

# Exploring an Integrated Paradigm for Missions

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# The issue of viability

## Unreached / Least-Reached People Group

A people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize this people group. The original Joshua Project editorial committee selected the criteria less than 2% Evangelical Christian and less than 5% Christian Adherents. While these percentage figures are somewhat arbitrary, there are some that suggest that the percentage of a population needed to be influenced to impact the whole group is 2%.

# Defining Viability

In our view the indigenous church is self-supporting, self-governing, and self-propagating.

Winter has a similar and very robust view seeing the task of penetration of a people for missiological breakthrough as the development of an evangelizing church capable of continuing the evangelization of their group without the help of outside cross-cultural workers.

Note that to talk of an indigenous church or an evangelizing church does not mean a single church or even group of churches but rather the presence of church movements.

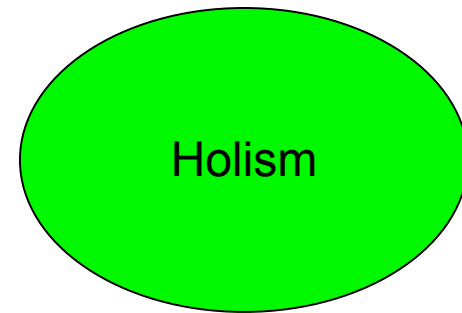
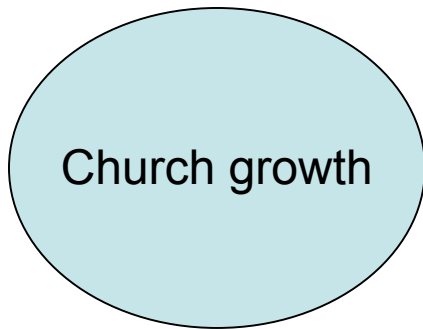
# Issues Related to Viability

- It is inherently hard to measure.
- It does not mean that all people in that sociocultural setting have heard or responded to the Gospel. There will still be many lost people.
- It does mean that the potential exists for churches to do near neighbor evangelism
- Crossing the reached threshold does not suddenly mean that cross-cultural workers are not needed.
- It does mean that mission teams should avoid redundant efforts. Cross-cultural workers should not be filling slots that local people can do themselves.
- The ultimate goal remains the same for a mission team but the nature of the work will change.

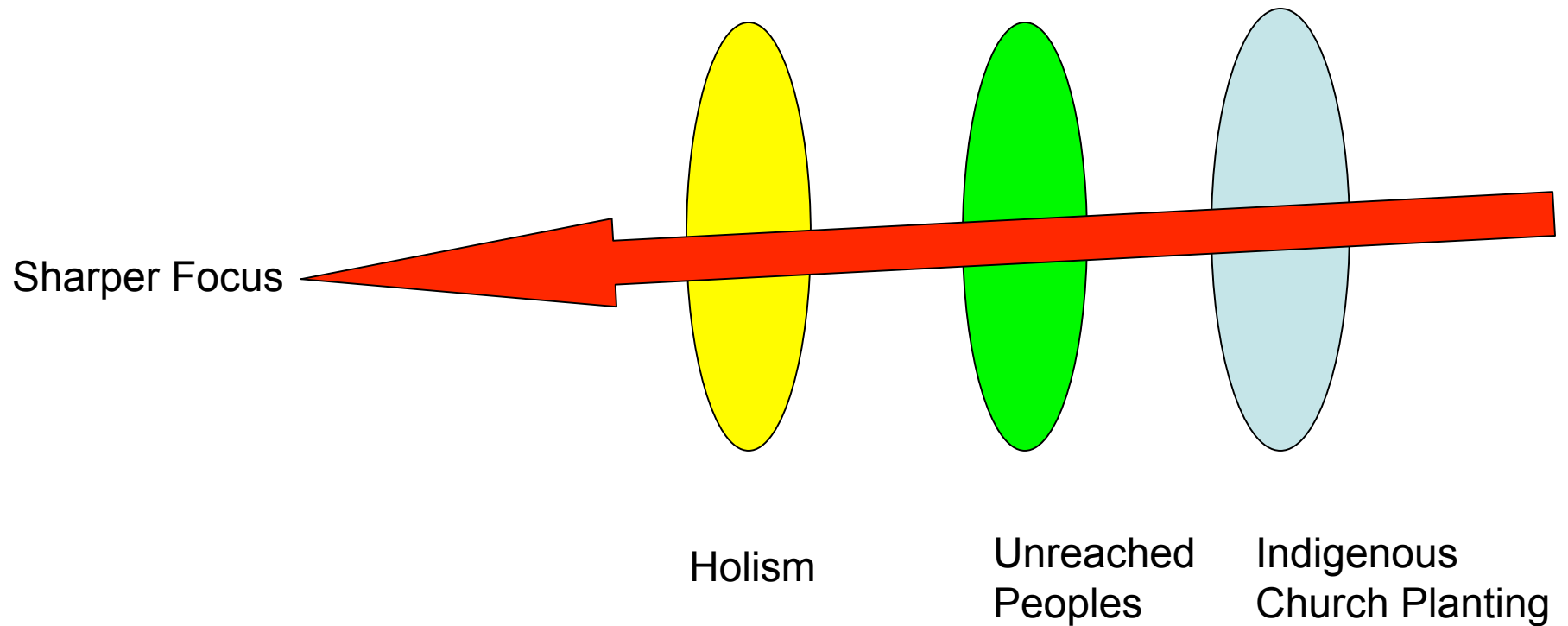
# What are the major paradigms for doing missions current today?

- Evangelism
- Church Renewal
- Evangelism, Church Planting, and Church Growth
- Frontier Missions
- Transformational Mission

# Paradigms are often seen as competing



# What about integrating their insights?



## One Way to Look at Missiological Commitments is to Think in Terms of the Questions They Raise for Practice

- If I believe that we should plant an indigenous church then that commitment informs how I will do things in a number of different areas such as finances, training leaders, teaching, church structure and so on.
- Missiological commitments also set boundaries so that I know what I do not do as well.
- These commitments impact the individual missionary, the mission team, the agency, and the national church.
- Having missiological commitments is not in any way opposed to being led by the Holy Spirit.

By integrating paradigms we  
increase the number of  
questions that we are praying  
through and this brings added  
clarity to our work

# Indigenous Church Planting and the Four Pillars

- How do we evangelize?
- How do we plant churches?
- How do we train leaders?
- How do we help these churches become self-supporting, governing, and propagating?

# Frontier Missions

- Who (in people group terms, not just individuals) does not have the Gospel yet?
- How do we bring an existing church movement full cycle so that it becomes fully missional?

# Holism, the fourth pillar

- Who needs to be shown the compassion of Jesus Christ in this sociocultural setting?
- What does the Good News of the coming of the Kingdom mean in this setting?
- What would this place look like if God's will were being done?

# Some questions

- Is integration even possible? Maybe you just have to pick one.
- Is it too complicated?
- Does it negate the role of the Spirit?
- How do you negotiate relations between the individual worker, mission team, agency, and national church when paradigms differ?