

Hello. /We will begin the 6th lecture on missiology. /We will continue where we left off last lecture. /In our last time, we studied Chapter 9, Modern Missions. /We studied up to 1. Zeal for Church Missions.

/We will move on to our second point. /2. The Father of Modern Missions. /The father of modern missions is William Carey. /William Carey brought new changes to modern-day missions and revolutionized it. /He also started organized missions.

/Up to this point, missionary work was done individually and infrequently. /The church should have spread the gospel to the world, but it had no interest in doing so. /William Carey revived the church's enthusiasm for missions that was last seen in the apostolic age.

/Through Carey, the world saw the great revolution of missions. /William Carey was born in 1761 in Northamptonshire, England. /Born to a poor family, Carey, in his early life, worked as a shoe repairman, but he was called to ministry at the age of 18.

/Carey continued his studies, and by reading many books, he acquired knowledge in different fields. /Inspired by Cook's book "World Travels," /Carey found an interest in missions.

/But he was criticized by people near him. /On May 31, 1792, William Carey gave a sermon based on Isaiah 54:2,3, saying, / "Expect great things from God! /Attempt great things for God."

/Moved by his sermon, twelve ministry workers founded the Baptist Missionary Society. /They collected 13 pounds 2 shillings and 6 pence in funds. /William Carey himself was the first missionary, and he left for India. /From then on, new mission associations were formed, and new roads were paved for missions.

/3. The Organization of American Missions. /While mission movements were taking place in Europe, things were quietly proceeding in the New Continent. /Samuel J. Mills worked on his farm /before he was called to preach the gospel in 1802. /He attended Williams College and prepared for ministry there.

/Mills was called "America's Carey." /The "Haystack Prayer Meeting" in Williamstown became the birthplace of the North American missions movement. /Leaders who had a zeal for missions began to gather around Mills.

/They formed America's mission association and started missions work in various places. /The movement that began in America found its way to Asia and to places all over the world.

/This movement was the beginning of world evangelism. /Up until now, we have studied the History of Missions.

/Part 3, Missions and Culture. /Chapter 10, Missions and Cultural Anthropology.
/Believers carried out the Great Commission of Christ by the power of the Holy Spirit who came at Pentecost.

/Believers of the early church had a powerful spiritual experience when the Holy Spirit came at Pentecost. /In this power, they preached the gospel of Christ to many people.

/The believers went to Antioch in order to more actively evangelize foreign people in the work of the Holy Spirit. /That is how the church of Antioch was planted. /The Antioch Church set the stage for believers to spread the gospel to the ends of the earth.

/Where the gospel was preached, there was the work of the Holy Spirit. /Therefore, the believers could not avoid missions to foreign cultures. /Gospel missions was not the spreading of Jewish culture, but it was purely the spreading of the gospel.

/However, when we look at missions today as an advancement of Western culture, we run into several problems. /In order for us to complete our mission of evangelism, we must have a proper interest in other cultures.

/By understanding this, we will be able to more effectively do missions work. /For this reason, we must have a proper understanding of cultural anthropology.

/1. The Concept of Anthropology. /Recently, anthropology has become a subject of interest. /Anthropology is the study of human beings. /The field studies the physical and cultural characteristics of all humankind from every time period.

/ “Cultural anthropology” studies the various environments in which human beings live, / including the shape of people’s lives, culture, behavior, habits, language, and more. /Cultural anthropology covers a wide range of subjects.

/It includes archaeology, linguistics, folklore, and others. /Cultural anthropology plays an important role in the field of missions to foreign people. /A missionary must have theological knowledge, /and he must have a solid understanding of the culture of his missions field.

/Cultural Anthropology is also called ethnology or social anthropology. /Only recently has this study been welcomed as a new field of human studies.

/(1) Interest in Cultural Anthropology. /In the past, cultural anthropology was limited to the study of primitive society. /Bur in recent times, Human Behavior and Dynamics of Culture have emerged as subjects of research. /Because of these studies, there has been a wider interest in the study of all people of the world. /

/Cultural anthropologists gave a new definition to the concept of culture. /In the past, culture was limited to the results of human behavior, but now, it has developed to have a broader meaning.

/ (2) Missionary Benefits from Cultural Anthropology. / Then what does cultural anthropology have to offer to missions? / It helps the growth of missions and the church. / In order for us to do missions work in a certain culture, we must understand the behavior of the people in that culture. / This requires the help of cultural anthropology.

/ The direction of our studies changes depending on how we want to understand the behavior of people in other cultures. / In other words, by correctly understanding peoples' behavior, we are able to find the right direction for missions.

/ Cultural anthropology offers to us ways of effective communication for missions. / The question is "How will people react?" when we tell them about the gospel of Christ.

/ We need the assistance of cultural anthropology if we want to know how people of various classes will react when they hear the gospel. / As Edwin W. Smith said, anthropology is missionary science. He means anthropology helps missions.

/ Furthermore, missionaries gathered anthropological data. / Professor McGavran points out the relationship between anthropology and missiology. / He says, "We need to emphasize that anthropological knowledge isn't Christian mission. / Missions is the proclamation of Jesus Christ's cross and his resurrection. / Therefore, anthropology serves as an instrument for mission."

/ Professor McGavran gives his clear opinion on Christianity's position regarding cultural anthropology. / Though anthropology is very important, it isn't the message of missions, but rather, an assistant.

/ 2. Anthropology's Role in Missions. / We cannot ignore the influence anthropology has on missionary activity. / There are many claims concerning this, and each claim has its theoretical validity.

/ We find multiple arguments about the role of anthropology. They differ because of different missiological standpoints. / When missionaries preach the gospel in other cultures, people have different opinions about missions.

/ Let us look at the ways in which people think. / First, the theory of cultural transformation. / Some people argue that the ultimate purpose of missions in a foreign land / is to transform the culture into a Christian society.

/ They claim that cultural anthropology is the most effective method for transforming the culture of the mission field. / But this theory has a big error. / Their purpose of missions isn't evangelism, but cultural transformation.

/ This theory is based on cultural relativity. / Their mistake is thinking that Christian culture or Christian society is synonymous with "the superiority of Western culture."

/Second, the theory of indigenization. /Through cultural anthropologic studies, we must properly understand the religions our of mission fields. /People who follow this theory claim that we must prepare a message that is appropriate for the mission field.

/Missionaries are to find things within the indigenous religions and lifestyle that are similar to the Old Testament. /They then indigenize these things to carry out Christian missions.

/But this theory is at fault because it distorts the faith of the Old Testament. /It appears as a shallow understanding of the religions of the mission field.

/Consequently, the indigenous people understand the Old Testament's offerings and sacrifices as animism of primitive religions. /However, the religion of the Old Testament is fundamentally different from animism because it believes in only one God.

/Also, the Old Testament forbids some things not as a reaction to fear, but as a response to God's holiness. /We find God's work of salvation in the Old Testament religion. /Through this, we can see God's work in the world of history.

/Third, the theory of gradual change. /The Jesuits of the Roman Church supported this theory. /They said that by applying cultural anthropology, they can easily adjust the superstitions and ceremonies of the religions of the mission field to the faith and rituals of Christianity.

/According to this theory, through a carefully planned process, we can minimize the confusion of culture and values experienced in the colonies. /They say this will gradually lead the natives to receiving the gospel.

/The passion and careful planning of the Jesuit missionaries made it possible for this to happen. /They also did achieve some things. /Ultimately, however, their theory is the practice of religious syncretism.

/In this environment and under this pressure, converts emerged, /but there was no decisive change coming from faith. /The theory deviates from the principles of mission in the Bible. /Not only does this happen, but they do not bring about fundamental changes in the mission field.

/Fourth, the theory of communication. /This theory says that cultural anthropology offers success through the theory of communication. /However, cultural anthropology cannot induce a conversion movement, nor can it be the substance of a conversion movement.

/True conversion movements happen when people encounter Jesus Christ of the Bible. /The central idea of the gospel says that through the revelation of Jesus Christ, we encounter God.

/The conversion movement focuses on the process of more effectively delivering the message of the Bible. /Here, the missionary encounters a problem of communication between his source culture and the target culture.

/In order to understand and apply this problem of communication, they say we need the help of cultural anthropology. /Cultural anthropology gives us a proper understanding of the structure of consciousness of the natives, /which allows missionaries to deliver the applied message.

/Thus, cultural anthropology provides the quickest and most accurate way of understanding the cultural background of foreign people. /By understanding the structure of consciousness of the culture of the mission field, we discover easier ways to deliver the gospel of Christ.

/Communication itself is not the means for gospel missions. /It is one proposed method for missions. /Through it, we proclaim Christ, who is the core of missions.

/3. The Process of Cultural Change. /Cultures always change. /Human beings, living in culture, continuously create new culture. /It follows that human beings, created in the image of God (Genesis 1;26) must reveal the glory and will of God.

/We run into the issue of how we are to observe the process of cultural change and how we are to give shape to it. /We can categorize the process of cultural change into several forms.

/(1) Cultural Persistence and Change. /A culture consists of traditions that are passed down, and there is a persistence that tries to preserve these traditions. /However, there is also a momentum of change that seeks to do away with the old and pursue new things. Here, we see two opposite ideas.

/In society, we find the adversarial relationship between the ideology that desires traditional culture to persist and the ideology that says we should accept new things.

/(2) Where Cultural Change Happens. /Culture doesn't change on its own, but it changes because of the people living in it. /Therefore, cultural change happens when people think change is required.

/Cultural change happens within people's hearts, not some physical place.

/(3) The Way Cultural Change Happens. /Persistence and change coexist in a culture. /Persistence gradually changes as technology changes. /This change happens when human beings in their hearts feel the need for change. /In order to satisfy this need, change occurs.

/First, the need for change is realized, /and then people come up with methods for adapting to this need.

/ (4) The Process of Cultural Change. / Cultural change happens in these steps. / First, members of society play a leading role in bringing about change. / It happens through a change in the experiences and knowledge of the members of society.

/ Second, change happens through encounters with other cultures. / By embracing elements of other cultures as their own, cultural change is observed. / This sometimes stems from a direct necessity of another culture.

/ All cultures are composed of two sides, persistence and progressiveness. / Cultural change happens when the changes in these two processes are related. / We can identify it as happening in four processes.

/ 1. Invention and discovery within a culture. / 2. Contact with other cultures, and this is how most change happens. / 3. Reinterpreting and adding new meaning to an element adopted from another culture.

/ 4. A cultural element adopted from another culture continues to influence other elements of culture.

/ Chapter 11, Christianity and Culture. / Many studies have been conducted about Christianity and culture. / We can contemplate this matter from various angles. / Different opinions may surface depending on the point of view.

/ Depending how we understand culture, we are able to properly identify the relationship between Christianity and culture. / Based on this understanding, we can discuss missions. / By carefully studying the various problems regarding the relationship between Christianity and culture, / we learn how to carry out mission work.

/ 1. Christianity's Understanding of Culture.

/ (1) God is Against Culture. / Some people claim that God is against culture because faith in Christ is a rejection of one's culture. / They believe we must deny culture for Christ.

/ According to this theory, the world is evil and unbelieving. / It says that rejecting culture is to obey the teaching, "Do not love the world." / Because the gospel and culture share a hostile relationship, people must choose one of the two.

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/ Their mistake is equating the "world" mentioned in the New Testament to culture. / They understand the aspect of culture abused by Satan's forces as referring to the entire culture. / Those who follow this theory reject the idea that Christians should in their lives make use of culture.

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/ (2) God in Culture. / This idea says that God exists within culture. / Gnosticism came up with this theory some time after the 2nd century. / Clement of Alexandria and Abelard of the Middle Ages made this claim as well. / According to this theory, Christ is a cultural hero. / They call him the “Greatest flower of human culture.”

/ They say Christ is “Humanity’s teacher.” / These people say that God did not create man in his image, but humans created God in their image.

/ Their mistake was relativizing God our Creator. / Their theory is fundamentally incorrect.

/ (3) God is Uninterested in Culture. / This theory says that God transcends culture and has no interest in it. / They say that after God created the world, his transcendence kept him beyond human culture, / and he did not interfere with the events that happened in human culture.

/ Because God is indifferent to the world of culture, / it is meaningless, a waste of time, for people to call out to God. / This is a distinct characteristic of deism, which exists in Western culture. / Their beliefs are very different from the Bible’s teachings.

/ (4) God Transcends Culture. / Niebuhr came up with this idea, and it can be divided into three categories.

/ First, we have the synthesists. / Thomas Aquinas well-represents this ideology. / He claimed that Christ exists in culture but simultaneously transcends culture.

/ According to this theory, the church denies the world and nurtures a true culture in this world. / In other words, the church creates a culture guaranteed by God. / However, this theory absolutizes culture.

/ Next we have the dualists. / They emphasize the fact that the corruption of mankind comes hand in hand with the corruption of culture. / They say God prepared the forgiveness of sins and reconciliation in Christ, / but man modified the direction of this.

/ Lastly, we have the conversionists. / Augustine and Calvin supported this idea. / They emphasized the regeneration of culture. / They separated God’s activity and man’s activity in culture, / but they did not speak of deviating from culture.

/ Living in a culture, they remained faithful to God, / but they did not obscure God’s judgment of the world. / They stressed the idea that culture is subject to God’s judgment.

/ Culture exists under God’s sovereignty, / which means Christians have the cultural duty to be obedient to the Lord.

/ They emphasized the cultural duties under God’s sovereignty. / The cultural mission that God gave to man in Genesis 1:28 is the most precious duty man must fulfill.

/This concludes the 6th lecture on missiology. /Thank you.