

Hello. /We will begin our 2<sup>nd</sup> lecture on missiology. /First, we will take a look at the titles of the things we learned in our last lecture. /We first studied the idea of missions. /We studied Alan Tippett and Donald McGavran's definitions of missions.

/Second, we studied the purpose of missions. /There are three main purposes for missions. /First, the conversion of Gentiles, /second, the establishment and expansion of the church, /and third, glory to God. /After that, we studied the basics of missions.

/Finally, we ended the lecture by studying the misconceptions about missions. /We will continue from where we left off.

/The theory of missions proposed by the conservative evangelical camp also has many problems, something that the camp must examine. /This camp did not care about justice in society or love being shown to our neighbors who are suffering. It needs to fix this error.

/It is true that "mission of God theology" /has offered a new way of understanding modern-day missions theory. /This theory provided a theoretical background for the 1960's civil rights movement, /and it also was the driving force of the movement.

/However, the theory has its problems. /It emphasizes the fact that participation in society is the sole purpose of missions. /It destroys the traditional idea of missions, and it add confusion to it.

/Its mission is not <Salvation from sin and death>. /They replace it with <Freedom from the structural evils of society> or <The realization of New Humanity>. /Consequently, they lower the enthusiasm for missions.

/They also alter the true meaning of Christ's commandment for missions. /The evangelical camp started this movement as a reaction to such tendencies. /First in our time today, we will focus on this.

/5. The Proposition for a New Direction for Missions. / "Mission of God theology," which is centered on the liberalists, /has brought upon confusion to the idea of missions. / They proposed a new direction for evangelical missions.

/The most representative example is the following. /(1) The Wheaton Declaration.

/The Wheaton Declaration was adopted in 1966. /It happened in the conservative evangelical camp of the United States.

/This was the first challenge to the WCC's missions ideology. /The WCC was formed in 1948 in Amsterdam, the Netherlands. /The International Missionary Council became integrated with the WCC in New Delhi in 1961. /Realistically, the International Missionary Council came to serve under the WCC.

/As a result, missions could not actively function, but its condition worsened.  
/Consequently, there arose a state of two extremes of humanization and evangelization.  
/In this situation, the evangelical camp openly challenged the WCC's idea of missions.

/For this reason, an international meeting was held at Wheaton College of Illinois, which is in the United States. /About 900 Western missionaries and church leaders from third world countries gathered at this conference /to search for a biblical commandment for missions.

/They didn't blindly criticize the WCC, but they requested that the WCC rectify its wrongs. /The Wheaton Declaration was written by Germany's Professor Beyerhaus and the United States' Professor McGavran. /Here, they made an attempt at a serious discussion on the WCC's missions theory.

/What is meaningful is that the Wheaton Declaration was the first criticism made by the evangelicals. /Through this event, there was a new enthusiasm for missions.

/Next, we will study (2) The Frankfurt Declaration. /The Frankfurt Declaration was adopted in 1969. /Following the Wheaton Declaration, the WCC held the Uppsala Assembly. Prior to and following this assembly, Professor McGavran continued to dispute with them.

/In Germany, Professor Beyerhaus lead the evangelical camp. /His camp appealed for a new direction for missions, /but Germany's missionary council maintained its silence. /Theologians, with Beyerhaus as their leader, gathered to announce a declaration.

/This declaration was more theological and missiological than the Wheaton Declaration. /The Wheaton Declaration acknowledged Christians' horizontal duties as well as their societal duties, /and it placed an emphasis on the importance of Christians' vertical duties and their missionary duties.

/However, the Frankfurt Declaration theologically emphasized the superiority of the missionary duty of Christians. /Furthermore, they said the nature of missions cannot be decided by societal or political factors, /and that evangelization, not humanization, is the purpose of missions. /They also emphasized Christ.

/(3) The Lausanne Covenant of 1974. /For ten days, from July 16, 1974, an international evangelism conference for world evangelism was held in Lausanne, Switzerland. /3,700 representatives from 150 countries attended this conference.

/The participants pledged their devotion to world evangelism and missions, and this brought about the Lausanne Covenant. /The Lausanne Congress gathered for a second time after its first gathering in Berlin for world evangelism. /At this assembly, the participants discussed their mission to prevent the loss of passion for missions /and to urgently and adaptively deliver the gospel to a changing world.

/They reconfirmed the traditional ideology of missions, /and to fulfill world evangelism, they stirred up enthusiasm for missions.

/(4) The Seoul Declaration. /It was held in Seoul for four days, from August 28, 1975. /It was at this time that the inaugural assembly for Asia's Missionary Council was held in Seoul. /On August 31, 1975 /at Seoul Full Gospel Central Church, /where representatives from 14 Asian countries and Western observers participated, the Seoul Declaration was announced.

/The Seoul Declaration pointed out that the WCC distorted the idea of missions. /The Seoul Declaration inherited the spirit of the Wheaton Declaration, Frankfurt Declaration, and Berlin Declaration.

/They especially emphasized Asian churches' missionary calling. /Following the Western church's example of missions, they emphasized the need for a new enthusiasm for missions in third world countries. /Up until now, we have studied the five basics of missions.

/These are the five. /First, the idea of missions. /Second, the purpose of missions. /Third, the basics of missions. /Fourth, misconceptions about missions, /and finally, the proposition for a new direction for missions.

/In chapter 2, we will study missions as it is found in the Bible. /Chapter 2, the Old Testament and Missions. /The Bible is built on the theme of salvation. /With Christ's salvation as the main theme, /the Bible focuses on God's people and the hope of these people.

/The Old Testament is about /God's peoples' hope for the promise of salvation. /It also deals with the issue of missions in relation to the duties to the world and to the relationship with God's kingdom.

/The Bible is inspired by God. /It tells us the principles governing the beginning of the history of mankind to its end. /The Old and New Testament Bible share a common theme and are tied to each other.

/This consistency best displays the future-oriented nature of the Old Testament. /1. The Old Testament Promise of Salvation. /There are two ways to study the Old Testament. /The first method is to retrospectively study the themes of the Old Testament under the New Testament's light of revelation.

/The second way is to look at the cases that appear in the Old Testament as they are. /The Old Testament's promise of salvation is an important piece for studying missions. /We can see how salvation works through it.

/ (1) The Promise to Adam. / Genesis chapters 1 to 12 are not myth, / but they are the key to understanding the entire Old Testament. / This is true because these chapters provide crucial details about the creation of mankind, man's fall, and mankind's redemption.

/ Here, we talk about sin. / Sin isn't "giving up responsibility" as Harvey Cox explains it. / Sin is a betrayal of the will of creation and a rejection of dependency.

/ From Genesis chapters 3 to 15, / we see the promise of salvation of mankind, / the promise of a Messiah, / and the promise of the restoration of God's reign. / This is the original form of the gospel, / the promise of salvation. / We also find the promise of the restoration of God's reign, which happens in Jesus Christ, the Messiah.

/ Next, (2) The Promise to Abraham. / God chose Abraham and promised him the blessing of salvation. / This promise has the same purpose as the promise made to Adam in Genesis 3.

/ The promise God made to Abraham is divided into two parts. / First, it is the promise that Abraham will be the father of a great nation. / It also says that Abraham will be the source of blessing.

/ Second, it is the promise that all people on earth will be blessed through Abraham. / This promise that was given to Abraham was repeatedly given to Isaac and Jacob. / God makes it clear to us that he faithfully keeps his promises.

/ (3) The Promise to Moses. / The Israelites who moved to Egypt / were politically oppressed because of the change in dynasties. / Egypt began to give shape to its policy intended to annihilate the people of Israel.

/ As these circumstances came to be, the Israelites prayed to God for the salvation of their nation. / In this situation, God sent Moses. / He chose him and called him to be the liberator of the nation of Israel.

/ God revealed to Moses that he is the God of Abraham, Isaac, and Jacob, / and he made the promise that Israel is his firstborn son. / God called the people of Israel his priest, a holy people.

/ These promises were included in the promises made to Abraham. / It also includes the word of prophecy concerning the future of the people of Israel. / The blessing of the nation of Israel will be a means to the blessing of salvation of the entire world.

/ As a nation of priests, Israel / is responsible for serving God and all of mankind. / Israel was not chosen / so that it could enjoy its privileges, / but so that it would take on the responsibility and duty of serving God and humanity.

/(4) The Promise to David. /God chose David and said the following. /He said, “I have found in David a man after my heart, who will do all my will.” /The Apostle Paul quoted this verse.

/In 2 Samuel 7, /God, through the prophet Nathan, /denies David’s wish to build the temple. /And God again says that he will build David’s house. /By this, God is talking about the descendants he will give to David.

/He refers to the eternal kingship that he promised to Israel’s fathers. /The promise God gave to David is an expansion of the promise of salvation he made in Genesis 3:15. /The promise appears in detail throughout Israel’s history.

/This is the idea of waiting for the Messiah. /It is Israel’s attitude towards this promise. /God choosing Abraham /and giving him the promise of the blessing of salvation /is not only for the people of Israel, /but it is a means for saving all of humanity.

/Israel, by being chosen, /doesn’t have a special privilege, but it has the duty to serve. /From the viewpoint of redemption, /they have been chosen as people who serve God. /However, the people of Israel /did not understand this, /and as the chosen people, they felt overly superior.

/Because they neglected their responsibility, /they were abandoned by God. /The nation of Israel /since its beginning, was a nation responsible for the world. /But because they did not understand their will, /they walked the road of suffering.

/2. Israel’s Duty. /God’s will for salvation, presented to Adam in Genesis, /appeared all throughout Israel’s history. /It /appeared through Abraham and Moses, /and it appeared to all the people of Israel.

/Through Israel’s history, /we will see how God’s people of Israel /carried out their calling /to save all people.

/(1) God’s Choice of Abraham. /God chose Abraham and said this. / “In you all the families of the earth /shall be blessed.” /With this, Israel’s future was decided. /Israel /was chosen as /God’s means for the salvation of humankind.

/In the declaration of this promise, /we find God’s holy plan to save mankind. /God’s choice of Abraham /is the first chapter of the history of God’s salvation of mankind. /God actively works for the redemption of mankind, /and Abraham responds passively.

/(2) God’s Choice of Israel. /Israel’s history /is based on their remembrance of the exodus. /In other words, through the amazing, historical incident of the exodus, /the Israelites experienced God’s guidance.

/This experience /fosters a strong consciousness of /Israel's history. /The Israelites, /through the events of the exodus, /received the law from God. /They also came to understand their duty as a kingdom of priests /and their calling as God's people.

/When it says Israel is a kingdom of priests or a holy people, /it does not mean /everyone is a priest, /nor does it mean it is a religious nation ruled by priests. /It speaks of the duty Israel must carry out among all the people.

/Observed by all people, /the people of Israel reveal that they are a nation that serves and worships the LORD. /The basic duty of the Israelites /is to have all people /look to them and come to know God.

/In other words, /before they carry out their missionary calling, /the nation of Israel must first /be a faithful priest of God.

/(3) God's Choice for a Scattered Israel. /God said that the Israelites, /as God's kingdom of priests, /must first practice proper worship /before it carries out its missionary calling.

/As God's people, /by giving proper worship to God, /they must reveal the glory of God. /This is God's covenant made with Abraham and Moses. /After the Israelites conquered the seven tribes of Canaan /and settled in the land, /they had to fulfill their duty /in the world's history.

/Even after they /settled in the land of Canaan, /they maintained their religious communities. /Possessing the mentality of a chosen people, /they fended off foreign invasions.

/Under pressure from the outside, /the Israelites /did their best to keep <the LORD's faith> and to maintain it. /Consequently, /it became very difficult /for them to evangelize the surrounding nations.

/The Israelites /had a healthy attitude /towards the foreigners who lived in their area. /God said, "You shall love the strangers /who live among you/ as yourself."

/This practice continued until the end of the period of exile in Babylon. /Through the prophet Ezekiel, this command was given /so that they would take care of the strangers living in their land. /Such policies of Israel /became the source of Israel's missions activity that came after its Babylonian exile.

/What this means is that Israel /became the basis for the conversion movement of foreigners. /After their exile in Babylon, /the Israelites /did their best to serve the LORD. /The prophet Isaiah stressed that /the Israelites must serve God and that they have the missionary calling to shine their light on their neighbors.

/From its beginning, /the nation of Israel, /as a witness for the LORD God, /had the mission of being a light to all the world. /This began to materialize after their exile in

Babylon. /However, this isn't the missions movement of the New Testament, /but we can define it as a conversion movement.

/3. Hope for the Kingdom of God. /Jesus' first message in evangelism was about the kingdom of God. /But seeing that there weren't many questions about Jesus' message, /it seems as though the idea of God's kingdom was widely known.

/In the Old Testament, /it is difficult to precisely pick out the concept of God's kingdom, /but the idea of it is clearly visible. /It is important that we look for the concept of God's kingdom /in the promises that appear in the Old Testament.

/(1) The Hope for a Messiah. /In the Old Testament, we cannot find the expression of God's kingdom in the way Jesus spoke, /but we can clearly see the idea of it. /The kingdom of God refers to God's rule.

/The people of Israel /looked forward to the coming of God's kingdom that was to happen at the end of history. /They anticipated the Messiah building the kingdom of God among the nations of the world.

/In this way, the kingdom of God /is the promise of salvation and the promise of the Messiah /given by God to his people. /This is Israel's apocalyptic hope. /The kingdom reigned by God /is seen in the promise /found in Genesis 3:15.

/(2) God who Reigns. /The Israelites /believed in the LORD God as the God who would reign over them. /Additionally, /they hoped that the LORD would work as king of the entire world.

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/4. The Problems of Old Testament Missions. /Today, the problems with the theory of missions are divided into several parts, /so we must return to the Bible /and find the principles of missions as revealed by the Bible.

/(1) The Old Testament's Missionary Personality. /Many missiologists who study the Old Testament /stress the meaning of the Old Testament, /calling the Old Testament the "Book of Mission" /and calling Abraham the "Pioneer of missions."

/On the other hand, some scholars claim that the Old Testament gives no order for missions, /that Judaism isn't a faith of missions. /These differences stem from /the points of view from which they study Old Testament missions. /Here, there arise various problems.

/(2) The Problem of Universalism. /Are we going to study the nature of the message of the Old Testament in terms of missions? /Or are we going to study it in terms of universalism? /It is difficult for us /to find the idea of being sent with the message of repentance and salvation /to the ends of the earth.

/We run into issues such as /whether we see the Israelites' attitude toward foreign nations as missions or conversion in the /Old Testament. /We may understand the Israelites' acceptance of foreign people /through circumcision /as an aspect of conversion missions.

/In the Old Testament, we don't find teachings about missions as we do in the New Testament. /However, God's plan to save mankind is seen in all of the Old Testament, /and the redemption mentioned in the Old Testament /was fulfilled by Christ's suffering /This concludes our 2<sup>nd</sup> lecture on missiology. /Thank you.