

Volume 38, Number 2, 1988

JAPAN HARVEST

The Magazine for Today's Japan Missionary



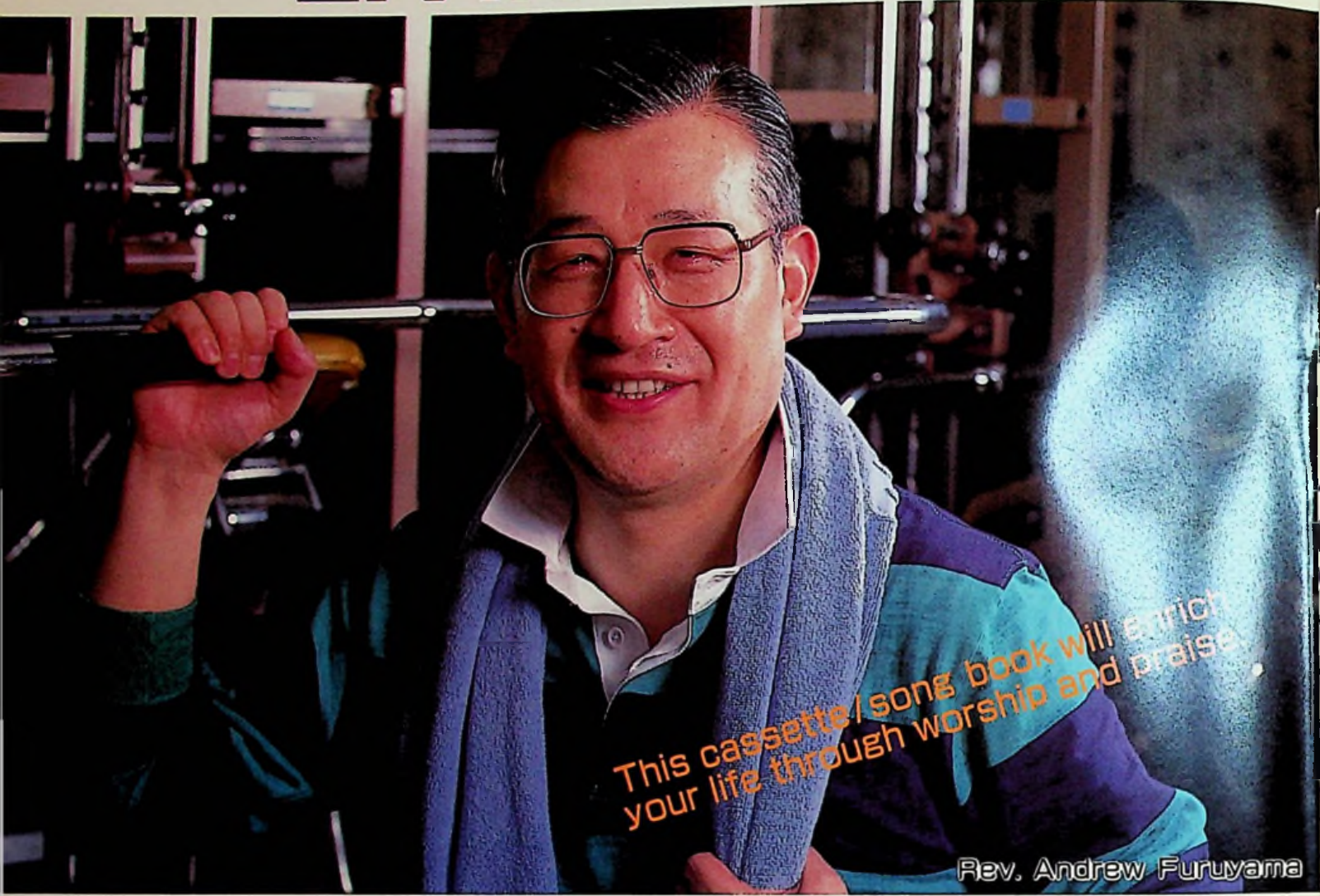
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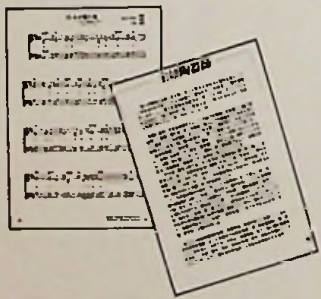
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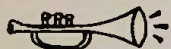
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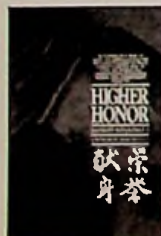
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JAPAN HARVEST

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The JAPAN HARVEST is the official publication of the Japan Evangelical Missionary Association, a non-profit organization which publishes the Japan Harvest four times a year. Its purpose is to promote primarily the cause of the evangelical church and mission in Japan, and secondarily the ministry and activities of the association.

Though the magazine responsibly endeavors to represent these causes, individual articles or advertising express the viewpoints of the contributors and not necessarily those of JEMA. The editor welcomes unsolicited articles. Such material will not be returned.

東京都千代田区神田駿河台2丁目1 郵便番号 101

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Price Overseas \$20.00 per year

Price in Japan ¥2,500 per year: single copy, ¥900

Furikae (Postal Transfer): Japan Harvest, Tokyo 3-180466

JEMA President's Page

GOD IS SO GOOD

Saying goodbye is never easy. I like the German expression *auf Wiedersehen* and the French *au revoir* which place the emphasis on the joy of reunion rather than dwelling on the aspect of parting.

When Kathy, our oldest daughter, left for college, the loss was blunted by the fact that there were still two children at home, and when it was time for Heidi to leave Japan we still had Frieda.

But the inevitable has happened; Frieda has left the nest! I have heard from others how difficult it is to adjust to the time when the house no longer reverberates to the beat of loud music or happy laughter – and the telephone line is no longer busy. I must confess that I dreaded this prospect. Japan after all has become home for Edith and me and part of the reason was that the family was together.

Just as I was considering the implications of the new circumstances, something very exciting happened. Kathy wrote saying that she was on her way to Japan in order to teach English for a year in the public schools. Simultaneously word also reached us that Heidi and her husband Jim were seriously thinking of coming this way in preparation for possible missionary service in Japan. Jim wants to brush up on his Japanese by attending a Japanese seminary.

So August 15th, that dreaded day, turned out to hold in store special blessing. It was hard to say goodbye to Frieda. But how perfect God's timing is to have this parting coincide with the arrival of Kathy, Heidi and Jim. "God is so good" is a little chorus my parents are fond of singing each day. I think I will sing it more often myself!

Siegfried Buss



FREEDOM FOR LIVING

Dick Endersby delivered the message that follows during the JEMA Plenary Session. Dick works in Japan with the Navigators. The Endersbys are presently in the States on furlough.

DICK ENDERSBY

Galatians 5:1, 13-26.

Last year my wife Linda and I received a phone call from a couple who were considering accepting an assignment in Tokyo with a large American company. While they were here they were desirous of helping in our ministry with business people and wanted to meet to talk about what opportunities they would have in sharing their faith and discipling in the context of their work. We went to meet them at the appointed time to one of Tokyo's nice hotels where they were staying for two weeks at company expense while they looked for housing and finalized their willingness to accept the assignment. I used the house phone and they agreed to meet us in the lobby. A very attractive couple in their mid thirties stepped from the elevator, greeted us, introduced themselves and suggested we go to the tea room to talk. After the four of us were seated I said, "Well, how do you two like Tokyo?" The wife without warning burst into tears crying, "I hate it here and want to go home." I looked at Linda for a hint of "what should we do now?" and silently prayed for wisdom to handle this situation.

We discovered that this couple was deeply involved in personal ministry both in their neighborhood and in their local church. He was on the church board and she had a good ministry with wives in the neighborhood, lead-

ing a small group Bible study and meeting individually with several wives. Both of them were obviously competent and sincere people and definitely committed to Christ and His Great Commission. Their main reason for considering a position in Tokyo was to have the opportunity to share Christ with those who had never heard. The wife in summing up her feelings said, "When do you reach a point in life where I do things I want to do, not just what others expect?" From her voice and expression she was obviously feeling under great pressure to do what she thought others expected and yet emotionally she had no more to give.

My heart went out to them both. I have had similar feelings from time to time when I'm just going through the motions of life, doing what others expect; living but not enjoying life. Why? For me there is something about busy Japan that reinforces this tendency. What's the problem. Is this what the Christian life is all about—or is there more? If there is more, how can I experience it? What's wrong? Galatians 5:1 says, "For freedom Christ has set us free. . ." Jesus invited others saying, "Come unto me all ye that labor and are heavy laden and I will give you rest." Are these just sweet sounding words that merely tickle the ears or is there something in them that can actually be lived and experienced? Put another way, does my version of

Christianity bind or set free?

In seeking an answer, let me suggest an illustration that was shared with me a few weeks ago. Think of a clock, at twelve o'clock—picture a Bible. Most of us are exhorted frequently that in the Scriptures we will find answers for life's problems. The first step in experiencing freedom and joy in our lives is obviously to bring our experiences to Christ through His Word. Now at about three o'clock picture hands folded in prayer. Having seen what God's Word says concerning life, this should lead us to confession claiming His forgiveness. Forgiveness is not enough however. It cleanses but doesn't enable. We also need to be filled and enabled. For this the Scripture records that Jesus has sent the Holy Spirit.

II Cor. 2:12

"Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God"

We are filled when we voluntarily exchange our desires for His.
Gal. 5:16

"But I say walk by the Spirit and do not gratify the desires of the flesh."

So on our imaginary clock at six o'clock we write the words "Holy Spirit" to remind us to seek Him and His pleasure in our lives. Inner change is always evidenced by outer manifestations. Therefore, at nine o'clock

we write the words "Behavioral Change". (Application or obedience if you like). Jesus said, "He that hath my commandments and keepeth them he it is that loveth me and he that loveth me shall be loved of my father and I will love him and manifest myself to him." I will seek to do what I know will please Him who loves me.

So with our illustration we take our lives to the Scriptures, open our lives and let God teach us where we've failed and how we should live, confess our sins, seek His involvement and empowering through the Holy Spirit, follow Him in our daily actions and start over again. Perhaps greatly oversimplified, this can be used to illustrate the growing Christian life. This life is a life based on grace. When God speaks to me from His Word, that's grace. When He brings me to repentance that, too, is grace. When He fills me with His Spirit I am experiencing His grace and certainly when I walk in His

ways expressing love and concern for others that is grace.

But wait, suppose we go in the opposite direction. Suppose I take my experiences to the Bible and then instead of opening my life to them and seeking forgiveness and change from the inside I go directly to nine o'clock or "Behavioral Change". What's the difference? I believe this sequence puts me under law and not grace. This is legalism! I may understand what God wants but haven't allowed HIM to work it out through me. I believe this was very possibly what the wife in my illustration was doing.

Living legalistically may be easier or more efficient in the short run but it robs us of the living relationship that God intends and that Christ provides.

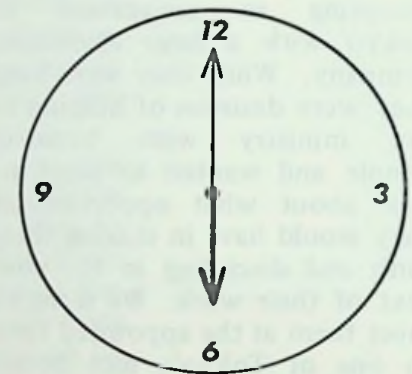
II Cor. 3:5,6

"Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, who has made us competent

to be ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life."

Notice that it is a shorter distance going from twelve o'clock to nine o'clock . . . it's the most direct route, but it is legalism.

How are we doing? If you're like me I tend to shortcut the grace of God. . . living by rules and not by relationship. I have found that taking the time to let God speak to me through His Word, opening my life to Him in repentance and accepting His filling makes a tremendous difference in my attitudes towards my life and ministry.



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New Testament Principles and Power Encounter



It is good to have the Stan Dyers back from the States. Stan is Dean of the School of Missions and Evangelism at the Tokyo Bible Seminary. He earned the D. Miss. degree at Trinity Evangelical Divinity School.

STAN DYER

1. Power Encounter and Pentecost.

The magnitude of the potential of Pentecost for the church has seldom been fully realised. Bethlehem had witnessed the dramatics of the incarnation when God clothed Himself with human flesh. The almighty God was able to walk on sandy soil, sleep on discarded mats, and touch the hurting joints of sinful man. The path He walked led to a blood-sprinkled cross and a dark, cold tomb. The tomb was emptied of its treasured corpse as the Son of God broke the chains of death and of hell to rise victoriously.

Pentecost, however, was the incarnation of the Spirit of Jesus in the hearts of the believers. The death and resurrection of Christ held a message of power. That power needed to be released upon a sinful world. The church could never be born with only the gospel message. For this reason Christ's final command on earth spoke of this gift from heaven.

Pentecost became God's special power encounter. The plan of the ages for world evangelization focused not only upon a cross and an empty tomb, but also on this Pentecost event. The blessings promised to Abraham could only be fully realized through the blessing of Pentecost. The Abrahamic covenant "In thee all nations of the earth will be blessed" was fulfilled at the outpouring of the Holy Spirit.

Human ingenuity, technology, or wisdom, even if these would have been available after the resurrection, would have utterly failed. Jewish fanaticism, Roman theocracy and pagan depravity stood in the path of the development of the Christian Church. The small unlearned and fearful band of followers would have tumbled like sagebrush before the powerful systems of that age.

The forces of God were set in dynamic confrontation against the powers of man and of devils. At a special moment in the eternal plan of the Divine, heaven's portals opened for the Holy Spirit to descend upon that waiting crowd. Pentecost became God's only recourse to permit the events and efficacy of the Savior to be disbursed to a waiting, dying world.

The facts of Pentecost are well known to cross-cultural witnesses. It would seem redundant to focus again on such a well-known subject. However, in familiarity lies the danger of neglect. As missionaries in Japan, are we in danger of by-passing the greatest power source? Japan is no exception to the divine mandate "You will receive power when the Holy Spirit comes on you and you will be my witnesses."

2. Power and the Growth of the New Testament Church.

Any student of the Biblical record would readily acknowledge the dynamic power of the church immediately following Pentecost.

However the stages of that growth reveal the ethnic, geographic, and strategic elements of such expansion. Each stage focuses on an evangelistic purpose and ends with a Lucian statement of powerful outreach. Look briefly at these six stages and grasp some implications for miraculous expansion of Christ's Church in Japan.

Stage I. Acts 1: 1-6:7 The church was born in Jerusalem, the locale of Jesus' final teachings, judgement, death and resurrection. This city was the center of Judaism. The major opposing forces of the early days of the church emerged from the synagogue rulers. Ancient documents claim that Jerusalem had over four hundred synagogues within its walls. The victories of the church can be seen against such powerful adversaries. Yet, it was victorious! The closing verse of this section describes the magnitude of such success. "So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith." The blaspheming, murderous, jealous Jewish priests bowed in humble repentance accepting the Christ that they had tried to eliminate. What a victory of power.

Stage II. Acts 6:8-9:31. Again severe persecution was launched against the church. Stephen became the first victim and died a martyr's death. The ring-leader, Saul of Tarsus, began his own

guerrilla warfare against the Christians. Then, in a drama of powerful confrontation on the road to Damascus, God touched the persecutor's heart. The blasphemer became a believer; the church hater became a church planter. The final commission of Christ had designated the order of growth, Jerusalem first and then Judea and Samaria. Luke draws this section to a close again with the note of victory. "Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit. It grew in numbers, living in the fear of the Lord." (9:31). The Divine power had met the forces of Satan and the result was one of the greatest victories of the church.

Stage III. Acts 9:32-12:24. From the birth of the church, Judaistic legalism clouded the vision of its leaders. Christianity was in danger of becoming a small segment comfortably nestled within the bounds of the Jewish faith. Paul's call to Gentile evangelism (9:15) and Peter's subsequent ministry in Cornelius' home (10:48) changed such narrow theology. The church burst forth as a new universal power for Jew and Gentile alike. This is the essence of the Mystery that had been hid from ages past (Col. 1:27). All may find hope and life in Christ. Such a victory includes the island of Japan. No one is excluded from the Savior's invitation. When Luke concludes this section, that holds such dynamic for the growth of the church, he writes, "But the word of God continued to increase and spread." (12:24). The church had come to a new level of victory.

Stage IV (Acts 12:25 - 16:5) Having freed itself from Jewish chains, the church continued to spread into new fields of Gentile evangelism. Paul became the champion of this new missionary vision. The Antioch church sent forth the evangelistic team of

Barnabas, Paul and John Mark. As this expansion developed, Paul planted the church in many of the major cities of Asia Minor. Such evangelism met stout pagan resistance at times. But the church was built! Another chapter in power encounter ministry concluded with the comment "So the churches were strengthened in the faith and grew in numbers daily." (16:5).

Stage V. (Acts 16:6 - 19:20) The church had exploded across the country of Palestine and had overflowed into Asia Minor. However, this was still home missions. The next dynamic move was toward overseas expansion. Paul crossed the north corner of the Aegean Sea to begin to plant the church in Europe. New congregations were developed in Philippi, Thessalonica, Corinth and finally in the Kamakura of the ancient world, Ephesus. If the powerful Gospel could flourish in such a hotbed of vice, immorality, pagan superstition and debauchery as was found in Ephesus, it could grow anywhere. For this reason God mandated the founding of one of the great churches in that city. Luke closes this section with "In this way the word of the Lord grew in power." (19:20). No outward force or evil intent could stop the forward march of the living Church of Jesus Christ. This was power encounter!

Stage VI. (Acts 19:21 - 28:31) This final stage brings Paul to the capital of the most powerful empire of that age. He was a prisoner chained possibly between the metal-plated Roman guards. Yet here, as in every stage in the progressive expansion of the victorious church, Paul was not hindered. The believers grew and the church broke through the bonds of tight-fisted Rome to continue its march of triumph. Luke knows the story is not complete. The church has just begun. But there, near the home of the mighty Caesar, boldly and without hindrance, Paul was able to preach

the kingdom of God and taught about the Lord Jesus Christ (28:31).

The drama of the sweep of evangelism and church planting is thus seen in six stages. Luke is careful to close each section with a word of powerful increase. The Divine power encounter had confronted handicaps, difficulties and pagan opposition. The result was victory. What are the lessons of such New Testament church growth for evangelism in Japan?

3. Japan Culture and Power Encounter.

Across two thousand years, customs and methods change. Inner needs of man possibly deepen with advancing civilization. The culture of Palestine with its agrarian society differed greatly from the advanced technology of Japan. Actual events of the New Testament age are quite dissimilar to those usually seen in today's ministry. However the underlying principles do not change. God purposely emphasized certain methods and ministries so that the Book of Acts could be a model for all generations and in every culture. The task of the missiologist is to determine, under Divine guidance, the difference between the eternal principles and the immediate events in the Lucian record. The following principles rise from both the teaching and the ministry found in the Book of Acts. These are basic principles that need prayerful consideration for Japanese evangelism.

The following are twelve principles relating to Power encounter for ministry in this culture.

(1) The worker, himself, must wait before God for spiritual empowering if the church in Japan is to multiply.

The final command of Jesus to His disciples was, "wait until you are endued with power from on high." Should this not still be top priority for His workers today? The sportscaster can des-

cribe a Giants' baseball game without personal participation. The agricultural adviser can explain agricultural methods of growing better rice without actually farming. But the Christian communicator cannot effectively administer the grace of God without experiencing the power of God.

The drama of the powerful explosion of the New Testament church across the mighty Roman Empire focused back on a prayer meeting in an upper room when one hundred and twenty Christians were waiting for the coming of the Spirit. The Spirit's outpouring on the disciples was absolutely imperative to the subsequent birth and growth of the church. E.M. Bounds penned these famous words, "The church is looking for better methods; God is looking for better men. The Holy Ghost does not flow through methods, but through men." If the thrilling story of Acts could speak but one message, it would point to the absolute essential nature of the filling of the Holy Spirit. The power of the death and resurrection of Christ necessitated the Spirit's empowering for adequate communication. For this reason Jesus warned the disciples, "Wait in Jerusalem before you go to Judea or Samaria." Japan's pagan resistance or affluent indifference could be swept aside by a new work of the Spirit, if that work begins in the hearts of those who are called to minister.

(2) Confidence in the total, varied ministry of the Spirit must be regained if the church is to multiply.

Pure orthodoxy and honest intent are completely inadequate if the ministry of the Spirit is not fully understood. In Luke's account of the spread of the church, the Holy Spirit filled (2:4, 4:8,31; 6:3,5; 9:17; 11:24; 13:9,52), witnessed (5:32; 20:23), was received (8:17; 15:8; 19:6), directed (8:29; 13:2,4; 16:6; 21:11), comforted (9:31), fell on groups

of people (10:47; 11:15), commissioned overseers (20:28), spoke through the prophets (28:25).

Every activity of the pastor or missionary must be part of the Spirit's ministry. The preparation of a Sunday worship message or visitation in a Japanese home must be part of the work of the Spirit. The production of a tract or the planning for pioneer evangelism must be the work of the Spirit. All gospel communication must be the communication of the Spirit. Committee discussions about church events and community outreach must be Spirit-directed. A new confidence in the totality of ministry of the Holy Spirit could bring the Japanese church into a new age of revival and multiplication.

(3) The concept of Spiritual warfare must be re-evaluated if the church is to multiply.

The missionary in Japan is confronted with the powers of darkness perhaps unknown in his own country. The percentage of praying, believing Christians in this country is so infinitesimally small. Paul realized that he was not fighting against mere human opposition or political intrigue. His warfare was pitted against unseen powers of spiritual darkness. For this reason he realized that any victory must be a victory from a different spiritual force. Any pioneer evangelistic planner must realize the battle which he faces. Every class that is started, every sermon that is preached, every evangelistic contact that is made is part of a spiritual warfare in which the Holy Spirit must provide the resource for success.

Much of today's evangelistic program is begun in the conference room. The *sodan* of the *dendokai* is essential for short and long range goals. These need to be bathed with Spiritual anointing and God-given wisdom. Only then will the forces of evil be pushed back and the church be built according to Divine plan. Jesus had told the disciples that

the very gates of hell would crumble and fall apart under the aggressive attack of His militant church. (Matt. 16:18).

(4) Confidence in the power of the Word of God must be regained if the church is to multiply.

The Holy Spirit was the Author of the Scriptures in their original writing. He directed Moses, Isaiah and Paul, as they penned the words of eternal truth. He is still the communicator of this Word. There is much talk today about contextualization. This is essential. There needs to be cultural understanding for good perception of the gospel content. However, the Word of God is powerful to inform, convict, convert and to instruct.

The minister in Japan must re-evaluate his understanding of the Spirit's ministry through the living Word. The Bible is not just another religious treatise on moral justice. Confucious taught a social ethics. Buddha ascribed certain laws of nature. But the Holy Scriptures are in a completely different level of truth. Much of what Mencius wrote was good but these words do not bring about eternal life. John said that his gospel was written that men would believe, "and believing ye might have life through his (Christ's) name". (John 20:31). The Holy Spirit is the supreme Communicator for Japan's evangelism as He speaks through the Word.

(5) Spirit-motivated intercession must be rekindled if the church is to multiply.

The New Testament church was a praying church. The first Christian community in Jerusalem met together for fellowship and prayer (2:42). They prayed for boldness (4:24) and for Divine direction (13:2). Paul continually admonished his churches concerning the need for fervent prayer. He told the church at Rome that the Holy Spirit provided a power for intercession (Romans 8:26).

Great churches are built on great praying. Spiritual advance comes by those who remain before God in prayer. The power struggle in the villages of Japan and in its pulpits is won in the secret place of prayer. The Old Testament tells of Elijah who repaired the altar of the Lord that was in ruins (1 Kings 18:30). Maybe the prayer altars of Japan need repairing. Only when I humble myself before God in burdened, urgent, intercessory Spirit-directed prayer can God use me for the advance of His kingdom in the face of the kingdom of darkness.

(6) The ministry in Japan must re-evaluate the gifts of the Spirit if the church is to multiply.

The New Testament church developed as a functional body of believers with gifts given by the Holy Spirit for special duties and ministries. The gifts mentioned in the first Corinthian letter (12:1-11) and in the Ephesian letter (4:7-12) are given to

the whole church. The unity of the body is expressed in the function of the varied parts. The gifts which are given by the Spirit must be used by the members of the Christian community.

The hierarchial culture of Japan has influenced the church to focus a maximum ministry on the head (pastor) and a minimum of service on the other parts. However, the ministers of the church are actually the members. The pastor guides, helps, instructs and trains the members to minister both within the church and to the people outside. When this biblical concept is fully understood and experienced by the Japanese church, God might cause an unusual multiplication of harvest. Could we dare to believe this for our church across this entire nation?

(7) Narrow, western missionary individualism must be nullified by the Spirit if the church is to multiply.

Japanese culture has been his-

torically a group centered culture. In its broadest sense the whole nation has been considered one great family with the emperor serving as its father. Traditionally, decisions are made by group consensus. Farming was done by group activity. Families operated as a unit. Any person breaking from that unit was considered an outcast. Western missionaries introduced individualism into their imported evangelistic methods. Let the single son or daughter break away from family to come to church, believe and be baptized. The culture looked at this as an injustice to the family and to its local society.

There were individual conversions in Acts. But there were also many instances of family and group conversions. Notice the people who listened to Peter on the day of Pentecost. "When the people heard this, they were cut to the heart." When the crowds in Samaria heard Philip's message, "they all paid close attention"



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(8:6). In Cornelius' house, "the Holy Spirit came on *all* who heard the message" (10:44). In Philippi, the members of Lydia's *entire household* believed and were baptized (16:5). Later, the jailor and *all of his household* believed and were baptized (16:33). Individuals believed on Jesus in their own hearts but the group made a united step forward into the church.

When this concept is fully grasped and prayerfully considered the church in Japan will grow. The Holy Spirit can work in families and social groups. When this happens in Japan, the church will be stronger as whole social units will become a part of the worshipping congregation.

(8) The Christian community inside the church must be spiritually strong before it can minister to the world outside.

Jesus knew that human wisdom or committee planning could never produce a multiplying church. The new fellowship in

Jerusalem, filled with the Spirit and developing in prayer and teaching, was able to expand into the communities around it. The strength started inside before it could be a mighty force outside. This was God's pattern for victory. It still is today.

A brief look at Japan church history would reveal several major peaks of tremendous potential for spiritual harvest. In 1549, Francis Xavier came to Kagoshima. During only twenty-seven months of ministry he had formed small bands of Christians across Japan. By the end of the century some 300,000 Christians had joined the church. Several high ranking *daimyos*, including Omura Sumitada had received baptism. Often a mass movement would result and most of the subjects of these political leaders would become Christian. Many thought that Japan would soon become a Christian nation. But it didn't! The doctrine of the believing community was not

strong. When persecution came the church was almost totally destroyed.

Other peaks came in 1874, 1910 and finally in 1945. In each case a surge of ministry pointed to massive harvest. Possibilities turned to relative failure. The Biblical teaching and Scriptural principles had been neglected. Today we face a similar peak. This is the day of unprecedented harvest. If the church inside is strong, in Biblical doctrine and principle, it could explode forth in unsurpassed growth.

(9) Spirit-directed contact points must be made with the host culture if the church is to multiply.

The Bible is eternal, universal and supercultural. However, the communication of this Word must be made in culturally relevant terms. Paul, the Jew, approached the Jews in terms known to the Jews. He spoke to the Greeks in very different terms. He told the Corinthians, "I have become all things to all men so that by all

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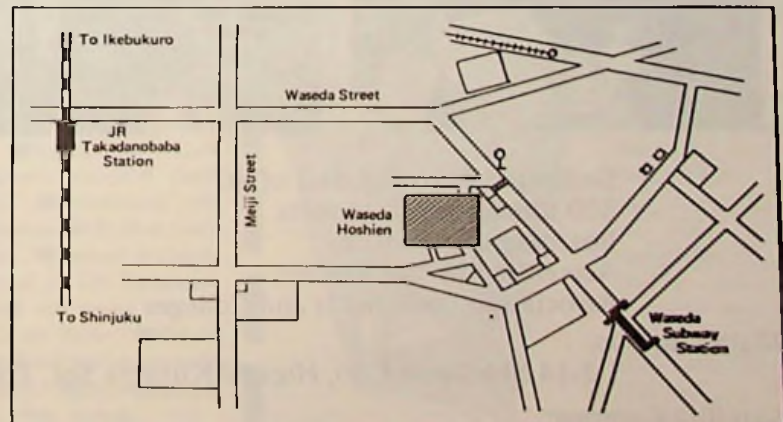


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possible means I might save some." (I Cor. 9:22). The gospel core is the same but the wrappings must change with the cultural needs.

Missionaries and pastors in Japan need to research carefully the needs of this culture. To use an expression of Don Richardson, what are the "holes in the culture"? Charles Kraft would ask, "What are the dynamic equivalents needs in Japan to bring the ageless gospel effectively and meaningfully to the Japanese?" Are there elements in Shinto folk religion that could be stepping stones to gospel communication? What are the Christian alternatives to ancestral worship? Can Japan's family system be an aid to group evangelism? These are difficult questions and require waiting on God for spiritual insights. But the God who made culture must comprehend divine means to shatter the evil crust of pagan culture and impregnate it with His powerful gospel message.

(10) *The total church, Spirit-filled and Spirit-motivated, must take the total gospel to the total community.*

The New Testament church was totally involved in fellowship, worship and prayer inside. But the Christians emerged to take the story of Christ's salvation to their friends on the streets, in the shops, in the factories and at their schools. Much of the evangelism of that day was done by the laity. The severe persecution, that was spurred on by Saul of Tarsus, scattered the Jerusalem believers. But Luke records that they went everywhere preaching the gospel (8:1-4). The church became the training place for lay evangelists. Such a pattern in Japan could propel the church forward in effective witness and dynamic growth.

(11) *The average Christian life-style must be characterized by Spirit-directed bold witness if the church is to multiply.*

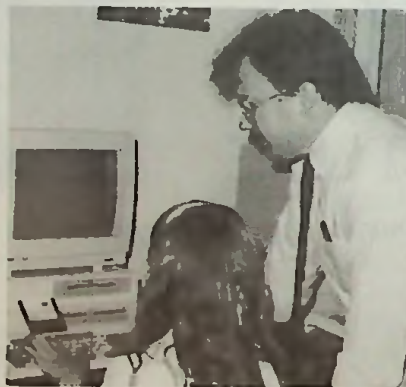
It is true that some have a spiritual gift of evangelism. However this does not preclude a limited life-style of witness. Every Christian should carry a constant burden, and hope for sharing his faith. Paul told the Corinthian believers that they were reconciled to Christ and were given a message of reconciliation (II Cor. 5:19). The joy of leading friends to life in Christ should become an all-consuming passion. The pastor needs to concentrate his energy on training laity for such a ministry. When this occurs, the church will multiply forth in power. Such a pattern was not limited to the age of the New Testament period. The same needs exist today. The same gospel is effective today. The same Spirit wants to do the same today in every church across Japan.

(12) *When the witness is Spirit-led, the object of that witness is Spirit-prepared.*

This final, culminating prin-



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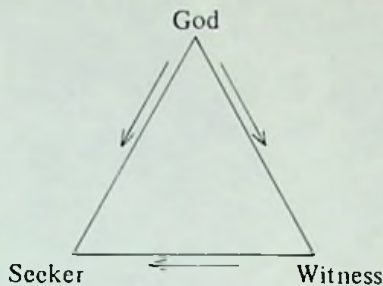
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ciple speaks of the Spirit's bi-directional work. It could be called the principle of the Divine Triangle. God at the apex is working in two directions to accomplish His will. Jesus instructed the disciples that when the Holy Spirit is come, He would convict the world of sin (John 16:6). He is still working His will in opening hearts to His message. On the other side He is leading the Christian in effective witness. Philip was led from Samaria to encounter the eunuch in the desert whose heart had been providentially prepared. He heard and believed, then went on his way

rejoicing (8:27ff). God directed Ananias to visit the persecutor, Saul of Tarsus (9:11). His heart was opened. He believed and became the greatest pioneer of the church. Peter was instructed to visit Cornelius' home (10:19). Against his own instincts he went to this Gentile. God had been there before and had prepared the heart. The miracle happened. The church was able to burst from its Jewish legalism and face a Gentile world.

In consecutive chapters of Acts, God showed His desire to perform this bi-directional ministry. In all three cases God was at work both in the unbeliever's heart and in the mind of the witness. Such a bi-directional ministry of the Spirit should give reassurance to those who would talk about their Christ.

The Spirit is working in Japan. The idol worshipper at the local shrine might be thirsting for the true God. The heart of the lonely housewife may be opened to the message of fellowship and love in

Christ. The heart of the harrassed businessman might be closer to faith than one would think.

In these days of potential harvest may the church of Japan rise to a new consciousness of power encounter through the work of the Spirit. The ageless principles mentioned above are relevant to Japan. Could we dare to claim this entire nation for Christ and His church?

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JAPAN SUNDAY SCHOOL UNION

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On July 15, in the 8th floor chapel of the Ochanomizu Student Christian Center, J.M.L.I. had 1. a celebration of its 20th year of service to young missionaries, 2. the graduation ceremony for its largest graduating class, and 3. announced plans for moving to a new location.

J.M.L.I. began with consultations among some concerned JEMA missionaries during 1966, who wanted to see a better program for teaching the Japanese language to new missionaries. After consultations with Dr. Eugene Nida and others, Dr. Noah Brannen, who had come to Japan in 1951 with the American Baptist Mission was asked to lead in writing a new text-book. A small school was opened in rented facilities in Ikebukuro to test and refine the developing materials. Dr. Brannen has also been teaching language and linguistics at International Christian University since 1966, and is now Chairman of the Language Division there as well as Professor of Linguistics and Languages. For some years he came to JMLI one day a week to give special explanations of points of grammar and answer questions from the students in our classes.

We are most grateful to JEMA for the impetus that started the school, the financial assistance that helped in a practical way to get things started, and the support of many JEMA related Missions who have sent us students through these years.

During the service special recognition was given to Miss Kyoko Komura, who has taught in the school from the first days, and has taught every student



JAPAN MISSIONARY LANGUAGE INSTITUTE CELEBRATES 20th ANNIVERSARY

Harold Sims

who has been at the school. Including Miss Komura we now have six full-time, tenured teachers, and seven part-time. The full-time teachers average 9.75 years of service to the school.

We are also grateful that Dr. Shelton Allen of SEND International has served for 12 years part-time as our language advisor, helping the students through many problems in acquiring language, and also helping the office staff by computer programming. Miss Frances Horton of the Southern Baptist Mission put uncountable hours of work into getting the teaching materials into book form, and we are grateful to her. We are also thankful for an efficient office staff through the years, now led by Miss Kiwami Kojima.

The school has been served by seven different missionary directors, all of whom volunteered their time in service to the work of this school. Most of them are now in the United States.

During these past 20 years JMLI has enrolled almost 1000 students, from about 50 different missions and para-church agencies and organizations. The enrollment has averaged about 40 students, and over 90% has been missionaries. There have been 130 people who have graduated from the full 2 year course, including the eleven today.

Fifteen years ago JMLI moved to the third floor of the OSCC building, where 44 tsubo were remodeled into a language lab, office and 10 small classrooms. Other rooms in the building were rented when needed, and the first floor chapel was used for our weekly chapels, orientation lectures and other special meetings. We appreciate very much the cooperation of OSCC during all these years.

As all of you know, the old four story building is going to be removed next spring to make way for construction of a new one. So JMLI must move out of our present facilities. We have been diligently searching for a well-located place within our financial range. And as you know, that is very difficult in present-day real estate conditions in Tokyo.

But we are happy to announce that in the providence of God we have been able to find a place for the school to continue its work. By the end of July we will move to an old, established Christian owned facility — the Hoshien, adjacent to the campus of Waseda University, near Takadanobaba station.

The school office will be on the second floor of Scott Hall, the old building there. Classrooms will be in various rooms of the facilities. Our new telephone number will be 03-202-0388.

Guidelines For Turning A New Church Over To The Pastor

Don Wright, Pioneer Evangelism Commission Chairman, shares insights gained from close cooperation with Japanese pastors. This article should be filed under I. 2 in the JEMA Church Planting Notebook.

DON WRIGHT

When we as missionaries step into the ring of church-planting, we do so realizing that we are temporary. For our work to last, it must at some time be led by a Japanese pastor. At times the Lord as the Master-builder allows us to step into church planting situations already in progress, and we can work alongside the pastor. Or perhaps we will be able to start from the beginning with a Japanese pastor. Douglas Woyke gives us good advice in the next article on how to do that. But at other times we are called to labor for months or years as the missionary-pastor before the first Japanese pastor comes.

It is interesting that different people will grab one of the above options, lifting it up as the way to work in Japan. But the Bible does not give mandates on this issue, and there are fine examples in Japan of solid church-planting work being done within each of the three options. Experience, personality, and gifts of both the missionary and Japanese pastor, along with community factors might make one option better than the others at any one time. More important than the relative advantages or disadvantages of these is the burning, burdened heart to start new churches. Woe to me if I do not start new churches! Let us not allow Satan to turn us from this important task, because we don't have a Japanese pastor to work with. And, if God has given a Japanese pastor to work with, let us put aside petty personality conflicts and start the best possible church.

In this article we will look at guidelines for preparing the way for a pastor to come. This is one of the most crucial points in the whole church-planting process. More important than how many are attending the new church when you leave, is how many are still there after the pastor has finished his one-year honeymoon period.

1. DIG A GOOD FOUNDATION

When a missionary begins a new church, he must lay a good foundation. The people who attend the church need to clearly understand the gospel and what it means to obey Christ. If that is understood, then when the pastor comes he will be able to build upon that good foundation. Paul said, "By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds." (1 Corinth. 3:10 NIV)

This means that we must work hard in discipleship. Is Mr. A becoming a disciple of Christ or of me? That question should often be our mental agenda. Sometime we make the mistake of standing back and not getting too involved with the people, lest they become too closely tied to us. But too often that just results in them not being too closely tied to Christ either. It is better to spend the needed time to teach verbally and by example the meaning of the Christian life, so that they might grow as Christ's disciple.

Obviously some will fall away because they have been attached

to us personally, more than to Christ. Our personality, language, life style, etc. will be a magnet to some. Stan Barthold said in a church-planting seminar, "The missionary should avoid 'gaijin clingers' like the plague." Perhaps that is an overstatement, but we need to keep our eyes open to this problem.

In disciple-making there are advantages in using a program that can be carried out after you leave. The church people need to know it exists and what its objectives and curriculum are. They need to be prepared so that the program can be continued, or can be gracefully shut-down to allow for the new pastor's program.

Also, move as quickly as possible to the third generation. The missionary needs to start the program, but as soon as possible, or even sooner than possible, the disciples need to be working with their own disciples. This will be one of the best concrete mixtures for the foundation.

Lastly, keep a firm and loving hand on the second and third generations. Most likely the Japanese pastor who follows you will want to have more control of the discipling and education than those of us from the West feel necessary. So if the missionary has been too loose in his control, the disciple-trainers can very easily want to cause mutiny on the spot.

2. BE CAREFUL OF THE SCAFFOLDING

By scaffolding we mean that necessary part of church planting

which helps to build the church, but changes with time, personalities, and development of the church.

Organization is one of those scaffold poles. The wise missionary will always be thinking of the one who will follow him, as he seeks to join his small flock together around Christ. If the Japanese pastor will be coming within the first several years of the church life, it is better to maintain a simple organization. Even as the expression, "Good goals are my goals; bad goals are your goals," so the same feeling holds true of the organizational system that is inherited. "Good organization is what I start; bad organization is what you set up before I got here."

In the first church we started there was a very eager Christian family who strongly encouraged us to organize with a constitution and church board after just six months. I was delighted by this quick progress. Several months later, a new pastor was called by this church board. But since the members of the board had not really matured and developed, the pastor had to struggle for several years before he could actually become the leader of the church. I should have resisted the pressure to organize too quickly.

It is possible to use interim methods to increase the involvement of the Christians without becoming permanently organized. Several ways to do this would include: 1) A monthly church meeting for Christians to discuss church life and the ministry. 2) Dated assignments, such as forming a committee to plan the fall evangelistic meeting.

Another scaffolding problem relates to programs. Some missionaries feel strongly that they should only use means that are available to the Japanese pastor. But there is a danger in trying to be Japanese. In the process we often do not use the gifts and tools that the Lord has given us. If you are a musician, it is good

to use that talent to make many new friends for the gospel. English classes, cooking classes, inviting people to your home can all be tools in the hand of the Lord. But we must realize that these are scaffolding, not the main structure. And we should help the Christians to be able to discern between the two.

Some programs, like English conversation, can lead to a financial and emotional dependency. Make sure there is a way to close down programs or to maintain them after you leave.

3. SHARE THE WORK

The ministry should be shared with the believers. Help each of the Christians to discover their spiritual gifts and use them for the Lord. This will help you not to be the center of all the activities.

Be sure not to create a strong lay pastor, if you plan to call a regular full-time pastor at a later date. At times some well-meaning Christian from another church will want to help you. This person has often had Bible school training, and enjoys the leadership role. He may even have secret motives of becoming the generalissimo of your flock. It is easy to welcome this person as God's answer for the church, but do not be quick to create a leadership position for him. This type of person can make it very difficult for a new pastor to come in.

4. PREPARE THE PEOPLE

Unless you are planning on a long-term ministry as missionary-pastor, it is important to make clear from the beginning that you are a short-term worker. The explanation of furlough systems makes a natural way to share that you look forward to the coming of a Japanese pastor.

As you pray verbally with the believers, ask God to prepare His choice to take over the ministry. The actual calling of a pastor will depend on your mission structure, but how you prepare the people

in prayer and discussion will make the difference between failure and success for your successor.

Two of the churches that we started were located two hours from our home. This was not ideal, but it did make it very easy for the new pastor to quickly move into the hearts of the believers. The church people had easily seen that we were temporary and not an actual part of the community. They rejoiced when the pastor at last came to live in their midst.

5. EMPHASIZE GIVING

This was much more a problem in the past than it is now. Often one of the big criticisms of missionaries was that they did not teach the people to tithe and to sacrificially give. Perhaps this was harder in the old days, since we often came from a higher economic class, and received higher than average living allowances. But now that the dollar has allowed us to slide down the living scale we can more easily teach and model sacrificial giving.

This is important for two reasons: 1) The Japanese pastor will often have strong feelings about the necessity of tithing. If we have not laid a good foundation in this area, the believers will often complain about this new strict teaching.

2) It is important for the church to become financially independent as soon as possible. Also, the church will have a good sense of self-worth if it is able to contribute a sizable amount of the new pastor's salary.

If you teach English and charge tuition, you will need to provide clear guidelines for the use of this income. The money can be used for special projects. If it is used for basic ministry or rent for a meeting place, it is good to have a plan that will challenge the church to take a growing financial responsibility for the total program.

6. TURN OVER THE WORK

It is a great joy to be able to turn over your church ministry to the new pastor. Here are all the emotions of a father giving his daughter to that young man who now takes over as husband. If we have prepared the way for him, things will go smoothly. But let us look at several important transition factors.

Will you stay or go? There are good reasons for turning over the church to the new pastor and leaving as soon as possible. This allows him to develop his relationships and programs without being encumbered with additional pastor-missionary conflicts.

Some missionaries stay on to work with the pastor. This can be a rewarding time if the two can work together and complement ministries. Often the big problem develops when the missionary tries to return to the same church after furlough.

In my own ministry I have had several profitable experiences in staying on to work with the new

pastor. Please look closely at Doug Woyke's guidelines for co-operation in the next article.

Let me change the metaphor from church-construction to passing the baton in the relay.

1. Is it clear to everyone when you are actually going to hand over the baton? A written contract is not necessary, but before he comes, the pastor and also the people should know when you are actually leaving. This includes leaving the area, when at all possible.

2. Does the new pastor know how far you have run? It is really important for him to understand where the church is. In North America it is often good pastoral etiquette not to inform the new pastor of all the problems or history of the church. Let him find out for himself. But in Japan this is not true, especially for new churches. In order to build on what has been done, the new pastor needs to have a clear understanding of where the church is.

3. Is the new pastor going to run on the same track? Be careful that he has an appreciation and agreement with the present program of the church. If he feels he is called to correct all the missionary's mistakes the first three months, it would be better to have him go and start his own church.

4. Is the financial responsibilities clear? Make sure that the church and the pastor understand who pays for what. Salary and living quarters are obvious, but often such things as moving expenses, utilities, car expenses, etc., can get the pastor off on the wrong foot.

Today is an exciting time to be alive, and to be a church-planter. Jesus said, "I will build MY CHURCH." And we pray, "Lord, teach us to carry your hammer and saw. And Lord, help us to hand the baton smoothly to our fellow-workers."

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Some Guidelines For Church Planting In Cooperation With A Japanese Pastor

Here are some practical helps and guidelines for the missionary engaged in church planting. Blessed is the man who readeth and heedeth. Please file this article under I. 2 in the JEMA Church Planting Notebook.

DOUG WOYKE

I have had the privilege of working with three Japanese pastors during our time of Church Planting-Church Growth service in Japan. Work with two of them has been in a church growth situation where the church had been planted years before our relationship came about. I will focus on the things I learned in the relationship with the one pastor with whom I worked in a "pure" church planting effort. I use the term "'pure' church planting" to mean starting a church from scratch, without any or only a few contacts in an area. Much of what I say will be applicable to situations which are church growth areas of ministry, i.e., where a missionary cooperates with a pastor in an established church.

ESTABLISH CLEAR LINES OF RESPONSIBILITY

Before a church planting ministry is begun in cooperation with a Japanese pastor, clear lines of responsibility must be established *and agreed upon*. One or the other must be the responsible person for the work, not only on paper, but also in practice. Fifty-fifty relationships rarely work in Japan. I believe there is little cultural allowance for a pure partnership to be effective in church planting.

If the pastor and the missionary are both young and inexperienced in church planting, I believe the pastor should be the

responsible person and the missionary the cooperating partner. If the pastor is older and more experienced than the missionary, the same would be true. This does not mean that the missionary sits passively by doing nothing until told to do something. The missionary has the responsibility to be positively involved in all of the planting which must be done to get a new work going. The missionary must be ready to use his/her gifts under the leadership of the pastor.

If, however, the missionary is older and more experienced, he/she should be the responsible person for a set period of time (probably four years or one term of service) with the clear understanding that the pastor becomes the responsible person at the end of that time. If the two will continue to work together after a furlough, the older missionary must be ready to be the non-responsible cooperating partner in the relationship. If the missionary knows that he/she cannot accept or cope with being under the leadership of a pastor, there should be no attempt to start such a ministry together.

If both the pastor and missionary are older and experienced, they should start two churches!

MAINTAIN CLEAR LINES OF COMMUNICATION

I would suggest that the missionary and pastor meet as often as possible for prayer. I cannot

overstress the need for prayer time together. I failed in this area, and a warm relationship in the beginning grew cold and died. Whereas in a later situation I maintained that prayer time with another pastor and our relationship to this day is warm and supportive even though I am now working in a different church.

I would also suggest that a weekly meeting take place to discuss the activities which have taken place during that week. Are there people that need to be visited? Are there Christians who need encouragement? Are there church members who are dissatisfied with either the pastor or the missionary? Some Japanese pastors find it very difficult to do pastoral calling. The missionary can be an encourager in this area, always remembering to be as wise as a serpent and as gentle as a dove!

Regular monthly or quarterly meetings to specifically discuss and establish God-centered goals and objectives for the church are an absolute necessity. At those meetings you can talk about your philosophy of ministry which basically establishes your goals and objectives.

I would also suggest that you show warm hospitality to your pastor and his family, even if they never reciprocate. The relationships which can be built in those informal times in your home will benefit your ministry. Love the pastor and his family!

ALWAYS BE SUPPORTIVE

Your fellow pastor may become discouraged. This is also true for yourself! As you realize that the Lord has not forsaken you even if you are not seeing 100 baptisms a year, you can encourage your fellow worker. You encourage, not only by word, but also by sticking with the ministry in tough times. I have heard that pastors sometimes feel that missionaries always have the option to go home when things get too discouraging out here. The pastor has nowhere to go other than to give up and endure the embarrassment of not having "made it". Let us be the burden bearers which Paul exhorts us to be! (Gal. 6:2)

Support your co-worker in public in *all* situations related to the church people. If he is wrong in a certain area, talk to him privately and go with him to try to settle the matter according to the principles of Scripture.

(Matt. 18:15-17) Never allow a church member to manipulate you in trying to gain some advantage over the pastor.

The pastor will probably have the most problems with older Christians who happen to transfer into your church from other churches. Many times those Christians will be older than the pastor, not only in chronological age, but also in spiritual age. In a very age conscious culture your fellow worker will find it difficult to lead those who are his "seniors". Make sure you stay on top of those volatile relationships as the pastor's supporter.

KNOW WHEN TO LEAVE

The Lord will reveal to you when you should leave the church in the pastor's hands and go to begin another church. When that direction comes, leave, no matter how difficult it may be. You will have established some very close relationships

with people. But for the sake of their maturity in Christ you must go. I would suggest that the maximum time spent in a co-operative ministry be two terms.

Most of what I have brought to your attention is already known to you. I trust that being reminded of these guidelines will reinforce your commitment to serve Christ in Japan. I also hope and pray that serving in cooperation with a Japanese pastor will be a blessing both from a church planting, church growth perspective as well as from the perspective of personal spiritual maturity as a missionary in this great nation.

I pray the Lord's blessings on each of us as we seek to minister in and through the power of the Holy Spirit. May He bring much fruit for His Kingdom through us as we cooperate with our Japanese brothers and sisters in Christ!

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100 CHURCHES IN 15 YEARS

RALPH COX

NOTE: "Churches" is used to mean: starting, developing, and developed churches. Home meetings (*katei shukai*) are never called churches. Our churches usually have 2 meetings each week, a Sunday School, regular offerings, Baptism and Communion, and function as churches from the very beginning.

In 1968 God led us to launch a 10 year program to triple our work here in Shikoku. At that time we had an average attendance of 113 in 7 small churches (in various stages of development) pastored by 4 Japanese pastors and myself. God enabled us to in almost every category and the results were published in the 1978 Spring Japan Harvest.

In the fall of 1982 we presented to our 12 pastors a 15 year plan to produce 100 new churches from our base of 357 attendants in 24 churches. The idea was simple: Each church would seek to multiply every 5 years. (24 churches become 48, 48 become 100, etc.) After much discussion over a 3 month period unanimity could not be reached so it was agreed that I would go ahead with the plan as God led and each individual pastor and church would cooperate where possible. The plan was divided into three 3 year goals and launched on 1/1/83.

1983-1987:

24 churches become 47
(23 new churches)

1988-1992:

47 churches become 79
(32 new churches)

1993-1997:

79 churches become 124
(45 new churches)
Total = 100 new churches

On 12/31/87 the first 5 years ended with 21 churches. The complete results are reported here with the prayer that this article will somehow be used of God to help start a rapid church planting movement of churches that plant churches that plant churches, etc., etc.

STATISTICS - 19 years
(1969 - 1987)

Our work started in 1955 from zero. We, a few other TEAM missionaries and later 4 Japanese Pastors were used to start and carry on the 7 churches existing in 1969. SINCE THEN 37 NEW CHURCHES HAVE BEEN STARTED—AN AVERAGE OF 2 PER YEAR. AND SINCE 1983 AN AVERAGE OF 4 PER YEAR. MOST OF THESE WERE STARTED BY STM (Short Term Missionaries) WORKING WITH JAPANESE CHURCHES AND ASSISTED BY US.

Of the presently existing 44 churches, 18 are completely developed churches (Developed = Land, building, congregation, pastor and self-supporting). 8 are almost developed and 18 are still at the foundational stage. These are pastored by 22 Japanese and a few career missionaries. Many are in small country towns and cities.

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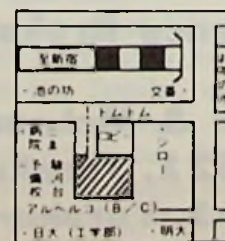
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	1953	1969	1983	10/87	19 Yr. % Growth	5 Yr. % Growth
Number of churches	0	7	24	44	528%	83%
Developed: (Land, bldg., Pastor)	0	3	13	18	500%	38%
Forming:	0	4	11	26	550%	136%
Number of Japanese Pastors:	0	4	14	22	450%	57%
Attendance over all:	0	113	357	542	380%	52%
"Kenshinsha" (full-time workers)		15		50+		
Attend. in 21 new churches (1983 - 12/87)			0	148		
Baptisms in 21 new churches (1983 - 12/87)			0	36		
Baptisms from the beginning of the work exceed				800.		

From 1953 to 1969 we had influenced no one to become a full-time missionary to Japan. From 1969 to 1987, 24 of our short-termers have become full-time missionaries to Japan or accepted candidates with TEAM. (includes spouses who in some cases didn't work in Japan)

100 CHURCH PLAN - 1st 5 yrs. (1/83 - 12/87)

CH #	Months Old	Back-up Church	Present Attend.	No. Bapt.	Land & Bldg.	% of Japanese control 12/87
1	Mutsumi	60	Y	4	1	90
2	K.C.C.	57	Y	5	6	30
3	Konan	55	Y	2	yes	100
4	Nakasho	50	Y	13	3	100
5	Matsuyama	45	Y	12	4	100
6	Kawanoe	44	Y	4	2	0
7	T.C.C.	42	Y	19	7	20
8	Inokuchi	41	N	3	1	20
9	Maruyama	36	Y	9	3	100
10	H.C.C.	33	N	7	2	10
11	Fuchu	25	N	4		0
12	Furue	24	Y	5		90
13	E. Okayama	23	Y	13	yes	90
14	Fukuyama	22	N	5		0
15	Z. Sanjo	21	Y	20	5	100
16	Mihara	20	N	2		0
17	Hesaka	19	Y	1		0
18	OitaMina.	9	N	6	2	100
19	Kochi #3	9	N	1		0
20	S. Okayama	4	Y	8		90
21	TakaComm.	1	Y	5		10
TOTAL:			148	36	4	10 (90 - 100%)

Though many mistakes have been made and there is much that can be criticized in the results as recorded above, still God has done a significant work in our area and we are praying that He will actually enable us to produce 100 new churches by 1997. In this article I will not have space to go into a detailed analysis of weaknesses, etc. in our work. (Small churches; struggling foundations; minimally supported pastors, etc.) But please be assured that we are not blind to most of them and are seeking to apply solutions. In this article I will only be able to emphasize *ONE* of the major principles and methods that we are following. Briefly stated some of them are:

1. The usage of novices (1 or 2 year STM), supported by their churches in the homeland, as trainee-assistants in church planting. (This is one of the major reasons for our growth and will be the only one treated in some detail in this article.)

2. The usage of their rented home as the beginning of a new church and English conversation school where English is taught "professionally".

3. The income from the English classes taught there to pay the rent, etc. of starting a new church—thus no financial burden on back-up churches.

4. The English students (kindergarten thru adults) studying there as our first potential for converts and as *BRIDGES* (children are excellent bridges into the home) to lead us to other contacts.

5. Cooking classes taught there by my wife or STM (with our Christians acting as interpreters) for the mothers, wives, etc. of class members.

6. 3 and 4 step evangelism: Step 1 = English or cooking; Step 2 = parties, Ladies Lunches, outings, English-Bible Seminars, camps, etc. where the Gospel is preached; Step 3 = teaching the Bible IN JAPA-

NESE in small groups, man to man, etc. Step 4 = Worship service attendance, etc.

7. The new church (foundation), as much as possible, tied in and backed by an existing church from the very beginning with their believers helping.

8. Involving a church in assisting to start and maintain another foundation long before it itself becomes a developed church.

9. Missionaries as FOUNDATION LAYERS who turn financially viable "foundations" over to the back up churches for "building thereon" until a developed church is formed which takes 5 – 15 years or more. We have many foundations, shepherded by nearby developed and half developed churches, that are growing simultaneously into mature churches. This is why we have averaged almost one developed church per year for the last 19 years. We have rejected the idea that a church cannot pioneer a new church until it itself is totally developed.

SHORT-TERM MISSIONARIES (STM) AS A KEY TO THE EVANGELIZATION OF JAPAN (and the world???) BY STIMULATING CHURCH PLANTING

I. MAJOR PREMISE: The multiplication of local churches that produce local churches that produce, . . . etc. in an endless chain is God's main method.

II. BIBLICAL BASIS for STM (1 and 2 year novice-trainees) in church-planting:

A. Our Lord Jesus Christ modeled a life, a method, and a ministry for 3½ years to 12 novices (in a sense STM).

B. The book of Acts and the rest of the N.T. records similar team (usually including novices) activity by those trained by the Master.

C. A summary of N.T. methodology: 1. A team effort; 2. short-term trainees (novices); 3. rapid intensive evangelism

and church planting; 4. covered vast areas; 5. laid foundations and moved on; 6. used others to build thereon; 7. continued oversight and input; 10. trust in the Holy Spirit to keep, build and multiply.

D. CONCLUSION: Trainees (STM) were an integral part of the N.T. (discipling)

E. QUESTION #1: How have we missionaries gotten so far from the N.T. methodology that we are not only not training anyone TO DO THE SAME THING WE ARE DOING (become church planting missionaries), but feel that to do so would detract from our own church planting efforts?

F. QUESTION #2: What would happen all over the world if every church planting missionary by utilizing STM could plant an additional church or two each term; and that by leading national churches to assist and to keep building on these foundations, they also caught a vision for multiplying churches by themselves; and also a good percentage of STM returned to the field as full-time missionaries; and also many national young people directly assisting in this program entered full-time service?

III. ANTICIPATED RESULTS OF USING STM: Similar statistical results; plus greater cooperation between national church and missionary; plus a closer walk with Jesus as you model and pray for those watching you; and I believe we will see a church multiplication movement take shape right here in difficult Japan.

IV. PRINCIPLES GOVERNING THE USAGE OF STM:

A. Our main goal is to establish indigenous, self-supporting churches that are not dependent on foreign funds OR FOREIGN PERSONNEL and THAT REPRODUCE THEM-

SELVES RAPIDLY.

1. Missionaries and STM should, therefore, not become like staff members of a local church. The missionary calling is a calling to pioneer.

2. Dependence on English should be removed as soon as possible.

3. Missionaries and STM are only temporary—scaffolding.

4. We will, therefore, as a rule, only supply STM to beginning and continuing church-planting efforts.

5. STM will be used to lead churches to reproduce other churches.

B. An equally important goal: **TRAIN STM AS "APOSTLES"** (pioneers; foundation layers.)

1. STM, therefore, will always be assigned to a Sr. "apostle" (missionary) so that a modeling for church planting takes place.

2. We will jealously guard our and the STM apostolic calling.

3. The Sr. missionary and

Mission can best understand this special calling, so ultimate responsibility and supervision will always rest with them.

4. The Sr. missionary should assign the STM to national churches that he is related to and can monitor **TO ASSIST IN CHURCH PLANTING EFFORTS.**

5. These assignments (with agreed on guide lines) should be for 2 years and renewable and for the purpose of starting a new church.

C. A secondary consideration: Finances result from English teaching and this can become **PRIMARY**, so . . .

1. Before God we will keep our primary goal **PRIMARY.**

2. STM are **APOSTLES IN TRAINING** (missionaries) —not English teachers.

a. We will, as a principle, not use STM in situations that seem to have remuneration as primary.

b. We will not assign them

to churches that we perceive to be using them primarily for this purpose.

3. Recognizing the Biblical "tent-making" value of this remuneration, we will follow the Biblical example and utilize it **TOTALLY** to accomplish our major goal of **CHURCH PLANTING**—not just subsidy for a local church.



Note: For those interested in a more detailed explanation please send ¥1000 to: R. Cox, Box 133, Takamatsu 760 and he will mail you a sheaf of papers detailing principles, methods, graphs, etc.

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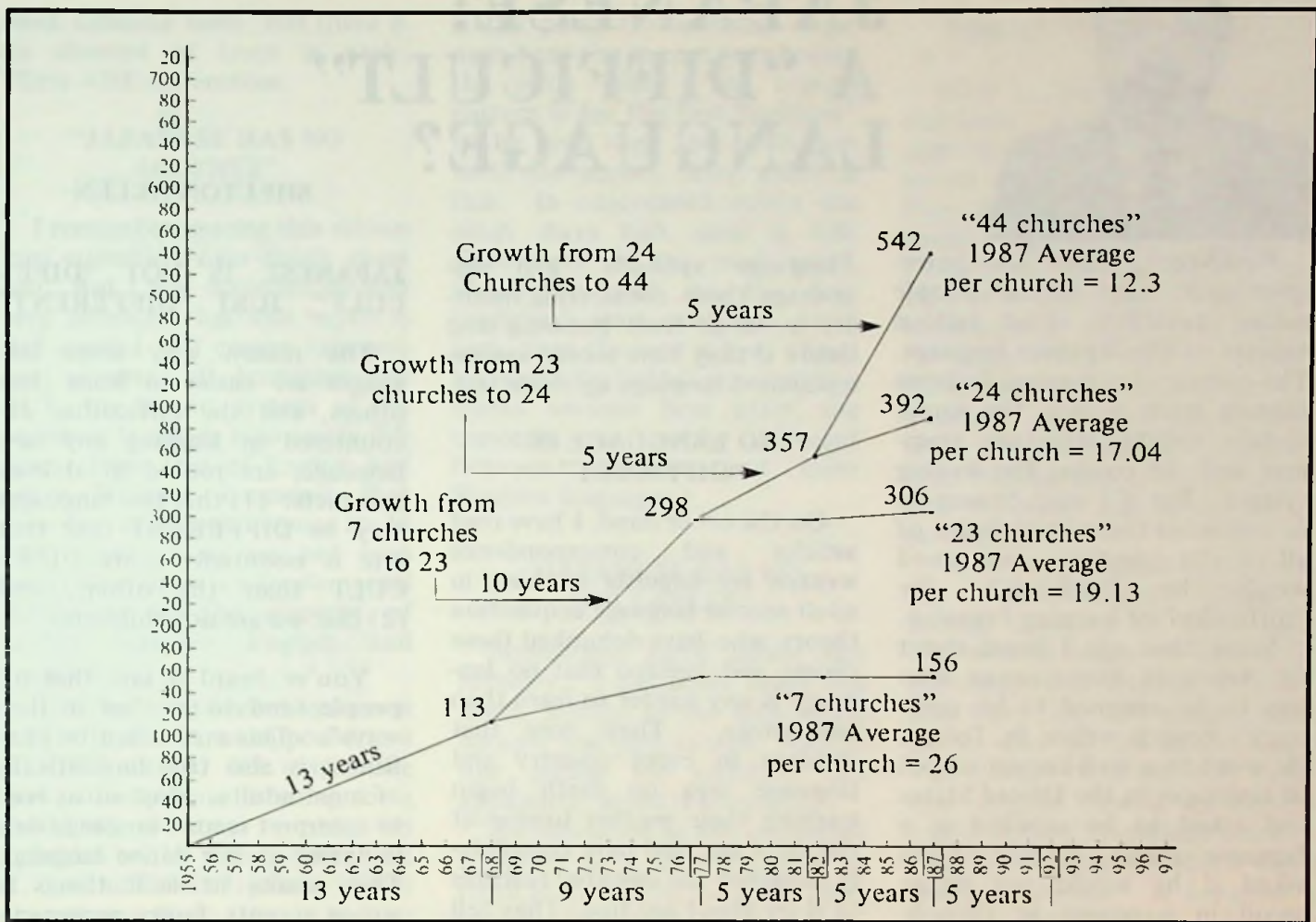


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JAPANESE: A "DIFFICULT" LANGUAGE?

SHELTON ALLEN

Recently I have had correspondence with several people asking questions about various aspects of the Japanese language. The questions concerned features ranging from accent, the sound system, syllable structure, grammar and, of course, the writing system. But if I were to sum up in one word the central theme of all of the questions, that word would be "difficult", the "difficulty" of learning Japanese.

Some time ago I heard about an American businessman who was to be assigned to his company's branch office in Tokyo. He went to a well-known school of languages in the United States and asked to be enrolled in a Japanese course. He said he was asked if he would not rather enroll in a course in French, German or Spanish. When he insisted that he was only interested in studying Japanese, he was told that the school could teach him five European languages in the same amount of time it would take to teach him Japanese. That, it would seem, is that particular school's evaluation of the difficulty of this language.

That Japanese is difficult to learn seems to be taken as axiomatic. I have heard that a few missionaries in Japan have even taken a defensive stance in correspondence to supporters and sending churches. It seems they felt it to be necessary when it became known that missionaries sent out at the same time to another country were already ministering in the native language, while the missionary to Japan was still in language school struggling with the rudiments of the language.

Some missions, I am told, carefully screen applicants for

"language aptitude" and discourage those considering ministry in Japan from pursuing that desire if they have scored low on a standard language aptitude test.

NO LANGUAGE IS "DIFFICULT"

On the other hand, I have read articles and correspondence written by linguists working in adult second language acquisition theory who have debunked these claims and insisted that no language is any harder to learn than any other. They note that children in every country and language area on earth begin learning their mother tongue at the same age, and have completely mastered the essential features of it by about age five. They tell us that mentally deficient persons who have attained a mental age of at least five years can likewise acquire all the essential features of their native language. Furthermore, if such persons have been raised in an area where several languages are spoken, they may even be multilingual. It is reported that there are multilingual morons in the world. So, we are told, no language is more difficult than any other, and no language requires more intelligence to master than any other.

I can almost hear your response: "Let those ivory tower theorists come to Japan and tackle Japanese! They'll soon change their tune!" The theory is good, and true in a sense. No language is inherently more difficult than any other. But it is obvious that some languages are easier to learn than others. Does this sound like a contradiction? Let's look at it from another viewpoint.

JAPANESE IS NOT "DIFFICULT", JUST "DIFFERENT"

The reason why some languages are easier to learn than others, and the difficulties encountered in learning any new language, are rooted in at least two facts: (1) that two languages may be DIFFERENT (not that one is essentially more DIFFICULT than the other), and (2) that we are not children.

You've heard it said that old people tend to be "set in their ways". This may often be true. But it is also true linguistically of most adults. Most of us tend to interpret second language data in terms of our native language. This results in such things as wrong accents, faulty pronunciation, a foreign-sounding syllable structure, grammatical errors, and illiteracy. These things are more or less typical of the adult second language learner — less so to the extent that the language we are learning is similar to our native language.

Given the starting point of English and most of the languages of the West, Japanese appears to be a very difficult language. It appears so because of the many differences between Japanese and English. An awareness of the differences may help to overcome the difficulties they present. These differences are evident in whatever area of the language we consider, but most of us do not recognize their nature. As a consequence we may have no real idea how to overcome the difficulties.

A misconception of the nature of the problem precludes an effective solution. Here are a few of these misconceptions. Some of them are stated in their

most extreme form, but there is an element of truth in each. There ARE differences.

“JAPANESE HAS NO ACCENTS”

I remember hearing this ridiculous statement over thirty years ago. But I was surprised to hear very recently that this myth is still around. Of course Japanese has accents, all languages do. BUT, the accent system of the Japanese language is so vastly different from that of English and other Western languages that very few of us ever acquire it. In fact, most of us are not even aware that there is a fundamental difference in the concept of accent between English and Japanese.

The Japanese accent system is a PITCH accent, as opposed to a STRESS accent. It is easy to see how some people listening for a loud/soft or stress contrast in syllables could, if they don't find it, conclude that Japanese words are not accented.

In the English accent system, the pitch normally rises on stress, but this is really irrelevant. Pitch in English is used for other purposes than to indicate accent. For other reasons, the pitch sometimes even falls on stress.

Here's an example. I once saw a radio the size of a 500 yen coin. Imagine this conversation between two people talking about it:

A. What's that?

B. It's a radio.

A. That's a radio? It's so small!

We recognize immediately that the word “radio” is accented on the first syllable in both of the sentences in which it occurs. But notice the difference in pitch between the stress in the two occurrences of the word – high in the first case and low in the second. Pitch is used here for another purpose. It is the stress that indicates the accent.

The reverse is true in Japanese. Stress is irrelevant to accent. It

is the pitch that counts. Japanese hear the accent just before the pitch falls. The typical pattern is for the first “syllable” to be low, then the pitch rises until the accent, after which it falls. In unaccented words, the pitch stays high until it falls somewhere in the next word. Words accented on the first “syllable” start with the pitch high, then the next is low. (I put the word “syllable” in quotation marks because here again, the concepts are vastly different between Japanese and most Western languages.)

“JAPANESE HAS NO SYLLABLES”

Somebody asked about this recently. I had never heard this myth, similar to the first about accents and just as silly, but the one asking the question had apparently heard it somewhere.

As ridiculous as this statement is, there is a small element of truth in it. Maybe the questioner heard a distortion of some statement about the difference in syllable structure between Japanese and other languages. Maybe he was referring to the fact that Japanese words have few if any unreleased consonants at the end like so many of the words in English (e.g., as in “cat”, “book”, etc.).

Japanese has sometimes been referred to as having a staccato rhythm. Certainly its rhythm is vastly different from that of English. In English we can clip our syllables short as is typical in the speech of some areas of the United States, or draw them out as we find in other areas, without changing the meaning. The length of syllables, vowels and consonants is irrelevant. Not so in Japanese. Japanese is technically called a “mora” counting language. In that sense it is not a syllable language as is English. The term “mora” refers to units of time, relatively unimportant in English, but very important in Japanese.

WHO IS “YACE” SAMA??

With a very few minor exceptions, a very acceptable approximation to the Japanese sound system is soon obtained. Very few of the consonants and sound sequences are difficult. There's no fundamental difference in the concepts of vowel or consonant as there is with pitch vs. stress or mora vs. syllable. However, awhile back I devoted a whole article to vowels, and there is a problem of carry-over from English and other languages into Japanese that we ought to be aware of.

Something began to happen to the Indo-Germanic languages several hundred of years ago. Our vowels began to lose their moorings and started to drift. And they are still afloat. Linguists refer to this as the Great Vowel Shift. One result of this is that English vowels are notoriously slippery, especially e and o. Japanese vowels are much more firmly anchored. A Japanese e sounds a lot more like “eh” than it does like the ay in “day”, which starts out with a similar sound, but drifts or “glides” at the end. The Japanese o in the particle “to” doesn't end up like the vowel in our word “tow”. Say the English words “day” and “tow” v-e-r-y slowly. Notice the gliding from one vowel sound to another? The Japanese particles “de” and “to” don't drift like that. They are firmly anchored, and stay “pure” during production. By contrast, our vowels drift. They're not firmly anchored. So missionaries often end up telling people to believe in “Yace” sama (rhyming with “ace”).

Let's say “yes” to Iesu sama and “no” to Yace sama. It's a lot closer.

THE SIMPLE JAPANESE GRAMMAR

Have you ever thought about how really simple Japanese grammar is? Different, to be sure. And difficult to apprehend for

that reason. But not really difficult in itself. For example, nouns don't change form (there are no declensions). When we use an adjective, we don't have to concern ourselves with the following noun, we just use it as it is in the dictionary. We don't have to worry about whether a chair is "masculine" as in German, or "feminine" as in French or Spanish, or either, depending on what kind of chair, as in Italian. We don't have to change our articles and adjectives to agree with the following noun "in number, gender and case" as with most European languages.

Besides, in the simple Japanese grammar, we don't have articles anyway, whether "definite" or "indefinite". We don't have a very complicated verb conjugation. And we really have only two conjugations, if they can be called that. There are very few irregular verbs. We don't have to change verb forms according to whether we're talking about a man or a woman or a thing, or whether we're talking about one or more than one. We're not forced to use words that are understood if we don't choose to. (Why, for example, am I forced in English to use the personal pronoun three times in a sentence like "I put my hand in my pocket." You can't leave even one of them out, even though none of them is really necessary. There is no such unnecessary constraint in Japanese. If you don't need it, just leave it out.)

WHAT ARE WE TALKING ABOUT?

There is another "different" thing about Japanese that is somewhat unique and very powerful. It involves an innocent-looking little word that has caused quite a bit of bewilderment and confusion. This innocuous-looking little word is so important that a Ph.D. candidate devoted his entire doctoral thesis to it. Imagine, several hundred

pages devoted to a scholarly dissertation on one little word, "wa".

Topicalization is defining the "topic" — a way to cue the listener in to what we are going to talk about before we say anything about it. It is a very important feature of the Japanese language. Properly used, it narrows the field from a potentially infinite number of things we could say down to one or at most a few areas or frames of reference. Properly understood, it so defines the context that there is little chance of misunderstanding.

This is also something different, and rather unique to the Japanese language. And again, it is something that we may have difficulty with. The problem is, most of us have never heard of this feature of Japanese and may completely miss the Japanese speaker's point because we are unaware that she/he has already narrowed down the field for us. Likewise, we are often misunderstood because we have failed to use this feature to properly define the context of our statements. The Japanese seem to expect this. Many of the corrections on speeches written by students at JMLI are of this nature. Not corrections in grammar, but stylistic corrections designed to make the intended message readily understood.

By the way, men are notorious for not understanding the conversation of women, and I suppose the reverse is also true. Our frames of reference are different. How much more is this the case in a cross-cultural situation? A proper use of topicalization, a powerful feature of the Japanese language, can enable us to avoid much misunderstanding.

KANJI—IS IT REALLY HARD?

Finally there is the Japanese writing system. This just has to be the most complex of any language in the world. Even more complicated than Chinese

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in that we are not faced with a simple one-to-one correspondence of symbol and sound. In writing, we need to know how much of a word is written in kanji and how much in kana. In reading (out loud) we need to know which of several ON or KUN readings is correct in a given context.

Several months ago I wrote an article that appeared under the title **READING JAPANESE IS EASY**. The subtitle in parentheses and small print (isn't it?) got deleted in editing. In that article I suggested ways of surmounting the obstacle to reading Japanese that is imposed by the superficial complexity of the writing system. This involves something else that is different.

We are forced by our writing system to read by sound, not by concept. Here again, the reverse is true in reading Japanese. The actual sound of the word is irrelevant. I'd heard this before, but it was confirmed recently by statements from two Japanese on

two separate occasions.

Mr. Hidehiro Tajiri on the RingoNet computer bulletin board says: "We recognize Kanji as a pattern, written expression of something as a picture. We do not read it. We see it and understand it. I discussed Japanese and Kanji today with my friends of the office. Finally we found we do not know well Kanji, both spelling and reading. We see Kanji and understand its meaning. But we can not spell it correctly according to our test today. We can not pronounce correctly sometimes."

The second occasion was when my wife and I were driving in our car with a bilingual Japanese

passenger. On the truck ahead was a large sign. My wife asked, "How do you read that kanji?" The Japanese began to explain the meaning in English, but my wife interrupted, "I know what it means, I want to know how you pronounce it." We were surprised at his answer. "I don't know." His explanation was essentially the same as Tajiri san's quoted in the previous paragraph.

The bottom line is this: Japanese is not difficult. Once the differences are recognized and properly understood, the obstacles they present are more easily overcome.

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Church Information Service Report

MERRELL WHEELER

C.I.S. – ITS ORIGIN AND HISTORY

In 1969, JEMA published the results of the first church survey done in Japan. The data and map became a part of a special issue of the "Japan Harvest". It was mainly compiled as a result of the work of Mr. Donnel McLean. At that time, Mr. McLean presented an appeal that at least one church be established in every city and country throughout the nation. As a result of that appeal, JEMA organized the commission on Pioneer Evangelism.

In 1974, the first Japan Congress on Evangelism was held in Kyoto. There were no reliable resources available that were able to plot the location of all the existing Christian churches in Japan. Therefore, it was decided that a survey be made in order to gain this information.

In 1978, a systematic survey was desired in order to evaluate the development of the national church during the preceding 10 years. An independent, self supporting committee, made up of nationals and missionaries under the commission of JEMA, cooperated with the mission study and survey committee of JEA. The end result was the official birth of CIS – Church Information Service – in 1979. During these early years, committee members transferred all data from notebooks to punch cards and began making preparation for the special issue of Japan Harvest and the 1980 colored map.

In October, 1980, "CIS News" was published for the first time. The "Survey of Postwar Church Development in Japan 1950–

1980", was compiled and published as resource material for the delegates who attended the Second Japan Congress on Evangelism, 1982, at the request of the congress office. Also, in 1982, the CIS office upgraded its services by putting into operation a computer for the keeping of records and the compiling of research data. Then, in 1987, CIS affiliated with JEA and with "Japan for Christ" Para-Church Groups Conference.

C.I.S. – FINANCES

CIS's source of financial support comes mainly from 2 areas, its annual membership fees and the fees received for services rendered in research and referrals. From time to time, voluntary offerings are also received. In the past, CIS has often faced financial problems concerning the payment of the computer lease. However, that is no longer a problem. At present the monthly budget is around 300,000 yen, which is very low, when one considers that CIS is the only data-bank of Christian churches in Japan. CIS needs to expand and update its data. Therefore, additional finances are needed if CIS is to continue to be a source of data.

At present, there are 25 organizations that are CIS members, all of which are foreign missions. CIS greatly appreciates their support, especially during these times when the yen has become strong. The national church denominations are willing to pay for all services rendered by CIS but up to now have little or no desire to become members. We, as missionaries, whenever possible, should encourage the national church denominations that we deal with, to fully support CIS

as a part of their local church ministry. They need to realize the benefits of such an organization in helping them to fulfill their vision of an orderly expansion of their denominations throughout the nation of Japan.

C.I.S. – ITS FUTURE

As we consider the future of CIS, we believe there are other areas of data that may be of benefit to the local church. The compiling of information concerning the population distribution of an area according to age groups, the type of industry in a specific area along with the economic standard of that area, the printing of graphics and the setting up of an on-line service by personal computer is being considered. Recently, CIS has received requests for information concerning weddings. Individuals found CIS listed in the telephone book and have called in order to get the names of churches where they may have a wedding service. Though they are not Christians, they may become inquirers if they have contact with a local church.

CIS is also considering compiling data on all the Japanese ministers and Japanese Christians. Data on the Roman Catholic church, sects and other religions is being considered.

C.I.S. – ITS VALUE

* One day a lady called CIS, requesting the address of the church nearest her home. She was given an address and began to faithfully attend that church. About 6 months later, the pastor of the church reported to CIS that the lady had been baptised and was an active member of his church.

* "Mission A" had a young couple preparing to leave language school. They were interested in living in a certain *machi*. "Mission A" contacted CIS in order to find out if there were any missionaries living in that area. Finding that there were no missionaries there, "Mission A" went to the area and rented a house for the couple. Before they moved in, the owner of the house, not having had any contact before with "Mission A" decided he wanted to know more about the Mission. So, he walked over to the local foreigner's home in order to inquire about "Mission A". "Mission A" was given a clean bill of health by the local foreigner, who happened to be a member of "Mission Z". When he learned of the plans of "Mission A", he got on the phone and called to get some information. "Mission Z" had already begun a work in that *machi* BUT "Mission Z" had failed to inform CIS of this ministry. The results were that "Mission A" decided to look elsewhere for a residence and ministry site. By the way, both "Mission A" and "Mission Z" are CIS Members.

What can we learn from this situation? First and foremost, we have seen that the faithfulness of missions in reporting their areas of new ministry is what determines the accuracy of CIS data. If missions do not report the beginning of *Dendoshos*, then we can expect the reoccurrence of the above. The failure of "Mission Z" to report the beginning of a new ministry to CIS, in reality, cost "Mission A" many lost man hours plus work funds expense. We as missionaries and Missions, have the responsibility to fellow missionaries and Missions to keep our data up to date with CIS.

May God the Father, God the Son, and God the Holy Spirit be glorified.

CIS Committee
Director,
Rev. Haruo Mitsumori

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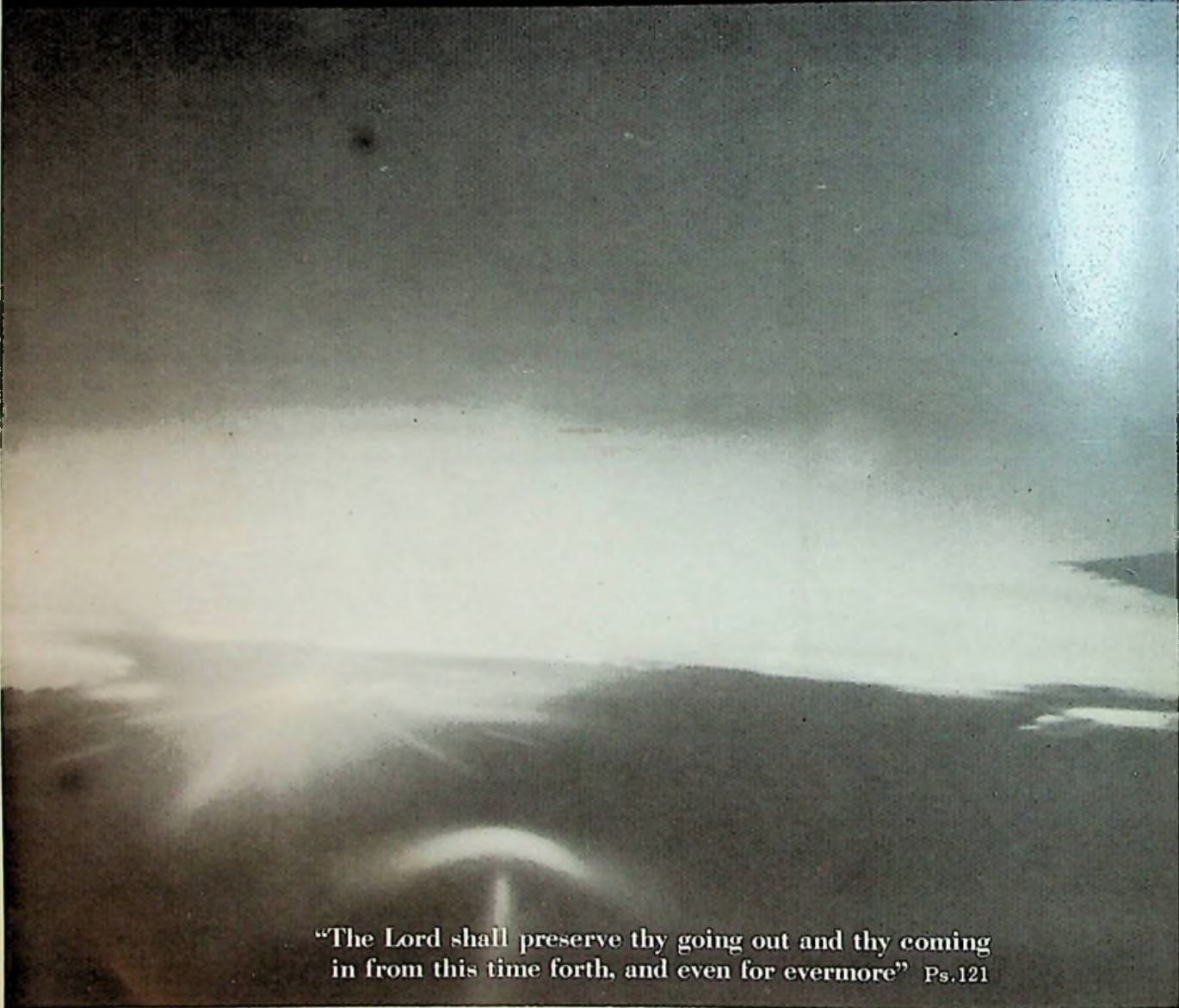
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