



The Irrefutable Logic of Mission

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As Scripture says, "Anyone who believes in him will never be put to shame." For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, for, "Everyone who calls on the name of the Lord will be saved."

How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent? As it is written: "How beautiful are the feet of those who bring good news!" – Romans 10:11-15

In verses 11-13, the apostle Paul emphasizes two wonderful truths:

(1) **"Everyone who calls on the name of the Lord will be saved."** This is a quote from Isaiah 28:16 which says that whoever believes in the cornerstone of Zion would not be ashamed. Paul understood the cornerstone to refer to Christ and thus applies the whole reference to Him. By prefacing the quotation with "Everyone" he emphasises that salvation is available to Jews and Gentiles without distinction.

This is the great promise of God. The good news is for "everyone". He promises that everyone who puts his or her faith in Christ will be saved. Here, Paul stresses that Christ is not only easily accessible, but equally accessible to all, to anyone (11), and to everyone (13).

(2) **"There is no difference between Jew and Gentile."** Paul made this same assertion in 3:23 with reference to sins: "There is no difference, for all have sinned." Here he re-

fers to grace. There is no distinction between Jew and Gentile as far as the way of salvation is concerned – all must come to Christ in the same way. All of us, regardless of race, are justified by grace through faith in Christ alone.

Everything that is necessary for our salvation has already been done by Christ. What else needs to be done?

The Irrefutable Logic of Mission

In verses 14 and 15, Paul emphasises the necessity of evangelism or mission. He asks four consecutive questions.

First, if, in order to be saved, sinners must call on the name of the Lord (13), *How, then, can they call on the one they have not believed in?* (14a). How can they call on Him unless they have heard about Christ (i.e. the good news that He came to die for their sins on the cross) and believe in him (who he is and what he has done)?

Secondly, *how can they believe in the one whom they have not heard?* (14b). Just as believing logically precedes calling, so hearing logically precedes believing. The emphasis here is on the subject of the message – Christ. In other words, they will not have the opportunity to believe Christ unless and until they have heard him speaking to them through his messengers – the evangelists and the missionaries.

Thirdly, *how can they hear without someone preaching to them?* (14c). The Greek word translated "preaching" is *kerysso*, to 'herald'. In ancient times, the primary means of

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Nelson Kro
Northeast India

I am from Shillong, Meghalaya, Northeast India. I was born in a village called Rongkuroi in Assam state and brought up in a nominal Christian family. Both of my parents came from a farming background. They took an active role in the local Baptist church.

In my childhood days, I loved going to church; I especially enjoyed singing in Sunday school. Although I did not understand the full meaning of water baptism, I took it at the age of 12. The impact of my Christian life was very limited.

Then, unfortunately, in the following year, both of my parents were shot dead by the local militant and overnight I became a homeless child.

For about a few months I moved from one sister's house to another for survival. I started questioning and complaining to God about my life and at that time my heart was filled with anger and turmoil towards Him. When I looked at myself, I lost all hope about the future. I felt my life was carrying only brokenness and a spirit of rejection. Moreover, I asked Him why my parents had to face such a terrible death and leave us behind?

Then, at that moment, I experienced some kind of peace flowing in my heart and I began to think about how I was saved from that horrific night. When I realised the purpose for which He saved my life from the darkest night, I rededicated my life to Jesus and accepted Him into my heart as my Lord and Saviour. Gradually I could overcome my fear and, with the strength of God, I was able to forgive and forget the people who killed my mom, dad and two sisters, and He healed my broken life. Amen.

In 2004, I met Rev. Sanga Miller (DTC alumnus 1974-1976). Knowing I had no big future, he took me in and took care of all my needs. I became one of his extended family members.

Since 2006, I have been working in the New Life Ministry as one of the leaders, under the supervision of Rev. Miller, who is the founder and director of this ministry. The ministry is focused on students by building their character through Education, God and Health. We also travel with the students in and out of Northeast India, visiting schools for ministry through music. We call this ministry School for Christ.

I felt the need to be grounded in the word of God. The New Life Ministry is a cross-cultural mission and I wanted to have a wider perspective of ministry. I found DTC to be the right place for my training. Rev. Miller and his wife Nimri (DTC alumna 1979-1980) have inspired me about missions, something which they had inherited from DTC. They, and also Peter Jamir (DTC alumnus 1985-1987), senior pastor of Carey Baptist Church, Kolkata, led me to DTC.

While at DTC, I want to be rooted in the words of God and improve in the area of teaching and preaching. I also want to understand different cultures and learn to appreciate them.

Pray for my good health and my study. At the moment I am finding difficulty in catching up with the course. Pray for Rev. Miller and his family and also my siblings and friends back in India. Thank you.

Our new students



First- and second-year students at DTC (from left): Cecilia, Arm, Dorcas, Nelson, M.A. and Amy.

Cecilia Valdez
The Philippines
Sabbatical Studies

The Lord opened my heart to know Him through the ministry of Inter-Varsity Christian Fellowship during my freshman year at the university forty-some years ago. I'd heard of DTC from way back then because of several Inter-Varsity Philippines staff who came to study here.

Through my years of wandering, going through ups and downs in my walk with the Shepherd, He led me to Thailand as a tentmaker among the cousins. After a little more than a decade of making tents, the mind got dull and the hands and feet tired, it seemed like DTC was the place with the environment to soothe and sharpen these dulled and weary parts.

Somehow I'm finding that integrating life and correct doctrine in the context of community living and learning seems to be an ideal that's a bit elusive and thus a real challenge when you consider stones from the quarry, works in progress, grinding against each other for the purpose of building a temple that's pleasing to the Master.

It seems so easy to just keep on grinding and lose sight of the Master's good and pleasing plan. Let us pray then that even as we desire to do that which is for His pleasure, we don't get so focused on doing what is right our way, we forget to focus on the Lord's heart and joy.

May His mercies so envelope each of us that we will not forget what is important; that we will not fall into the temptation of simply producing without nurturing; of building things but not edifying people. May He be pleased with us.

Dorcas Liu
Singapore

I come from a non-Christian family that is close-knit and loving. I came to know Jesus at 15 years old, through a close friend of mine in school. When my friend, who happened to be a secret gang leader, became a Christian, I observed a drastic change in his life: He no longer involved himself in gangs. I then decided to go to church to seek out the God who could transform a person's life so powerfully.

Fast forward 10 years, and I found myself led by God to enter full-time ministry at Scripture Union Singapore. I served in the Youth Ministry Department for 2½ years before deciding to further equip myself in DTC.

DTC's emphasis on community living and practical Christian ministry was a huge draw for me. When my mentor recommended me the school, I went down to meet the Dean as well as one of the school's lecturer together. After the meeting, I knew in the depths of my heart that the DNA was a right fit. DTC's focus and strength in the holistic living out of the faith is absolutely unique to the school and a great asset for those who are able to see its value applied in everyday living.

My goal at DTC is to grow roots in my understanding and application of loving God with all my heart, mind, soul and strength, and to love my neighbour as I love myself. I do expect myself to keep being curious, keep being hungry to learn and grow.

Do pray for my family, that they may come to know Jesus. Pray that I may be a good witness to them. Thank you!

#asianmillennials: What they're looking for

Millennials in Asia spoke about millennials at the Asia Theological Association's (ATA) Triennial General Assembly in Singapore this August. In their mid-20s to 30s, millennials are the first generation of working adults who grew up with the Internet and smartphones. Here are our highlights:

#share If millennials think what you have said is quote-worthy, they will share their thoughts about it on social media and pass it on as their own, says Pastor Joey Asher Tan (Singapore). But can you create solid, shareable content?

#community Global millennials in Jakarta and Bandung leave their parents' church for a church community that cares about them more than what they can do for the church, promotes equality across generations, makes an impact on society, promotes collaborative learning, accommodates flexibility and focuses on values, says Dr Dwi Maria Handayani (Indonesia).

#areyoureal? Millennials value vulnerability and transparency in their leaders, says Rev. Samuel Koshy (India). They expect the church to align her message and ministry, speak prophetically and participate in the problems of the nation.

#artspower Millennials learn theology from movies, music and social media, argues writer Rei Lemuel Crizaldo (the Philippines). The Avengers movies, running for 10 years, nurtured an entire generation on themes from the face of evil to saving the world.

#formation ATA schools reported millennial students with short attention spans and lacking in biblical knowledge. Bible College of Malaysia president Victor Lee found students sleep-deprived due to excessive screen time on gadgets, so his college set a daily routine and required them to be with God outdoors early in the morning. For biblical literacy, give a Bible overview (e.g. online videos from The Bible Project) and advocate Bible reading for lifelong spiritual formation.

#nondenominational Millennials value oneness and cooperation over denominations.

Dr Motoaki Shinohara (Japan) also cautioned millennials against easy relativism and historical rootlessness. So, study your church tradition respectfully and critically.



transmitting news was the herald's public proclamations in the city square or the marketplace. People will not come together to hear unless there is a herald or a preacher to proclaim the message.

Fourthly, *how can they preach (herald) unless they are sent?* (15a). The Greek verb translated "sent" is *apostello* from which we get the word "apostle"; the modern equivalent word is "missionary". In the Bible we have two main categories of apostles, namely the "apostles of Christ" and the "apostles of the churches" who were sent out as missionaries.

Here is the main thrust of Paul's argument: Salvation depends on calling on the Lord. To call on the Lord, one must believe. But to believe, one must hear the message (the good news). And for the message to be heard, someone must proclaim that message. For someone to proclaim the message, he must be sent.

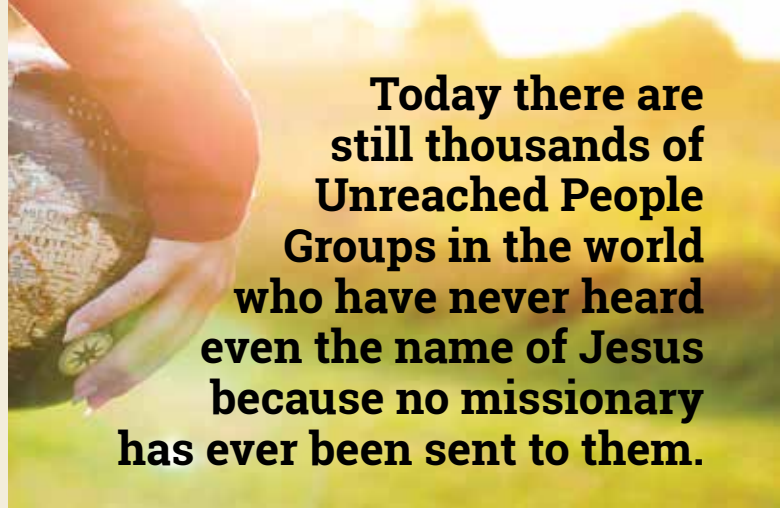
The irrefutable logic of mission is seen if we put his six verbs in the reverse order: Christ sends missionaries (messengers, heralds); missionaries preach; people hear; hearers believe; believers call; and those who call are saved. The relentless logic of Paul's case for mission is felt most forcibly when we state the phases negatively and in sequence as follows:

Unless some people are commissioned for the task, there will be no missionaries; unless the gospel is preached, sinners will not hear the good news of Christ; unless they hear him, they will not believe in who he is and what he has done for them; unless they believe in Christ, they will not call on him; and unless they call on his name, they will not be saved. – John Stott, Romans, 285-287

Today there are still thousands of Unreached People Groups in the world who have never heard even the name of Jesus because no missionary has ever been sent to them. They are unreached because of physical, political, racial and cultural barriers. These unreached peoples will never hear the gospel unless the Church sends out missionaries to them. That's why the greatest need in missions today is for cross-cultural missionaries.

The Necessity of Training

And, we may add one more logical step: How can they be sent unless they are trained? In every society the need for training is recognised. In Singapore, for example, doctors are trained for six years before they are qualified to practice as doctors. Engineers are trained for four years before they enter the workforce as engineers. Teachers are trained for



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two years before they are posted to teach in schools. But this is not so in the church. Sadly, many missionaries are sent to the mission fields without any adequate training. Yet, we wonder why there is such a high attrition rate in the mission fields. Are soldiers sent into the battlefields without training? But that is exactly what churches and mission organizations are doing!

According to a report by the Lausanne Movement, "more than 2.2 million pastoral leaders (and as many as 3.4 million by some estimates) are presently in ministry, and only 5% are trained to be pastors. Thus, more than 2 million pastoral leaders need immediate strengthening for their pastoral ministries" (September 8, 2015). I suppose the report refers to formal theological training.

DTC exists for the purpose of training workers for the harvest fields. Over the past 50 years more than 380 graduates have passed through our training centre. Today they are serving God in 25 countries and in various capacities such as missionaries, pastors, tent-makers, Bible teachers, counsellors, etc.

DTC would like to train more workers, but many of our applicants come from the Majority World and they are not able to come here for training because of the lack of financial resources. DTC needs prayer and financial supporters so that we can bring in more students for training. Pray with us that God will send us more students of the right kind and provide us with more prayer and financial supporters.

As God's people, it is our responsibility to help train, send and support those who are serving overseas as missionaries. If we don't have anyone to send, the least we can do is to support those who are sent with our finance and prayer support.



Wan Chee Wan
Dean

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