The Fourth Self

Group Discussion:
1. When you plant a cross-cultural church, what do you want it to look like after ten or twenty years of effort:
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What are the Three Selves?
1. Self-Propagation
   - Nearly total acceptance.
   - New churches aren’t automatically evangelistic.
   - Note AIM p. 194 “Although they were too poor to carry on the expensive programs started by the missionaries…”
   - Conclusion: Evangelistic methods must be reproducible. [Example of “English Using the Bible” as a one generation method of evangelism]
2. Self-Supporting
   - Divided acceptance by churches. Some support national evangelists and help build church buildings.
   - We appreciate what we pay for. My father made me work for my first bicycle. I took care of it and it lasted from 1st to 8th grade.
   - Buildings and programs paid for with American funds are the source of division and discouragement for growth. Ex. In Italy buildings purchased with American funds are not cared for, argued over, cause for division and sometimes too expensive to maintain. Ex. in Bergamo. We rented a place, the church rented from us but in the end they weren’t able to keep it.
3. Self-Governance
   - Evangelicals find this to be the hardest level. Churches of Christ are accustomed to autonomy.
   - Note AIM p. 195 “No simple solution to the transfer of power.” Easiest if transfer never takes place because self-governance is there from the beginning.
   - Personal observation: God’s wisdom in this plan for the church is already seen in the NT. It is the best and healthiest way, and the Lord’s church is the best prepared group to handle this. We need to make no apologies for our lack of missionary societies or centralized government. Although God’s way may pose challenges, it provides the greatest benefits.
   - Models of church government:
     a. Missionary Centered. Ex. In Italy the missionary can become a functional substitute for the parocco or parish priest. Everything revolves around him. It is easier to do it yourself than to teach someone else to do it.
b. Business Meeting or democracy. Naturally accepted in U.S. Every member (even immature new Christians) has a vote. Unspiritual and hyper critical Christians can veto or discourage.

c. Servanthood. Based on Acts 6, each member takes on a separate administration or responsibility.

d. Leadership Group. Selection of the 4 or 5 most mature and spiritual men rotating in nationals and new growing Christians. Championed by the Rio Team and used in both the Florence and Rome congregations. (Romans 12:8)

The Good, Bad and the Ugly of the Three Selves

1. What are the positive points or strengths of this missions philosophy?
   - true and stable growth
   - multiplication of effort
   - challenge to mature
   - Biblical plan

2. What are the difficulties or challenges of this missions philosophy?
   - Very selfish. The ultimate in ethnocentrism. Ironic that to avoid being paternalistic we transfer to another culture a part of our own individualism and independent nature.
   - Better to promote God-propagated, supported and governed churches.
   - Hands are tied. How much should one help? Do we continue to build our family life centers while our brothers around the world crowd into huts?
   - Slow Moving. Ex. With my children it is easier to clean their room for them than to teach them to do it for themselves. However, if you are still making their bed for them at the age of 26?? (Ex. Andrea Valli and Donna’s house cleaning for Olimpia).
   - Biblical balance is important.
   - Note AIM p. 195 “In the name of self-support, mission agencies too often withhold funds that would help young churches carry on effective evangelism.” Let’s be careful not to believe that evangelism requires money.

Case Study: Missionaries to an urban city have agreed not to use American funds to provide a church building for the new mission church. When they outgrow their present location, they ask for this policy to be changed. What should you do?

What is the Fourth Self?

1. Self-theologizing — developing the ability and giving the right to read and interpret the Scriptures for themselves.
2. When should self-theologizing begin?
   - According to AIM in the 3rd or 4th generation of Christians.
   - More ideally nurtured in the process of evangelism.
3. What frustrations will a missionary encounter in nurturing self-theology?
   - Carnal and immature Christians will not interpret the Scriptures honestly.
     [Ex. taught study on divorce and remarriage to three people in Memphis. One girl determined she could marry anyone; Bobby used the study as an excuse to divorce his second wife]
   - This method requires more time and a personal relationship with God. You can’t explain everything but you must make good use of questions.
   - You can’t run or control the lives of others.
   - Mastering your ego. You don’t know it all and determine to learn insights shared by new Christians.

4. What would you do in a culture where people have been taught that they can’t understand the Scriptures for themselves?
   - Teach them “For we do not write to you anything you cannot read or understand.” (2 Corinthians 1:13) and you strengthen this belief.
   - Nurture their experience of reading and understanding the Scriptures for themselves. [Ex. 13 lessons based on questions of content and thought]

5. Is it better to teach new converts the answers to their questions or how to find the answers to their questions?
   - [Illustrations: The dictionary man became extremely intelligent because he would always read from the beginning of the dictionary to find the answer to his questions. Harold Hazelip in Christian Ethics and Evidences used a historical approach in hopes that we would learn how to formulate ethics and present a defense for faith in various contexts.]

**Theological Shock**
1. What is meant by this term?
   - Definition: The experience of finding deeply committed Christians interpreting the Bible in a different way.

2. What theological shock have you experienced?
   - Claudia spent one month with us in 1985.
     a. The church was much too friendly, invasive and irreverent.
     b. We listened to the Bible and hymns while traveling in the car.

3. What are two common reactions to theological shock?
   - Pluralism—reject the exclusiveness of our own theology
   - Intolerance and presumption—reject all other interpretations and assume ours in the only right one.

4. What is the right reaction to theological shock?
   - Deepen our understanding of Scripture and knowledge of God.

5. How should we deal with those whose convictions are much different than our own?
   - Ephesians 4:12-15
Let’s Practice
1. What are the questions that Christians most often ask today?
   □
   □
2. What questions will new Christians be asking ten years from now?
   □
   □
   □
3. Review pp 210–211. How would you handle the question of “ancestor worship” if you encountered it on the mission field?

Be Sure to Study and Know
1. The characteristics of transcultural theology, AIM pp. 217–219
2. Figures 28 and 29 on AIM p. 223.
Status and Role of Missionaries

Introduction: Matthew 16:13–15
1. What were the people saying about Jesus? What was his status?

2. What different roles did Jesus fulfill in his life?

Definitions:
1. Status: a social position occupied by a member of society (usually public) to which are assigned rights and duties.
2. Role: the behavior, attitudes, and values considered by a society to be appropriate to a given status.
3. Four truths concerning status and roles”
   □ To a person's status certain expectations, beliefs, and sentiments are attached; and these determine one's role.
   □ Role is an action term and is perhaps best defined as the "acting out of one's status." Ex. 2 Sam. 6:16–20: Michal despised David because he acted like a common person by dancing before others.
   □ We frequently occupy many statuses and roles at the same time. Ex. A man may be a son, a husband, a father, a teacher, an employee, a citizen, a neighbor, etc.
   □ Roles of various statuses vary from one culture to the next.
4. What was Paul’s attitude about status and role?
   □ 1 Cor. 9:19-23: Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.

Types of statuses
1. Ascribed status: given to participants of a society based on characteristics of birth such as sex, age, race, ethnic group, or social class.
   □ These are inherited.
   □ Statuses assigned at birth: male-female; noble-commoner; citizenship; caste; race; oldest son. Ex. Donna the daughter of faculty.
   □ Ascribed statuses after birth: age, occupation, husband-wife.
2. Achieved status: obtained through choice and achievement.
   □ Based on doing something (eg. church planter, Senator, M.D.)
   □ Education, salary, etc.
The Statuses and Roles of Missionaries:

1. Typically, the early missionary is not conscious of the role he is taking and the statuses being ascribed to him. One is obliged to ask two basic questions when he crosses any cultural boundary as a missionary:
   - Who am I in relation to my respondents?
   - Who are my respondents in relation to other members of their society?

2. Imagine that you are going on campaigns to another country this summer. You don’t yet know the language but are wanting to help the church as much as you can. Let’s say you’re going to be teaching English Using the Bible. What will others perceive about your status and role? Take a moment to jot down some ideas:
   - 
   - 
   - 

3. Who is a missionary?*
   - Ambassador of Christ.
   - Foreigner
     - a. Can be an asset or a liability.
     - b. Message is from outside. He/she is on trial until proven worthy of being heard.
     - c. Ex. 2 Cor. 4:5, "We do not preach ourselves but Christ Jesus as Lord." The reaction of the Athenians to the apostle Paul: "What will this babbler say?" (Acts 17:18).
   - Guest
     - a. He lives in a new culture by the grace of God and the forbearance of its citizens.
     - b. For good or ill he will always be so regarded.
     - c. Received with cordiality and suspicion.
   - Expert in religion.
     - a. Respondent peoples expect that someone "sent halfway around the world to convert them from religious systems that have commanded their faith for many centuries should know whereof he speaks and be able to communicate alternatives intelligently and clearly."
     - b. National Christians expect sound instruction from the missionary on Christian faith and life.
     - c. They expect helpful information from the missionary in the areas of Christian service and church practice.
     - d. We should be humble about our expertise; but honest questions deserve educated answers.

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*Hesselgrave, Communicating Christ Cross-Culturally
4. Hiebert's negative roles.
   - Colonial rulers--teaching the home culture first.
   - Landlord--"patron." Redemption vs. lift. Dependency, responsibility.
   - Policeman.
   - Empire builder.
   - Spiritual father.
   - Administrator, financial overseer.

5. Positive roles. (Roles must be selected from the role sets of the society within which one operates. There is no set universal formula)
   - Learner.
   - Brothers and servants (stress on equality).
   - Catalyst.
   - Model, mentor.
   - Fellow sinners.

The Statuses and Roles of the People We’re Trying to Reach:

1. If doing urban evangelism, which people group would you start with? Who did Jesus reach out to?
   - “The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.” (Matthew 11:5).
   - “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed”. (Luke 4:18).

   Yet make a list of important people in Acts and the Gospels who are converted to Christ:

2. Groups important to the missionary:
   - Marginals: stand on the fringe of their society without enjoying the privileges of acceptance as full members.
     a. These people need to be won for Christ. Often among the most receptive.
     b. A primary approach to marginals of any type should be considered prayerfully, long and hard.
     c. When marginals try to reach out to others, there is one more barrier that the gospel must cross--the social barrier between the outcast and mainstream society.
     d. They can, of course, be very effective among others in similar circumstances.
   - Influential individuals. They have an important role in the processes of informing other members of society, instituting opinion and behavior change, and reinforcing group values and norms.
     a. Prestige influence--gained by the occupation of a key position of prominence and power. Often identified as formal leaders.
b. Personal influence—product of access to information and of personal characteristics: personality, competency, communication ability. Often called opinion leaders. These opinion leaders are "super representatives" of their groups.

c. Missionaries tend to overlook the status and role of natural leaders. When we can convert natural leaders, their influence will speed the spread of the gospel.

□ Good speakers or orators are accorded status.
  a. In some tribal societies, it is the orator who rules.
  b. Almost all societies have a special place for the individual who can speak persuasively.
  c. Almost universally people hold the gifted speaker in higher regard than the gifted doer.
  d. He is an unusual missionary who achieves the kind of mastery of a second language that enables him to achieve the status and persuasiveness of native orators.
  e. The missionary can recognize this ability in others and help encourage and train such persons for the cause of Christ.

□ Sponsors.
  a. Member of the native society that lends his credibility to your message.
  b. Eugene Nida notes that missionary to Peru John Ritchie entered only those villages where he could find a sponsor who would invite him to come and preach his message (he established over 200 churches).
  c. In many tribal regions, one must seek the permission or sponsorship of the chief before preaching to the tribe.

□ Mediators. Like an interpreter.
Kids on the Field:
When to Come Home⁹
Matthew 10:37; 19:29

What are the advantages of being a missionary kid?
1. Rare opportunity to have two mother-tongue languages
2. See more of the world and travel than most all children
3. Receive cultural education in history, art, music, life experience, etc.
4. Unique experience in getting along with others who are quite different.
5. World view will be more comprehensive
6. If handled correctly, missions experience can contribute to family closeness
7. Special friendships, brothers and sisters in Christ from all over the world.

What are the challenges of parenting in another country?
1. The wisdom of grandparents and elders is far away. No or few support people, or mentors to look up to. You’re on your own.
2. Discipline and parenting standards vary to culture. Be prepared in your early years for the criticism that you aren’t doing it right. Later, hopefully they will ask you how to do “Christian” parenting.

What educational choices are there for your children?
1. In our case the public schools were excellent. Much better than the schools in the States.
2. Home schooling. There are many resources available today and companies that specialize in this.
3. Boarding schools aren’t a good idea. Estrangement from the family, feeling “sent away”. At an older age, this works for some.

How can a family stay together in the Lord on the field?
1. Create a “holy day”, a family day off together that your kids can count on.
2. Include your children in your work. Bring them with you on some visits. Ask them to pray for evangelistic studies that your having. Realize that they are an important part of the evangelistic team.
3. Remember that your children have souls too. Dedicate at least as much time (hopefully much more) individual attention to them as you would to any interested contact.

When should we return to the States?
1. In many countries you don’t have to. If you are fruitful and able, continue.
2. In some areas a return is necessary because of schooling conditions, or concerns for the children.
3. In our case, the best time for the children’s concern is before Junior High school.
4. If you are returning, consider the differences between the USA and foreign school systems and return before there is a noteworthy divergence in schooling methods and curriculum.
5. In our experience, returning in May or June was best so our children could adjust before starting into a new school system.

What emergencies warrant an early return?
1. Severe illness or handicap of a family member (although I know some who continue their work on the field).

⁹ Most missionaries wouldn’t use this term because the country they are working in becomes “home” to them. For a well adjusted involved missionary, coming to the States is “leaving home”.

Missionary Anthropology, Shawn Daggett, Harding University, Fall 2006, page 66
2. If you are paralyzed by culture shock or burn out. If you are hiding inside rather than being out with the people. Extended depression or inability to generate new contacts.
3. Out of spiritual concern for which you need greater resources than ones that can be found on the field.
4. A probable family break up. Seek out help before it’s too late.

**How can you avoid burnout?**
1. Give a high priority to your devotional relationship with God.
2. Recreate, find an activity on the field that your family and you enjoy doing together and do it regularly.
3. Rest, make sure you take one day off each week. Rhythm and pacing yourself is absolutely necessary for longevity.
4. Form friendships with neighbors and with brothers and sisters in Christ.
5. Attend retreats or seminars that help fill your spiritual gas tank.

**What do children face when moving to the States?**
1. Culture shock. Your moving back, they are moving to.
2. Loss of friends
3. Loss of meaning. Before they were important and essential in the Kingdom. What will their new role be in the church and home?
4. Challenges at school
5. Learning to read and write in English

**What can you do to make this adjustment easier?**
1. Maintain family devotionals
2. Listen to your children
3. Don’t worry, realize that children have an incredible ability to adapt.
4. Take advantage of the benefits of returning to the States. (being with grandparents, for example).
5. Help them find service projects they can participate in at church.
6. Teach them some of the songs sung at church.

**Comments from Jeremy (8 yrs) and Seth (10 yrs)**
1. What were the best things about coming back?
   - Jeremy “I didn’t move back, you did. I moved.”
   - Seth “Being with grandparents more”
   - Jeremy “that you are happy about your new job”
2. What was the hardest thing about coming to America?
   - Leaving the church because we knew the Christians there so well and we were very close to them
   - Leaving friends
3. Has it been hard to move to America?
   - Yes…NO.
   - School’s easier here and it’s easier to make friends. My teacher is nicer here.
4. What do you think about the church here?
   - It’s too big
   - Harder to follow what’s going on
   - We don’t know the songs
5. What one piece of advice would you give to parents moving to the States after doing mission work?
   - Don’t move, stay if you can
   - Listen to your children

**Concluding remark:**
“Will we get paid for this?”
The Role of the Sponsoring Church

Choose and Challenge Workers
1. Acts 13:1-5 Fasting, worshiping, praying and blessing
2. Ephesians 4:11 God given some to be missionaries
   □ Just as God has given some to be evangelists, and elders and teachers, has
   also given apostles. ("apostolos" means missionary)
4. 1 Timothy 4:14 Chosen by elders
5. 2 Timothy 2:2 "entrust to reliable men who will also be qualified to teach
   others." (2 Timothy 2:2).
6. What are some practical ways we can do this today?
   □ teach in our Bible school class from a very young age.
   □ make trips
   □ support members in missions training
   □ send our own, or others known by our own
7. What supporting churches should look for:
   □ Spiritual Qualities:
     a. Passion for saving the Lost
     b. Deep spiritual life, prayerful
     c. Upholder of truth, committed to the Word
     d. Submissive and accountable to the elders
     e. Strong work ethic
     f. Deep sense of God's grace
     g. Leads by example, credible witness, lives with integrity.
     h. Sacrificial, focused and organized, financially responsible
   □ Personal Qualities:
     a. Adapts easily to new and different situations/cultures
     b. Wife is a helpmate, sociable and wanting to go
     c. Is a part of a team, and will work well with a team
     d. Self-starter
     e. Well balanced psychologically and emotionally
     f. Outgoing, relates well to others, a people person
     g. Enthusiastic and positive
     h. strong marriage.
   □ Preparation for Missions:
     a. Committed and capable of learning the language
     b. Committed to staying on the field long term
     c. Has a plan
     d. Some years of experience as a minister and/or some mission experience,
     e. Facilitator of resolution to conflict
     f. Committed to regular reporting
g. Willing to work with supporting congregation for trial period prior to departure.

h. Proven to be active in local work

**Send Workers**
1. Romans 10:14-16 How can they preach unless they are sent?
2. Build trust relationship by pre-missions trial period of 3-6 months of work with sponsoring church
3. Make a Working Agreement
   - Sponsoring churches responsibilities
   - Missionary's responsibilities
4. Collect Travel Funds
5. Ceremonial send off

**Support Financially**
1. Biblical Commands Concerning Funds
   - In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel. (1 Corinthians 9:14; cf vv 6-13).
   - The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For the Scripture says, "Do not muzzle the ox while it is treading out the grain," and "The worker deserves his wages." (1 Timothy 5:17-18).
   - When Silas and Timothy came from Macedonia, Paul devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Christ. (Acts 18:5; cf Philippians 4:15-19).
   - But if we have food and clothing, we will be content with that. (1 Timothy 6:8). Keep your lives free from the love of money and be content with what you have, because God has said, "Never will I leave you; never will I forsake you." (Hebrews 13:5).
   - We want to avoid any criticism of the way we administer this liberal gift. For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of men. (2 Corinthians 8:20-21).
   - On arriving there, they gathered the church together and reported all that God had done through them and how he had opened the door of faith to the Gentiles. (Acts 14:27).
2. Automatic deposits
3. Receive funds from other congregations and individuals
4. Send out receipts of funds received
5. Be sensitive to inflation and exchange rates
6. Plan for yearly raises
Hold missionary accountable
1. Require reporting
2. Visit the work
3. Call once each month

Plan responsibly
1. health insurance
2. life insurance
3. emergency travel
4. retirement

Support Spiritually
1. Pray
2. Read
3. Write
4. Send
5. Go

Supervise and counsel
1. Requires knowledge and understanding of people
2. Models of sponsorship
   □ Independence
   □ Endorsement (or rubber stamp)
   □ Partnership
   □ Supervision
   □ Complete Control