ without serious engagement with scripture, then we've missed the point and will no longer be able to be the radical people God has called us to be.

**Dr. C. Rosalee Velloso Ewell** is a theologian from Brazil and is the New Testament editor for the *Latin American Bible Commentary* project. She is on the Lausanne Theology Working Group, served as a member of the Cape Town Commitment drafting group, and is the new executive director of the World Evangelical Alliance Theological Commission. She is married and has three children.

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## Challenges and Opportunities for the U.S. Church over the Next Ten Years

By Paul Cedar

**The state of the Church in the United States in 2010 is quite complex and even enigmatic.** On one hand, the Church is facing some formidable challenges. On the other hand, there are many encouraging opportunities that God is affording us for effective evangelizing during this decade leading up to 2020.

### Challenges for the Church Today

Let us first explore several challenges facing the Church in the United States today.

**The Church and culture.** The most concerning challenge is that the Church in the U.S. is becoming more and more like the culture—it is losing its saltiness. Surveys convey that it is becoming more and more difficult to distinguish a Christian from a non-Christian. Christians in the U.S. have the same percentage rates of divorce, alcoholism, and pornography addiction as do non-Christians.

Both George Gallup and George Barna tell us that less than ten percent of professing Christians in America (who appear to be meeting the biblical criteria of being committed Christians) are seeking to follow Jesus as Lord and desiring to live holy, Christ-exalting lives.

As a former pastor, I am deeply grieved to hear these kinds of reports. I can only pray they are greatly exaggerated. When the Church becomes indistinguishable from the culture, it is no longer effective.

**Personality worship.** A second major challenge is the personality worship of various Christian leaders, including many mega-church pastors. This is not exclusively a contemporary problem. The Apostle Paul encountered the same challenge in the early Corinthian Church when he acknowledged that there was a serious situation dividing the Christian family. Some said they were following Paul, others Apollos, while for others it was Cephas (1 Corinthians 1:12).

Paul confronted this sin clearly and strongly. Unfortunately, few seem to be confronting it today. We are captured once again by a culture that is immersed in personality worship of athletes, movie and television stars, and others in the entertainment business. The fastest growing magazines and television programs are focused on reporting the personal and intimate lives of leading personalities.

As a result, many Christian leaders seem to have a higher priority on building their own personal kingdoms than the Kingdom of our Lord Jesus Christ. At the same time, there are many more humble servant leaders who are being empowered and guided by the Holy Spirit in following in the steps of Jesus and the servant leadership style that he so clearly modeled for us.

**Other challenges.** Space does not allow for an investigation of other challenges we are facing, including:

- growing divisions between various theological camps (including an attitude of spiritual superiority by some),
- a strong independent spirit of an increasing number of pastors and congregations,
- the lack of accountability to Christ and his larger Church, and
- the politicalization of the gospel by many zealous Christians.

### **Opportunities for the Church Today**

As we acknowledge the challenges and repent of our sins, we can also be greatly encouraged by opportunities the Lord is giving to the U.S. Church.

**The economic downturn.** I believe the present economic downturn is a gift from God to the Church in the U.S. For decades, we as a nation have worshiped at the altar of materialism. And some of the Church has followed that path. Like the Laodicean Church, increasing numbers of Christians believe that we are rich, have acquired great wealth, and have need of nothing (Revelation 3:17).

God is giving us the opportunity to repent of this sin. It will require that we get along with less, sacrifice more, and be increasingly dependent upon the Lord for his miraculous supply. I am sorry for those who are suffering as a result of our recession, but I am convinced that the redemptive possibilities far outweigh the negative consequences.

**Persecution.** I have personally heard of more instances of persecution of Christians in the U.S. during the last couple of years than in the past fifty years combined. Although our experiences of persecution pale in comparison to many of our brothers and sisters around the world, persecution is beginning to take place in growing proportions in this nation.

Biblical and church history teach us that the Church has grown most vigorously and deeply during days of persecution. That trend began shortly after Pentecost and continues to this day. We pray that our Lord will use any persecution that we may experience to strengthen and deepen Christians and the Church in the U.S.

**Secularization.** Most of us recognize that many negative expressions of the secularization of the Western World have been wrought upon the Christian Church. However, I would contend that the secularization movement also offers opportunities for effective evangelization. A number of years ago I had the privilege of participating in my first Lausanne international consultation. I was assigned to the working group that was focusing on evangelizing nominal Christians.

We identified that *sharing the gospel in deed and word with nominal Christians* was perhaps the most difficult type of evangelism we experienced within the North American culture. Those who were merely cultural Christians (not authentic Christ followers) frequently did not sense the need for genuine spiritual

conversion. They believed they were Christians and did not need to deny themselves, take up their cross daily, and follow Jesus. There are still many nominal Christians in the United States.

There are also increasingly large numbers of Americans who are totally ignorant of Jesus Christ and the Christian faith. This gives us the opportunity that Paul and others had in the first century. We need to share the gospel in deed and word with freshness, simplicity, and power.

**Collaboration.** If there is any one lesson our Lord has been teaching those of us involved in the U.S. Lausanne Committee (Mission America Coalition) during the past seventeen years, it has been the power of spiritual collaboration in evangelizing. We have experienced an incredible move of the Holy Spirit in drawing Christian leaders together to collaborate in sharing the gospel with men, women, young people, and children. We have 483 Christian leaders from various denominations, ministries, city/community movements, ministry networks, local churches, and marketplace ministries.

We invite you to join us by connecting with us at [www.MissionAmerica.org](http://www.MissionAmerica.org), [www.Cityreaching.com](http://www.Cityreaching.com), Mission America Coalition on Facebook, or [www.mac-global.net](http://www.mac-global.net). We also invite you to save the dates of 4-7 April 2011 for the Mission America Coalition annual gathering in Orlando, Florida. This will be a strategic meeting flowing out of the Lausanne Cape Town 2010 Congress as we prayerfully strategize concerning the next ten years of mission.

In many ways, we are living in perilous times. But they are also times of great opportunity to pray for lost people, care for them with the love of Jesus Christ, and share the good news of the gospel.

**Dr. Paul Cedar** serves as chairman of the U.S. Lausanne Committee/[Mission America Coalition](#). He has served as president of the Evangelical Free Churches, senior pastor of Lake Avenue Church, executive pastor of Hollywood Presbyterian Church, and as a crusade associate with the [Billy Graham Evangelistic Association](#).

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## **My Hope for 2020: The Church Intersecting with All Spheres of Society**

By Grace Samson

*(LWP editors asked Grace Samson about her hopes for the Church in 2020. Below are her answers.)*

### **Q. What are your hopes for the global Church ten years from now?**

**A.** My hope is that the church will exist beyond the structures of the church building...that it will exist in all spheres of society. I hope we will not be stuck on numbers or attendance, but on the level of impact church members have as they engage in their various spheres of influence. My dream is that "church" will be an everyday commitment, not simply Sunday services once a week.

There are various forms and expressions of the church and I don't believe one is superior to another. We need to be open to smaller gatherings in both unconventional and traditional worship places. The key is allowing ourselves to stretch the idea of whatever we have accepted "church" to be.

### **Q. What are your hopes for the Church in Africa ten years from now?**

**A.** Africa as a continent is blessed with the gift of humility and hospitality. My hope is that we will put this combination to strategic use as we engage with the different spheres of society. For example, it is natural for governments to call on churches in times of political turbulence or disaster. These are ways the Church in Africa can use its opportunities in humility to influence society.

The Church in Africa is beginning to wake up to the fact that we need to influence various aspects of society if true transformation is to take place. We are seeing more Christians becoming active in engaging their spheres of influence. Should this continue, the Church in Africa will make a significant contribution and witness in the areas of salvation and discipleship in the various categories of life.

**Q. In order to make these hopes a reality, what do the Body of Christ and church leaders need to start doing today?**

**A.** We need to strip out all the layers that we have added to what church is; we need to re-discover what a "simple church" is. We need to be extremely sensitive to the leading of the Holy Spirit, and to testing every doctrine and practice against the standard of God's word. We need to learn from each other. We must not be critical or defensive to other expressions of church life that is different from ours; instead, we need to ask genuine questions and make tangible observations in prayer and fellowship.

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## **Our Hope for the Church in 2020 Regarding Business as Mission**

By Mats Tunehag

**I hope very few people will talk about Business as Mission (BAM) in 2020.** The term is like scaffolding: it is needed for a season as we build the real thing—businesses that glorify God and bring about holistic transformation of people and societies<sup>1</sup>.

The term *BAM* has its merits in clarification of the concept. The term has been helpful in the affirmation of business people and the mobilization of other resources. But the term is not important, the concept and the applications are. Some people dislike the term or question its usefulness. That is fine with me. Other phrases are also used (e.g., business for transformation, kingdom companies, or business as integral calling).

These kinds of discussions can be constructive as we pursue a better understanding of the theological, missiological, and strategic underpinnings of the concept. But they can also cloud the issue and divert from the task at hand. (Note: we also need to remember that even this article highlights a limitation regarding terminology: it is in English.)

Thus, the term is of secondary or tertiary importance, also acknowledging the alternative phrases may not translate at all or very well into other languages. But my hope for the term *BAM* to fall into disuse by 2020 goes beyond terminology.

Business as Mission is a subset of a broader category of theology of work and theology of calling. Today, there is still a need to state the biblically obvious: God calls people *to* and equips people *for* business. That is still a farfetched idea in many churches, mission conferences, and theological seminaries.

### **Necessity of a Paradigm Shift**

Most Christian leaders would never argue against the call to business, but many are still limited to a non-profit paradigm, and influenced by the Greek Gnostic dichotomy of sacred-secular. In practice we—the

Church worldwide—still see “full-time ministry” as the pinnacle of service to God. We may disagree with it, but it is nevertheless a permeating fact of church and mission life.

Mark Greene, executive director of the London Institute for Contemporary Christianity, has suggested that there are two strategies, *modus operandi*, for the Church<sup>2</sup>: either we can try to get people to give some of their leisure time and spare money to church programs and mission activities, or we can equip people for everyday work and activities, being salt and light everywhere, all the time, to everyone, in all things they do.

Let’s face it, we are stuck in the former way of being and doing church. Business as Mission is one expression of the other strategy: business people being affirmed, equipped, and deployed to make a difference in the marketplace in and through business.

A paradigm shift takes time and often involves some stress and pain. But once we are through, it becomes a given. The new paradigm will then be an assumed baseline.

Until then, and through the paradigm shift, we need terms like Business as Mission to highlight inadequacies of the present paradigm and to guide us through to a more biblical and holistic concept of work, calling, and business.

### **Examples of Paradigm Shifts**

Similar processes have happened before in the evangelical world. The 1974 Lausanne Congress focused on unreached peoples. During the 1980s and 1990s there was quite a bit of discussion on the term *unreached people*. Some liked it, others questioned it. But it served well in clarifying the unfinished task and mobilizing the Church to develop strategies for unreached peoples. Today, there is less talk about unreached peoples—and less controversy. It has become a given.

The Lausanne Covenant from 1974 also emphasized partnering. Similar to the unreached people concept, it has gone from being a buzz word to become a baseline. Scaffolding can be removed.

### **The Elimination of “Business as Mission”: Towards a New Baseline**

Business as Mission as a concept and as a global movement has come a long way in the past fifteen years. The global think tank on BAM under the auspices of Lausanne (2002-2004) served to clarify the concept and further catalyze a global movement. The BAM paper and the BAM Manifesto were two tools God has used to stir the global Church into the for-profit paradigm with a view of seamless holistic and transformational bottom lines.

My dream, hope, and prayers are that ten years from now Christians in business will just do “Business as Mission” and that the term will fade away. It could and should be remembered for historical studies and for reference. But a new baseline has hopefully emerged and become a given; that is, that when we as Christians do business, we recognize God’s calling and gifting. We see ourselves as called to business, as stewards of companies, as God’s ambassadors who seek to glorify God and serve people in all our relationships: staff, owners, customers, clients, suppliers, tax authorities, community, environment, and nations.

This is what we are and what we do. No particular terms or labels are needed. We do real and good business—as unto the Lord.

### **Endnotes**

1. For further information, see the video clip from Lausanne III: [Business as Mission–Successes & Failures](#) by Mats Tunehag.
2. For further information, see the video clip from Lausanne III: [Two Main Strategies for Reaching the World](#) by Mark Greene.

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## **Hopes and Prayers concerning Human Trafficking: Problems to Solve, People to Serve**

By Jennifer Roemhildt Tunehag

*But let justice roll on like a river, righteousness like a never-failing stream... (Amos 5:24)*

**Twenty-seven million people are enslaved in the world today.** In a few years, Natasha could be one of them. The Church needs to be aware of the factors that make people vulnerable...and take action to prevent, rescue, and restore.

Natasha\* and John\* are only ten years old. By 2020, they will be entering adulthood. Natasha knows poverty and neglect in Eastern Europe; John is growing up in the more comfortable but equally broken West.

What does John need to become a protector instead of a predator? How can we help address Natasha's vulnerability so that she does not become a victim of exploitation? *How can the Church change the world in which they will grow up?*

I pray for a Church that grapples with its own brokenness so that it can engage with the brokenness in the world. I pray for a Church that is inspired and engaged on behalf of the least, the lost, and the lowliest...in its community, and around the world.

I pray for Natasha, and for John.

John is already active online; he spends hours each week surfing the web. Although John is aware that pornography is "bad", he is drawn to the images that flood his computer screen and television. *John joins half of all men in the Western Church who struggle with pornography.* His Sunday school teacher has never considered talking with her class about God's good plan for sex. After all, they are just children.

Natasha's parents are too overwhelmed by their own problems to consider hers. The high unemployment rate in her country means that her father has been unable to find and keep a job; hopeless, he drinks to numb his feelings of failure. Natasha's mother works two jobs to keep food on the table, and the long hours are taking a toll on her health...and her patience with her young daughter.

What do John and Natasha need?

**... a Church that teaches both of them that men AND women are made in the image of God with dignity, value, and purpose.** I pray for a Church that will encourage and affirm the gifting of women as well as men, and give them a place to exercise those gifts to build up the Body of Christ.

**... biblical foundations and accountability as they learn to steward their sexuality.** As children of the fall, we are all broken by sin. We see this brokenness in every area of our lives, including our sexuality. I pray the Church will recognize that its people need biblical teaching and support in order to steward their sexuality in a way that honors God. We must foster a willingness to address issues that bind people in fear and shame, and support them on the road to godly living. John's culture encourages him to see women as objects, an extension of the other things he is pushed to consume. Natasha's struggle arises from her awareness that others have the things she lacks. Her longing for the "good life" of fame and fortune will make her vulnerable to unscrupulous individuals.

**... a Church that rejects materialism and consumerism.** As society validates their desire to consume, both need support to develop a godly worldview and lifestyle choices that reflect those values.

**... strong families.** What protects children? What has always protected them—families! Among the least glamorous but most effective ways to combat trafficking is to invest resources in building strong marriages and healthy homes. Satan is out to steal, kill, and destroy everyone. Prostitution hurts women, but it also enslaves its clients and destroys marriages and families. Anything that strengthens families, conversely, fights trafficking. Children from healthy homes are less likely to be abused, or to become abusers.

**... a Church that understands what makes people vulnerable in its community, and works to prevent that vulnerability.** I pray for churches that recognize and address abuse, which compromises the future of so many children around the world.

### **Moving Forward**

There are many risk factors and even more problems. It can seem overwhelming. However, this also means that there are many possible solutions and opportunities to address the issue. *Our solutions are only limited by our (divine) inspiration...and its source!* The sky is not the limit, as my husband often says.

Together, we can begin to address issues of systemic injustice, and become advocates for the voiceless. We can reach out in compassion to those victimized by prostitution and trafficking.

We can embrace the challenges of restoration and devote resources to offering sustainable alternatives, including creating jobs for prevention and restoration. What is the best way to help a poor child? Give her parents a job!

The challenges of human trafficking represent not only problems for us to solve, but also our call to the least, the lost, and the lowliest...those who will always be with us. There are not only problems to solve, but people to serve!

*I pray for a Church which, acknowledging its own brokenness, embraces broken people.* As the Church considers the love of God for broken people, I hope that we will rediscover the joy of our salvation. Like the people we serve, we are loved not because we are good and worthy, but because we are made by God and for him. He loves us in spite of ourselves...and this is VERY good news.

I pray that we will offer our communities the opportunity to understand who God is, and who he loves. This is good news for John and Natasha. It is good news to people trapped in prostitution, to the Church, and to the world. In 2020, may our "light so shine before men that they will see our good works and glorify our Father who is in Heaven."



\* composite

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## **The Church in 2020: Will We Recognize It?**

By Allan G. Hedberg

**The hope for the Church in 2020 is no different than it has been throughout history.** God has always raised up pastors and church leaders to proclaim the message of salvation to the lost and equip the saints for the work of the Church. How the saints carried out their ministry varied throughout history.

Based on the hymn of Edward Mote, written in the early 1800s, our hope for the Church in 2020 is built on nothing less than Jesus' blood and righteousness...his unchanging grace...his oath, and covenant and blood. Matthew 16:18 affirms that the Church's message is so strong that even the gates of hell shall not prevail against it. It never has and never will. Revelation 3:7-8 reminds us that God controls the entrance into all the doors of his kingdom.

Based on my analysis<sup>1</sup>, the Church in America in 2020 will be:

- polysynergetic
- community-oriented
- evangelical
- missional
- inclusive

The Church will:

- have an open and inviting structure and style
- play an active and visible role in the community
- have an inclusive congregational makeup
- address the personal and spiritual needs of the congregation more assertively
- be more of an organization than an organism

Additionally, social, economic, and political trends will have a limiting influence on the pattern of growth and the focus of ministry of local congregations.

The Church will struggle and change over the next decade. Tolerance will be required; new learning will be demanded; firmness will be required on the basic tenets of the faith; and assertive communication skills will be needed for the advancement of the faith.

**1. Seniors.** Due to the steady growth of the senior population in our communities, the Church will be pressured to address the needs of this age group. A whole new career option will open up with "senior" pastors and lay leaders serving seniors. A cadre of senior pastors and the ordination of senior lay leaders will emerge. The gospel will be taken to nursing care facilities. Home visitation and daytime "meet-and-greet" services will be commonplace.

Special “need-based services” will be held, along with home churches and daytime mid-week services. Intergenerational services will become less common as worship services become more self-interest based. Churches will offer senior-friendly services. The church leadership will develop “senior advantage” services and programs, much like an “AARP style” of organization to aid seniors in meeting their spiritual, social, cognitive, and physical needs. If the seniors have their needs met, their financial backing of the church’s program will continue. If seniors have their voice heard, the music style may swing back to the hymns of Isaac Watts.

**2. National Christians.** With the shrinkage of available discretionary funds and the door closing to many countries, missions will be carried out by committed national Christians. Nationals already know the language, culture, and decision makers, and are not in need of a passport, visa, or language training. The model will be [The Haggai Institute](#). The Church will focus on training nationals and providing them with tools (e.g., computers and other high tech methods) to “send forth the Word of God.” Short-term missions will be the norm.

**3. Pastorate.** The integrity of the pastorate continues to be one of our great hopes. We have long seen pastoral integrity played out in the press with the Church on the losing end. Pastoral housecleaning is needed. Pastoral moral departure will be addressed and focus placed on a pastor’s rehabilitation. Pastoral accrediting bodies will be more forthright in policing their own and proactively preventing such moral departure as we have seen of late in many of our sister denominations and churches.

**4. Education.** Pastors will see their need for systematic continuing education, but will resist a formal requirement of annual courses. Pastors are professionals just as are psychologists, accountants, and physicians. A systematic continuing education program is long overdue. We will see some pastoral credentialing body take the lead on this and start a required continuing education program of some specified amount of annual course work. Pastors will increasingly see their need to be updated on theological issues (i.e., preaching, interpersonal relationships, family theory, financial).

**5. Gender.** The church has been two-tiered, historically. Decisional leadership has been the domain of men, while women have had the domain of church life and program implementation. Recently, this dichotomy has shifted. Women are now sharing in the decision-making process by having board membership, for example. Women are increasingly being licensed and ordained for pastoral and chaplaincy responsibilities. Women are now having lead roles in worship and church body life as associate and senior pastoral staff.

The trend of recognizing the gifts, talents, and leadership abilities of women will exponentially increase over the next decade. Seminaries will increasingly include this vital issue in their course content. Online seminary and Christian education will be a major avenue for women to advance their leadership potential. Educated in theology and biblical studies, they will seek out a place to have an impactful voice within the American church and parachurch organizations and to have a community-wide influence.

**6. Multiple locations.** Multiple locations will typify the growing local church. The model will be some form of a “diversified mega local church.” A central polysynergetic church with multiple church plants spread out over one hundred miles in multiple communities will be the norm. The system will be viewed as “outreach” and will serve as the model for the church’s community impact and outreach.

**7. Multicultural churches.** Multicultural churches will be commonplace. No one culture will be the majority in America. International churches with mixed pastoral and congregational heritage will be increasingly common. There will be more integration of ethnic groups than is now the case. Diversified ethnic groups will be worshipping on a campus together as one church with integrated leadership. Ethnic

and cultural sensitivity and integration training will be the focus of training seminars for church leaders and active congregations.

**8. Church and state.** The argument of the separation of Church and state will become an increasingly hot issue of debate. There will be strong voices that wish to silence the gospel message in the hopes that the Church will be “politically correct” in a primarily secular society. The apostate Church will grow before us. Others will work toward the Church becoming recognized and accepted as the “true Church” and having a strong, independent, godly influence in the community and in general society. As a result, the Church will come under increasing persecution by the media, the prevailing political system, and the assertive voice of other world religions.

**9. Holistic gospel.** We will come to see the work of the church and the gospel more clearly carried out by individual believers instead of an organized body. Believers will be increasingly active in social service. This belief will continue to revolve around the two unsettled social service theories of “giving a man a fish” or “teaching him how to fish.” The way we now do missions will be refocused on the social needs of a people and less on their need for God’s gift of eternal salvation. Therefore, in its efforts to serve the needy, the Church will have to guard against an anemic presentation of the gospel. It will be imperative that the gospel message is wrapped around any and all acts of humanitarian service. We should see a greater focus on the biblical message of God’s design for all of us to know our calling to a “fishing career” as the way for the believer to have a purpose-based ministry in his or her community and beyond.

The Church in 2020 will be polysynergetic, evangelical, community-oriented, missional, and inclusive. It will prevail and strengthen, but refocus, in the next decade. The gates of hell will not prevail against it. Challenges and threats will be abundant, but God’s word will not be proclaimed in vain.

#### **Endnote**

1. As background research for this article, I consulted ten church leaders from small and large churches. I based much of my thinking on the input from these American churchmen and women. I also consulted the research George Barna summarized in his book, *The State of the Church*, 2002 (Issachar Resources, 2002). Barna envisioned nine challenges coming before the Church at that time in history.

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## **PERSPECTIVES**

### **Preaching the Whole Gospel of Jesus, His Father, and the Holy Spirit**

By Damon W. K. So

**One of the key ideas of the Lausanne Covenant is “world evangelization requires the whole Church to take the whole gospel to the whole world” (paragraph 6).** Here, I wish to look into *the meaning of the whole gospel in relation to the Trinity*—the Father, the Son and the Holy Spirit—and discuss important points for evangelical Christians and mission activists to ponder following the Lausanne III Congress in Cape Town (cf. The Cape Town Commitment, Part 1, Paragraphs 2 to 5 and 9).

Before his crucifixion, Jesus prayed in his high priestly prayer in John 17:1-5:

*Father, the hour has come. Glorify your Son, that your Son may glorify you. For you granted him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.*

According to Jesus, eternal life is to know the glory of the Father and the Son. In John's Gospel, the Son is in dynamic fellowship and unity with the Father through the Spirit (3:34; 14:16-21). Therefore, to know the Father and the Son inevitably or implicitly involves knowing the Holy Spirit in their relationship. This important notion of knowing God intimately is not only found in John's Gospel but also in Matthew (11:27) and Luke (10:22).

### **When We Leave Out a Member of the Trinity**

If the good news is about the knowledge of God, then in sharing and living the *whole* gospel we ought to present *holistically* the Father *and* the Son in perpetual holy and loving communion *through* Holy Spirit—i.e., the Trinity—not just one or two persons of the Trinity. Leaving one or two persons of the Trinity out will result in a non-holistic gospel with unfortunate long-term consequences. The following are a few examples.

- A church with a *Jesus only* emphasis with scant reference to the Father or the Holy Spirit will neglect the precious notion of our sonship to the Father after the manner of the Son and may have less spontaneity in its worship (and in other areas).
- A church with an emphasis on *Jesus and the Spirit* suffers from the similar problem of forgetting our Father in heaven.<sup>1</sup>
- A church with an *overemphasis on the Spirit* at the expense of the objective revelation of the Father through the Son could lead to too much spontaneity, over-subjectivity, and possibly chaos and divisions in its life and mission.
- On the other hand, an *overemphasis of the objective revelation of the Father through the Son in history* at the expense of the spontaneous work of the Spirit in the here and now can lead to great orderliness in the church which in some cases can border on woodenness. There could also be insufficient awareness of the church's need to depend upon the divine power of the Holy Spirit in its life and mission; the church can become over-dependent upon human capability. Also, it could manifest itself in the extreme form of cessationism—the view that the miraculous gifts of the Spirit had ceased after the New Testament period.
- In another case, the emphasis on the *Father* can be so great that the divinity of the Son and the Spirit is put into question. The heretic form of this is Arianism, which appeared in the third century and continues in different guises up to now.
- The *treatment of the three divine Persons as separate without sufficient emphasis on their dynamic interpersonal fellowship/communion* could weaken the importance of interpersonal fellowship/relationship in the church, which should be a paramount goal of all activities in the church, including evangelism.<sup>2</sup>

An additional challenge to evangelical ministers and preachers is the relationship between the life of Jesus and his death in their presentation of Jesus.

### **The Life and Ministry of Jesus**

In 1996, N.T. Wright complained that conservative theologians and preachers, while emphasizing Jesus' atoning death, did not put sufficient emphasis on the life and ministry of Jesus. He wrote,

It would not, then, be much of a caricature to say that orthodoxy, as represented by much popular preaching and writing, has had no clear idea of the purpose of Jesus' ministry. For many conservative theologians it would have been sufficient if Jesus had been born of a virgin, lived a sinless life, died a sacrificial death, and risen again three days later.... His ministry and his death are thus loosely connected.<sup>3</sup>

If this caricature is combined with the lack of emphasis on the Father and the Spirit, then the presentation of God, the Triune God, is severely truncated down to the second Person of the Trinity, and that is narrowed down further to his last three days of his death and resurrection. Such an over-restrictive presentation is not a biblical presentation of the Triune God and will have its consequences.

One of the key points in the Lausanne Covenant is the relationship between evangelism/proclamation and social action. It is no coincidence that while liberal Christians prefer talking about the life of Jesus and engaging in social action, evangelicals Christians (at least before 1974) concentrate on the death of Jesus and proclamation; both do not grasp the whole gospel of Jesus and thereby holistic mission.

The key solution to this dichotomy lies in recovering the *holistic* picture of Jesus as given to us in the *whole* gospel story in the Bible (while maintaining in close sight his relationship with his Father through the Spirit).<sup>4</sup>

Regarding Wright's complaint about the lack of emphasis on Jesus' life and ministry, thankfully some remedy had already arrived in 1995, when Philip Yancey's award-winning book, *The Jesus I Never Knew*, was first published. This book brought a breath of fresh air to the evangelical Church's appreciation of Jesus because its content covered the whole span of Jesus' birth, life, ministry, death, resurrection, and ascension. Since then, a significant number of books on Jesus have followed the trail blazed by Yancey.

We ought to be thankful for each book which helps us to know Jesus better. However, it is still very difficult to find a book which tells the story of Jesus from the perspective of his relationship with his Father through the Spirit. Without this fundamental perspective, not only is our appreciation of the Father and the Spirit somewhat vague, but our appreciation of Jesus himself is truncated because we do not appreciate the *foundation* of his whole existence and mission on earth—i.e., his Sonship to the Father, which includes:

- his rest, his light burden and his trust in his Father (Matthew 11:28-30)
- his obedience to his Father
- his intimate loving communion with his Father, which is his dynamic unity with his Father through the Spirit.

### **Recovering a Holistic Picture of Jesus and the Trinity**

These have much to teach us about our own relationship with the Father and true spirituality. How do we recover these along with a holistic picture of Jesus mentioned above?

My suggestion is that in the context within the Church and in the context of missions, we present the *whole* gospel by telling the *whole* story of Jesus from beginning to end from the *holistic* trinitarian perspective.<sup>5</sup>

Jesus' unity with his Father through the Spirit is also the ground of missional unity of the Church (cf. Cape Town Commitment, Part 1, paragraph 9), as can be seen in his high priestly prayer in John 17:20-21: "... that all of them [believers] may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me."

More people are drawn into the Church by its holy and loving fellowship and witness in the Spirit—its missional unity (cf. the early church in Acts 2:42-47)—which is grounded on the unity of the Trinity. At the same time the united believers are drawn (by the Holy Spirit implicitly in the context of John 14-17) into the divine holy and loving communion within the Trinity ("May they also be in us").

*When through the Spirit of holiness such fellowship with believers and communion with God happens and is experienced, we worship God together in the splendour of his majestic holiness and in the power of his overwhelming love. In this spiritual experience of the presence of God, we as his people worship and glorify God in Spirit and in truth, which is the goal of the Church's mission.*

The divine spiritual presence experienced in the Church and in our communion with the Trinity—which invokes our spiritual worship to God—is both a *means* and the *goal* of our mission. This is not surprising since the Triune God is the ground, the means, and the goal of our mission, which is in that sense truly God's mission (*Missio Dei*).

## Endnotes

1. E.g., Smail, Thomas S. 2001. *The Forgotten Father*. Eugene, Oregon, USA: Wipf & Stock. Smail addressed charismatic Christians in the 1980s.

2. Here evangelism is understood as incorporating new members into the wholesome community of the Church, where believers living in loving fellowship with one another are themselves drawn and embraced into the divine communion of the Trinity (John 17:21).

3. 1996. *Jesus and the Victory of God*. Minneapolis, Minnesota, USA: Augsburg Fortress Publishers, 14.

4. For a fuller discussion, see So, Damon. 2010. "The Missionary Journey of the Son of God into the Far Country." In *Holistic Mission: God's Plan for God's People*. Eds. Brian Woolnough and Wonsuk Ma, 47-58. Oxford: Regnum.

5. The recently published book, *The Forgotten Jesus and the Trinity You Never Knew*, is my attempt to do so and is a useful resource for preachers and mission activists. For more details, visit [www.jesus-trinity.co.uk](http://www.jesus-trinity.co.uk).

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## Viral Biblical Education: A Case Study

By Debbie Farrar

**The Apostle Paul used Roman roads and ships (the transportation technology) and papyri (the communication technology of the first-century Church) to aggressively deliver the gospel of Jesus Christ.** Paul's clarion call was to preach the gospel "by all possible means." In the twenty-first century,

five breakthrough innovations developed by secular, multinational corporations have stunning potential for the exponential growth of Christian leadership development.

A case study of those breakthrough ideas is helpful in providing a cohesive picture of the application of modern technology through a single organization that efficiently serves the global Church. In 2005, a small ministry, [Internet Biblical Seminary](#), applied these breakthrough ideas and launched a platform for the delivery of leadership training and education with the potential to change the face of world missions.

These ideas were tested and proven in the business world via three major corporations—Apple Computer, Amazon, and Ebay.

**Breakthrough Idea #1—Global Thinking.** Amazon began with the idea that one company can service many other companies utilizing a common technical platform for product sales, distribution, and payment, thus making global online sales and distribution simple and efficient. Amazon thought globally and delivered a web store—now the world’s largest third-party fulfillment center providing a safe transaction system for tens of thousands of vendors.

**Breakthrough Idea #2—Shared Platform.** Apple invested US\$100 million to support independent software developers who wrote applications for the Apple iPhone. Apple shared revenue with app developers and streamlined end-to-end technical systems. The result: over 250,000 applications and the success of the iPhone.

**Breakthrough Idea #3—Shared Resources and Revenue.** Amazon and eBay introduced platform-sharing, permitting vendors to enter into a common platform, thus dramatically enhancing individual vendors’ customer bases. Without the shared platform, vendors would be unable to afford the marketing, financial management, or technical support required for online sales.

**Breakthrough Idea #4—Enhanced Flexibility and Access.** Society is rapidly moving toward a 24/7 culture now evident in media, business, and education. A number of online educational institutions currently offer classes in any time zone and in any location.

**Breakthrough Idea #5—Multi-national, Multi-lingual.** Apple, eBay, and Amazon each advanced the idea that a single concept should be made available globally. In today’s marketplace, product and service providers who easily move from one language to another can then make their services and products instantly available across national boundaries.

### **Integrating Biblical and Business Principles to Accomplish Ministry Objectives**

Beginning with the premise that serving the global community of ministries pools resources, leverages expertise, creates opportunities, multiplies cost efficiencies, and utilizes global specialists via the web, Internet Biblical Seminary (IBS) launched a platform for making affordable online biblical education possible for the maximum number of Christian leaders globally. The breakthrough concepts are attributed to Apple, Amazon, and eBay, but the principals are applicable to global evangelization in the twenty-first century.

This technology serves the global needs of the Church to prepare exponentially greater numbers of Christian leaders serving churches, ministries, communities, regions, and nations with a broad array of coursework and curriculum.

**Shared Technology, Resources, and Revenue.** “...*having everything in common...*” (Acts 2:44)  
While there are as many as one hundred commercially available software packages for online education,



most are designed for use by a single organization. Instead of one thousand organizations each purchasing, installing, and supporting their own system, IBS introduced this unique shared platform. Since 2005, IBS invested over US\$1 million to bring this technology at no cost to the individual ministry, church, or seminary.

The software platform allows organizations to create courses, manage course content, manage classes, track and retain all classroom interaction, and use other system functions to manage student enrollment, progress, teaching staff, student payments, and databases. It was designed to deliver education in some of the most adverse and poorest conditions.

Partner ministries are free to distribute courses by broadband, dial-up, CDs, downloadable files, or in print. We are no longer held hostage to the cost and technical support needed to run individual learning systems. Partner organizations utilizing the IBS Software System:

- share and disseminate courses published by multiple publishers;
- manage student financial transactions;
- provide facilitator-led instruction, as well as independent study instruction;
- receive global technical support;
- manage student transcripts; and
- personalize branding and marketing for their institutions.

A Bible school in Africa may subscribe to an array of courses to meet their individual curriculum requirements already published by partners, substantially reducing costs associated with the development of new courses. Individual institutions share courses with others and a small royalty is calculated into the price of each course offered. The recipient organization pays nothing for a shared course, but students pay a nominal fee to the course publisher, thus providing revenue to publishers. Shared coursework reduces costs, improves quality, and substantially increases use.

**Enhanced Flexibility and Access.** “...make disciples of all nations...” (Matthew 28:19)

There are many places around the world that are difficult to access. However, broadband Internet access is becoming ubiquitous as one million new broadband connections are added each day. IBS and its partners currently operate in 113 countries and dozens of international time zones, all working against traditional class attendance schedules. Students are required to log in and work in their specific class three times per week. This asynchronous model of education permits students to choose their best times for class work and later link up with his or her class to review materials and post messages to fellow students and facilitators.

**Multinational and Multilingual.** “...becoming all things to all men in order to save some...” (I Corinthians 9:22)

When a student accesses the landing page of IBS, he or she finds the entire website can change from English to Spanish, to Chinese, to Arabic, to Vietnamese, and back to English in seconds. The website and courses are being translated in thirteen languages, thus providing learning access to almost fifty percent of the world population.

Cultural and local distinctives must be taken into account. A hybrid approach to theological education is the preferred model integrating face-to-face meetings to start and end a course, while allowing much of the weekly interaction to take place online. Because courses are written for a global student body, as much of the cultural context is stripped away as possible. The trained facilitator guides the students and helps them create the necessary conceptual links to the specific context. While biblical truth comes to us within a historical and cultural context, the principles and truths are universal and timeless.

### **Going Viral with God's Word**

Preparing the next generation of leaders for ministry is beyond the capabilities of any one organization. Understanding these five breakthrough concepts could catapult online Christian education into viral growth; unprecedented cooperation; and freedom from time, place, and language limitations.

**Debbie Farrar** has been a fund development strategist for faith-based ministries since 1998, working with nearly one hundred ministries globally, including Josh McDowell Ministries, Awana International, Trans World Radio, and Operation Mobilization. She serves on the board of directors for [Global Mapping International](#).

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## **LEADERSHIP PROFILES**

### **Leadership Profile: Rev. Jarvis C. Ward, Evangelist, Pastor, Facilitator, Networker, USA**

*A servant of Jesus Christ set apart unto the gospel of God*

#### **Q. Tell us about your family.**

**A.** My wife of twenty-six years, Brendalyn, and I reside in Pearl, Mississippi (USA). We have five children: Jervette, Brandan, Brena, Jenell, and Jenaë, and one granddaughter, McKinley.

#### **Q. Give us a brief overview of your work and ministry.**

**A.** I currently serve as the national facilitator of City & Community Ministries with the [Mission America Coalition](#) (MAC), the U.S. arm of Lausanne. In 1997, I accepted this role of helping leaders of Christian congregations, denominations, and ministries across American cities partner for holistic evangelism and discipleship through a Prayer-Care-Share lifestyle approach.

I have helped facilitate national, regional, statewide, and local evangelism initiatives, including "The Light House Movement", "The Book of Hope", "Honor our Heroes", 9/11 remembrance services, "Passion of the Christ" outreach summits in 100 cities, and "Narnia" summits in 150 cities as part of a movie-ministry outreach. The website [www.cityreaching.com](http://www.cityreaching.com) continues to be the most visited city-reaching resource site in the country.

For over ten years a co-host and I have conducted a monthly city-reaching networking call that has attracted thousands of participants around various city-reaching topics and themes.

I am the national Prayer-Care-Share trainer/instructor for the Church of Christ (Holiness) USA denomination, headquartered in Jackson, Mississippi. I founded Christ for the Cities, a city-reaching ministry encouraging servants of Jesus Christ to "serve better together". I am also co-founder of the National City Impact Roundtable, a learning community of practitioners and theorists serving together to have a sustained impact in every city, institution, and sector of life in each city in the United States.

I served as director of special ministries with the New Lake Outreach Center, an inner-city ministry located in Jackson, Mississippi. When many Christians were leaving the inner city to “live and worship” in the suburbs, I sensed the Lord leading me to take the light of the gospel to some of the most difficult and darkest parts of Jackson.

I also served as the first executive director of **Mission Mississippi**, a nationally-recognized Christian racial reconciliation ministry focused on encouraging the Body of Christ to practice right relations in order to more effectively share the message of Christ both in word and deed. I am founding member/drafter of the Mississippi Marriage Covenant/Committee, which calls pastors to the standard of preparing couples for *marriage* (not just a wedding). One result has been a drop in the divorce rate in Hinds County near Jackson.

I have volunteered in more than half a dozen other roles as well. I have made a commitment to labor and sacrifice to see people of all ages come to know, love, worship, and serve Jesus Christ.

**Q. What is your favorite quote?**

A. “Jesus Christ is all my life. The Holy Spirit is all my power.”

**Q. Who has been the most influential person in your life/ministry, and why?**

A. After the God of glory drew me to himself through Jesus Christ, he also set a number of his servants in my path to encourage and equip me. Joseph Carroll was one such servant. The Lord used Mr. Carroll to remind and reinforce the principle of making and cultivating intimate fellowship with Jesus Christ as the first thing. It is out of such deep personal communion with the Lord Jesus that everything else flows and from which all ministry and relationship are measured and ministered to and from.

**Q. What is the best piece of advice you’ve received?**

A. One of the words of encouragement I received continues to be the target for all my ministry and relationships: I must make cultivating intimate personal fellowship with Jesus Christ the very first thing in the entirety of my life.

**Q. What one issue do you believe is the greatest barrier or opportunity to evangelism, and why?**

A. One of the greatest barriers and hindrances to the advance of evangelism is the failure of the Body of Christ to serve together in a spirit of humility, purity, faith, and love, with a clear focus on Jesus Christ.

Even with glaring biblical truth stating the opposite, many local congregations, national denominations, and ministry networks operate as if their single group alone will be able to effectively advance the message of Christ in cities/communities and the nations of the world. Selfish ambitions, egos, self, and organizational promoting “in the name of Jesus Christ” grieves the Holy Spirit and thereby renders much of the “work of the church” as mere human efforts resulting in human results that last for nothing.

**Evangelism. On Point.**

**Q. Describe a time in which you shared your faith in Christ with someone who didn’t know him, and then saw God**

I pray that the Spirit of God would move on all our hearts to bring us to a position of serving better together in a spirit of humility, purity, faith, and love, with our eyes fixed on Jesus—and that this will result in fruit that remains throughout eternity to the honor and glory and praise of our God!

**Q. What book do you most often recommend to others to read, and why?**

**A.** Other than encouraging any follower of Jesus Christ to spend time in Romans, Ephesians, Acts, and Hebrews, I suggest the small book written by Joseph Carroll, *How to Worship Jesus Christ*, as a basic devotional tool. Worshiping the Lord is the pathway to cultivating deeper and more intimate fellowship with him. This book provides simple, clear teaching, with applications to help both the new and experienced Christian know the ever-increasing wonder of Jesus Christ.

**clearly work in that situation.**

**A.** I had been praying for one of the guys in my neighborhood for years. One day, as he walked in front of my house, I was impressed to invite him up to the porch to chat. During the conversation, the Lord gave me an opening to ask him if he wanted to “get in right relations with this God he said he did not know”. It was made apparent to him that he was not right with God. It was made apparent to me that prayer and loving concern for our neighbors are vital in evangelism. My young neighbor prayed to receive Jesus Christ.

**Q. What would you like to be doing in ten years?**

**A.** Ten years from now, I would like to be walking before the Lord (and those who know and don’t know him) in a spirit of humility, purity, faith, and love, with the eyes of my heart fixed on Jesus Christ as all my life and the Holy Spirit as all my power. I pray this would result in many who do not currently have a relationship with God coming to know the wonder of a relationship with Jesus Christ.

**Q. How can people be praying for you?**

**A.** Pray that I would make cultivating intimate personal fellowship with Jesus Christ the very first thing in my life, and as an outworking of that intimacy with Christ, that I would passionately serve in God’s harvest so that many will come to know, love, worship, and serve Jesus Christ the Lord.

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## LAUSANNE REPORTS

### Third Lausanne Congress Closes with Ringing Call to Action

**The Third Lausanne Congress on World Evangelization closed in Cape Town with a ringing call to the Church.** The Congress, perhaps the widest and most diverse gathering of Christians ever held in the history of the Church, drew 4,000 selected participants from 198 nations. Organizers extended its reach into over 650 GlobalLink sites in 91 countries and drew 100,000 unique visits to its website from 185 countries during the week of the Congress.

Lindsay Brown, Lausanne international director, shared this in his closing address:

Our vision and hope was firstly for a ringing affirmation of the uniqueness of Christ and the truth of the biblical gospel; and a clear statement on evangelism and the mission of the Church—all rooted in Scripture.... The evangelical Church has rightly put an emphasis on bringing the gospel of Jesus Christ to every people group, but we have perhaps been a little weaker in our attempts to apply biblical principles

to every area of society, and to public policy: to the media, to business, to government. We need to engage deeply with all human endeavour—and with the ideas which shape it.

The Congress included an Executive Leadership Forum and a Think Tank for leaders in government, business, and academia. “There is a groundswell of conviction,” said Brown, “that greater concerted effort is needed to apply biblical truth in these arenas.”

The Cape Town Commitment, a declaration of belief and a call to action, will stand in the historic tradition of The Lausanne Covenant, which issued from the 1974 Congress. The Lausanne Covenant has become one of the most significant documents in recent church history.

Since its founding by Billy Graham, Lausanne has worked to strengthen evangelical belief, and to reawaken the evangelical Church’s responsibility in God’s world. The Cape Town Commitment is therefore in two parts. The first part, a Trinitarian statement, fashioned in the language of love, is the fruit of discussion by senior evangelical theologians drawn from all continents. It is available on the Lausanne website, [www.lausanne.org](http://www.lausanne.org).

The consequent call to action, shaped from discussion at the Congress around critical issues facing the Church over the next ten years, will be completed this month. Chris Wright, international director of Langham Partnership International (John Stott Ministries / USA) is chief architect.

“We would like the Cape Town Commitment to be seen as ‘a gift to the local church from representatives of the global Church,’” said Doug Birdsall, chairman of Lausanne. He then outlined the board’s plans for Lausanne’s future:

1. To stay light on its feet, remaining agile in its ability to respond to new challenges and opportunities
2. To be strong theologically, firmly rooted in Scripture and nourished by the best reflection on how we take the Word to the world
3. To provide a reliable and credible contribution to Christian discussion and mission
4. To keep a focus on identifying and developing younger leaders
5. To be strategic in gathering the right people at the right times in the right places

"Lausanne gatherings will breathe oxygen into the fire that sparks more fires, and track progress made on the priorities established in Cape Town," Birdsall said, sketching out plans for a series of Davos-like gatherings, drawing thought-leaders from the Church, mission agencies, government, business, and academia. The first is planned for June 2012.

Lausanne is rooted globally under regional leadership around the world. Funding for the Congress had been raised from all regions, and from significant major gifts and many smaller gifts, often given sacrificially.

Prior to the Congress, Lausanne launched a multi-lingual, online Lausanne Global Conversation to begin the discussion process. This was complemented by a series of radio programmes in countries in the global South. The Global Conversation, the first of its kind, has gained significant momentum and will continue.

Despite malicious attacks bringing down the Congress website for the first two days, a round-the-clock team mined the data of all responses throughout the Congress.

“The local church is God’s chosen locus of service and evangelism,” said Birdsall. The Congress closed with a celebration of Holy Communion, led by Archbishop Henry Luke Orombi of Uganda. For this, one hundred communion sets had been borrowed, each from a local church. “These represent the remembering of Christ’s death across many nations,” Birdsall explained.

Cape Town 2010 was held in collaboration with the World Evangelical Alliance.

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