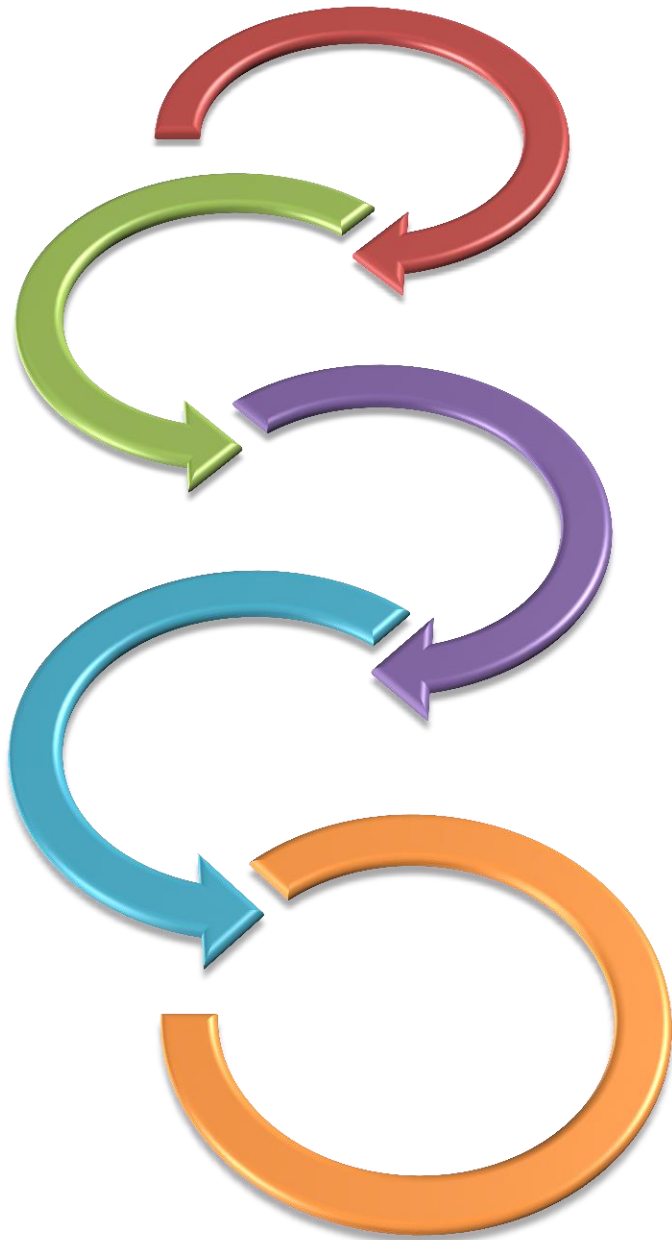


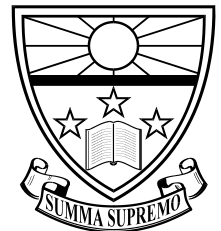
Missions Interlink, July 2016

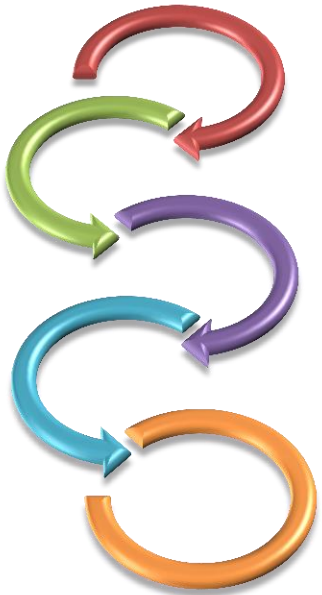
The legacy of giants

Rev Dr Darrell Jackson
Senior Lecturer in Missiology



Morling College





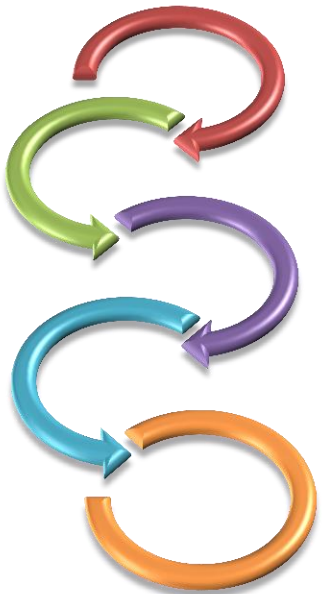
1.

INTRODUCTION

Summary Introduction

In this session I want us to:

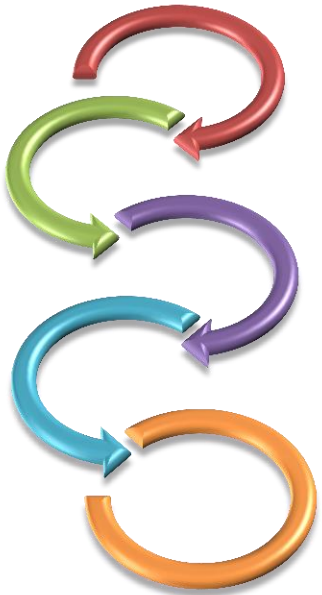
- Consider where we are as mission agencies;
- Identify the genesis of much of our programme activity;
- Re-acquaint ourselves with the legators of evangelical mission;
- Re-consider how best to appropriate their legacy;
- Do so by revisiting one defining practice of contemporary evangelical mission agencies.





2.

INHERITORS OF A LEGACY

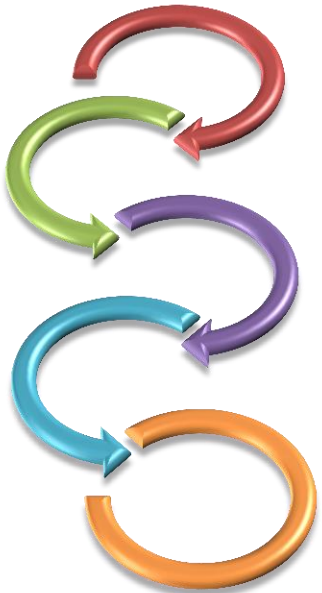


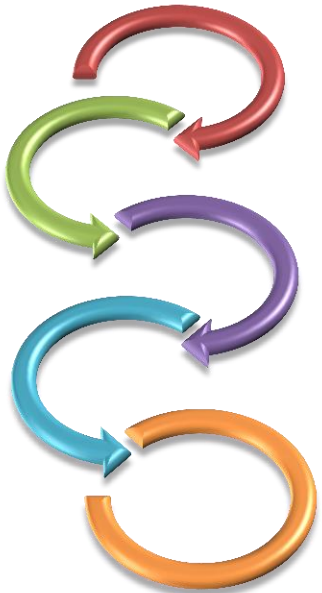
Counting the legacy

Compile a short list that gathers the individual responses in your small group to the following question:

How would you describe or express the focus / vision / purpose / primary goal of the mission agency with which you are most closely identified?

(eg. church-planting, creation-care, etc.)



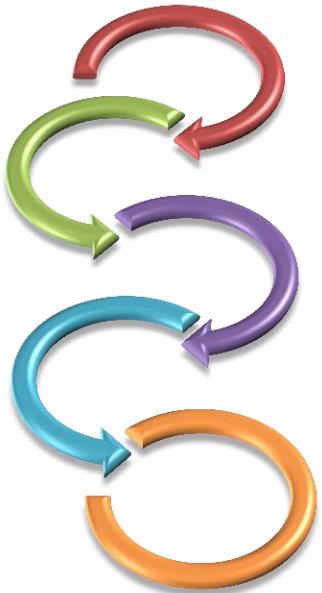


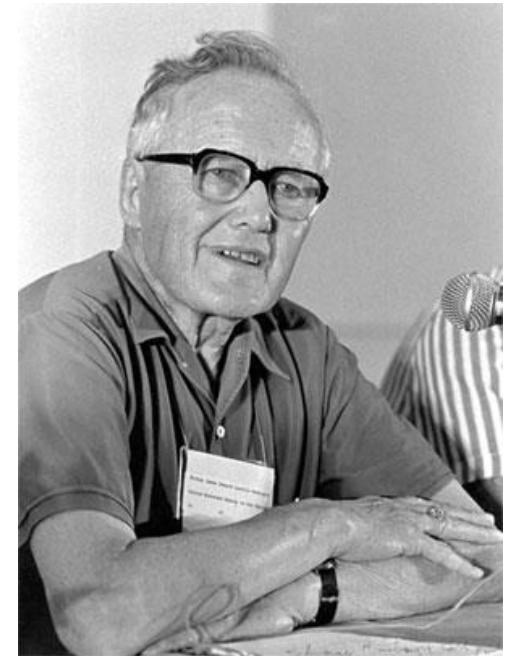
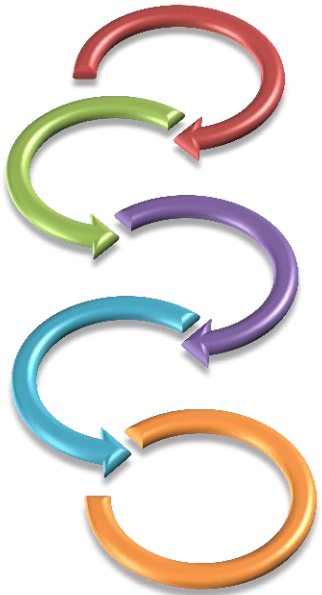
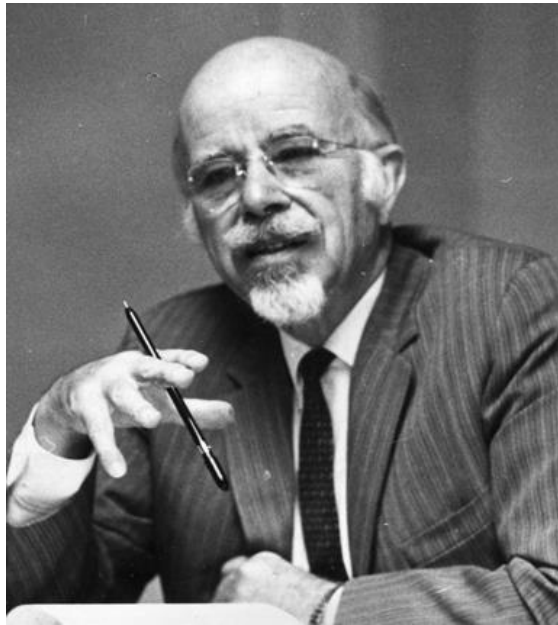
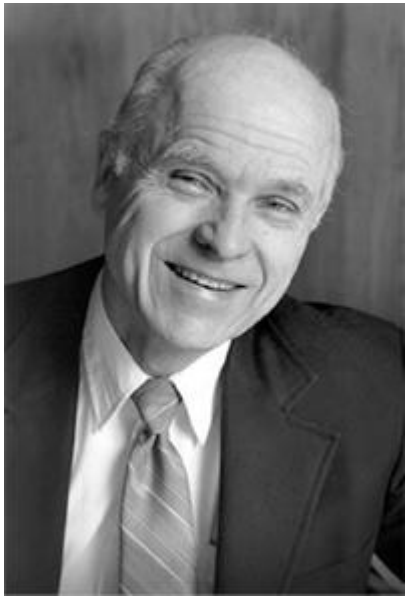
3.

IN WHOSE DEBT ARE WE?

Quiz: In whose debt are we?

- Choose your team (pick carefully)
- One quiz sheet per person
- Answer the questions
- May the best team win!

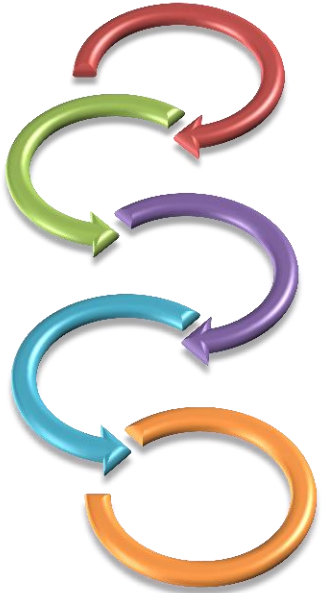






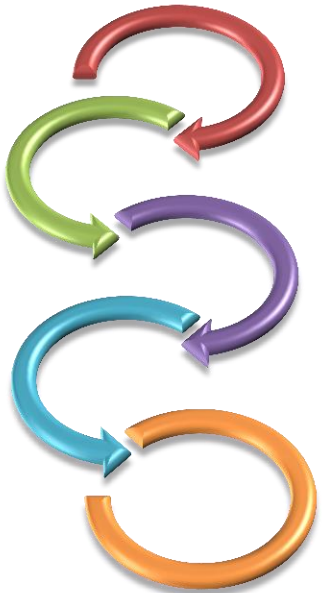
4.

PRESERVING THE LEGACY



Preserving a legacy

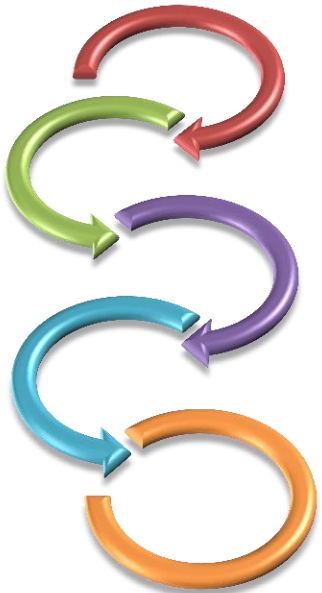
- Ask uncomfortable questions (They did!)
- Don't memorialise their legacy
- Read their obituaries carefully
- Read their biographies even more carefully
- Listen to the dead!

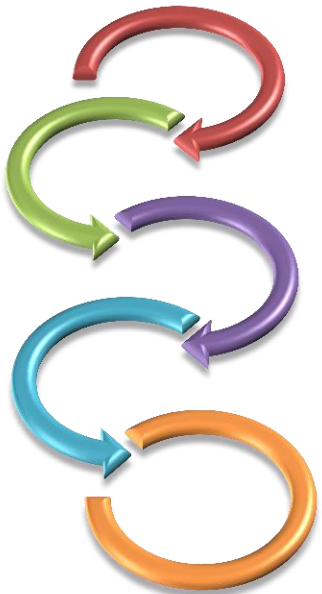




5.

DINING WITH THE EXECUTORS





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Perspectives
On the World Christian Movement

www.perspectives.org

Global Prayer

www.global-prayer-digest.org



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CAREY
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www.missionbooks.org

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Project**

www.joshuaproject.net

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www.wci.edu

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**World
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Insight

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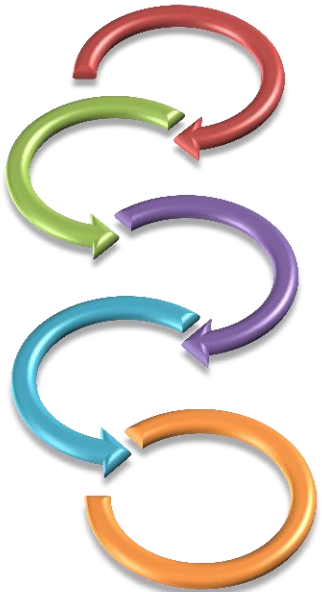
IJFM

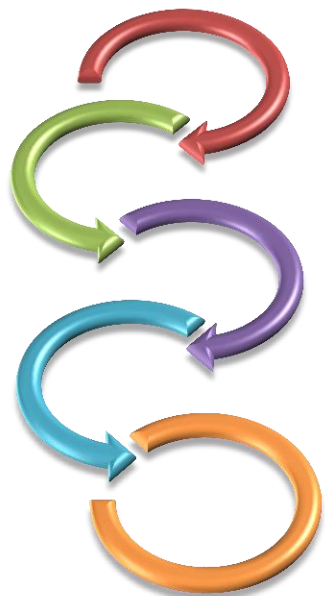
www.ijfm.org

After-dinner conversation

Revisiting:

- People group missiologies (PGMs)
- Biblical narratives (Acts 2, 11, etc.)
- The origin of PGM ideas
- Reached or unreached: power of the percentage
- The mobiliser – researcher debates
- Anthropology, global diaspora, and urban centres
- Messiology or missiology?

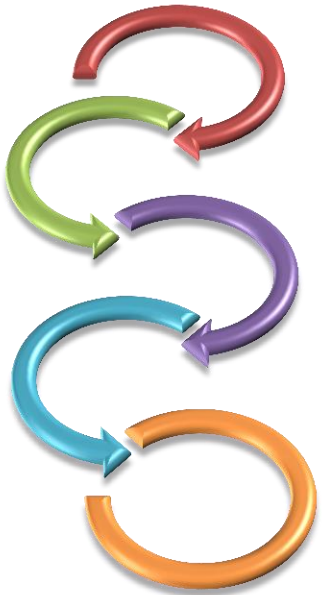






6.

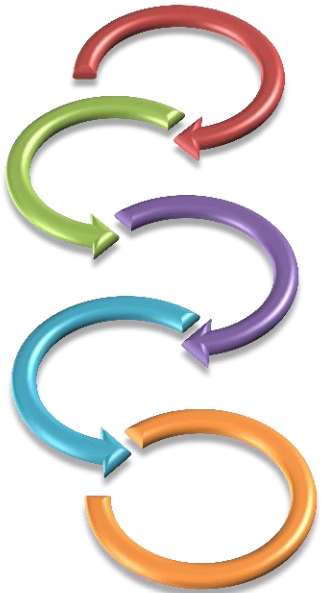
PGMS: THEOLOGISE OR MOBILISE?



Is it a compelling story?

“By its very nature, mobilization demands the translation of complex field realities into simplistic slogans in order to rouse those who at first can only grasp basic concepts. In order to galvanize support and inspire commitment, the plight of the unreached must be presented with black and white clarity. The cookies have to be placed on a lower shelf.”

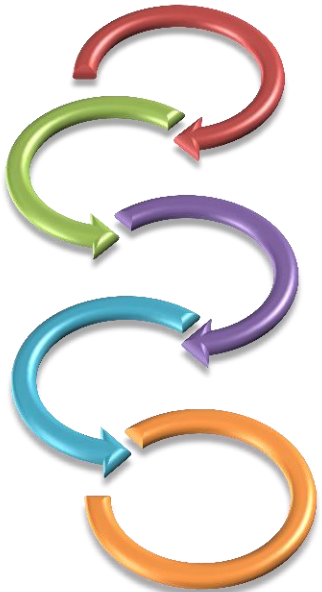
Dave Datema, *Drawing the UPG line*, 2016



Is it the best story?

Winter expressed qualms about the phrase “unreached peoples”, writing in 1978*,

“I am convinced that the terminology *reached/unreached* is not very helpful.”



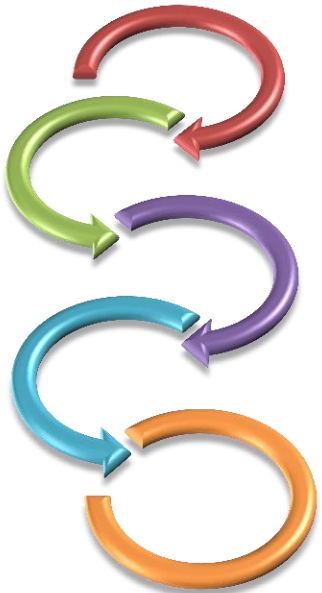
- It prioritised numbers of Christians over quality of church life
- Ignored wide spectrum of faith/belief/practice in favour of simple ‘in-out’ categories

*Winter, *Penetrating the Last Frontiers*, Pasadena: WCL, 1978, 39

Is it the story's ending?

“Reaching the peoples is merely the process whereby the realistically valid opportunity is created”.

Winter, ‘Unreached Peoples, the development of the concept’ in Conn, H., ed., *Reaching the Unreached: The Old-New Challenge*, Phillipsberg, NJ: Puritan and Reformed, 1984, 37-38.



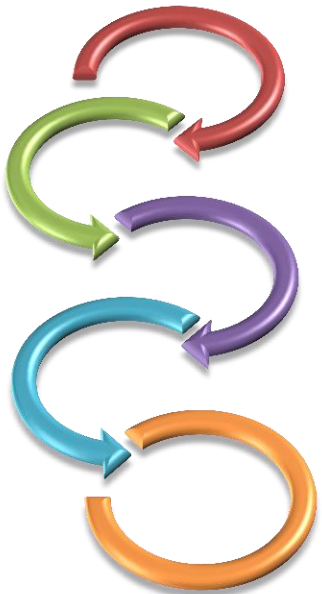
Is there only one storyline?

“It became obvious that Winter felt the term “unreached peoples” began to be used as a synonym for larger ethnolinguistic groups instead of the sub-groups the 1982 definition intended (or he intended!).”

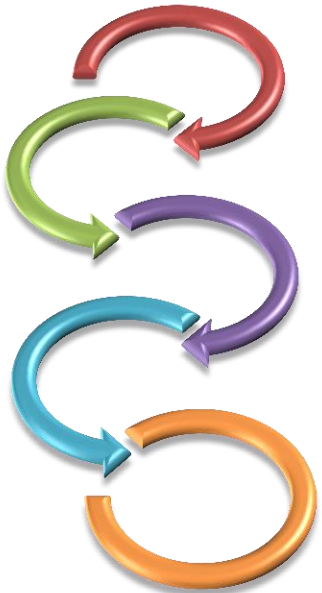
He wrote,

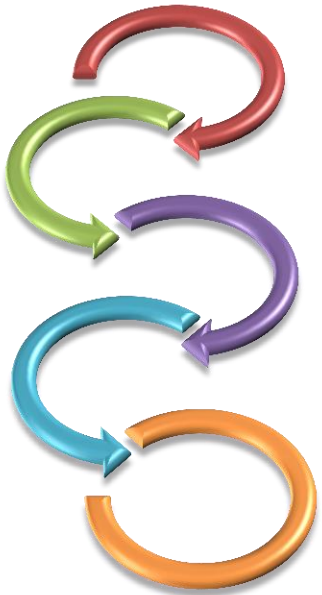
“Beware of taking ethnolinguistic lists too seriously”

Winter & Koch, ‘Finishing the Task’ in *Perspectives*, 2009, 537



Another reason to be cautious when applying people group thinking is the reality that powerful forces such as urbanization, migration, assimilation, and globalization are changing the composition and identity of people groups all the time. The complexities of the world's peoples cannot be neatly reduced to distinct, non-overlapping, bounded sets of individuals with permanent impermeable boundaries. Members of any community have complex relationships and may have multiple identities and allegiances. Those identities and allegiances are subject to change over time.



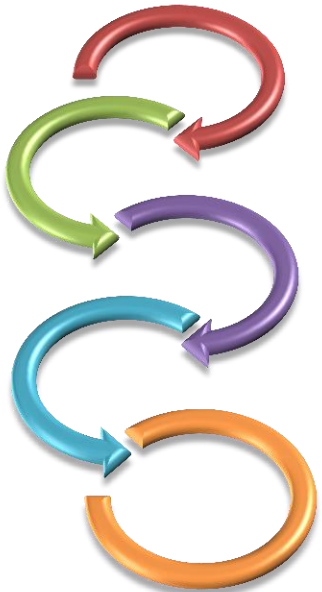


7.

LEARNING FROM THE LEGACY

Learning from the legacy

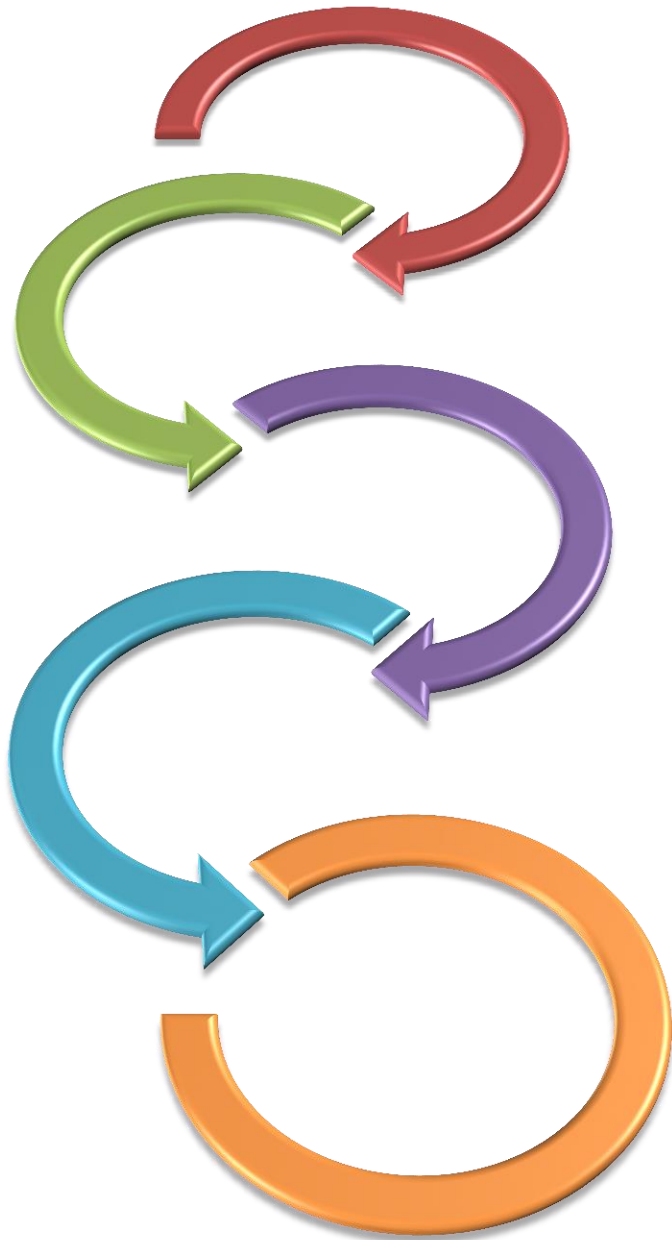
- Acknowledge innovation and compassion
- Make wise and careful use of lists
- Best guesses are all we have – ‘Messiology’
- Obsession with % overlooks the 0.000017% of Jews who established the Church
- Managerial mission doesn’t reflect well the divine extravagance of cross and resurrection as the divine rescue plan.
- Contemplate and validate other strategies of mobilisation



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