Globalization, World Evangelization, and Global Missology

Steve S. Moon and David Tai-Woong Lee

INTRODUCTION

As we reflect globalization and world evangelization we need to mention at least two things: First, globalization is a slippery word. The meaning of the word changes like a chameleon. In some ways it is like a worldview. You are a part of it and cannot ignore it, or else you face a serious problem. Yet, you cannot readily pinpoint it. For it is, at one time, talking about cultural changes. At other times it is a way of portraying socio-economic trends and developments.

Second, it is like a wave or wind that flows or blows without any apparent cause(s). Nonetheless there is usually a major player(s) behind it. In the Roman world of the New Testament times, politically Romans were the major players. Philosophically Greeks were there as one of the key players. Fortunately the early church was one of the key players of the globalization of their own kind, which sought to do it through world evangelization although no such terminology was used. It was successful, as we read in the book of Acts and in later church history. In the colonial times we all know who the main players were. During the days of internationalization after World War II it was the North Americans who carried it out on their own terms.[1] If we were to lift the curtain up and see what is behind we will no doubt find that there are many forces competing to bring globalization on their own terms with some fading away. Communism and similar forms of ideology are now off the scene. But it is obvious that the West is, in one form or another, very actively involved in it, not to mention the fundamentalist segments of the Islamic and Hindu world.

As we discuss globalization and world evangelization, it must not be done naïvely. On one hand, we will be very much aware of the complexities and competitions of globalization. On the other hand, to prevent the discussion from becoming too broad, some degree of simplification is inevitable. In most of the following discussion, globalization will be fleshed out primarily in relation to world evangelization, i.e. "globalisation as world evangelization" refers to the global extension of the gospel.

World evangelization is used in at least the following three ways among evangelicals:

1) Similar to doing evangelism worldwide.
2) Having evangelism at the core but includes much more.
3) Encompasses both evangelism and social responsibility.[2]

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[1] See Dana L. Robert, "The First Globalization: The Internationalization of the Protestant Missionary Movement Between the World Wars," in *International Bulletin of Missionary Research*, April 2002, 50.

[2] Granted that world evangelization and mission(s) are interchangeable, it traditionally had the following three streams: 1. Mission as evangelism (pre-Lausanne and AD 2000);
2. Mission as both evangelism and social responsibility with priority in evangelism (post-Lausanne); 3. Mission as

In this paper world evangelization will be used in a general sense that includes items 2) and 3). When used in this manner, world evangelization can be synonymous with world mission. Furthermore, unlike some tracks of missiology that emphasize the missional activities of missionary teams to the exclusion of the ministry of the church as people of God engaged in missions, this paper will not make a sharp distinction between the two.

It is hoped that this paper (1) shows how world evangelization has ushered in the globalization of the church and missions and (2) draws lessons for the present and future direction of world evangelization.

I. A Biblical Perspective on Globalization and World Evangelization

A. Relationship Between Globalization and World Evangelization

Even with just a cursory look through the Old Testament, one cannot but acknowledge the universal (or global) scale with which God deals with His creation. The writer of Genesis says: "In the beginning God created the heavens and the earth…" It is no accident that His initial mandate was given in accordance with this perspective, i.e. to the whole of humanity (Gen. 1:28ff.). It will be noted that not until Genesis chapters 10 and 11 do peoples or tribes come into focus. Nonetheless, His original intention has never been altered. There are many records that prove this express universal focus ("globalism"). Just a few key texts are: Genesis 12:1-3, Exodus 19:4-6, Psalm 67.[3]

It is not, however, until we come to the New Testament, that these germinal thoughts on "globalism" come into clearer focus. See, for example, the so-called "Great Commission" passages. The classic ones among these are Matthew 28:18-20 and Luke 24:44-48. The Apostle Paul succinctly expresses continuity and discontinuity between the Old Testament and the New Testament in his epistle to the Ephesians.[4]

To sum up what has been said: Both the Old Testament and the New Testament anticipate the globalization of the world through world evangelization. We can see at least one such attempt of an earlier process of globalization through evangelization of the known world in the Book of Acts.

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evangelism and social responsibility equally ("radical discipleship group"). See A. Scott Moreau, "Mission and Missions," in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker, 2000), 636-38. See also David B. Barrett, "Evangelization, Measurement of," in *EDWM*, 346-47. I have regrouped and rephrased in accordance with current evangelicals' consensus on world evangelization or mission, as I understand it.

[3] Walter C. Kaiser, Jr. "Israel's Missionary Call," in Ralph D. Winter and Steven C. Hawthorne, eds. *Perspectives on the World Christian Movement: A Reader* (Pasadena: William Carey, 1999), 10-16.

[4] See Ephesians 3:1-8

B. The Common Themes of Globalization and World Evangelization

The Kingdom of God

When Jesus began His earthly ministry, His first proclamation was on the coming of the kingdom of God and people's preparation for it (Mat. 4:17, Mk. 1:15, Lu. 4:17-19). Without even going into details, we can see through the history of Christianity that the kingdom of God has implications for both globalization and world evangelization. Although the Kingdom of God by nature is not territorial, and is thus not to be equated with world evangelization automatically, neither can we deny that it exists in creative tension with world evangelization. It is therefore legitimate to say that there is interplay between the kingdom of God, world evangelization and globalization. We anticipate the culmination of these three as portrayed by the Apostle John in Revelation 5:9-10 and 7:9-10.

The Church and The People of God

The church presupposes both the local and the global. The Bible allows for pluralism of culture and thus the translatability of Christianity.[5] Nonetheless, there is also strong support for the catholicity of the church. The Apostle Paul therefore writes: "There is one body and one Spirit--just as you were called to one hope when you were called--one Lord, one faith, one baptism; one God and Father of all..."[6] It is regrettable that, in examining the missiological literature of the 1970's through the 1990's, the locality of the church was emphasized at the cost of "globality" in world evangelization.[7] It is about time that the "globality" or catholicity of the church must receive its due attention in the formulation of global missiology for a global age.

The Gospel

Nowhere in the Bible is mentioned the Gospel for any one race or people. Throughout both the Old Testament and the New Testament, whenever the Gospel is described it inevitably takes a global stance. Even when the whole context is particularistic such as in the Prophetic literature, often when the Saviour is being portrayed, it crosses racial boundaries and takes on a universal stance. The global nature of the Gospel as it is written in both the Old Testament and the New Testament is quite well summed up by Jesus Himself in Luke 24:44ff.

> ...Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms. ...This is what is written: The Christ will suffer and rise from the

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[5] See such a book by Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture*, (Maryknoll: Orbis, 1989).
[6] Ephesians 4:4-6
[7] Since the concept of contexualization began in the 1970s, much of the missiological literature focused on localness and the interplay of local culture with the Gospel. It was during the nineties that the "globalness" of the churches began to receive due attention along with the "localness." See such books as Don A. Pittman et. al. Eds. *Ministry and Theology in Global Perspective: Contemporary Challenges for the Church* (Grand Rapids: Eerdmans, 1996) and William D. Taylor, ed. *Global Missiology for the 21st Century: The Iguassu Dialogue* (Grand Rapids: Baker, 2000).

dead on the third day, and repentance and forgiveness of sins will be preached in his name to *all nations*…(emphasis mine).

We can, therefore conclude that globalization and world evangelization are not new to the Bible. From the beginning of creation to the end of the world God is concerned about the whole world. World evangelization and globalization is an inevitable outcome according to the divine drama written by God (we may even have the final act mapped out for us to refer to in the Book of Revelation).

It is clear that the problem is not globalization as a result of world evangelization. On the contrary, the crux of the problem is the lack of genuine world evangelization according to the Bible and thus the lack of globalization as it is portrayed in the concepts such as the kingdom of God, the church/the people of God and the Gospel. Skillen has succinctly said the same thought in a different way:

> Globalization should not surprise Christians, who confess that God created one world and sent forth the first man and woman to populate and steward the entire earth. Nor are Christians shocked by the fact that much of the populating and "stewarding" has amounted to destruction, oppression, and unspeakable poverty. From Adam and Eve's first disobedience has sprung a history of multigenerational disobedience to the Creator, who entrusted us with so much. Christians may not wallow or lose hope in the darkness, for their very identity is marked by repentance, thanksgiving, and hope. God did not discard or depart from the creation so misused and fouled by the men and women who fill it and are supposed to steward it wisely. In Christ Jesus, God became human in order to reconcile and redeem the world-- the whole earth[8]

What are we to do as Christians? As Christians, we must not sit by idly and let globalization take effect according to agendas mostly invented by unevangelized minds. Instead as Goudzwaard recommended in his book, our eyes must be opened to the following facts:

1) We are being hypnotized and need to be awakened.
2) We can engage in changing the direction of globalization.
3) A Christian worldview will change the tide of globalization, however small may our efforts be.
4) A ten trillion dollar global economy is transacted through global Christians annually. Global Christians can use it as leverage for ushering in kingdom values in the global economy

[8] James W. Skillen, "Foreword," in Bob Goudzwaard, *Globalization and the Kingdom of God* (Grand Rapids: Baker, 2001), 8-9.

5) Globalization must be tackled holistically if we want to direct it towards the kingdom of God.[9]

Compared to the above recipe, the effect of world evangelization on globalization could be enormous, provided that our theology of world evangelization has been updated from the old nineteenth century paradigm.[10] The fact that the church throughout the ages could have done much more is evident as we look at the current globalized world. It is a far cry from the ideals set by the kingdom of God, the Church and the Gospel.

II. A Historical Outline of Globalization and World Evangelization

The ideal of globalization by world evangelization began--even if it was only in an embryonic form as a so called "proto-evangelism"—as early as the Garden of Eden when God declared: "...I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.[11] From the outset it was clear that globalization through world evangelization would not come without severe struggle between the competing forces.

Globalization in the modern sense came much later. The Apostles had an early start after Jesus to evangelize the Roman world. During the Middle Ages, rather than the official Roman church taking the lead, small remnants such as Benedictine communes, Celtic *peregrini* (wandering evangelists) and other Monastic Orders took the lead in evangelizing the barbarian peoples of the North and other parts of Europe.[12]

It was Europe—first the Roman Catholic Church then later the Protestants-- who moved ahead and set their feet on the rest of the globe including the New World. By this time, however, evangelization was synonymous with colonization--particularly to those who have been colonized by the West.[13] Nonetheless Christianity in various forms has reached other parts of the world besides Europe. In evaluating world evangelization as as a globalising force during this time, we see an ever widening sphere of expansion by "Christendom" to "non-Christendom" through colonialization and spreading their own civilization, sometimes using military force. The Spanish and Portuguese conquest of South and Central America are one example. This is particularly true during the period of the Roman Catholic missionary advance from 1500 to the beginning of the eighteenth century. Latourette has called this period the "Three Centuries of

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[9] My reflection from Goudzwaard, *Globalization.*

[10] There was a time when world evangelization in some camps meant solely personal evangelism in a cross-cultural context. There is a healthy wholism that has been developing since the Lausanne Movement began in 1974.

[11] Genesis 3:15

[12] Ralph D. Winter, "The Kingdom Strikes Back: Ten Epochs of Redemptive History," in Ralph D. Winter and Steven C. Hawthorne, eds. *Perspectives on the World Christian Movement: A Reader* (Pasadena: William Carey, 1999) 200-210.

[13] Ibid. 210. Winter claims that by 1945 Europeans had virtual control over 99.5% of the non-Western world.

Advance."[14] Protestants followed from the latter part of the eighteenth century. It was only during the last part of the twentieth century that people in general began to acknowledge that so called "Christendom" no longer exists as the West has become equally a mission field.[15]

There were some religious orders such as the Jesuits who played a major role in world evangelization particularly during the "Three Centuries of Advance." Yet it was the Roman Catholic Church together with the political powers that led the Christianization or globalization process during this period. It was not a true world evangelization process, at least not in the type modeled in the book of Acts. Protestants who followed the Roman Catholics after the end of the eighteenth century cannot claim innocence either.

It was the beginning of the modern missionary movement that spurred the globalization process through world evangelization from Protestant sectors. There is no doubt that colonialization has had tremendous implications on the process of globalization through world evangelization in parts of Africa, and in various parts of Asia. It is unfortunate that world evangelization in this period coincided with colonialization as globalizing forces as was the case during the Dark Ages.

After two centuries of world evangelization attempts since the beginning of the modern missionary movement, we find Christianity spread virtually all over the globe by the middle of the twentieth century. Though some, such as Luzbetak, contend that already by the eighteenth century Christianity had become a "*worldwide* religion,"[16] it was much later that Christianity became truly global not only geographically but also as a globalizing force as she participated in world evangelization.[17]

There are at least two aspects that are worth emphasizing as we discuss the historical perspective on globalization of Christianity through world evangelization. One is the sheer fact that the church has spread virtually all over the six continents. We have tried to sketch the historical scene thus far. The other is the missionary movement, how it has become global as the

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[14] Louis J. Luzbetak, *The Church and Cultures* (Maryknoll: Orbis, 1996), 91-2. Luzbetak contends that "The extension of the Cross with the Crown seemed quite natural to the Spaniards and Portuguese…the Portuguese relied heavily on military might." He also admits that world evangelization was achieved through colonialism, though it was not the only factor.

[15] See writings by such writers as L. Newbigen et. al. He and like-minded persons have awakened the West about the "myth of Christendom." IMC (International Missionary Council) began to take this stance much earlier. At the Whiby IMC conference held in 1947, there was already a resolution for both the West and the Non-West to become partners in world evangelization with slogans such as "from six continents to six continents." See such books as Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids: Eerdmans, 1986) and George R. Hunsberger and Graig Van Gelder, *The Church Between Gospel and Culture: The Emerging Mission in North America* (Grand Rapids: Eerdmans, 1996) for mission to the West.

[16] Luzbetak, *The Church*. 92. He refers to Latourette as his source. He, however, acknowledges that the spread of "Christendom" is meant when he said that Christianity has become a "*worldwide* religion."

[17] See Patrick Johnstone, *The Church is Bigger Than You Think* (Bulstrode: WEC, 1998). In this book Johnstone portrays the global nature of Christianity as he describes the size and structure of the church worldwide. Pp. 140-47 gives the vision of world evangelization and how the global church is trying to accomplish it.

result of world evangelization. Discussion from this point on will be focused on the global nature of the missionary movement. There are a number of factors that have contributed to ushering in the global missionary movement. The following are some of the key causes.

1. Success of the European/North American missionary force in world evangelization.
2. Globalization of churches and assuming their role in world evangelization.
3. Independence of nations formerly under colonial rule and their initiatives in the global village. This spirit has permeated their churches as well.
4. Convening of the international missionary conferences. This has helped the leaders from newly--evangelized countries to catch the vision for world evangelization.
5. Internationalization of the missionary sending structures. As early as in the mid-1960's Western missionary organizations such as the Christian and Missionary Alliance (C&MA) and Overseas Missionary Fellowship (OMF) began to internationalize. By the end of the twentieth century virtually all of the major sending organizations from the West had taken on the global characteristics.
6. The rise of the Two-Thirds World missionary movement in the mid-1970's. Perhaps this is the result of all of the above factors put together and more.

To single out one factor among many, perhaps the rise of the Two-Thirds World missionary movement has had the greatest ramifications for the global expansion of the missionary movement. This in turn has had unprecedented effects on world evangelization. This is a thought that did not grip the minds of the majority of Western missiologists even until the mid-1970's, as we survey the missiological literature written during that period.[18]

It is estimated that by the end of the twentieth there were be more missionaries from the Two-Thirds World than from the West.[19] The mission is no longer confined to the older sending countries. The tide has now turned. The mission is truly global as we turn to the twenty-first century. In fact, after the "September 11th" incident, many of the Western missionaries in the Middle East and for that matter most of the ardent Islamic countries are losing ground. The Two-Thirds World missionaries are filling in the vacuum left by the West, thanks to the global missionary force that consists of both the West and the Two-Thirds World. Thus world evangelization goes on as a result of the globalization of missions in this twenty-first century in spite of all of its shortcomings hinted at above. Once it was world evangelization that ushered

[18] Among a vast quantity of missiological literature only bits and pieces were found that dealt with a vision for the Two-Thirds World missionary movement. Only one such example will be mentioned here. Warren Webster wrote, "the home base is everywhere in mission in time and space," in Arthur F. Glasser, et. al. *Crucial Dimensions in World Evangelization,* (Pasadena: Wm. Carey, 1976), 257-72. There were fewer than a dozen statements or paragraphs that were found on this theme as we glean missiological literature from the 1970's.

[19] Larry D. Pate, "The Changing Balance in Global Mission," in *International Bulletin of Missionary Research*, April 1991, 56-61. He estimated that by the year 2000 missionaries from the Two-Thirds World will have exceeded that of the West. See also Patrick Johnstone, et.al. *Operation World*, 21st Century Korean Edition, (Seoul: Joy, 2002), 895. It claims that "since almost all of the countries have missionaries as well as have sent out missionaries, mission is truly globalized."

in the globalization of the church. Now it is the globalization of mission that enhances world evangelization.

III. Missiological Developments in "Globalization and World Evangelization"

The global perspective in doing missiology began to take shape quite late in comparison to the globalization of the world evangelization force.[20] It is only in the mid-1990's that we find some literature dealing with a wider perspective flickering out from the missiological circles.[21] However, it was still largely western missiological scholarship extending their horizon beyond the West. It is still doing missiology from the West, which inevitably means continuation of what has been going on for a century. This is certainly advancement in comparison to the pre-Lausanne era. Nevertheless, considering the fact that more than half of the world evangelization forces are from the Two-Thirds World and two thirds of the evangelicals/churches reside in the Two-Thirds World, there is an urgent need for the balance to be truly global.

It is now up to the Two-Thirds World churches to fill in the gap rather than mourn over the current situation. Fortunately a number of international missionary conferences organised bys the World Evangelical Alliance Missions Commission[22], the Lausanne Committee for World Evangelization, and the AD 2000 and Beyond Movement have contributed towards establishing a forum where parties could hammer out some of the pertinent issues so that missiological literature dealing with world evangelization would not be parochial.

A. Existence of the Global Church

As we have already alluded to in the section titled "a historical contour of globalization and world evangelization," we now have a global church as a result of "globalization through world evangelization". This is a radically different situation than when the modern missionary movement began in the late eighteenth century. Then it was missions, in the spirit of "volunteerism," engaging in world evangelization. There was only meagre support from the church at the outset of the modern missionary movement. Whereas now in the twenty-first century it is the global church with a global missionary force engaged in world evangelization. In order to highlight the implications of the global church for "globalization and world

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[20] Dana L. Robert sees the shift of Christianity as having begun as early as 1945 in her article "Shifting Southward: Global Christianity Since 1945," in *IBMR*. April 2000, 50-58. See also "The First Globalization: The Internationalization of the Protestant Missionary Movement Between the Worlds Wars," in *IBMR*, April 2002 by the same author.

[21] Only a few examples will be given here. Don A. Pittman et. al. eds. *Ministry and Theology in Global Perspective: Contemporary Challenges for the Church* (Grand Rapids: Eerdmans, 1996). F. J. Verstraelen, gen. ed. *Missiology: An Ecumenical Introduction, Text and Context of Global Christianity* (Grand Rapids: Eerdmans, 1995).

[22] William D. Taylor, ed. *Global Missiology for the 21st Century: The Iguassu Dialogue* (Grand Rapids: Baker, 2000) is one of the typical examples of both the West and Two-Thirds World working together to produce a globalized missiology. See also Kelly O'Donnell, *Doing Member Care Well: Perspectives and Practices From Around the World* (Pasadena: William Carey, 2002).

evangelization" it is necessary to deal briefly with the development of the relationship between ecclesiology and world evangelization.

1. The Ecumenical Movement

The first sign of a systematic study of the subject of the church and world evangelization on a global level was at the International Missionary Council (IMC) conference in 1952 in Willingen, Germany, culminating at the 1961 New Delhi World Council of Churches (WCC) General Assembly. It was there that they took the step to combine the WCC with the IMC in accordance with their conviction about the missionary nature of the church. At Willingen they took a fresh look at who were the major players in world evangelization, and they focused on the church as the major player. The conference did not stop there but went further "upstream" and found God as the initiator, the motivator, and the sustainer of the world evangelization effort. Unfortunately, just about the time when the church was about to recover its rightful place, it quickly lost its role in world evangelization again. People such as J. Hoekendijk were emphasizing the theology of the apostolate. As a result the church was soon forced to take a back seat as the theology of the church was replaced by the theology of the apostolate.[23]

The theology of the church in ecumenical circles has now become very vague following Hoekendijk's argument that the locus of world evangelization is no longer the church but the world. Slowly the theology of world evangelization has become captive to secularism and the church has given her place to the kingdom of God on earth. There was an inversion of the order that was originally: God – the church - the world in doing missions. The new order became: God - the world - the church.[24] The church became expendable in this scheme contrary to what the Bible says about the place of the church in world evangelization. Now the church had to look into the world in order to find out what God was doing. This was coined as Missio Dei.[25]

2. The Evangelical Missionary Movement

When we look at the evangelical Protestant missionary movement, it was not much more encouraging for at least two reasons. First, among Protestant circles, the church became prominent through the three-self indigenous church movement during the 19th and early 20th

[23] After the 1947 Whitby IMC conference Dutch missiology opened the door to the "apostolate theology" which emphasized mission above church. Hoekendijk has had enormous influence on leading the ecumenical community towards this direction. For him church was a "function" while mission was the essence. In due time the church becomes a bystander while mission becomes Missio Dei, "a universal humanization process." See David J. Bosch, *Witness To The World: The Christian Mission in Theological Perspective* (Atlanta: John Knox, 1980), 176-80. See also James A. Scherer, *Gospel, Church, & Kingdom: Comparative Studies in World Mission Theology* (Minneapolis: Augsburg, 1987), 96-97.

[24] Ibid. 176-77.

[25] Ibid. 189-90

century. It again has received attention through the "Church Growth" movement in the 70's and 80's. Nevertheless, it usually placed emphasis on indigenization or numerical growth in the receiving countries rather than the Two-Thirds World churches actively engaging in world evangelization.

Second, there was struggle over definitions, even among evangelicals who have been in the process of formulating a theology of world evangelization for the last thirty years. In the process, the kingdom of God received more attention than the church in some circles. In the AD2000 movement it seemed as though there was a reversal of this trend. However, the emphasis of the church was narrowed down to planting churches for unreached people groups rather than going to the core of the theology of the church in a global context and its implications for world evangelization.

In the global church era we need to take a fresh look at the relationship between world evangelization and the global church. We need to examine this theologically for the following two reasons.

First, existentially we now have the global church that can engage in world evangelization. When the modern missionary movement began in the eighteenth century, there were no evangelical churches other than the western churches. It is one thing to ignore the western church during that period which was not yet awakened to the fact that the Great Commission was issued to the church. It is another thing to ignore the role of the global church in world evangelization when so much has been written about the missionary nature of the church. Therefore, the global church must have a greater role in world evangelization.

Second, Shenk contends "two centuries of worldwide missionary exertions sponsored by Western churches largely failed to effect a fundamental reorientation in their ecclesial consciousness."[26] He said, "what happened 'out there' was missions; what happened in the West was church...Christendom assumptions and habits of mind furnished the conceptual framework even among those with an experience of global mission."[27] This trend continues to permeate missiological studies done by the West, while the missiologizing of the church in the Two-Thirds World is left undone. This is a great loss for the cause of world evangelization.

Meanwhile, the Two-Thirds World church has a unique opportunity to look at the Bible afresh without the Western perspective on the relationship between missions and the church which has dominated missiology for the last century. It can now begin to missiologize the global church.

We now face an unprecedented era in this twenty-first century, when the global church

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[26] Ibid.

[27] Ibid.

with a global missionary movement both from the West and the Two-Thirds World can move ahead in world evangelization. The world has certainly become much more complex and hazardous. But when we consider movements such as "Back to Jerusalem" by the coalition of the seven house church movements in China to send 100,000 missionaries[28], and many more innovative efforts like this, even the recent setbacks in the Muslim sectors by western missionary efforts seem insignificant. We must not give up our vision for "globalization through world evangelization".

B. Global Strategy of Mission

Prior to the globalization of mission through world evangelization, strategizing for mission was mainly done by western missiologists and mission organizations. The tide turned much earlier for the ecumenical camp[29] and much later for the evangelicals. The 1974 International Congress on World Evangelization was a watershed for evangelicals. Since then a number of global-level missionary consultations were sponsored by global bodies, such as the Lausanne Committee for World Evangelization, the World Evangelical Alliance Missiosn Commission and the AD 2000 and Beyond Movement, to formulate global strategies on world evangelization.[30]

For the ecumenical movement, the concept of partnership between the West and the non-Western world existed as early as in the 1947 Whitby IMC conference. The evangelicals popularized the same concept only in the early 1990's. In the 1952 Willingen IMC conference, the ecumenicals adopted the notion of the whole world being the mission field. As far as the evangelicals were concerned it was at Lausanne II held in Manila in 1989 that "the whole world" began to be considered as the mission field. The ecumenicals, on the other hand, had already made this decision in 1961 at the World Council of Churches meeting in New Delhi, "the churches of the third world began to play a dominant role in world mission so that the trend of Willingen and Ghana was reinforced."[31] It was not until the 1970's that the evangelical missiologists became aware of the Two-Thirds World mission let alone joint strategizing in world

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[28] This information comes from a personal interview with Paul Haddaway on June 6, 2000. He has done extensive research on people groups in China and Southeast Asia for a number of years. He said 100,000 missionaries are merely a tithe of one hundred million Chinese Christians.

[29] See Scherer, *Gospel*. 94-95. Already by 1921, the International Missionary Council (IMC) was formed. Although until World War II the West dominated it, the framework has been established for the global task. Thus by the 1947 Whitby IMC conference they were able to say that the foundation for future cooperation between the West and the Two-Thirds World has been laid. "In a remarkable way, Whitby anticipated almost every positive development in later ecumenical mission policy, including reevangelization and 'six continent mission.'"

[30] While there was the World Congress on Evangelism held in Berlin in 1966, the Lausanne International Congress on World Evangelization is unique in that it was a working congress attended by wider constituencies from both the West and the Two-Thirds World. It marks the beginning of the global strategizing of world evangelization. Numerous global congresses and consultations on world evangelization followed since than. GCOWE 95 in Seoul, GCOWE 97 in South Africa (AD 2000), International Consultation on Missionary Training in Manila 1989, Consultations on Interdependent Partnership in Manila 1994 (WEA Mission Commission) are some examples.

[31] See A. Wind, "The Protestant Missionary Movement from 1789 to 1963," in Verstraelen, *Missiology*. 251-52.

evangelization.

As recently as the end of the twentieth century, strategizing has been done mostly by the West, in particular North Americans, except through occasional global consultations on world evangelization. This trend must be changed in order to keep in step with the globalization of the missionary force. In numerous consultations on strategy of world evangelization there are inevitably voices from the Two-Thirds World. In addition, more and more strategizing done by the Two-Thirds World missionaries and churches fills the vacuum left by the West.

C. The Global Missionary Movement

As has been already alluded to in "a historical contour" above, long gone are the days of all missionaries coming from Western countries. It is no longer strange to see non-Western missionaries on the field. In fact in almost every mission field today there are some missionaries from the Two-Thirds World. For example, the Korean church sends out missionaries to more than 162 countries.[32] Not all of the Two-Thirds World sending countries have the same degree of mobility as the West. The Indian church sends more than 95% of their missionaries to different cultural groups within their own country. Fewer than 5% of their missionaries are sent to other countries. Nevertheless, they are filling in the gap that has been created by the visa restrictions set by their own government.

When we think of the Chinese church with more than one hundred million members, we can truly anticipate world evangelization to be completed sooner than we thought as the missionaries from that church fill the globe one day. There are also Latin American churches, African churches, European churches and North American churches if the Lord sends His Spirit to revive them again. As the Lord admonished the Disciples in the Gospel of Matthew, we must also do. "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field."[33]

D. Global Missiology

As it has been alluded to in this paper, there is a great need for formulating global missiology in the true sense of the word since there is now a global missionary community. Mission literature such as *Global Missiology for the 21th Century: The Iguassu Dialogue* (ed. William D. Taylor) is a good example. Nevertheless it is only the beginning of the task. In order for missiology to become truly global and thus affect world evangelization, there must be more active participation from the church and missionary community of the Two-Thirds World. Here is

[32] See Steve S. C. Moon, "The Acts of Koreans: A Research Report on Korean Missionary Movement," presented at the Global Congress on Church Ministry and Mission October 1-5, 2001, P. 4.

[33] Mt. 9:37-38.

an excerpt from *Global Missiology*., concerning what one "think tank" has suggested for the future direction of the new missiology.

> "There is a now a need for a new missiology to fit a new global context. The global missionary community needs to produce this new missiology. A remodeling of old missiology will not meet the needs of the ever-changing world in which we live. On the other hand, this resource team recognized the value of continuity and the regard for work completed in the past"[34].

There must be "a creative tension" between "globality" and "contextuality" in relation to the different cultures that the Gospel encounters. The concept of "glocalization" captures this sentiment well. Also, "missiology must be praxis-driven." In order for this to happen, missiology must strip off some of the older remnants of Western dichotomist thinking and strive for Biblical wholeness. Finally, "missiology must be inclusive." For example it must do justice to both "gender differences" and the generation gap.[35]

We are grateful for the breakthrough in formulating global missiology that will further enrich the world evangelization efforts both by the West and the Two-Thirds World church. At the same time we must admit that it is still by and large western missiology extending its sphere to the global context. It is still burdened with a presupposition that missiological theories and strategies are mostly universals that fit all situations. It is still with an older paradigm of world evangelization in which western Christendom moves out to a non-Christian world. It is about time for us to realize that there is no border in world evangelization. A brand new context has dawned upon us. What kind of missiology will reflect this trend? For one thing it will not be the conventional missiology that has dominated the field for the last century. It has to be worked at from many angles. There must be a global outlook; there will be a need to approach missiology from the level of the grass-roots. Global team efforts must continue to make their impact. But what that team will consist of and how it will operate must change continually to suit its context.

Equally important is the need for local churches to make a greater impact on world evangelization. This was largely left out of Western missiology, as it was non-existent in the mission field when the modern missionary movement began. The scene has changed greatly. There is now a global church. Globalized missiology must include this aspect in the future missiologizing process. In this regard, globalization, world evangelization and global missiologizing will continue to interplay in this global age.

We have examined the dynamics behind globalization and world evangelization through examining some of the key selective themes in missiology. We now need to take a final look at

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[34] See Bob Brynjolfson, "From Synthesis to Synergy: The Iguassu Think Tank," in Taylor, *Global Missiology*. 487-88.

[35] Ibid.

cultural interplays in “globalization and world evangelization”.

IV. Cultural Implications of “Globalization and World Evangelization”

A. The Effects of Globalization on World Evangelization

Discussion will be limited to how a globalising culture affects world evangelization, as other writers have already dealt with different aspects of culture. Globalization of culture has deep implications for world evangelization. When we go back to the world of the New Testament, for example, we can see that the globalization of Graeco-Roman culture was advantageous for the missionaries of that region. They did not have to spend time learning the language and culture. They were able to assemble into a mobile team and move in and out without delay. Homogeneity of the culture created an amiable contact point for the Gospel, so that communicators could make the message relevant and understandable. This is not to imply that there was no further need for contextualization. We witness in Paul’s message to the people of Athens in the book of Acts that he did contextualize his message according to his understanding of the Athenians, in spite of the fact that they all lived in the Roman world speaking the Greek language with Hellenism as their basic cultural make up. There were certainly not many cultural barriers between the missionary team and the Jews of the *Diaspora* who had been spread throughout the known world. With all of its disadvantages, globalization of culture has some advantages in terms of world evangelization.

On the other hand, the constant persecution of Christians by the global power of the time (the Romans) was no small matter. We can carry this dynamic over to the modern world. For example, colonialism is one kind of globalizing phenomena. At first glance colonization has helped the progress of world evangelization. It has provided missionaries from colonizing countries with free access to the mission field. But when we accumulate all of the evidences of resistance to the Gospel that has been caused by the colonial period of the West, it is abhorrent.

The current trend of globalization is no less complicated when it comes to evaluating its worth in world evangelization. Travel, communication, greater degrees of common ground in communication, faster flow of information and the greater degree of shared culture -- these are all advantageous for world evangelization. At the same time, the westernizing effect of globalization has presented the global church with unprecedented obstacles in many parts of the world. More recently, the interplay between globalization and Jihad make it more and more difficult for western missionaries to take part in world evangelization—especially in the Muslim world.

The problem is that like all of the preceding efforts of globalization, we can neither ignore nor stop the trend. Like modernization, if we ignore it we will be left lagging behind the changes that are taking place; thus losing the crowd that rides the crest as well. It is like

throwing out the baby with the bath water. We have no choice but to ride the crest of globalization but with critical mind and action. What we must do is to beat the secular globalization wave and usher in our own form of globalization by world evangelization through global missionary teams and the global church.

B. Localization Continues to Affect World Evangelization

The global Christian community cannot accept globalization efforts that do not respect local cultures. It is one thing to utilize globalization trends in world evangelization. It is another thing to actively usher in the modern secular concept of globalization. We have to guard against the homogenizing effects of the global culture. On the contrary, we need to seek local forms of missiology, church and Christian lifestyle, as well as their globalized expressions. Otherwise it will inevitably make the message and messenger foreign. In some cases we could initiate a cultural change without being aware of doing so, one unfavorable to the people that we are trying to evangelize. For in some cases people prefer the forms of foreign cultures introduced by missionaries whether they are from the West or Two-Thirds World, over against the local forms. That can be equally counter-productive.

There will be continuous interplay between the global and the local, in this case between the global church and the local churches. There will be constant flow of influence both ways; from local forms of Christianity to global church—probably more from global to the local. Thus there will be lively interplay and these will make up the whole of the global body. This is what we call "glocalization." When we talk about globalization through world evangelization, it is more of "glocalization" than globalization as homogenization per se.[36]

We can have a glimpse of this in the book of Revelation. Apostle John describes it as follows:

> After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and the Lamb."[37]

The scene has global objects such as the people of God, the throne, the Lamb, our God and the common worship. There are also local objects such as nations, tribes, and languages. This is our model of true globalization as we participate in world evangelization.

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[36] See Dana L. Robert, "Shifting South ward: Global Christianity Since 1945," in *IBMR.* April 2000, 56. She has a helpful discussion on the interplay of "global" and "local."

[37] Revelation 7:9-10

CONCLUSION

As it was in the New Testament times and subsequently in the Middle Ages (particularly through the religious-political powers of the Roman Catholic Church), later in the colonial times, and more recently through modernization, globalization has proceeded as an apparently-inevitable phenomenon. Globalization has at times enhanced world evangelization; at other times it has brought more harm than good.

Globalization did not come only in secular forms. It also affected global Christianity through world evangelization. For one thing it ushered in the global missionary movement and the global church as a new globalizing force. Both the West and the Two-Thirds World now make up the global missionary community. Moreover, there are now churches all over the globe. This is probably the greatest gain since the beginning of the modern missionary movement, as some believe that "in no time in the history of missions have more than 1% of the nationals been won to the Lord by missionaries."[38] As our missiology begins to missiologize the global church, world evangelization will speed up even more.

In this regard, globalization has enriched the global mission community, and has had significant effect on world evangelization. It is for this reason and many more that we cannot ignore the impacts of globalization on world evangelization. Like modernity, if we ignore it we will have to pay the consequences. But we dare not accept or follow it blindly. We need to pay close attention to the interplay between globalization and world evangelization and strive towards globalization on our own terms through world evangelization.

[38] Lamin Sanneh mentioned this in one of his lectures at Trinity International University.