

Volume 37, Number 3, 1987

JAPAN HARVEST

The Magazine for Today's Japan Missionary



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JEMA President's Page

*With missionary from Japan
Yokouchi at ALCOE II*

HAPPY NEW YEAR!

May 1988 be a year of rich blessing as you proclaim the good news of Jesus Christ in Japan. My verse for this year is Psalm 32:8, "I will instruct and teach thee in the way which thou shalt go: I will guide thee with mine eye." This was God's promise while on deputation almost thirty years ago and I claim it today when the dollar has depreciated to the point where all of us are seriously affected.

I have a strong impression that these are days of golden opportunity in Japan. The Christmas season again reminded me of the open doors that we enjoy. I was greatly encouraged and challenged by the best attendance yet at the OSCC Language Ministry Christmas. Another unique opportunity was mine on the 12th of December when I had the privilege to give the Christmas challenge at the Nerima (Tokyo) City wide Christmas Program which was held at the Culture Center. Tickets for the six-hundred seats were sold out in advance.

Seventeen from Japan attended ALCOE II in Singapore, October 20-27. In this issue readers are invited to share what happened there. I wholeheartedly concur with the assessment of the Japan missionaries whose impressions appear in this issue. The plenary presentation by Dr. Jonathan Chao is the first of articles that will appear in Japan Harvest.

I personally found the exchange of views and consultations with Asia's church leaders most helpful. I left Singapore with a better understanding of what is happening in our part of the world today. With this understanding has come a greater burden to pray for the persecuted, the oppressed, the physically starving and spiritually lost, and to praise God for the victories won on all fronts. I am also convinced that Japan will play a significant role in reaching Asia for Christ. In this context JEMA's contribution, too, will increase rather than diminish as some had feared and predicted. I place high hopes in JEA and its leadership and thank God for raising up this organization.

The 1988 JEMA Plenary Session will be held at OSCC on February 8 and 9, 1988. Please join us in prayer that the two days of business and fellowship may bring honor to His name and contribute towards the advancement of His kingdom. *Everyone* is cordially invited to the evening program on Monday, February 8. Further details appear elsewhere. Don't miss this unique opportunity to interact with JEMA delegates from all parts of Japan and to hear what God is doing here and abroad. Music, too, will play an important part in the program which will be led by Doug Birdsall, JEMA vice president.

In closing, here is one more item of good news. The JAPAN UPDATE, a quarterly publication of JEA in English, edited by Roger Hederstedt, will be included in future Japan Harvest mailings — at no extra cost. Here is one more reason to keep your subscription current.

May God bless you. It has been a privilege to serve you for the past two years.

Siegfried A. Buss

BLESSINGS OF ALCOE II

Three missionaries from Japan who attended ALCOE II in Singapore, October 20 - 27, 1987, share their frank impressions. The Japanese delegation was the largest of 14 countries represented. Rev. Koji Ishikawa was elected member-at-large of the Asian Lausanne Committee. Rev. Akira Izuta, JEA chairman, led the Japanese delegation.

The blessings of ALCOE II are like all blessings from God. They are best experienced first-hand, and they are so difficult to package in meaningful ways through magazine letters. Like listening to symphony music on a ¥1,000 radio, the verbal communication of these blessing seems so shallow and flat, compared to the full stereo depth of God's grace through this meeting in Asia.

I am afraid to share with you the beauty of Singapore with its dinner table-clean wide streets, low prices for most everything, including the princely hotel accommodations, average temperatures that range from a cold 27 C in the winter to a hot 28 C in the summer, etc. Perhaps you would be tempted to sense a heavenly leading to foreign fields further south.

To share with you the blessing of fellowship with Asian spiritual giants would certainly lead you to break the 10th commandment which prohibits coveting. How

could you help but covet the privilege that God gave us to participate with one hundred leaders from 15 different Asian countries gathered together in one hotel for 7 days, 19 meals, 40 hours of meetings, 10 + extra coffee or tea cups, spiced with full laughter and deep emotional palpitations? This close fellowship was probably the most rewarding of the whole experience.

To seek to communicate the massive amount of information and promptings received from the Holy Spirit in those 40 hours of meetings, and distilled into the 107 pages of notes and outlines still sitting on my desk would require at least 214 additional pages, and would lead you to spiritual bloating. The banner "Let Asia Hear His Voice! Witnessing to Christ through the Local Church," hung over the front of the room, and because of that, appeared in every picture I took. Each day moved around themes of witness centered on

the local church, such as "Witness by the Whole Church." "The Scope of the Church's Witness," etc. A number of speakers pointed out that this was the first international congress in the Lausanne movement that sought to center on the local church as the key to Asian evangelism. All of the main papers and Bible studies were given by well-qualified Asians.

Having shared the dangers of reporting this conference, let me share four simple impressions/blessings that I pray will highlight the conference experience and challenge you as it did me.

1. Many churches are growing in Asian by fervent prayer.

We have all heard of the South Korean early morning prayer meetings. A number of the 9 Korean delegates shared about this and the important place prayer must fill. One said that in South Korea you can hardly call yourself a pastor without praying a minimum of two hours a day.



It was reported that a pastor of one of the super churches prays 12 hours a day. I had read similar accounts before and often classified them either as exaggerations or super-sainthood activities, beyond the likes of us. So it was a special opportunity to fellowship with praying saints like Dr. Sundo Kim, the senior pastor of the world's largest Methodist church. His smile and humble spirit moved him into the category of "real human", but the accounts of his extended prayer life have created a strong thirst to grow in prayer. Thank you, people of God, for this challenge. Dear Lord, teach me to pray in Japan.

2. Many churches in Asia are growing through persecution.

The fourth day of the conference centered around "Witness in Suffering," but throughout the week stories of difficulties, hardships, and miraculous protections were often shared around the fellowship table. I was especially challenged by the message of Rev. Chitra Chhetri from Nepal. In 15 years the Church has grown from 1,500 to 30,000. The glory of this is seen best against the backdrop of one year jail sentences for converting to Christianity, and even longer sentences for those who seek to convert them. In the midst of severe conditions God's word is going forth in great power.

My roommate was Dr. Phu Xuan Ho from Viet Nam, now living in Los Angeles. He is working long hours in the USA and around the world to reach his fellow countrymen, some back in Viet Nam, and many scattered around the world. The story of those fleeing to freedom, and the faithfulness of God's people in the midst of excruciating times cannot help but move our hearts. Thank you, Choice Jewels in the Father's Furnace. Your testimony cuts through our fatty hearts. Dear Lord, help me to capitalize on our freedom, and be ready for your furnace.

3. Many churches in Asia are growing rapidly.

The representatives from the host country, Singapore, were eager to share how 15% are now Christian with 40% of the college students and professors confessing Christ as Lord. But many other countries also shared of significant growth. The delegates listened in surprise to hear that the Lord is even at work in Japan. Rev. Arashina of Okinawa shared the results of the island's most recent evangelistic campaign with 3,600 people attending and over 500 confessing Christ as Savior. They have set as a goal for 2001 to have 100,000 conversions. Thank you, Arashima Sensei, for reminding us that our Lord is doing wonderful things in this part of Asia too. Dear Lord, help us to press forward to bring all of Japan and Asia to your feet.

4. Asia stands in great need of many local churches.

While 54.7% of the world's population resides in Asia, only 7.3% are Christian, and only 2.7% evangelical. Obviously there is much work to do. Even though there were less than ten western missionaries at the conference, I did not receive any anti-missionary sentiment. But it was often strongly stated that Asians must take responsibility to reach Asia. Hopefully this conference was another step in stimulating cross-cultural mission activities among the 25 countries in Asia. As the Lausanne Committee for World Evangelization moves its office from Europe to Singapore, and as Thomas Wang from Hong Kong has moved into the International Directorship we pray for Asia. Thank you, ALCOE II leaders, for letting us see Asia through you. Dear Lord, help us in Japan to use your resources here to reach your 92.7 lost sheep.

Don Wright

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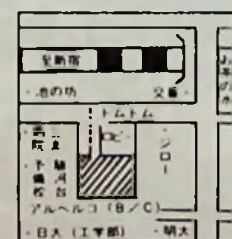
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IMPRESSIONS FROM ALCOE II

As it was the first time for me to be present at a conference of this kind, it goes without saying that it was a great experience. To be able to spend a full week together with so many Christians, leaders and active lay-people was a great inspiration in itself. Especially I remember the enthusiastic spirit, the attitude of expectation towards what the Lord is going to do in Asia through the local church.

This leads me to the first point that I want to comment, giving my consent: The Church is both the universal and the local church. The church, the body of Christ is present in and through my own little congregation. This is the means through which people here can and will meet Christ Jesus. I feel that this is a self-assertion that, not least, the small Japanese congregations need to make again and again: To see in the Word of God what we are and what we have as we are partakers of the body of Christ. This will in a biblical way give the congregations the self-confidence that they need facing the big challenge of evangelizing Japan.

Secondly it struck me that even at a conference like this, one spends a full day in prayer! – as was the case on the first day. It reminded me again of how important it is to talk to the Lord first and then with one another about the calling that He has given us. As country after country, request after request, was brought to our attention and then before the Lord, the vastness and the depth of the Great Commission was pressed on me anew. And my heart was turned towards Japan again: Lord, give us laborers for your vineyard and a God-given time of harvest!

Thirdly I was impressed by the profound theological work that is being done, both with regards to the content of our message,

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and on how to present it in the various settings. Enthusiasm and prayer leads to hard work! That is an old truth, and I trust that the members of the conference got this renewed for themselves these days, and it is one item, at least, that I want to bring back to my church, to my fields of service. For the work that is carried by enthusiasm and prayer will never fail. How can we analyze our local community so that we may reach it in a better way with the Gospel? – how can we find new ways, new approaches so that we can overcome suspicions and negative attitudes towards the Christian faith? I know that much work is being done in this field, but it must never cease to be of top priority. I also was happy to hear delegates directing critical questions towards both their own home-churches as well as towards what they felt was unduly optimistic evaluations in other contexts. This willingness both to scrutinize one's own situation as well as the one found in other places, will be of great importance when it is supported by love. Differing evaluations of the situation in China, as one example, lead to deeper concern for the church in that nation.

At a conference of this kind, it will soon become evident that many traditions and practices are represented, and it was good to hear that this is a thing that we can and will live with. Tendencies

towards “always victory” – theology was seasoned by the testimonies of the suffering church that experiences victory clad in different garments!

I am happy that we may belong to a movement – not organization – like the Lausanne-movement, and I expect that it will still be able to muster the evangelicals to a whole-hearted effort for bringing Asians to Christ. Therefore I am looking forward to what ALCOE II may mean for our everyday work, and even more, what the 1989 Lausanne-congress in Singapore may bring.

Tore Jaatun
Norwegian Lutheran Mission

JEMA NOTICE

The 1988 JEMA Plenary Session will be held at OSCC February 8 and 9.

Everyone is cordially invited to the evening program of February 8 which will be led by JEMA Vice President Doug Birdsall. It will not be a banquet but an informal time of testimonies, music and a “special attraction.”

Plan now to attend!



SINGAPORE SKYLINE

ALCOE II ECHOES

To spend one week together with Christian leaders from 14 different countries in Asia was a great experience for me. To come to know them, share and pray together, and discuss the critical issues in Asian evangelism was an unforgettable experience. I think that in one way or another it has made an important impact on me. Some of my church members said: "Pastor, you have experienced something very significant for our church work." I was glad to hear that, and I hope I will be able to share the different impressions with many people and churches in time to come.

The theme of the Conference was "Let Asia Hear His Voice. Witnessing To Christ Through The Local Church." Faced with the fact that the percentage of Christians in the world's most populous continent has remained

unchanged at 3% for the last 1100 years, together we all renewed our decision to give ourselves in witnessing to Christ in Asia. We came from a wide range of denominational churches, organizations and theological schools in Asia, but we united whole-heartedly in that decision to make the gospel known in the power of the Holy Spirit. As Christians and as churches we need to co-operate to fulfill this task given to us by the Lord Himself. I trust God that by His grace and by the power of the Holy Spirit I and my church will be able to do our part.

In my church we pray regularly for those suffering for the sake of Christ. Once more I was reminded about this urgent task. Several new countries have been added to the prayer list. Being able to have fellowship with

Christians from Nepal, China and Vietnam enabled me to identify more with those Christians and those churches that are being persecuted for righteousness' sake. Rejoicing together over what God is doing, in spite of persecution in those countries, was one of the highlights of the conference. Especially it was encouraging to hear about the fantastic church growth taking place in China.

It is my wish that the Lausanne Movement will grow in strength in Japan, and that the evangelical churches will unite to an even further extent to reach the people of Japan and Asia for Christ.

Greetings from a happy participant

Yours in Christ
Per Ragnar Haraldstad



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WITNESS IN SUFFERING

Dr. Jonathan Chao is President of China Ministries International. He also serves as Director of the Chinese Church Research Center. His challenging message left a deep impression on ALCOE II delegates.

JONATHAN CHAO

Introduction

As we are gathered here in Singapore for the Second Asian Leadership Conference on Evangelism, I am reminded of the fact that many of the itinerant evangelists and house church leaders should be here, but could not. But they also meet for the spread of the gospel, though they do so on mountains, in caves, or in the woods. For they are being hunted like criminals simply because they would not give up preaching Christ and Him crucified.

It is most fitting that in this conference a topic on "Witness in Suffering" should be included. For many of our Asian fellow-workers of the gospel are living and ministering in suffering. Because of their witness, their demonstration of faithfulness to Christ, we are enabled to recapture the style of evangelism carried out by the early church. Because of their testimonies, I have been enabled to understand the New Testament afresh, especially the Pauline Epistles and the General Epistles.

For even today, since February of 1987, itinerant evangelists and house church leaders throughout China are undergoing renewed trials and tribulations, the worst since the "great tribulation of 1983." For following the downfall of Party Secretary General Hu Yaobang on January 16, 1987, the Chinese Communist Party has been implementing a leftist anti-bourgeois liberalization campaign.

Although this purge was supposed to be confined to the party, yet as early as January 20, 1987, some of the provincial committees of the Three-Self Patriotic Movement such as the Jiangsu Committee, have held meetings to implement the spirit of anti-bourgeois liberalization among the Christians. The practical implications of this have been: (1) the closing down of many house meetings, including those that had been registered with the TSPM, (2) putting pressure on independent house meetings to close down, and (3) making a resolution to stop free itinerant preaching. As a result many house meetings had to stop and itinerant evangelists are put to flight. Those itinerant evangelists who were arrested had to undergo much humiliation and endure torture. One woman evangelist was raped by the prison guard, another had to engage in fierce physical struggle with her prison guard in order to preserve her virginity. A brother was struck over a hundred times with a 2,000 watt anti-riot electric rod. But God miraculously preserved him by making the electric rod inoperative. Seeing that his tricks failed, the interrogator began to hit him on the head. I can go on reciting the inhuman abuses that our fellow evangelists in China are enduring right now, but time would not permit us to do so.

We need to ask, however, why do they endure these harsh treatments? What gives them strength

to endure such prolonged suffering? What have they accomplished by enduring suffering?

In writing this paper, I have reflected on these questions and have drawn heavily from the experiences of our suffering fellow-servants of the Lord in China. This theological reflection is the result of my searching scriptural light on the significance of their suffering for evangelism.

On the eve of his departure, Jesus said to his disciples, "In the world you have tribulation, but take courage; I have overcome the world" (John 16:33 NASB). That night, after having been betrayed by Judas, he was arrested in the garden of Gethsemane by the Roman soldiers and the officers from the chief priests. Thus started the process of his glorification marked by his humiliation before the servants and soldiers, and culminating in his crucifixion at Golgotha.

As Jesus told his followers, "a disciple is not above his teacher, nor a slave above his master" (Matt. 10:24), so his disciples began to experience persecution and arrest almost immediately after Pentecost as they witnessed to his resurrection in Jerusalem (Acts 4:1-3; 5:17-18). The death of Stephen marked the height of Jewish persecution of the early church in Jerusalem. The history of the church since then has been a history of Christian suffering. In fact, the entire New Testament was written within the context of Roman and Jewish persecution. Even

today the majority of Christians in the world live under political and religious situations where suffering is the norm. It seems that to be a disciple of Jesus is to court persecution. "To believe in Jesus," said one Chinese Communist cadre to an itinerant evangelist in prison, "is to be a counter-revolutionary."

Is suffering an integral part of discipleship, or is it incidental to being a follower of Jesus? In other words, what is the place of suffering in the life of a believer? What is the place of suffering in the life of the Church? These are the fundamental theological questions that we must first answer as we discuss the topic of "Witness in Suffering." The answer to these questions must be found in the place of suffering in Jesus' life and in his calling of us as His disciples.

1. Suffering was Central in the Life and Work of Jesus

On the day of his resurrection, Jesus joined two of his followers

who were walking on their way to Emmaus. They were filled with sadness. For they had high expectations of Jesus, believing that he was the one who was to redeem Israel from Roman bondage. But Jesus was crucified, and now some of his women followers said that his body could not be found and that the angels had told them that he was alive. Yet they were not sure.

To such confused disciples, Jesus said: "O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and enter into his glory?" (Luke 24: 26). These Jewish disciples who were expecting the coming of their Messiah had misread the Scriptures. In their political desperation, they failed to recognize that the Messiah prophesied in the Old Testament was to be a suffering servant, "a man of sorrows and acquainted with grief," a man "smitten of God and afflicted" (Isa. 53:3-5).

In Jesus' reply we find the answer to our question: Yes, it was an absolute necessity that the Messiah should first suffer and then enter into His glory. There was no other alternative for Christ. To be Christ and to accomplish the purpose for which He was sent by the Father, He had to suffer. For that was the will of God for him, and Jesus knew from the very beginning that to do God's will was none other than to lay down his life (John 10:15-18). For this purpose a body was prepared for him. In his body he was to execute God's saving will. "Behold, I have come to do thy will" (Heb. 10:5).

Yet as a man he recoiled from the very thought of suffering and death. So with intense agony he pleaded with the Father: "If it is possible, let this cup pass from me." Then, immediately, he added, "yet not as I will, but as Thou wilt" (Matt. 26:39). Jesus knew that to accomplish God's saving will there was no other



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way except the path of suffering. For Him, to obey is to suffer and to die. Wherefore the Scripture say, "although he was a son he learned obedience through the things which he suffered" (Heb. 5:8). He could not have brought redemption for us without suffering. Yes, suffering was an integral part of His Messiahship!

However, suffering for Jesus was not an end; for Him suffering was the pathway to glory. "It is necessary that Christ should first suffer and then enter into His glory." Christ was the first man to enter into glory, the first human being to make the virgin voyage into the glorious presence of the Father, and he did it through the pathway of suffering.

The author of Hebrews made it clear that Jesus' entrance into glory was not made for Himself, but He did it vicariously in a representative manner: "for it was fitting for him . . . in bringing many sons to glory, to perfect the author of their salvation through sufferings" (2:10). His

journey to glory marked the beginning of many more men and women entering into the same glory of the Father, because of Him, they shall be called the sons of God. Suffering, therefore, was central in the life and work of Jesus.

II. Jesus Calls His Disciple to Share His Suffering

There are two important Scriptural passages which speak directly to this point. They are Phil. 1:29 and I Pet. 2:21. From his prison cell in Rome Paul wrote to the Philippians: "For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for his sake, experiencing the same conflict which you saw in me, and now hear to be in me" (Phil. 1:29-30, NASB).

Here in this passage we see holistic discipleship fully described. It has been granted us "as a special privilege," (LB) not only to believe in Christ, but also to suffer for His sake. The

Gospel has often been presented as a cheap grace: "believe in the Lord Jesus and you will be saved!" That is true, but it is only half of the truth. The other side of the truth is: "and suffer for his sake." That would be the whole truth!

That believers are called to suffer for Christ is an alien concept to many Christians in the "free and prosperous" countries. But to the early church and to churches under totalitarian rule, this is the normal state of affairs. So says Peter in the latter days of his discipleship on earth: "For you have been called for this purpose, since Christ also suffered for you, leaving you an example to follow in his steps. . ." (I Pet. 2:21, NASB). If Christ has called us, He called us to follow His footsteps, and His footsteps lead us to the cross. "When Christ calls a man," said Dietrich Bonhoeffer, "he bids him come and die."

When Jesus was performing miracles and passing out bread,

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many wanted to follow Jesus. So Jesus warned them: "If any one comes to me, and does not hate his own father and mother and wife; and children and brothers and sisters, yea, even his own life, he cannot be my disciple. Whoever does not carry his own cross and come after me cannot be my disciple" (Luke 14:26-27).

Both the teachings of Jesus and the actual historical records of the early church point to the clear truth that those who follow Jesus are called to suffer for him and with him. Suffering for Christ is a privilege given to his disciples. One can almost say that suffering for Christ is a mark of discipleship.

A fourteen-year-old girl in Central China understood this truth. As one of nine young evangelists who were arrested by Communist cadres for preaching the gospel, they were forced to kneel all day and all night. On the third day she fainted, and so the authorities released her. The

others knelt in prison for nine days and eight nights. When they were released, and she was reunited with them, she began to cry. The believers asked her, "Why are you crying? You should be happy, now that your friends are out!" She replied: "They suffered for Christ for nine days, and I suffered for only three days." Isn't it amazing that even a fourteen-year-old girl could understand the truth that it is a privilege to suffer for Christ.

As Christ suffered and then entered into His glory, so we, His disciples, are called to share His suffering and then His glory. Peter had this thought in mind when he told his flock not to be surprised by trials, but to accept them as something concomitant to discipleship, because as they shared the sufferings of Christ, they will also share his glory (I Pet. 4:12-13; 5:1).

It is only as we share the sufferings of Jesus that we will have the privilege of sharing His glory.

The order is suffering first, and then comes the glory at the revelation of Jesus Christ. Most Christians want to share Christ's glory in that day, but few are willing to share His suffering now. In that day, there shall be many disappointments. Can we have a share of His glory without first becoming partners in His suffering? No, as Christ entered into His glory through pathway of suffering, so must all who follow His footsteps tread the same path on their way to glory. Just as Jesus suffered outside the gate, so must we go out to Him outside the camp, bearing His reproach (Heb. 13:12-13).

Therefore, we can say with certainty that just as suffering was central in the life of Jesus, so is suffering central in our Christian life. Suffering is not incidental to being a disciple of Jesus; suffering is an integral part of our discipleship.

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faith in Christ we are baptized into Christ, into union with His death and resurrection. Our solidarity with the suffering of Jesus is implied in our union with His death and resurrection. This solidarity ensures our redemption (expiation of sin and gift of the new life) and this solidarity constitutes the basis for our definitive and progressive sanctification. This solidarity with Christ also guarantees our eternal hope and glory.

III. Witness in Suffering: the Mark of Discipleship

First of all, Jesus Himself bore a good witness before Pontius Pilate. He did it under circumstances of public humiliation and suffering. That is why He is called the "Amen, the faithful and true witness" (Rev. 3:14). To what did Jesus bear witness before Pilate and the people (Isa. 55:4)? To His own identity and to His relationship to the Father who sent Him. To Pilate's sarcastic question, "so you are a king?"

Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth" (John 18:37). Yes, He bore witness to His own kingship and to His kingdom.

John the Baptist bore witness to Jesus' identity as the Son of God (John 1:34), as the Lamb of God who takes away the sins of the world (John 1:29, 36), and as the prophet who would baptize in the Holy Spirit (John 1:33). The Father also bore witness to the identity of Jesus: "Thou art my Son, in thee I am well pleased" (Luke 3:22).

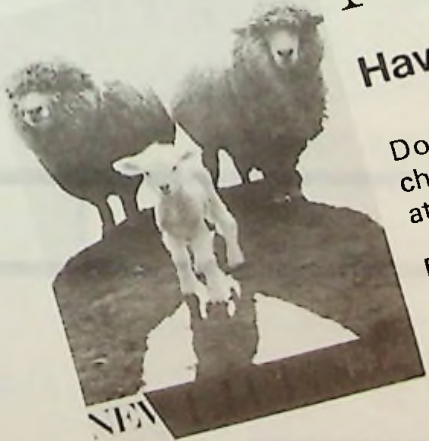
Why, then, do I belabor this point concerning Jesus' identity and His relation to the Father? Because precisely in His identity is contained His Messianic task, and in bearing witness to His identity as the Christ and as our risen Lord, we bear witness to His redemptive work and our relationship with Him as the fruit of His redemption.

Jesus called His disciples in order that they might be His witnesses. On the day of His ascension He told His disciples: "but you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest parts of the earth" (Acts 1:8). When the apostles were filled with the Holy Spirit after Pentecost, they began to bear witness to Jesus as the Son of God, to His Messianic ministry, and in particular, to His suffering, death and resurrection. (Acts 2:32; 3:15; 5:32; 10:39) The sufferings of Jesus summarize His atoning work. In fact, in his old age Peter called himself "a witness of the sufferings of Christ" (I Pet. 5:1).

However, it was precisely in their bearing witness to Jesus as the Son of God and to His suffering that they encountered opposition from both Jewish religious leaders and Roman political power. The story of Acts can be also said to be a history of the apostles' witnessing to Christ and

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a history of the opposition to such witnessing. For witnessing to his death and resurrection (Acts 5:30-32), the apostles were beaten and suffered humiliation (Acts 5:40-41). For witnessing to the sufferings of Jesus, Stephen was stoned to death (Acts 7:52-59). For witnessing to Christ as the Son of God and as the risen Christ, Saul, the persecutor turned confessor, became a target for assassination by the Jews in Damascus (Acts 9:20-23). For witnessing to Christ, the Apostle James lost his life, and Peter was imprisoned (Acts 10:1-4). For witnessing to Christ, the first missionary team, Paul and Barnabas, were stoned by the Jews in Iconium (Acts 14:19). Similarly, for witnessing to Christ in Macedonia, Paul and Silas were beaten by the officials of Philippi and thrown into prison. For witnessing to Christ they were driven out of Thessalonica and Berea by the Jews. We can go on and on reciting the history of persecu-

tions endured by the apostles. In fact, Paul's apostleship was marked by suffering:

Are they servants of Christ? (I speak as if insane) I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. Five times I received from the Jews thirty-nine lashes. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure (Cor. 11:23-27 NASB).

Paul also vindicated himself as true servant of God through "endurance, in affliction, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger. . ." (2 Cor. 6:4-5). For Paul, suffering became a mark of authentic apostleship. Paul saw his suffering as suffering on Christ's behalf, in fact as completing what was lacking in Christ's suffering, and as vicarious suffering endured for the sake of the Church (Colossians 1:24).

Furthermore, for a minister of the gospel, suffering is an essential part of his stewardship, a concomitant necessity to his calling. The Apostle John saw himself as a companion of Jesus in His suffering, kingdom, and patient endurance (Rev. 1:9). That is also our lot as His disciples and ministers of the Word. There is no way out. As all disciples are called to share in Christ's suffering, this suffering is shared by the entire community of Jesus, and hence, the

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suffering church is also a fellowship of Christ's suffering. We do not suffer alone, we suffer together with Christ, and we do so in solidarity with His people.

IV. Witnessing Christ By Enduring Suffering

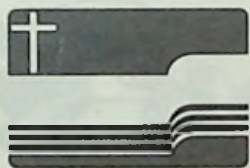
The pressure of persecution placed upon the believers is designed to force them to abandon their faith in Christ, and hence to break their allegiance to Him as their Lord. Such pressure is often sustained over a long period of time which seems endless to those under trial. The Roman persecution lasted over 300 years. Chinese imperial persecution against the Catholics during the Ch'ing dynasty lasted over 150 years (1692-1844). In Russia religious persecution against Christianity has lasted nearly forty years.

Under such a protracted period of persecution, the greatest challenge facing the believers is how to continue believing in Christ in the midst of suffering.

Thus the apostles called upon the early believers to uphold their faith by enduring suffering. What reason did they give for enduring suffering? As I searched the Scriptures, I found three distinct purposes for enduring suffering:

First, Christians endure suffering in order to do God's will. Hebrews 10:36 says, "For you have *need* of endurance, so that when you have done the will of God, you may receive what was promised." Similarly Rev. 14:12 says, "Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus." Here we see that if we want to remain faithful to God and do His will we must endure suffering. If we refrain from doing God's will, from keeping Christ's commandments, then we can escape suffering. Otherwise suffering seems unavoidable. For example, in China today, Christians are free to worship in Three-Self "Patriotic" churches. That is the

policy. Chinese citizens are free to believe or not to believe in a religion. They are free to believe in this or that religion. Within a religion, they are free to choose their sectarian preference. But they are not allowed to propagate their faith freely. They are not allowed to conduct evangelism independently outside of the Three-Self churches, or by non-approved personnel. If an itinerant evangelist insists on keeping Christ's Great Commission and do "the work of an evangelist," discharging all the duties of his ministry (II Tim. 4:5), then he must endure hardship; for he will most certainly be arrested if his evangelistic activities are known to TSPM officials and the Public Security Bureau. The essential conflict between the TSPM and House Church leaders rests on two issues: (1) to evangelize or not to evangelize; and (2) who is the Lord of the Church, Christ, or the State. House church leaders who refuse to join the TSPM and who con-



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sequently become targets of arrest by the Public Security Bureau do so because they believe that Jesus Christ is their Lord and the Lord of the Church. To obey Christ's commandment, they are determined to preach the gospel to those outside the TSPM churches who have not heard the gospel, especially those who live in the rural areas.

It saddens my heart to see that some evangelicals, particularly Western evangelical leaders, most of whom are part of the Lausanne movement or have membership in the World Evangelical Fellowship, and who are supposed to be promoters of world evangelization, taking an appreciative stand with the Three-Self Patriotic Movement and even regard them as fellow evangelicals! How can you identify yourselves with those TSPM leaders who are determined to stop all evangelistic activities outside of their control, and who do so in collaboration with the Religious Affairs Bureau and the Public

Security Bureau (police)? How can you turn your back against those itinerant preachers and house church pastors who are being used of the Holy Spirit to lead many to Christ, through whom God is demonstrating His saving power through signs and wonders, and who are witnessing to the lordship of Christ in suffering? One day you might hear from Christ saying to you: "I was in prison and you went to visit my prosecutors."

Our brothers and sisters are enduring suffering by deliberate choice. They have chosen to obey God's will: to preach the Gospel at all cost. They have chosen to be faithful to Christ and, therefore, are accepting the consequence of their obedience, which often results in much suffering and long terms of imprisonment.

Let us, therefore, "remember the prisoners, as though in prison with them, and those who are ill-treated" (Heb. 13:3). Let the evangelicals worldwide search the

Scriptures again and review the history of the Church and re-discover our evangelical heritage which is built on the foundation of the blood of those who were faithful to Christ and to his gospel. Let the evangelicals repent and seek God's forgiveness for prostrating themselves before worldly powers, for holding the teachings of Balaam and for holding the teaching of the Nicolaitans (Rev. 2:6, 14, 16).

At first, in the 1950's Chinese Christians were not strong enough to obey God's will. So God trained their faith during the 1960's and 70's through suffering, and as a result they became strong in faith to do God's will. Likewise, God also trains us to learn obedience through suffering. Paul says, "We rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope." (Rom. 5:3-4). Peter also told his people to rejoice when trials come upon them, for they

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function as schools of faith (I Pet. 1:6-7). Our faith gains strength through suffering, and we gain maturity through endurance. It is only as we are thus strengthened in faith that we are enabled to obey God's will. It is also through such faith that God preserves us by His power to receive His salvation in the last day (I Pet. 1:5). Therefore, as the book of Hebrews tells us, we need to learn perseverance so as to do God's will.

Second, Christians endure suffering in order to bear witness for Jesus Christ. It was for the Word of God and for a testimony of Jesus that the Apostle John suffered exile on the island of Patmos (Rev. 1:9), for he would not abandon his faith in Christ. By not yielding to Roman political pressure, he bore witness to the lordship of Jesus Christ over his life.

By enduring suffering we bear witness to our faith in Christ. During the Cultural Revolution in China (1966-1969), one Chris-

tian was buried alive with his head only above the ground. A red guard pointed a gun at his head and said: "If you reject Christ, I'll let you out; if you continue to believe in him, I'll put a bullet through your head. Do you still believe?" "Yes, I do," replied the believer. That is what you call "confessing Christ." Even today most of the itinerant evangelists are enduring all kinds of torture just because they continue to say, "Yes, I believe."

A persecuted church is a confessing church. In her confession she affirms the identity of Jesus as the Son of God, as the Savior of the world, and as the Lord of its life. Christians affirm what they believe to be true and testify to the fact that their very existence is inseparable from their relationship to Christ. Just as Jesus bore a good confession before Pontius Pilate, and thereby testified to his relation to the Father, so do Christians today confess who Christ is in front of their persecutors and testify to

their relationship to him.

How, then, are we able to witness to Christ in suffering? Christ told his disciples not to become anxious about how or what to say when they are delivered up, because the Spirit of the Father will speak in them (Matt. 10:19). He Himself will also give them utterance and wisdom which their persecutors cannot resist (Luke 21:14-15).

Not too long ago, a certain elder was arrested for holding Christian meetings. The local cadre held an open meeting to make him a public display. After much beating the cadre challenged the elder, saying: "You are spreading superstition. There is no God. If there is a god, let him kill me." The elder made no replies and only prayed: "Lord, I hate to see harm come unto him, but since he demanded a proof of your existence, do unto him according to your will." When the cadre went home that day, he fell down and died. Before he breathed his last

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breath, he told his wife that he had sinned against the Christian God, and urged her to repent and tell the town people do the same. As a result many people turned to Christ in that area. Thus, in enduring suffering, Christians testify to the power and victory of Christ over His adversaries.

Third, Christians endure suffering for the Word of God, and as a consequence the Gospel spreads even further. Paul reminded Timothy that for the Gospel's sake he was suffering hardship even to imprisonment as a criminal. Furthermore, he was enduring suffering "for the sake of the elect, that they, too, may obtain the salvation that is in Christ Jesus, with eternal glory" (2 Tim. 2:8-10 NIV).

To whom was Paul referring when he said he endured suffering for the "elect"? I think the context points to God's elected ones who have not yet believed in Christ, but whom God will call through the gospel. For their salvation Paul endured suffering.

Earlier during his first imprisonment. Paul expressed similar conviction to the Philippians when he told them that what has happened to him has really served to advance the gospel. First because of his imprisonment the whole palace guard had come to know that he was in prison for Christ's sake. Secondly, because of his imprisonment other Christians were encouraged to preach the Word of God more courageously and fearlessly (Phil. 1:12-14 NIV).

Thus, Paul endured suffering for the sake of the gospel, and his endurance had yielded to the furtherance of the gospel. Herein lies a secret of God's method of church growth: through the suffering of His people, particularly through the suffering of the bearers of the gospel, God calls His own into union with Christ. The sooner a minister of the gospel realizes this truth the better will he be prepared to be used of God for the gospel's sake.

Many evangelists in China who had suffered imprisonment testified that their churches grew immensely in number and in quality during the period of their confinement. One evangelist who was imprisoned in 1960 and released in 1979 found that his country parish had grown from 300 to 5,000! Today that community has grown to 20,000. In 1982 a certain church group in Central China launched a mission project in response to an urgent Macedonian call. The team established several churches within a month's intense evangelistic effort. But before long most of their senior leaders were arrested and some of them remained in prison for four years. Their imprisonment forced many of the younger preachers to take over their leadership positions, and as a result not only was the home base well taken care of but the younger evangelists even expanded their mission work to several other provinces. The result in church growth was phenomenal.

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Truly, because of the evangelists' imprisonment, the laity rose up to take up pastoral and evangelistic responsibilities.

Thus, there are at least three purposes for enduring suffering for Christ: (1) to learn obedience to do God's will; (2) to bear witness to Christ, and (3) to enhance the spread of the gospel.

V. The Pathway of the Cross and the Asian Church

When Jesus appeared to the Apostle John and through him spoke to the seven churches in Asia Minor, they had already endured over thirty years of suffering and were still in the midst of it. At that time those seven churches were faced with a three-fold crisis of faith. First, there was a substained political persecution under Domitian's reign, and because of it church leaders were exiled. Second, there was the continuous persecution from the Jews and the emergence of false teachers such as the Nicolaitans, so that the purity of the Gospel was in jeopardy. Third, secularism was infiltrating the church and the morality of some of the believers was deteriorating.

These dangers were threatening the purity and the vitality of the early church. These same factors are endangering the evangelical churches in Asia today. Churches in China, North Korea, Vietnam, and Cambodia are still suffering under communist totalitarian rule. Religious persecution and false Christian teachings are troubling many churches in Asia. In economically more developed countries like Japan, South Korea, Taiwan, Hong Kong, Singapore and Indonesia, secularism is creeping into the churches. One form of Christian secularism is the theology of success which leaves very little room for the cross.

If Asian churches want to regain their original love for the Lord Jesus, if Asian churches want to make an impact upon

their society, and if Asian church leaders want to be reckoned as faithful servants of the Lord, then they must return to the cross and learn to follow the footsteps of Jesus. What Asian churches need today is a theology of the pathway of the cross.

On the day of reckoning, how will the Lord judge us, Asian church leaders of this generation? By what standards will he judge us?

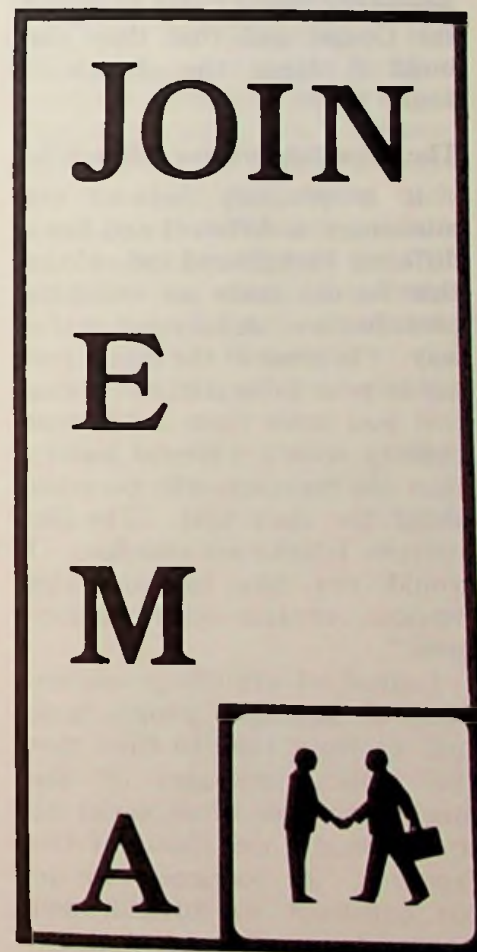
In his letter to the seven churches in Asia, Jesus evaluated each church according to its deeds, that is, according to whether it had endured suffering or not (Rev. 2:2, 9), whether it was faithful to Him or not in view of the rise of false teachers (Rev. 2:10, 13), and whether it had kept His Word or not (Rev. 2:13,26; 3:3,8). In other words, He will also judge us according to whether we are faithful to Him and to His Word or not.

Among the seven churches in Asia Minor, Jesus complemented five of them for enduring suffering for His sake. They were: the churches in Ephesus, Smyrna, Thyratira, Pergamos and Philadelphia. Among them, the church in Smyrna was most faithful to Jesus in suffering, and so He said to it: "be faithful unto death, and I will give you the crown of life" (Rev. 2:10). The other two churches failed to live up to Jesus' expectations: the church in Sardis and the church in Laodicea. For them Jesus issued strong warnings and urged them to repent (Rev. 3:3, 15-19). Churches in Asia today also need to repent so that they, too, will return to the pathway of the cross which leads to glory.

Yes, we are children of glory and we are destined for glory. But the pathway that leads to glory is the pathway of the cross. Many of our brethren in persecuted countries are treading the pathway of the cross. They have gone ahead of us and have shown us the way. They have made a deliberate choice for the Lord.

Because of this, the Lord is well pleased, as evidenced by the abundant gift of His spirit, the demonstration of His power in signs and miracles, and the fact that He is adding hundreds of thousands and even millions unto their fold. A certain church group in Central China was able to make a breakthrough during the persecution of 1983 because it discovered the pathway of the cross and walked in it. As a result it has grown from less than 200 churches to nearly 3,000 today! The pathway of the cross is their secret to church growth.

For those who are faithful to Christ by walking the pathway of the cross with Him, He promises to give the crown of life and the privilege to reign with Him (II Tim. 2:12; James 1:12; Rev. 2:10; 3:36). May these be our aspirations also.



WHAT DOES A MISSIONARY LOOK LIKE?

THERESE HORISBERGER

(Translated from German
by Wera Laschenko)

How does the native church perceive our "mission"? What kind of missionaries does it wish to have? Therese Horisberger summarizes answers from Japanese Christians (pastors and laymen), personal impressions of missionaries and snatches from lectures by Japanese:

You cannot help hearing the thankfulness. The Japanese church is thankful that Christians from other countries have taken seriously Christ's order to spread the Gospel and that they also build in Japan the church of Jesus.

The advantage of our differences

It is precisely because the missionary is different and has a different background and culture that he can make an enriching contribution. A lady put it this way: "In some of the things you say in your Bible studies I notice that you come from a different country with a different history than the preacher, who preaches about the same text. The discoveries I make are enriching. I would not like to miss this precious contact with missionaries."

Instead of criticizing our unpolished language, people have told us from time to time that the biblical messages of the missionaries are often easier to comprehend than those of the Japanese. As foreigners we do not construct so difficult and long sentences; theological expressions have to be described by necessity with simple words.

This praise we have to take with caution. It shouldn't prevent us from working further on our language skills. But it may be also an encouragement to us, that missionaries are in demand. In the years directly after the War many missionaries have treated the Japanese in a rather condescending way, and this has, of course, created difficulties. But this has not been a problem in recent years. This is also visible from the plentitude of answers to the questions about whether missionaries are still in demand and what kind of missionaries are needed.

"We mostly need missionaries in order to establish first contacts with non-christians, pioneer missionaries who can plant a church. The missionary can profit here from being a foreigner. Many Japanese have an eagerness to meet and know foreigners. They want to know why they came to Japan and what they want to do here, what they think about the country and its people. That is why Japanese Christians tell us: "Make the most of your being a foreigner." Specifically people are wanted who by teaching can establish contacts with people through language teaching (English, German, French, etc.), or also through music lessons, through baking and cooking classes or even handicraft classes or sports. Natural contacts which promote mutual trust are important, if we want to reach people with the Gospel.

Learning and understanding and remaining yourself

People who try to understand the Japanese, try to listen, to observe and to learn, are welcome. But be careful not to imitate. To become a Japanese is impossible. This exhortation to be cautious does not come from me, but from a Japanese who spoke to missionaries:

"Sleeping on a *futon* does not make automatically a good missionary to Japan."

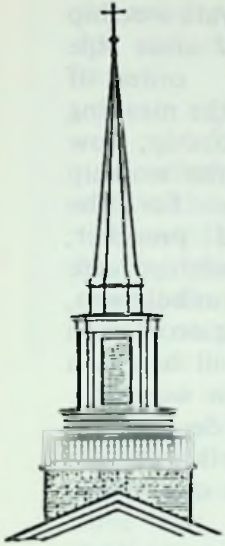
Also, other exhortations have been mentioned to us: our Japanese brothers see a danger that missionaries are people-pleasers. We should pass on the Word of God in its fulness even if people stay away. Also we should not forget that we are watched carefully. Our daily living must also correspond with that we preach.

A pastor being asked about the qualities of a missionary answered spontaneously:

- somebody who takes time for prayer
- somebody who respects and loves the Japanese
- somebody who loves Japan as a country
- somebody who has a good team spirit to work together with the natives

- In short: a spiritual person

The native church here requests missionaries, not just anybody but people who are called by God, people, who would make a positive contribution at their church back home.



LEADING THE LARGE CHURCH

TOKIO SATAKE

(Translated by Roger Hederstedt)

The editorial committee is thankful to Roger Hederstedt for his excellent translation of the Satake book. Roger has reminded us that he would not have been able to do this work without the help of his wife Julie and Nancy Tribley (LIFE). Thanks Roger, Julie and Nancy.

Editor's Note:

With this issue we present the concluding installment of the translation of Rev. Tokio Satake's Kono Iwa no Ue ni (On This Rock). Having dealt in previous sections with issues of pastoral leadership in smaller churches, in this section Rev. Satake elucidates the issues confronting leaders of churches with about 50 members, with particular focus on the crucial area of planning. The Three Year Plan of Evangelism chart which accompanies this article originally appeared in the 1985 No. 2 issue of the Harvest. For good examples of comprehensive 5-year growth plans, readers are advised to study pages 141 and 152 of Rev. Satake's book.)

The greatest difference between a 30- and a 50-member fellowship is that the larger group has gained a new sense of confidence: members take pride in their church and experience a new joy in their service to the Body. This newfound spirit becomes a tremendous source of energy. Members start to experience the feeling of belonging to something like the church Paul portrays in Eph. 4:11-16. They gain confidence in their ability to carry out the Lord's Great

Commission. Not content with merely enjoying good fellowship, believers work hard to please the Lord by carrying out His commission to evangelize. For His sake they become an energetic fellowship that explodes into action. In order to ensure that this fervor does not dissipate, the pastor must lead in such a way as to gather and focus this spiritual power so that it gives birth to concrete, meaningful ministry. This kind of spiritual force has often provided the impetus for many churches at this stage to initiate and succeed in building new (or expanding existing) facilities.

THE CHURCH AS A COOPERATIVE COMMUNITY

At the 20-30 stage, a church can function by virtue of its family-style fellowship, even if it lacks a "community consciousness." Having grown to a group of 50, however, the church that gathers simply for the self-serving purpose of enjoying good fellowship will find itself unable to develop into a group emboldened to carry out the work of God. When we find ourselves thinking, "Our church, with its warm fellowship, is fine just like it is," we need to reform our attitude

and set our minds on becoming a community that has a high calling from God. The church is certainly the community of believers gathered (ecclesia), but it is also the church dispersed and sent out (diaspora). The church does not gather because members think they ought to get together; rather, it is a community gathered by the call of Jesus Christ. God has chosen each member and called each one into the body of Christ so that together they might sing praise to the Lord, devote themselves to prayer, give attention to and obey the Word, and worship God.

The church, however, does more than simply gather. It gathers in order to be scattered. The ultimate purpose of the church is not worship, but the carrying of the Great Commission—the call that sends them out to evangelize (Mt. 28:18-20). As such, the 50-member church must be fully aware of its mission and ever live it out as it works to build up the Body of Christ.

1. Worship

Many excellent books have been published on the subject of worship, but here it is not my

intent to focus on the essence or nature of worship. I wish instead to call attention to the idea that, as a church moves from the 20-30 stage to a 50-member fellowship, it must totally reorient its thinking in regard to worship. Smaller churches, simply because they are small, come to view their purpose as that of gathering together; they tend to feel comfortable with themselves if they are able to develop an atmosphere of warm fellowship, and they can easily become complacent when it comes to attempting greater things.

In Japan a church of 50 members is regarded as an "adult" —not just grown up and able to care for itself, but one that must take on larger responsibilities within the broader church and also begin reproducing itself. A church of this size is no longer an infant, and Paul's words about changing ways of thinking can justly be applied to such an "adult church":

"Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults. (1 Cor. 14:20)

Thus the now-larger church, though still led by the pastor, must not depend on the pastor for everything but *as a church take on the larger responsibilities*. For example, a church at this stage has no excuse for accepting uncritically its traditional style and methods of worship. It should instead establish a worship study group to investigate what the Bible says about the nature and practice of worship, and after taking into consideration any unique circumstances in their own situation, the church should change its worship based on the conclusions it reaches. Churches always face the critical need of reforming and improving every area of church life, but worship is obviously the best and most effective place to begin this process of reasoned investigation, for our spiritual life pivots on the point of worship.

Careful consideration of each component of corporate worship will reveal plenty of areas ripe for needed change: order of service; reaffirming the meaning of each element of worship; how time is used during the worship service; guidelines for the worship leader and preacher; proper attitude for worship; care of newcomers and unbelievers, etc. Careful examination of each of these elements will heighten awareness of unity in worship—and this unity is the decisive difference between a fellowship of 20-30 members and one of 50 members.

As church members experience unity in worship and grasp the importance of unity throughout the entire church, the prayer life of the church, participation of members in various gatherings, and especially members' attitudes toward ministry, as well as their desire to serve, will improve remarkably. In this way, not only will each individual grow and mature, but the church as a

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The Japan Presbyterian Mission has mistakenly offered Dr. John M.L. Young's book *Two Empires in Japan* for a price of 800 yen, 600 yen to Christian missionaries. The correct price should have been 1300 yen, and henceforth the book shall be sold at that price. The Japan Presbyterian Mission apologizes for any misunderstanding caused by this mistake.

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whole will grow in awareness of its mission, enabling it to plan for and carry out its appointed task.

2. Fellowship

A renewed emphasis on unity within the church does not mean the sacrifice of fellowship between individual members. The overwhelming majority of people who first attend a church meeting are motivated by some personal need or problem, so the church must always be ready to deal with the problems of individuals, making available both a time and a place to facilitate such contacts. Even in a 50-member church, the pastor will probably carry more than his share of counseling and guiding individuals, yet the pastor alone will not be able to deal with the great number of people needing help, nor can he on his own provide the quality of care that is needed. Lay leaders are needed. Also, in some cases a church will find that giving guidance or counseling to groups will work better than working one-on-one. Naturally, people are best counseled by church members of similar age or background. When a church is small, the various needs of individuals seem to get dealt with one way or another without any special structure to handle them, but now that the church has grown, it needs to plan for and equip itself to meet these needs as they arise. In a smaller church, perhaps the responsibility for personal lay care of most members has been left to one or a few individuals, but this will not prove effective in a larger church. Again, the change in size demands that the church—bearing in mind its unity in Christ and its mission—rethink its fellowship and make necessary changes in the way it structures and facilitates fellowship.

3. Ministry

In a small church, the pastor usually does most of the outreach, so no matter how much the term

“lay evangelism” is thrown around, it does not seem to strike home. But when working with a church of 50 members, unless the lay people move out, the church as a whole will not grow, and the need to rethink “lay evangelism” pointedly comes to the fore. No longer does the logic of “lay people minister inside the church while the pastor does outreach” hold water. It becomes clear that lay people are responsible for both inside ministry and outreach to people outside the church, whereas the pastor is appointed to “prepare God’s people” for these works of service (Eph. 4:12).

From the nature of the church we understand there to be two major types of ministry in the Body:

—ministry to meet the needs of the church gathered (ecclesia), mainly in the areas of worship, prayer meetings and other gatherings, educational programs, etc.

—ministry of the church scattered (diaspora), which is in effect every type of evangelism: personal evangelism, visitation, evangelistic meetings and home meetings, etc., as well as less direct evangelistic efforts such as culture and cooking classes, English conversation classes, and general service to the community.

To carry out these ministries effectively, individual believers must receive proper training and preparation, and the church as a whole must establish concrete plans in accord with their level of growth.

From this cursory glance at the elements of worship, fellowship, and ministry we clearly recognize the crucial need for well-thought-out planning, our next area of discussion.

PLANNING AND LAY TRAINING

Having reached 50 in size, a church possesses great spiritual resources that can be harnessed

to make possible a leap in growth. It may be all right to channel this power into building new physical facilities, but along with such moves, the church must harness all its spiritual and intellectual capacities in order to focus five or ten years down the road, developing a clear and comprehensive long-range plan by which to guide and utilize the church’s spiritual resources.

Our God is in fact One who makes plans. He has laid the plans for carrying out His great work, complete with goals to be attained:

Being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus. (Phil. 1:6)

In like manner, our evangelistic efforts should also be built around well-laid plans. In Eph. 5:16, Paul further urges us to “make the most of every opportunity, because the days are evil.” The word translated here as “opportunity” is not the Greek *chronos*, which signifies a *period* of time, but *kairos*, which designates one *point* in time. The focus is on the fact that *right now* is the time to carry out God’s plan of salvation. Hence God demands that, even as we live in these “evil days,” we ought to “understand what the Lord’s will is” (v. 17) for this age and use the *present moment* to the fullest extent in executing His will. To avoid wasting our opportunities, we must become good planners. A personal experience several years ago vividly drove home this point.

In preparation for the First Church Planting Seminar held by KDK in 1977, I sent out a blank chart to each church planter who had registered for the seminar. On the chart I asked them to fill in their church development plans for each year of a three-year period; they were to tell either what they had done or were planning to do in each of four areas of church life: evangelism,

scheduled meetings, education, and structural organization. I was hardly prepared for the shock that came when the 60 church planters sent in their completed charts, for half of them (including several seasoned pastors) had simply written "same as above" in all the categories for the second and third years! In other words, they only had a plan for the first year and figured that growth in subsequent years would come by simply repeating the original plan. Such activity can in no way be construed as "planning."

Church planting may be compared to a painting. What begins as a tiny brush stroke on the canvas soon turns into a complex array of lines, shadows, and colors. Likewise a church may begin with only one new convert, but that new Christian will not always remain a "babe"; he must grow and become one who is able to take responsibility in the

church. As the fellowship grows, so do the number of tasks to be accomplished, thus requiring the development of an effective administrative structure.

To ignore—or even not to anticipate—this progression while trying to do evangelism and plant a church smacks of irresponsibility. While a leader may feel committed to carrying out the Great Commission, if his method consists of little more than the mechanical repetition of a few original ideas and activities, he can hardly be called loyal to the will of God. His efforts are indeed "foolish" (Eph. 5:17).

Unable to overlook the magnitude of the problem presented by this lack of understanding on the part of many church planters, I gathered ideas from many KDK pastors' reports and outreach plans, as well as from my own experience, and constructed a sample Three Year Evangelism Plan. This plan admittedly has

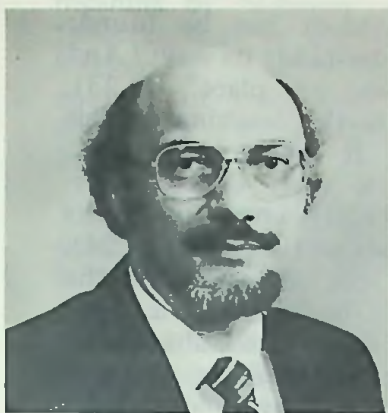
many rough edges, but it does reflect my basic philosophy that the will of God is carried out in the context and flow of history and that we must not only interpret things in light of this ongoing process, but also make solid plans that fit the times and circumstances in which we work, so that the gospel may be communicated clearly and effectively to people in every age and situation. I prefer to call this attempt to gain an informed perspective "dynamic thinking."

Without such a perspective our efforts to teach and nurture believers will undoubtedly fail. All things experience change: society changes, people change, Christians change, you and I change. It is the pastor's job therefore to ascertain the will of God and press forward with the ministry of evangelism while he reads the times and foresees the changes that will take place around him.

	First Year	Second Year	Third Year	Independent, Autonomous Church
Evangelism	<ul style="list-style-type: none"> *Personal Evangelism Door-to-door visitation, Counseling after meetings Indirect Evang. (English, Juku, etc.) *PR Poster, handbill, religious survey, mass media *Outdoor Evangelism *Literature Evangelism 	<ul style="list-style-type: none"> *Personal Evangelism Group Evangelism <ol style="list-style-type: none"> 1. Involve volunteers 2. Have cooperation of other churches' members 3. All kinds of visitation 4. Hospital and other institution visitation. 	<ul style="list-style-type: none"> *Personal Evangelism *Evangelism within church program Not one-sided, but linking *Spontaneous group evangelism (An important essential to activate the church) 	
Meetings	<ul style="list-style-type: none"> *Worship *As many meetings as possible *Wide variety of meetings Table evangelism, films, charity recitals 	<ul style="list-style-type: none"> *Full Worship Sermon is important *Prayer meeting, Bible study, testimony *Children's School Refining of various meetings Special meetings 	<ul style="list-style-type: none"> *Further development of worship and prayer meeting *Meetings in a program of linking framework *Supplementing with area meetings Home meetings, block meetings 	
Education	(Pastor's individual influence)	<ul style="list-style-type: none"> *GS Teacher's Meeting *Study seminars (Pastor taking an active lead in program) How to have devotions, read Bible, pray Ways to deal with traditions, customs, and manners Discovery of own gifts 	<ul style="list-style-type: none"> *Educational program at a church level Retreats, lectures, lay school *Attending outside training programs 	
Organization	(Prayer and seeking a vision for the future)	<ul style="list-style-type: none"> *Presenting vision for future *Each member with a job (Cooperating & making use of gifts) Leader, treasurer, secretary 	<ul style="list-style-type: none"> *Church Annual Meeting Development of organization, long range plan Discovery of people (what to do about transfers out is important) Building problems—Too far or too big will bring problems. 	

Mr. Satake's comments on the above.

One important item in a successful church planting programme is to have a change and progression from one year to the next. The leader who is content to plan and do the same thing year after year is almost certainly bound to fail. So the first year sees the pastor (or missionary) doing most of the work, but in the succeeding years he is activating those who have been won. Also in the first year the leader has as many meetings as possible to gain contacts, but in later years he reduces the number of meetings to give himself time for other matters, yet personal evangelism will have a regular place in the ministry every year. For the first two years at least the worker should do most things himself rather than call in better qualified experts as this deepens his relationship with inquirers and the new believers.



BIBLICAL WISDOM AND ITS SOURCE

(Biblical Wisdom, Study 1)

BARRY ROSS

Introductory Note: This study will respond to four questions: 1) What is biblical wisdom? 2) What is the source of biblical wisdom? In the response to the second question, we will study the wisdom poems of Job 1-28 and Isaiah 28:23-29. The study will conclude with responses to: 3) How does one attain wisdom? and, 4) What is the purpose of wisdom?

Question 1: What is wisdom?

The verb "to be wise" and the noun "wisdom," both words from the same Hebrew root (*h-k-m*), occur in the Old Testament in their various forms some 312 times. Approximately 60% of these occurrences are in Job, Proverbs and Ecclesiastes. These three biblical books, therefore, become the primary source for a study of biblical wisdom. Of course, wherever the terms occur in the Bible the context of those occurrences adds to our understanding of biblical wisdom.

The subject of "wisdom" was a matter of discussion, collection and teaching throughout the ancient biblical world. We have collections of wisdom literature from Egypt, Babylon and Canaan. The Old Testament also mentions the wisdom or wisemen of Edom (Jeremiah 49:7) and Phoenicia (Ezekiel 28:3-10).

The central concern of wisdom teaching in the Biblical world was: How does one deal with and learn from the experiences of life? This wisdom teaching is expressed most often

in "sayings" or "proverbs." These sayings speak mainly in the realm of one's personal dealings. In the Old Testament these sayings ask, for example:

—What is a certain woman like to live with? (Proverbs 21:9 & 19)

—How does this man handle his affairs or his time? (Proverbs 6:9-11)

—Does this certain person know when it is appropriate to speak? (Proverbs 15:23)

—Does this certain friend drop in to visit too often? (Proverbs 25:17)

A person is judged to be "wise" or "unwise" in light of his *actions* and *reactions* to others in the course of every day life. To "be wise," then, is to possess *good manners*. We could, perhaps, describe the wisdom collections of the Old Testament as a "Book of Manners." But it is more than a mere collection of manners. It is manners that are *God-centered*. The collectors and teachers of the Old Testament wisdom insist that this is *God's world*. There are some 100 "sayings" that mention the Lord. Many of these imply or state forthrightly that the Lord is in charge of this world. For example:

"For the ways of a man are before the eyes of the Lord, And He watches all his paths." (Proverbs 5:21)

"The eyes of the Lord are in every place, Watching the evil and the Good." (Proverbs 15:3)

"Does He not see my ways,
And number all my steps?"
(Job 31:4)

"For His eyes are upon the
ways of a man, And He sees
all his steps." (Job 34:21)

If it is *God's* world, then, I am instructed to learn to handle my everyday affairs in submission to *God's will* for both me and my neighbor.

The function of wisdom, then, is to put godliness into working clothes. Wisdom, as it appears in the form of the proverb, points out that in our worlds of business and society our behavior is to reflect our Lord's behavior.

Question 2: What is the source of wisdom?

The source of *all* wisdom is a personal God who is holy, righteous and just. If man, therefore, possesses any wisdom, or obtains any, such wisdom is a gift from God. Two biblical passages for learning about the source of wisdom are Job 28:1-28 and Isaiah 28:23-29.

Job 28:1-28. This wisdom poem is constructed around the question: "But where can wisdom be found?" (v.12), or, "Where then does wisdom come from?" (v.20). The answer is: "God understands its way" (v.23), and, "Behold, the fear of the Lord, that is wisdom" (v.28). Let us study the content of this poem. It is structured in three stanzas:

v. 1-11, a picture of the ancient mining industry: for

precious metals and stones.

vv. 12-22, wisdom cannot be bought with precious metals and stones.

vv. 23-28, a right relationship with the Lord is the ultimate wisdom.

Stanza 1 (vv. 1-11). This stanza sets a background for stanza 2. In it the poet paints a sketch of man's industry in getting out of the earth precious metals and stones.

In vv. 1-2 the poet mentions "silver," "gold," "iron" and "copper." (Other metals known and used in Old Testament times were lead and tin.) Of these four mentioned by the poet, you and I might not consider iron and copper to be *precious* metals. But in Old Testament times *all* metals were precious. The process of smelting iron, for example, was not known in Canaan until around the 13th century B.C. When iron began to replace copper as the metal for weapons and tools, the people who possessed the secrets of making iron possessed a powerful advantage over others.

The poet adds to his list in v.6 with "sapphires" (and mentions gold again). The sapphire was (and is) valued for its transparent brilliance.

The poet again adds to his list in v.9 with "flint" (an imperfect quartz). This hard type of rock was found in abundance in Syria, Canaan and Egypt. It was used to make many kinds of weapons and tools, and continued to be used even after metals became widely used. And though abundantly available, only skilled craftsmen knew how to shape the stone properly. Thus flint is listed among the precious stones.

In this stanza, the poet gives some hint at the difficulty of obtaining these metals and stones from the ground. But because they are most precious to man, man willingly searches for them. He works in "gloom and deep shadow" (v.3). He "sinks a shaft" deep into the ground (v.4). He then descends the shaft.

"hanging [by ropes?], swinging to and fro" (v.4). And with his diligent work, "what is hidden he brings out to the light" (v.11).

Stanza 2 (vv. 12-22). This stanza opens with the question: "But where can wisdom be found?" (v.12).

Is it to be found somewhere in the land of the living? (v.13). No! Suppose one searches the depths of the sea? Can wisdom be found there? "It is not in me", says the sea (v.14).

Can wisdom be purchased? To purchase something one must be able to place a value on it. But man does not know the value of wisdom, because it is beyond evaluation (v.13).

But suppose one has "pure gold" (vv. 15, 17, 19) or the "gold of Ophir" (v.16)? Or suppose one adds in some "onyx" or "sapphire" (v.16)? How about throwing in some "glass" (v.17) (very rare, therefore, precious) "coral," "crystal" or "pearls" (v.18), or "topaz of Ethiopia" (v.19)? Surely, one with this kind of wealth to offer can buy wisdom! The poet's response is, *No!* Since wisdom's value cannot be estimated, it cannot be purchased.

"Where then," the poet asks again, "does wisdom come from?" (v.20). Again, is it in the land of the living? No, wisdom "is hidden from the eyes of the living" (v.21). Might I find it if I ascend to the heights of the sky? No, it is even "concealed from the birds of the sky" (v.21). If I were to descend to the inner recesses of the earth where "Death" resides, might I find wisdom there? Death's reply would be, "With our *ears* [only] we have heard a report of it" (v.22).

So the second stanza concludes in despair. All the ways a man can devise cannot find nor obtain true wisdom. It is hidden from man!

Stanza 3 (vv. 23-28). But man is not left in such a fruitless search. There *is* One who knows

where wisdom can be found: "God understands its way; / And he knows its place" (v.23).

What is the teaching of this stanza? It seems to be this: *Wisdom* is what God "understands" (v.23) when He "looks to the ends of the earth" (v.24). Wisdom can be seen in the universe because God put wisdom, as an observable something, into His creation. The four verbs of v.27, "saw," "declared," "established," "searched," perhaps indicate that God visibly expressed his thoughts and thus made Himself visible in His creation, *when and if He chooses to do so.* (Compare Romans 1:19-20, Psalm 19:1-6, Job 12:7-9, Jeremiah 5:21-24.)

But how does man, in his human finiteness perceive the "wisdom" of God around him. By beginning with the ultimate wisdom: *a right relationship with God.* "And to man God said, 'Behold, the fear of the Lord, that is wisdom; / And to depart from evil is understanding'" (v.28). This is the key that unlocks the secret to God's wisdom. Only as our spiritual eyes are opened unto God can God then reveal Himself to us through our senses of sight, hearing, smelling, touching. And as He makes us more and more sensitive and receptive to Himself in all His creation, our inner spiritual beings become more and more attuned to God's will for us, and for us in relation to others around us.

Isaiah 28:23-29. This wisdom poem is constructed around the *implied* (not explicitly asked) question: How does the farmer (or plowman) know the proper *tools* and *time* for various farming activities? The answer is: "His God instructs and teaches him properly" (v.26). "This. . . comes from the Lord of hosts, who is wonderful in counsel, great in wisdom" (v.29). ["Wisdom" here is from a different Hebrew root than that mentioned above, having the double

meaning of "wisdom" and the "success that is the effect of wisdom."] Let us study the content of this poem. It is structured in two stanzas: vv.23-26 and vv.27-29.

Stanza 1 (vv.23-26). In this stanza Isaiah gives a sketch of the farmer's planting success.

After commanding the people to listen (v.23), Isaiah begins with a double rhetorical question: "Does the farmer plow every day to sow? / Does he open and harrow his ground [every day]?" (v.24). The answer is, of course, *No!* The farmer prepares the ground for planting only until it is prepared! How foolish he would appear if, long after other farmers have finished their planting, he still goes daily to his field to plow. Plowing is for a particular purpose and is continued only until that purpose is achieved.

Isaiah now goes on to a new example (v.25). The farmer has sufficiently prepared his ground. He goes on to the task of sowing, using five kinds of seeds: dill, cummin, wheat, barley and rye. The dill and cummin, used as spices on loaves of bread, was rather abundant. It could be scattered somewhat carelessly. The more valuable, and perhaps less abundant, grains for bread (the remaining three), were sown more carefully, each in its proper place.

Thus, from the human point of view, this farmer is acting quite properly. He carries out his various planting tasks one after the other for the appropriate length of time and in the right order. So, how does he learn such properness? The human response might be: he no doubt learned from his father, who no doubt learned from *his* father, who. . . This is probably true. But Isaiah gives a deeper cause of this farmer's ability. "His God instructs and teaches him properly" (v.26). The farmer has not received this instruction

through some special revelation. Rather, the *ability to learn* how to farm properly is a gift from God. This ability to learn, and *willingness* to be taught, is "wisdom."

Stanza 2 (vv.27-29). The grain has apparently grown to ripeness and has been gathered in. Will this "wise" farmer now show continued wisdom? Does he know how to separate each kind of seed from its stalk and husk without harming it? Does he know that different grains require different tools?

In v.27 the *proper tool* is the main idea. For the dill one must not use a threshing sledge. For the cummin one must not use the cartwheel. Apparently these two tools would be too heavy for these delicate seeds. Rather, the wise farmer knows that a rod and a club are just the right tools for the job.

In v.28 the *proper length of time* is the main idea. Here the threshing sledge and the cartwheel are used. They are appropriate tools for separating these larger and harder grains from their stalks and husks. But even these grains are not to be crushed there on the threshing floor. (The actual crushing or grinding of these bread grains was to be done in a hand-mill by the women in one's house.) So the farmer must know just when to cease threshing lest the cartwheel and the horses' hooves crush and thus destroy these precious grains.

So, how does the farmer gain a sense for this proper timing? "This also," says Isaiah, "comes from the Lord of hosts" (v.29).

What, then, is the teaching of this poem? That God has placed within the heart of man the ability to open himself up to God. And if man should do so, then God will open man's eyes, both spiritual and physical, to God's Wisdom "hidden" in the world around him. And as he sees and understands more and more of this "hidden" wisdom of

God, he will come to know the proper way and the proper timing for doing any and all activities of life.

Question 3. How does one attain wisdom?

In our study of Job 28 we have concluded that with all his searching man cannot find God's Wisdom, for it is "hidden" from him. Yet the wise poet of Proverbs 2:1-6 seems to contradict this. He urges the young men of his "school" (whom he addresses as "my son," v.1) that wisdom can be found by diligent seeking. But only if one seeks wisdom as one seeks silver, and "searches for her as for hidden treasures" (v.4). In such diligent searching one "will discern the fear of the Lord, and discover the knowledge of God" (v.5). But the key is in v.6. One does not *find* wisdom. It is, rather, a *gift*, "for the Lord gives wisdom" (v.6). But apparently only to one who seeks *Him* with all his/her heart. Seeking God *is* seeking wisdom.

And for the one who is "trusting in the Lord with all his heart" (Proverbs 3:5), the quest for wisdom can become a simple asking and receiving. James, that "wise" teacher of New Testament times, advised: "If any of you lack wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him" (James 1:5).

Question 4. What is the purpose of wisdom?

Proverbs 2:10 - 3:26 gives us the purpose of wisdom in the context of our everyday living. A few examples are: "To deliver you from the ways of evil men" (2:12); "To deliver you from the strange woman/adulteress" (2:16); to enable you to walk in the way of good men" (2:20); to "find favor and good repute" (3:4); for "healing to your body: (3:8); "so your barns will be filled" (3:10); to give "life to your soul" (3:22); that you may

have no fear when sleeping (3:24).

James (3:13-18) suggests that wisdom produces "good behavior" (v.13). He says that wisdom is "first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy (v.17). Wisdom produces "those who make peace" (v.18).

Our next study. I suggested at the beginning of this present study that we might describe the Old Testament collections of wisdom sayings as a "Book of Manners." Especially the book of Proverbs could be so described. A "proverb" is a brief, easily understood comment on some aspect of human experience. It expresses knowledge gained from experience. The goal of the proverb is to teach a person, from others' experience and observation, how to live in harmony with the order that God has incorporated into His Creation. God longs for this

same order to rule in the hearts of mankind, and among mankind as we live in community with one another. If we would but observe Creation with God-opened eyes, we can detect this order, and thus know how to order our own lives.

Solomon was one who spent a lifetime observing God's order with God-opened eyes. Out of this observation, we are told, he "spoke 3000 proverbs, and his songs were 1,005. He spoke of trees, from the cedar that is in Lebanon even to the hyssop that grows on the wall; he spoke also of animals and birds and creeping things and fish" (I Kings 4:32-33). My next study will be "Types of Biblical Proverbs."



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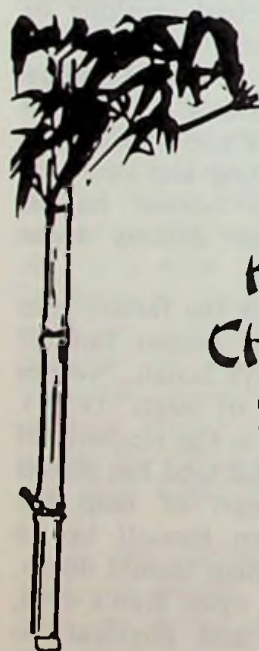
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SEIZED BY THE STRAP?

SHELTON ALLEN

"The man stood his seat before the bus stopped and would have fallen if he hadn't been seized by the strap."

Sounds a bit garbled, doesn't it? Garbled, but understandable (sort of). Why does this sentence strike us immediately as odd? Because we intuitively DO know something that many if not most students of Japanese claim that they DON'T know.

I've often had the satisfaction at JMLI of seeing the light of understanding dawn when a student suddenly realizes the difference between Transitive and Intransitive verbs. It's as though the student had been introduced for the first time to a totally new concept, although we have all been using transitive and intransitive verbs correctly all our lives.

Most if not all of the languages of the world have three kinds of verbs. The first type functions as a sort of spoken equal sign: "this is. . ."; "this equals. . .". This kind of verb is always limited in number in any language. The only real difficulty that may be encountered is that these few verbs are usually irregular in their tense forms (e.g. am, are, is, was, were. . . all of them together called the verb "to be"). Because they are so frequently used, old forms tend to persist by their habitual use while other verbs reflect the changes that inevitably occur as languages are modified with time.

THE TROUBLEMAKERS

But the verbs that are most likely to cause trouble to an outsider trying to learn a foreign language are the so-called transitive and intransitive verbs. All of us

use these verbs correctly in our native language, but I am surprised at how many people claim that they don't understand them when they meet them in a foreign language. We are probably not aware that we are using them or that the two types of verbs even exist in our own language and speech. But when learning a foreign language, suddenly we are forced to focus our attention on the differences, and often this leads to difficulties.

WHAT ARE THEY?

Before we go further it might be good to review briefly the difference between these two kinds of verbs and define the terms used to describe them. Simply stated, a transitive verb is one in which an action is transferred or passed to another person or thing. There is an agent, someone or something that acts, that initiates the action; and then there is an object, someone or something that receives the action or the result of the action. An intransitive verb states no transfer of action or blame for what happened.

For example, a child might say "My wagon broke". No agent is expressed or implied. It just happened, no matter how. No one is to blame. But if the child were to say "Johnny broke my wagon", here there is an initiator, and the action was transferred to an object, the wagon. Now in English there is no difference in form between the two uses of this verb, but in Japanese, two different verb forms must be used. In this case the Japanese verbs are easily recognized as coming from the same stem, but

this may not always be the case.

TWEAKED?

Some sentences "tweak" us, as one of my professors used to say. I remember the first time I heard the commercial on TV asking me to "fly the friendly skies of United" air lines. That tweaked" me. It doesn't bother me when someone talks about flying an airplane or a kite, but how in the world can you fly a sky? And then the last time I was in the States I was "tweaked" by a sign thanking me for "shopping" a certain store. To me you can't "shop a store", transitive, you must "shop at a store", intransitive. But maybe that prepared me for a Japanese sign I saw in a bus one day.

The sign advised the passengers with the words *teisha shite kara seki o otachi kudasai*, literally "stand your seat after (the bus) stops". Now we all know that *tatsu* is an intransitive verb, don't we? How on earth can you *seki o tatsu*? (Our JMLI text gives an excellent explanation of this usage, by the way.)

CONFUSING? MAYBE SO

Transitive and intransitive verbs can be troublesome for several reasons: 1) verbs with similar meaning may be transitive in one language and intransitive in another; 2) in some languages a verb may be transitive in form and intransitive in meaning or usage and vice versa; 3) some verbs may have the same form for either transitive or intransitive depending on how they are used in a sentence; 4) an intransitive verb in a particular language may sometimes be used in a quasi-transitive way to bring

out a subtle nuance of expression; 5) sometimes the transitive form and the intransitive form of the same verbal idea may be entirely different in form.

Off hand I can't think of any Japanese examples of dissimilar transitive/intransitive pairs, but languages being as they are, I'm sure there must be some. Maybe a few English examples might help to illustrate what can happen.

For instance, one member of the transitive/intransitive verb pair may fall into disuse, and another verb may be substituted for it. In English the verb "fall" is intransitive. Something may fall, but we can't "fall" anything. But there once was a transitive form of this verb. We sometimes hear the expression "to fell a tree", but usually we express this idea in an entirely different way: "to cut down a tree". Similarly, the transitive verb "wend" is only used in the fossilized expression "to wend one's way". In English you can "wind" a lot of things, but you can't "wend" anything else except a way. But the verb is still used in other Germanic languages, sometimes as an intransitive verb. The verb "wind" is now used in English for both meanings (we can wind a watch, and a road can wind). But the past tense of "wend", namely "went", still remains; only it is now used as the past tense of "go" and is intransitive.

BELIEVE, OR BELIEVE IN?

While these illustrative examples may sound a bit complicated, I hope they at least can serve to indicate that the idea of transitivity and intransitivity can vary over time even within the same language, and certainly from language to language. An important outcome of this is that a concept that may be in one form in a certain language may be just the opposite in another. A good case in point is the use of the verb "believe" in English and the corresponding *shinjiru* or *shinzuru* in Japanese.

Perhaps you have heard of someone who tried to say *Kami sama ni shinjimasu*, patterned after the equivalent "Believe in God", and been corrected. Though we may differ somewhat in our theological position on whether or not we ourselves are the agent in the act of believing, we are probably all agreed that God is, after all, the object of our belief, and the insistence of the Japanese that this must be treated as a transitive verb should not be surprising. I might say in passing, though, that though the use of *shinrai suru* as an intransitive verb is considered to be ungrammatical by many Japanese, the verb is used that way consistently in the Japanese Bible and in most churches. The nuance between *kami sama o shinrai suru* and *kami sama ni shinrai suru* is real, but the intransitive usage probably expresses a concept that non-Christians find difficult to grasp.

CLIMB A TREE OR CLIMB (AROUND) IN IT?

There are many other verbs that are used differently in Japanese as compared to a parallel usage in English and other languages. We climb a mountain or a tree in English, transitive. But in Japanese we say *yama (ki) ni noboru*, intransitive. That's reasonable. The tree or mountain doesn't really receive the action of our climbing, does it? The fact is, we cannot rely on the way a given semantic concept is handled in our own language and assume that it necessarily must be the same in another. No word in any language exactly matches the full meaning of a word in another language, and this includes the concept of whether or not an action is viewed as originating with an agent or whether such action can be transferred to an object.

THE STRAP DOESN'T REALLY SEIZE THE PASSENGER

We hold onto the strap in a train or a bus. To me that feels like a transitive concept, although to hold a strap and to hold onto a strap convey a different meaning. But in Japanese you use the same verb for that as you would if you said that a criminal is seized by the police — *tsurikawa ni tsukamaru* in one case and *keisatsu ni tsukamaru* in the other. Listen for it next time you're in a train or bus — *Tesuri ya tsurikawa ni otsukamari kudasai*. Are we to interpret that to mean that we are to be "seized by the strap" rather than that we are to "seize the strap"? Not at all. The meaning of the verb just simply can't be equated with any English verb. And there is really no reason why it should be.

In summary then, a transitive verb implies an actor or agent that initiates an action, and this action is directed toward someone or something as the intended receiver of that action. With an intransitive verb, there is no such implication. Often the semantic content, the meaning of the verb, will determine whether this implication is present or not. However, the meaning may not exactly parallel the meaning of a verb in another language that we may think is an "equivalent", because no such equivalent really exists between words in two different languages. We have no other recourse in resolving the difficulties other than to FEEL the meaning of the verb. We must INTERNALIZE its meaning. To use Japanese correctly we must think like they think and feel like they feel as much as it is in our power to do so. There is no other way.

Underscoring Need for Church Planting

Leaders Gather for KDK Seminar

Twenty leaders representing major seminaries and evangelical denominations gathered in Tokyo on Oct. 2 to participate in a seminar and discussion underscoring the need for more concerted action in the area of new church planting.

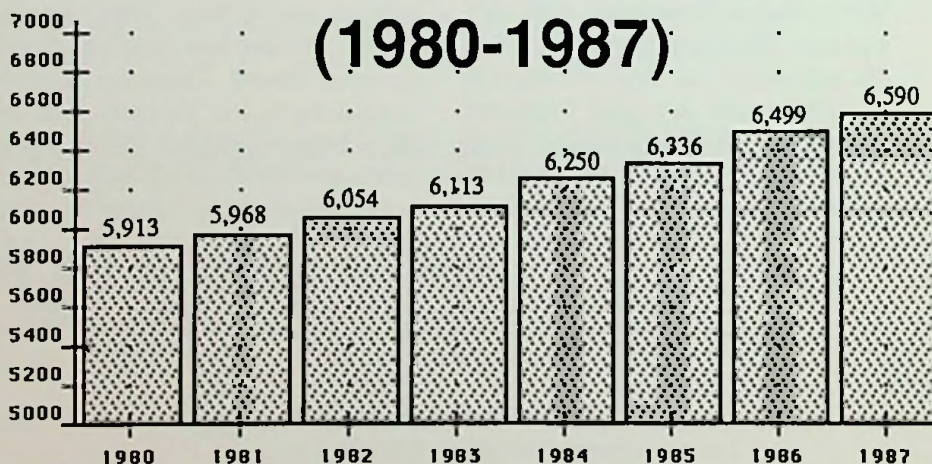
The seminar was organized by Rev. Tokio Satake, who has served for over 25 years as Japan director for White Fields, Inc. (commonly known as KDK—Kokunai Dendo Kai), an organization that channels financial support to church planter on a declining scale over a period of three years. Rev. Satake is also pastor of the Kokubunji Baptist Church and author of a 1985 book on church planting in Japan.

Although KDK has sponsored several seminars to assist church planters in increasing their effectiveness, the latest seminar represents the first time that KDK has actually sought to call together seminary leaders and church officials who are responsible for evangelism and outreach in their respective denominations. The seminar aimed both to inform these leaders about the current state of and need for new church planting in Japan, and to provide a forum for them to discuss possible steps that could be taken to stimulate the planting of new churches at seminary and denominational levels.

After reports from three church leaders about the work of KDK-related pastors in their respective groups, Rev. Satake presented the findings of a survey of KDK-supported church planters that had been carried out in conjunction with the Church Planting Division of the Japan Church Growth Institute. During the afternoon session, participants discussed various issues raised during the presentation of the survey results. The major issues discussed, along with participants' suggestions, are summarized below:

1. Quality of the Church Planter
 - need for zealous faith
 - able to find something meaningful in every task
 - most successful when he has a clear concept of the church
2. Theological Education
 - need for curriculum dealing with area of church planting
 - many students graduate with no idea of how to start a church
3. Selection of a Location for Church Planting
 - location is crucial
 - church planters now tend to concentrate efforts in urban areas
 - need to coordinate efforts so that urban churches can function as bases for extending ministry into rural areas
4. Acquiring Adequate Facilities
 - exorbitant land prices and increase in use of cars force rethinking of "build-near-the-station" strategy
 - possibility of more than one church sharing same facilities
 - need to ask elderly Christians to will property to the church
 - need to look for unique opportunities, e.g., buildings left vacant by factories that have relocated, etc.
5. Cooperation
 - working closely with lay people to initiate new churches
 - need to develop spiritual gifts and interpersonal skills among lay people working in church planting efforts ■

Church Growth... (1980-1987)



Source: Church Information Service (CIS). Only Protestant church data appears on this graph.

Credit: JAPAN UPDATE



NAKAICHI ANDO

(1900-1987)

Rev. Nakaichi Ando, Senior Pastor of the Setagaya Chuo Church (Tokyo), was called home to glory on November 6, 1987. His illustrious career dominated the evangelical scene in Japan during the past two decades.

A graduate of the Kobe Bible School, he pastored a Japan Holiness Church in Kobe before being assigned to Manchuria where he labored from 1938 to 1941. During those difficult war years when all

Christian activity by government order was consolidated under the umbrella of the United Church of Christ, Rev. Ando was among those few who boldly proclaimed the lordship of Jesus Christ as well as His imminent return. As a consequence he was imprisoned but was later released because of failing health.

Rev. Ando after the War joined the Domei (The Japan Alliance of Christian Churches, i.e., churches representing the work of TEAM). For the past forty years he pastored the Setagaya Chuo Church. In 1968 Rev. Ando was elected chairman of the Domei. The influence of Rev. Ando, however, was felt beyond his own denomination. He attended the Berlin Congress in 1966 and led the Japanese delegation to the Lausanne Congress in 1974 and to ALCOE I in Singapore in 1979. The latter

congress burdened him with the challenge of reaching Asia for Christ. Rev. Ando was also chairman of the organizing committee of the 1980 Billy Graham Crusade and the First Japan Congress on Evangelism.

Rev. Ando has been active on many boards, including OSCC and King's Garden, and in 1978 was elected board chairman of the Tokyo Christian College. His vision to have the school accredited as a four-year college and his dream to train Asians at what now is Tokyo Christian Institute (TCI) is nearing fulfillment as the school is in the process of relocating to its spacious new campus at Chiba New Town.

Rev. Ando has been a close, personal friend. Happiest memories relate to his Virginia visit on his return from the Berlin Congress in 1966. The two days I entertained him, showing him

around Colonial Williamsburg, including the College of William and Mary where I taught that furlough year, Jamestown Festival Park, Yorktown, etc., were so relaxing and delightful. I still recall stopping the car along the Colonial Parkway so that Rev. Ando could sketch a giant tree in full autumn color and I shall never forget his response when I pointed out at Jamestown that before the pioneers built their own huts they together erected a simple church building. "Is it alright to pray here?" Rev. Ando asked and before I could answer his voice rang out under the straw-thatched roof: "Lord, I thank you for America's heritage. May you always be first in my life." I believe he lived out this prayer until his master called him home.

Siegfried Buss

"Send the Gospel to the World"

1. Let us spread abroad the Gospel story, Send it out to all the world; All the world is searching for it, Light has come to save the lost.

CHORUS:

- Join your hearts, in one accord,
Let us join our strength and might,
Let us strive as one, and united be,
For the faith, the Gospel's faith.
2. Let us spread abroad the Gospel story, Let the Good News be proclaimed; For the darkness hovers o'er us, Spread the Light while it is day.
 3. Let us spread abroad the Gospel story, Raise up high God's Holy Word; Bear the cross and follow Jesus, Long as life on earth shall last.
 4. Like a glowing Flame, O, our God, Holy Spirit like the wind; Move among us, may it please You, Bring to us revival now.

Words by Nakaichi Ando

Music by Tsunagu Tenda
English Translation by
Elaine Nordstrom

"SEND THE GOSPEL TO THE WORLD"
(Mark 16:15)

福音を世界に

(マルコ16:15)

安藤伸市 作詞
天田 繁 作曲

♩ = 75-80

ちあみみ きまこた うねとま のくばの はひかか てるざせ にくしよ

すくいのひか くりのちぬか ぱいバルも たりりに

(おろかえし) (楽章で合唱する時は、この3段目だけは、歌詞の意味合からも斉唱が効果的と思われる)

こころひとつに ちからをあわせて

ふくいんのしんこ うにとも にたにかわん

- 1 福音をつたえよ 世界の果てに、
世界のほととろ 光の輝かり、
- 2 福音を説かせよ あまねく広く、
光りのある間に 夜の光の間に、
- (おろかえし)
- ふひとつに 力をあわせて、
福音の輝かりに 共にあわん。
- 3 福音を説れよ のことは驚し、
十字架をきりて いのちの恵り、
- 4 御神のほのほよ 御霊の原よ、
清くれたまえや リバイバルして、

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"The Lord shall preserve thy going out and thy coming
in from this time forth, and even for evermore" Ps.121



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