

THE PROLEGOMENA TO CHRISTIAN MISSIOLOGY

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Abstract

The title of this research article is The Prolegomena To Christian Missiology which discusses evangelism that must be carried out by Christians without exception, God's people are required not only to theorize but to carry out the commands that the Lord Jesus assigned to every believer. The purpose of writing this scientific article is to open up insight to the reader so that they have a broad determination and insight into the notion of evangelism. The conclusions from this study describe the following: first, faithful believers are disciples who are ready to plow and do not look back. Second, every believer must have ideas and actions in proclaiming the truth of God's Word. The Bible is a mission book from the Old Testament to the New Testament. The history of missions is the history of salvation in Christ Jesus the Messiah, the Son of God.

Keywords: *Missiology, Evangelism, Salvation, Vocational Duty and discipleship.*

INTRODUCTION

The Bible is a mission book that narrates the story of God's mission to redeem people who have become entangled in the mire of sin and have lost their way. When people fell into sin, they fled to hide, covering their bodies with fig tree leaves. God took the initiative to approach them and provide them with clothing made of animal skins. To obtain animal skins, animals must be killed. This is a prophecy concerning Jesus, who will be the Lamb of God and will die on the cross to save mankind from sin.

In Genesis 12:1-3 God blessed Abraham with the intention that through him all peoples of the earth would be blessed. God's plans for the nations were to be carried forward by Israel. Israel was intended to be a nation that was a blessing and made God's greatness known to other nations. Even though the Israelites were influenced by, and committed the same sins as, the Gentiles by worshiping idols, God's plan still stood as seen in the story of God's mercy shown to the Assyrians in the city of Nineveh in the book of Jonah. The New Testament notes Jesus's

mission ministry and that before ascending into heaven He gave the Great Commission. He instructed his followers to be witnesses not just in Jerusalem but also in Judea, Samaria, and even to the ends of the earth (Acts 1:8). Then, Acts is a history of mission in the New Testament, describing how the Holy Spirit assisted the apostles in spreading the Good News across the world. At the end of the New Testament, God demonstrates in the book of Revelation that the outcome is actual and certain: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." (Rev. 7:9). Therefore, it is evident that the Bible is a mission book that expresses the desire of the Father in Heaven to redeem all ethnic groups through the sacrifice of Jesus Christ. In His sovereignty, it will happen among the nations. God chose them from the beginning even before the foundation of the world (Ephesians 1:4).

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RESEARCH METHOD

Literature study is another term for literature review, literature review,

theoretical study, theoretical basis, literature review, and theoretical review. What is meant by library research is research that is carried out only based on written works, including research results, both published and unpublished. In literature study research, researchers do not need to go to the field, look for respondents, or conduct experiments in the laboratory, because all the data needed is in the library sources that have been sought to be used as research material. According to, in library research, library research is not only the first step in preparing a research design but at the same time utilizing library sources to obtain research data.

The resulting research will be descriptive by focusing on explanations and systematic results from sources or scientific journals chosen by the author.

RESULTS AND DISCUSSION

The Definition of Mission and Evangelism

The mission is a Divine activity in sending intermediary agents, whether supernatural or human, to speak and carry out God's will to achieve the ends of judgment or salvation.¹ The biblical definition of mission comprises the power of the one who sends, the submission of the one sent, a task that must be done, the power

to complete the task, and a goal that fits within the moral framework of God's covenant work of redemption and judgment.

The term missiology is derived from the Latin word mission, which means 'sending.' The word Mission, the singular form in English, refers to God's work or the task He has given us, but the word Missions in the plural refers to the way in which that work is carried out. The term "missionary" is derived from the root word mission, which means a messenger of the gospel. The adjective missionary or missioner is a form that refers to evangelism.[2] Missio Dei comprises the complete work of God to save the world through choosing Israel, sending the prophets, sending Christ into the world, and sending apostles and preachers to the nations. God is the Greatest Sender.

According to Carl Reed,[3] mission is a science that investigates and gathers information about its Biblical roots, its history including the use of documentation, anthropological principles, and techniques, as well as the theological foundation of that Christian mission. In particular, the stages of missiology theory are as follows:

1. The method used to share Christian truth.
2. The interaction that occurs with the non-Christian world as a result of the

sharing.

3. The planting of a church, the gathering of converts, the growth of the church, and the significance of its structure inwardly toward maturity, outwardly to reach out to the local community, and beyond to those of other cultures.

In the study of missiology, the disciplines of theology, anthropology, and sociology are constantly linked to accelerate and facilitate man's relationship with God. Missiology, in its most basic form, is the study of mankind being brought to God throughout history.

J.I. Packer[4] defines evangelism according to the New Testament, as sharing the Gospel, the Good News. Evangelism is the act of Christians acting as God's mouthpiece and sharing the good news of God's forgiveness with sinners. Evangelizing entails revealing Christ in power, by the Holy Spirit, in such a way that man may come to trust God through Jesus the Savior and serve Him as King in fellowship with His Church. Evangelism is a call to turn around and believe, not only an offer to accept a Savior but also God's command to repent of sin.

The Mission News

The news or message to be shared in evangelism includes:[5] The Gospel is the

message about God. The gospel is a message about sin. The gospel is the good news of forgiveness of sin and salvation.

1. The awareness of sin is the awareness of a wrong relationship with God.

2. Awareness of sin always involves conscience about sin: remorse for disobedience to God.

3. Awareness of sin always includes the understanding that a person is totally sinful.

4. The gospel is the news about Jesus.

5. Christ's person is inseparable from His work of redemption.

6. However, the work of redemption also should not be shared in isolation from Jesus' person. The gospel is a call to faith and repentance.

The Mission Basics

The foundation of mission ministry is not a church's program or financial strength, but rather the Triune God's will and command.

1. The Will of God the Father (Acts 16:9-10).

2. The commission of Jesus Christ (Matt. 24:14).

3. The Leading of the Holy Spirit (Acts 13:4).

Mission Motivation

The motivation of the mission is based on Matthew 22:37-39 and Jonah 4:10-11. First, love for God. Doing the will of God and the Lord Jesus' great commandment—to love that God loves. Second, loving others. Sharing the good news from God with all people so that they can be set free from the shackles of sin, receive forgiveness, and find salvation in Jesus Christ.

Mission Strategy

A distinctive strategy necessitates detailed, ongoing planning that takes into account the context and circumstances of the mission field. In areas that are closed, restricted, and where sharing the Gospel is legally forbidden the approach of tent makers is best. A tent maker in this context is someone who works to support themselves financially while ministering; their status is not as a full-time evangelist. This approach is to avoid the rejection someone called an 'evangelist' might experience. There are four methods of mission methodology that are relevant:[6]

1. Biblical. Begin with the Bible.

2. Needs-oriented. The needs of those being ministered to that they are aware of (their Felt Needs) as well as real needs they

may not be aware of.

3. Pragmatic. Investigate the most effective methods.

4. Traditional. Follow what has been successfully done in the past.

The Cost of the Mission Ministry

Those involved in mission ministry have to bear their cross, deny themselves, and almost certainly will go through much testing and suffering. John Piper outlines six reasons why God permits suffering for His followers.[7] First, in Hebrews 12, God disciplines His children through suffering to increase our faith and make us holy.

Second, as Paul shares in 2 Corinthians 4:17-18, through bearing and patiently enduring suffering, we shall increasingly experience God's heavenly glory. Three, God used the suffering of His messengers to rouse others from their apathy and make them courageous, just as when Paul was imprisoned in Rome (Phil. 1:14).

Four, the suffering of Christ's ambassadors is a living example for the people they are trying to reach and can help them be more receptive to the gospel. This is one of the ways Paul shared the gospel with the Thessalonians (I Thessalonians 1:5-6).

Five, God used the persecution of the church to fulfill the command to go and

preach the gospel in places where they might not otherwise have gone (Acts 8:1).

Six, God meant for the gospel messengers' suffering to demonstrate the strength and sufficiency of Christ's love. In the end, suffering is intended to show God's supremacy (2 Cor. 12:9-10). John Piper added: "Suffering endured with joy shines brighter than thankfulness." [8]

The Evangelism of the Tribes

Since 1974, the work of mission has increasingly focussed on evangelizing unreached ethnic groups than reaching unreachable areas. Ralph Winter, speaking at the Lausanne Congress on World Evangelization in 1974, accused western missionaries of being blind. Winter pointed out the startling fact that, although the gospel has spread to every nation on earth, four out of every five non-Christians have yet to hear it. This is not due to geographical obstacles, but rather cultural and linguistic barriers.

The Lausanne Summit defined a group of people: a significant number of individuals who identify as sharing traits in the areas of language, religion, ethnicity, place of residence, occupation, class, caste, and circumstances, or a combination of these traits. This is the largest group where the gospel may be shared as a church-planting movement without encountering

linguistic or social barriers, whether or not a person feels accepted in the group.[9]

The Hebrew term nation[10], i.e. "gam," appears 1821 times and means tribe, one race, community group, or family. Another term is inishpahgheh, which appears 267 times and is used to refer to family, relatives, and familial connections. Both Revelation 5:9 and Revelation 10:11 imply ethnic groups.

If we refer back to the Great Commission we have a summary of the teaching of scripture:[11]

1. The singular version of the word ethnos is never used to refer to a single Gentile person in the New Testament; rather, it is always used to refer to a collection of peoples or countries.

2. Ethne can refer to either gentile individuals or groups of people in its plural form.

3. In the New Testament, the phrase panta ta ethne appears eighteen times. Only once does it refer to non-Jewish individuals. Nine it refers to a group of individuals. Eight times it is plural.

4. In fact, of the roughly 100 times the Greek Old Testament uses the term panta ta ethne, none of them refer to Israel; instead, they all refer to other nations.

5. The promise was given to Abraham that through him all peoples on earth would

be blessed.

6. The Old Testament context of Jesus' Great Commission in Luke 24:45–47 demonstrates that panta ta ethne is best understood as: every ethnic group or every nation. About 40% of the world's population is unreached, and because of that God has assigned His people to be a light for the nations.[12]

CONCLUSION

The Bible is a mission book from the Old Testament to the New Testament. The history of missions is the history of salvation in Christ Jesus the Messiah, the Son of God. A mission call for every believer is inevitable. Call to be witnesses in Jerusalem, Judea, Samaria and to the ends of the earth to all the peoples (Acts 1:8).

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