

Hello. /We will begin our 3rd lecture on missiology. /During our last lecture, we studied “The Old Testament and Missions.” /Today, we will study “The New Testament and Missions.”

/Chapter 3, the New Testament and Missions. /Through the Old Testament, the LORD God, the only God, revealed his plan to save mankind. /The idea of missions in the Old Testament /is founded on “the LORD only” faith /and the universality of God’s plan to save all mankind.

/Entering the New Testament, it was fulfilled by Christ’s Great Commission. /There were no commandments for missions in the Old Testament, and it follows that there was no missionary activity. /However, the people of Israel /carried out their mission as a light unto the world /by showing Jerusalem, which symbolizes God’s rule, to all the people.

/They fulfilled their mission through the conversion movement. /Centripetal missionary activity, which was centered on Jerusalem, /was a part of Judaist religious activity. /It wasn’t the centrifugal missionary activity of sending missionaries to various regions.

/There is the need to study how missions was commanded and carried forth /in this setting /in the New Testament.

/1. Missions during the time of Jesus. /Judaism pushed for a conversion movement. /This applies retroactively to the Law of Moses and to the Abrahamic Covenant. /However, the conversion movement came to be /because of the need to adapt to a changing lifestyle during the period of exile in Babylon, /during which new forms of religious rituals and lifestyles emerged.

/During exile in Babylon, the Israelites /came up with the new religious practice of worship in the synagogue, something they had not thought of before. /The Israelites shifted from worship centered on the Jerusalem temple /to worship in synagogues.

/The centripetal religious community focused on the Jerusalem temple /was changed by life in exile. /A new form of religious activity emerged. /This is the synagogue system, or synagogue worship.

/In Babylon, synagogue worship was revealed to many foreigners. /Israel shined amidst the foreigners and became witnesses of the LORD God. /By playing these sorts of roles, they were able to convert foreigners.

/After their return from life in exile, synagogue worship /continued to coexist with worship in the Jerusalem temple /and it found a place in the people’s religious life. /The Babylonian exile /was a period for refining the Israelites.

/It was a time for removing their various impurities /and for getting rid of the Baal religion native to the land of Canaan. /This period played the role of a furnace that removes impurities.

/In Babylonian exile, the Israelites repented on their own, /abandoned the religion of Baal, /and returned to the LORD.

/(1) Religion after Exile. /The Israelites who returned from exile began to rebuild the fallen temple. /After the temple was reconstructed, they gave sacrificial offerings. /Apart from offering sacrifices, the people worshiped with a focus on biblical sermons and teachings.

/The survival of synagogue worship continued to produce converts. /They continued to teach the Bible to these converts. /Synagogues helped the poor, /and they functioned as a light of salvation that shined on foreign societies.

/(2) Judaism's Conversion Movement. /Judaism's conversion movement can be retroactively applied to Abraham. /Thus, the movement has its basis in the promise of blessing and the commandment of circumcision given to Abraham.

/Abraham was commanded to circumcise every male, including his slaves. /If we look at Genesis 17:8-14, /we learn that the slaves and foreigners in his household /who were circumcised came to be recognized as a person of Israel.

/In these origins, the conversion movement of foreigners continued. /It especially found its shape during the Babylonian exile. /In Jesus' time, /the Pharisees and lawyers continued their conversion activities.

/Valuing the circumcision of the flesh /but ignoring circumcision of the heart, they asserted their righteousness. /The Pharisees and lawyers of the time /changed God's world-oriented plan for mankind /into the belief of Jewish supremacy.

/2. Missions as seen in the Gospels. /New Testament missions shares a deep relationship with the cross of Christ and the resurrection. /Christ, after his resurrection, gave /the Great Commission, which was meant to reach every corner of the world.

/This isn't to say that Jesus' public life had nothing to do with world missions. /Jesus' mission was to fulfill God's salvation of mankind. /Therefore, the gospel of Christ must be spread, /and this is related to the Great Commission that came after the resurrection.

/Christ's public life and the Great Commission are not disconnected with each other. /It is an idea that has consistently continued from Jesus' life. /Next, through the Gospels, we will learn about the attitude Christians should have towards foreigners.

/If we look in the Gospels, /we learn that Christ and his disciples /travelled through the regions of Tyre and Sidon /to evangelize people. /We learn the attitude Jesus had towards foreigners.

/Matthew 15:24. /Mark 7:27. /John 4:22. /Matthew 10:15. /We make our claims based on these verses. /To come up with a solution to this discussion, /we must understand the biblical background of why Jesus came to this world.

/Jesus came to the world to fulfill God's salvation. /He came to find lost sheep, /and the Lord's actions for Israel were actions for the world.

/The cross of Christ eliminated the wall between Gentiles and Jews. /Through the redemption of Christ, God's plan began to /be revealed more concretely. /The mission to preach the gospel to the world was put into practice.

/3. Missions as seen in Acts. /Acts, as the name says, is a record of missions. /There are many records of the early church evangelizing nations since its establishment. /The Jews of the time were scattered in various parts of the coast of the Mediterranean Sea. /The conversion movement developed with synagogues at the center of the movement.

/(1) Missions of the early church. /The commandment for missions in Acts isn't a concept of time, but it is a concept of geography. /The logic developed that missions should take place in Jerusalem, Judea, Samaria, and the ends of the earth. /This tells us that every region is an object of missions. /With the momentum caused by Cornelius' conversion, /the Jerusalem church evangelized Jews and took part in foreign missions.

/Four preparatory steps were taken before the commandment of foreign missions was put into action. /First, through the coming of the Holy Spirit at Pentecost, the first fruits of the gospel were borne between the Jews who came from various nations and the foreigners who had converted.

/Second, Stephen's martyrdom and the believers seeking refuge /started the preaching of the gospel in Judea and Samaria. /As a result, the churches in the region began to grow. Third, Paul's repentance and devotion. /Having these qualities, Paul, as an apostle of the foreigners, was able to spread the gospel.

/Fourth, the event of the Holy Spirit coming upon Cornelius and his family, and Peter's baptism of the family. /Consequently, foreign missions came to be officially approved of, as was the will of God. /This not only means that the door to foreign missions was opened in the Jerusalem church, /but it also was a historical turning point for foreign missions advancing to the world.

/Because of these four preparatory steps, the early church was able to work hard for gospel missions. /The apostles of the Jerusalem church did not have positive attitudes for the commandment for missions since the beginning. /However, from the preparatory steps taken up to Acts 11:18, /we learn that the Holy Spirit actively intervened.

/Therefore, we can know that missions took place because of the leading work of the Holy Spirit. /The book of Acts is also called the "Acts of the Holy Spirit."

/ (2) The Antioch Church's Missions. / There is significance in the fact that the Antioch Church sent Paul and Barnabas as missionaries to foreign places. / We can summarize this significance in these ways. / First, it opened up a new page in the history of Christianity. / In other words, it led to the putting into action of Jesus' commandment, which says, "Be witnesses to the ends of the earth."

/ Second, it opened the door to world missions, / and through Paul, who grew up in a Greek culture, missions began to take place. / Paul fluently spoke Hebrew and Greek, / and he was ready to successfully communicate with other cultures when it came to missions.

/ Third, the fact that the church of Antioch, which was the object of missions, sent out missionaries. / The Antioch Church, as a church that received missions, rapidly grew to be a church that participated in missions. / When a church that is a recipient grows into a church that sends missionaries, missions work functions at its best.

/ This is the only way the church can take its form as the Bible teaches. / In other words, a church that participates in missions is a true church, / and a person who participates in missions is a true Christian.

/ (3) Understanding Missions in Acts. / Missions work that we see in Acts helps us understand how the apostles took part in missions. / First, understanding Peter's missions.

/ Using the words "All peoples of the earth," / Peter predicts foreign missions of the future. / This is directly related to the Great Commission found in the book of Matthew. / Peter understood missions as saving all peoples of the earth.

/ Second, Jesus' brother James' understanding of missions. / Because of Paul's missionary activities, the number of foreign churches grew. / As this happened, the issue of circumcision stirred up controversy. / The Council of Jerusalem was held to resolve this matter.

/ At the Council of Jerusalem, Paul and Barnabas emphasized the blessing of salvation that was happening among foreigners. / The Lord's brother James said that foreigners who came to believe in Jesus / do not have to be circumcised.

/ The problematic verse was "I will rebuild the tent of David that has fallen." Acts 15:16. / This verse quotes Amos 9:11. / It emphasizes foreign missions as being based on the Old Testament.

/ Third, Paul. / In several of his sermons, Paul talks about foreign missions. / According to his sermon at Antioch, the Old Testament bears witness about foreign missions. / The motivation for missions comes only from obeying the commandment of missions.

/ Also, because the Jews rejected the gospel when Paul preached the gospel in Rome, he declared that he would go to the foreigners. / This sermon portrays the contrast between the Jews who rejected the gospel and foreigners who accepted the gospel.

/Paul's missions paved the way for world missions. /He worked with a deep understanding of other cultures. /The writer of the book of Acts says that Paul went to Rome in compliance with the commandment for missions.

/4. The Great Commission. /The writers of the Gospel books put an emphasis on the resurrection. /They put an emphasis on the Great Commission. /This period is the time between Jesus' ascension and his second coming, the period for missions.

/The special mission we must carry out during this time frame is missions. /We must find the best method for carrying out this mission. /In the New Testament, the commandment for missions appears in four places. /The verses emphasize different points, but their main ideas are the same.

/It is to preach the gospel to all people, from Israel to the ends of the earth. /However, the most detailed teaching on the command for missions is found in Matthew 28:18-20. /This verse is written in the imperative form.

/There are several theories on how we should interpret this commandment. If we sort things out, we come up with the following ideas. /First, the interpretation of the command for missions. /Here is diagram number one. /-Go- /-Make disciples- /-Baptize- /-Teach-

/These are the four commands. /The first command "Go" shouldn't be seen as a verb, but as a participle. By treating it as a participle, we can say there are three commands. /These three things are /-Make disciples- /-Baptize- /-Teach-

/We can see these three things in the diagram. /Furthermore, by simplifying the three points, we come up with two ideas. /-Make disciples, baptize- /-Teach- /In this way, we can understand it as two steps: missions and education.

/ "Teach" is interpreted as "education" that comes after repentance. /The command for missions is a "commandment" to us. /In other words, it is a commandment that we must obey.

/(2) Details of the Commandment of Missions. /With the coming of the Holy Spirit at Pentecost, /the disciples went out to Judea, Samaria, and other regions to preach the gospel. /They not only baptized and taught, but they also made disciples.

/Baptism and education are important aspects of the commission, but they are not the purpose. /Baptism and education serve to supplement missions. /We therefore shouldn't consider baptism and education dualistically, /but we need to think of them as a common principle for making disciples.

/The Holy Spirit exists in the world of God, /and he works in the world of Jesus Christ. /In the guidance of the Holy Spirit, /the early church evangelized foreigners, /and the Apostle Paul played a big role in making this happen.

/Christians, in addition to believing in Jesus and receiving salvation, /must be Jesus' faithful disciples /who are active, responsible members of the church, which is the body of Christ. /The Apostle Paul was faithful in his work. /He said, "Be imitators of me, as I am of Christ."

/He participated in the line of missions and encouraged others to share in suffering. /The Apostle Paul's missions work was thoroughly concentrated on the movement of making Jesus' disciples. /His missionary activity wasn't simply to preach the gospel.

/He worked to nurture them into Christ's disciples. /Paul's movement of making disciples was built on the establishment of churches. /Missions without ministry or ministry without missions are both meaningless.

/The church of Antioch grew from a church that received missions work to a church that participated in missions. /We can know that the Antioch church set a good example as a church that does missions. /Up until now, we have studied the New Testament and missions.

/Part 2, the History of Missions. /Chapter 1, Missions in the Age of the Apostles. /The time frame is as follows. /The period from Christ's ascension /to the Apostle John's death is the apostolic age of missions.

/As the first generation of apostles, they did their best to spread the inspiration they themselves experienced.

/1. Principles of the Apostles' Missions. /(1) Preach the salvation of Christ. /The purpose of the apostles' missions was to make known to all people that Jesus Christ is the only Savior who can save mankind from its sins. /For the work of Christ and the apostles, preaching about redemption was the most important purpose.

/To do so was the sole purpose of the apostles. /They were not busy with vague plans, /but they focused on preaching the redemption of Christ. /The apostles /took part in missions with the purpose of preaching the redemption of Christ.

/(2) Policies of the Apostles' Missions. /Missions for the apostles wasn't to limit themselves to a certain region and evangelize in that region. /Instead, they aimed to go to the ends of the earth.

/Expressions like "To every tribe and every people," and "To the ends of the earth" are used to describe the apostles' policy for missions. /The work of the gospel that began in Jerusalem started with the twelve disciples, /but it later grew to seventy disciples who travelled to different towns to preach the gospel.

/After the groundbreaking incident and experience of the coming of the Holy Spirit, /each person preached the gospel. /Due to persecution, believers were scattered, /and this allowed them to spread the gospel in different regions.

/After Paul's conversion, the work of missions grew, /and the door to missions in Europe was opened. /Their missions policy developed from working in nearby places to working in faraway places. /Acts 1:8 gives us the principle behind the expansion of missions.

/(3) Responsibility for Missions. /All believers are responsible for missions. /When the Great Commission says, "Go," /all believers who are called by Christ are responsible for missions.

/Believers who have understood the grace of redemption /devote themselves to Christ, /and they are responsible for missions. /All Christians are missionaries.

/2. Missions Methods in the Apostolic Age. /The principles of missions are the most fundamental. /Then come the methods for missions that we find in the New Testament, which we can summarize as the following.

/(1) Oral Missions. /This method is the best method for missions regardless of time period. /Jesus evangelized with words. /The conversion movement that came after the coming of the Holy Spirit was the result of oral evangelism.

/The three thousand and five thousand men who repented in one day /repented after Peter evangelized with words. /Evangelizing with words is the most basic and effective way of evangelizing. /This is to evangelize by word of mouth.

/(2) Mobile Missions. /Jesus practiced this type of missions. /Jesus' missions in Galilee /and the Apostle Paul's missionary journeys are two well-known examples. /Mobile missions preaches the gospel to people who are not yet saved, /but it also visits, teaches, and encourages those who already believe.

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/(3) Individual missions. /This method is similar to oral missions, but it is a one-on-one activity. /Jesus enjoyed using this method. /We see this in his conversation with Nicodemus, /his conversation with the woman at the well in Samaria, /his conversation with Zacchaeus, /and his conversation at the village of Bethany.

/Individual missions is a method that was most widely used during the apostolic age. /It is universally used today as well.

/(4) Literature missions. /This method supplements oral missions. /The New Testament Bible is written in a format suitable for literature missions. /The letters of the Bible were written to believers in different places. /The letters comforted them, encouraged them, and helped them grow in their faith.

/ (5) Appointing Workers in Ministry. / It is important that we appoint natives of the land as workers in ministry. / The Apostle Paul selected and trained the young Titus and Timothy. / This is a very important method in missions work.

/ Choosing and training natives of the land play a fundamental role in the growth of missions work.

/ 3. The Development of Missions in the Apostolic Age. / (1) Expanding the Range of Missions. / After Christ's ascension, the coming of the Holy Spirit at Pentecost expanded the range of preaching the gospel. / The people who gathered in Jerusalem at the time came from different regions.

/ They came from where we know of as the Middle Eastern region today. / The apostles did missionary activities in / Samaria, Antioch, and Cyprus.

/ Paul also did missions work in / Asia Minor, Greece, Rome, / and he influenced Spain as well.

/ This concludes the 3rd lecture on missiology. / Thank you.