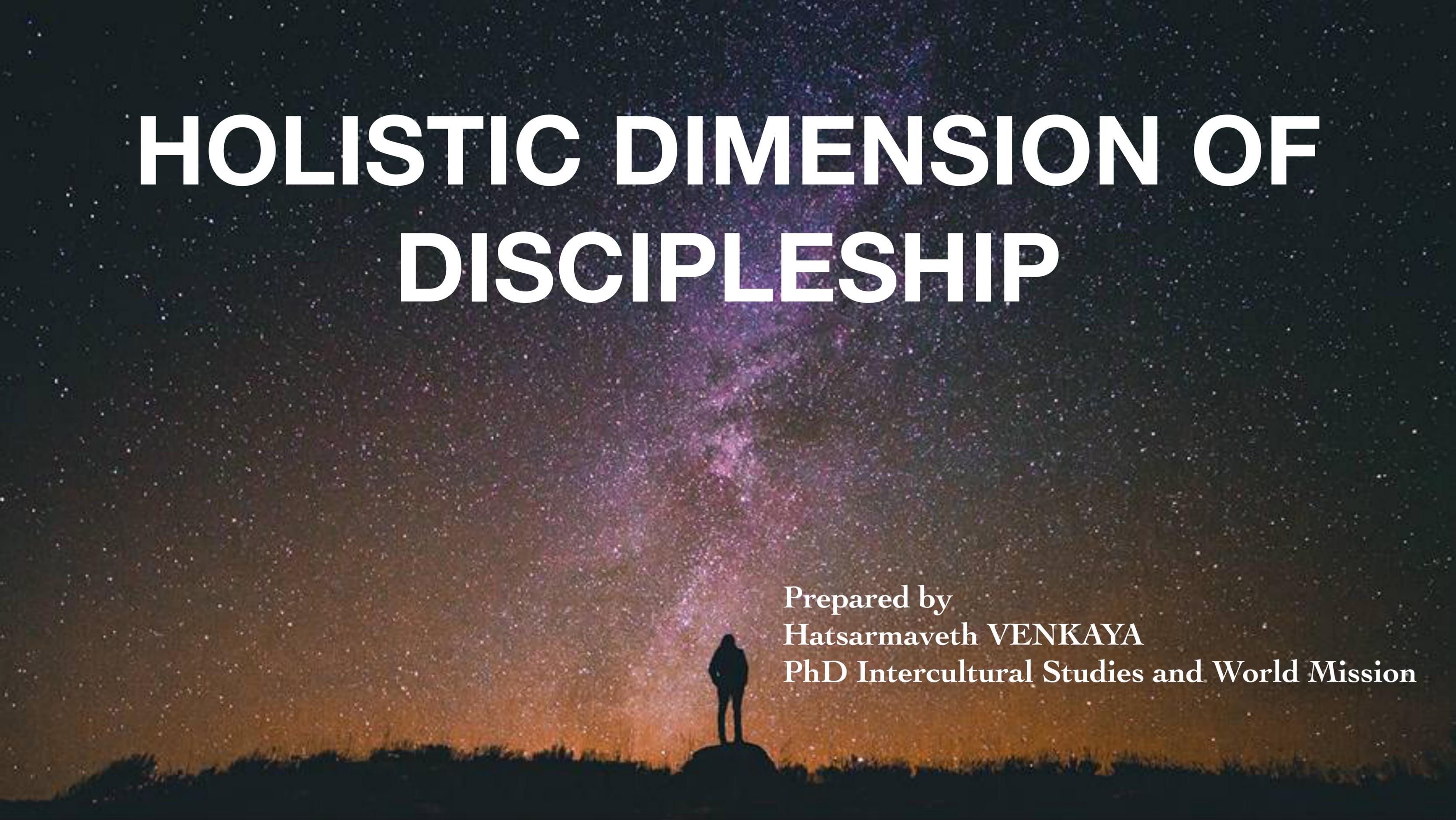
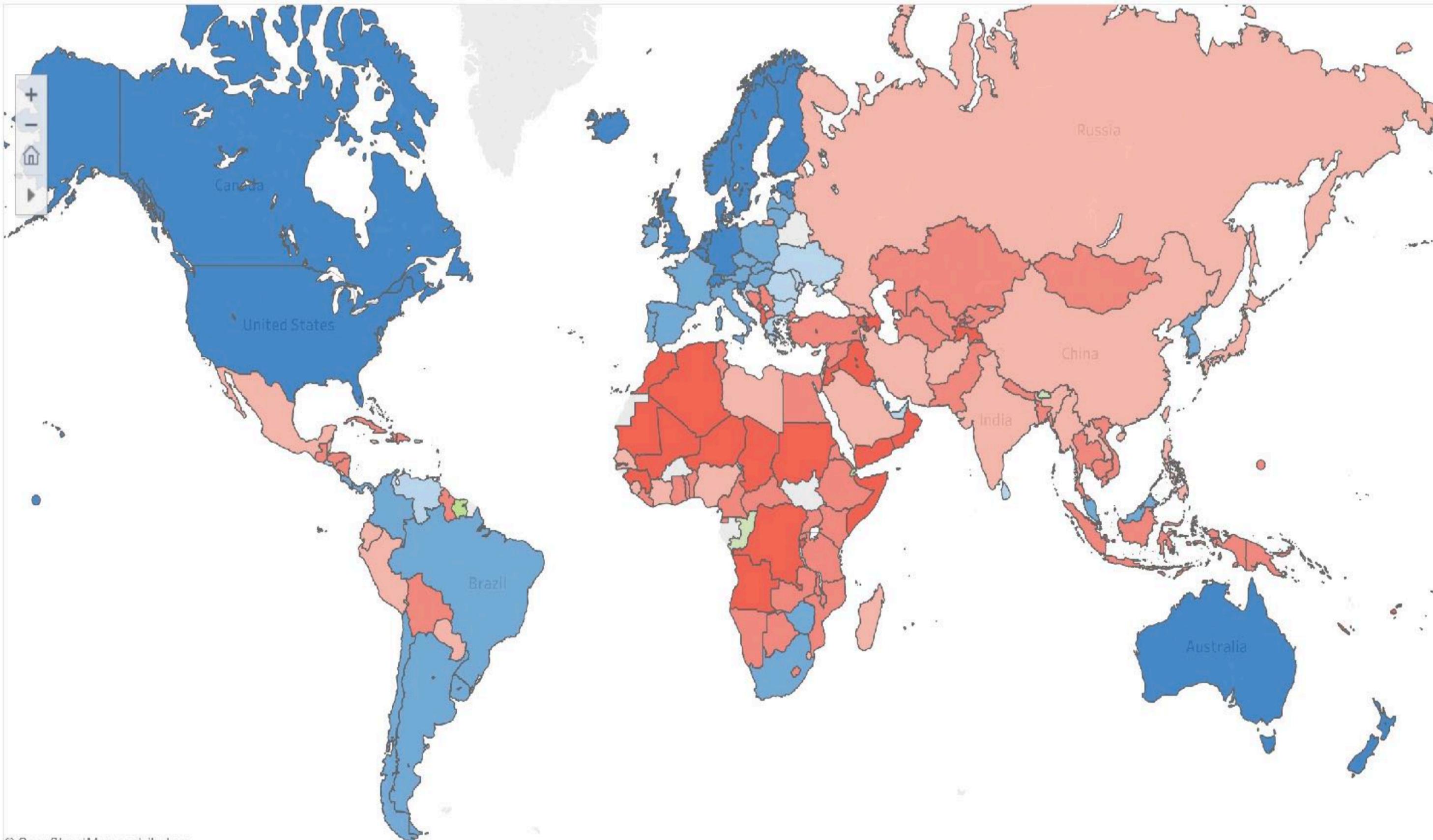


HOLISTIC DIMENSION OF DISCIPLESHIP



Prepared by
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Global Map of Culture Types



Culture Type Levels

- Shame High
- Shame Medium
- Shame Low
- Guilt High
- Guilt Medium
- Guilt Low
- Fear High
- Fear Medium
- Fear Low

Education

- Masters
- Bachelors
- High School
- No Response

Residency in Country

- Primary
- Host: 10+ years
- Host: 4-9 years
- Host: <3 years
- No Response

Age

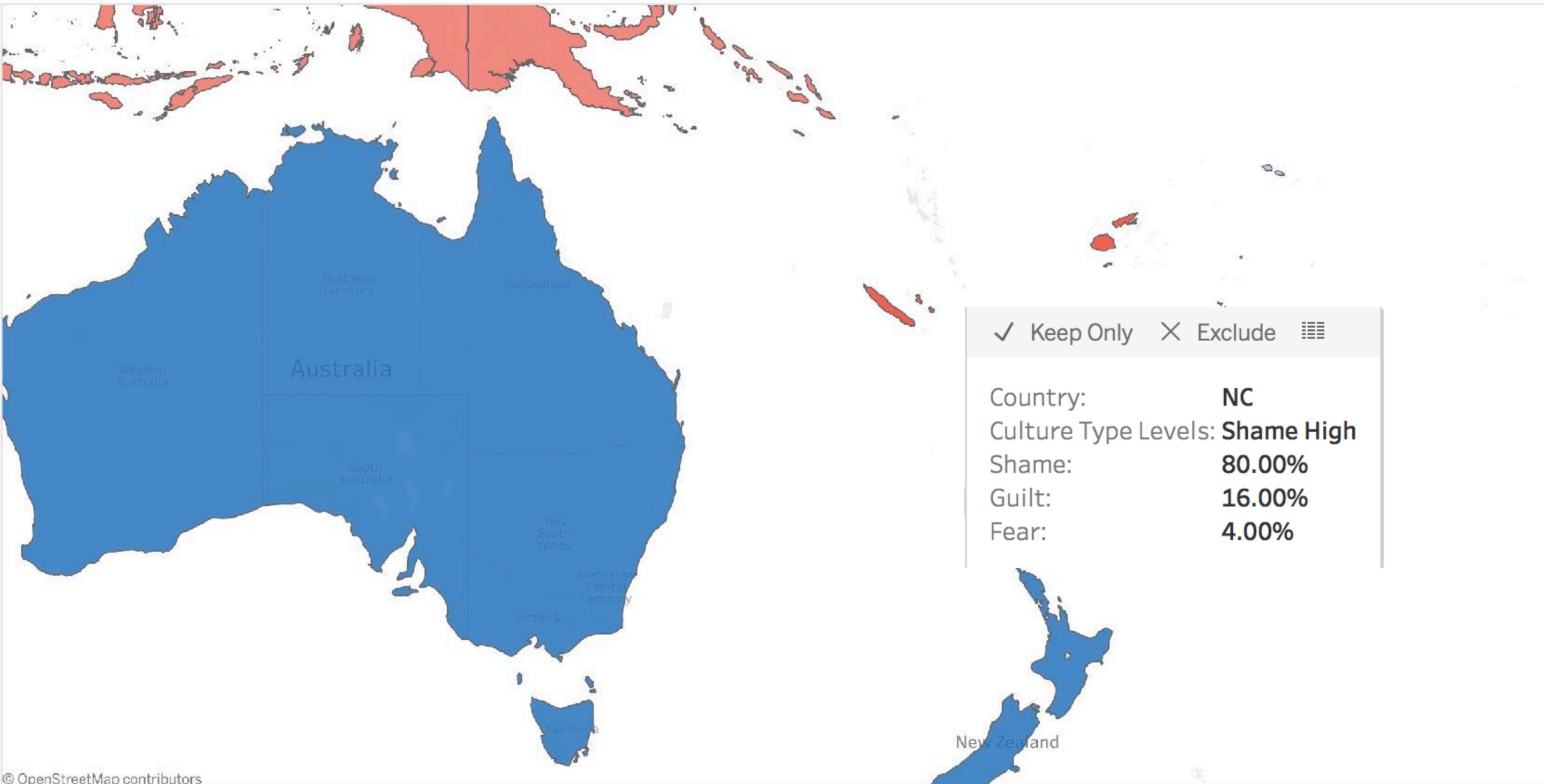
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Ethnicity/Culture

Sex

- Female
- Male
- No Response

Global Map of Culture Types



Culture Type Levels

- Shame High
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Age

13 98

Ethnicity/Culture

Sex

- Female
- Male
- No Response

Keep Only Exclude

Country: **NC**
Culture Type Levels: **Shame High**
Shame: **80.00%**
Guilt: **16.00%**
Fear: **4.00%**

MAJOR CONCERN:

Communicators of the gospel continue imposing their culture, worldview assumptions, and denomination in the process of discipleship. If, then, we take a scriptural approach, we should adapt ourselves and our presentation of God's message to the culture of the receiving people, not misrepresent God as some early Jewish Christians did (Acts 15:1) by requiring that converts become like us to be acceptable to God.

1 Corinthians 9:19-22, Paul articulates his (and God's) approach to cultural diversity.

Paul says, "While working with Jews, I live like a Jew" but "when working with Gentiles, I live like a Gentile." His approach, then, is to "become all things to all men, that I may save some of them by whatever means are possible."

In Acts 15:2 and following,

Paul argues fiercely—against the majority position of the early church—for the right of Gentiles to follow Jesus within their own socio-cultural contexts. God Himself had shown first Peter (Acts 10), then Paul and Barnabas, that this was the right way, by giving the Holy Spirit to Gentiles who had not converted to Jewish culture (Acts 13-14).

**WHAT IS THE PURPOSE OF
DISCIPLESHIP?**

Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't. The Great Commission is first to "delight yourself in the LORD" (Ps. 37:4) and then to declare, "Let the nations be glad and sing for joy" (Ps. 67:4). In this way, God will be glorified from beginning to end, and worship will empower the missionary enterprise until the coming of the Lord.

JOHN PIPER

God's ultimate goal for your life on earth is not comfort, but character development. He wants you to grow up spiritually and become like Christ. . . . Christlikeness is all about transforming your character, not your personality. Every time you forget that character is one of God's purposes for your life, you will become frustrated by your circumstances.

“Continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose.”

DISCIPLESHIP IN TERMS OF WORLDVIEW TRANSFORMATION



DEFINITION OF CULTURE

CULTURE

The term culture is the label anthropologists give to the structured customs and underlying worldview assumptions which govern people's lives. Culture (including worldview) is a people's way of life, their design for living, their way of coping with their biological, physical and social environment. It consists of learned, patterned assumptions (worldview), concepts and behavior, plus the resulting artifacts (material culture).

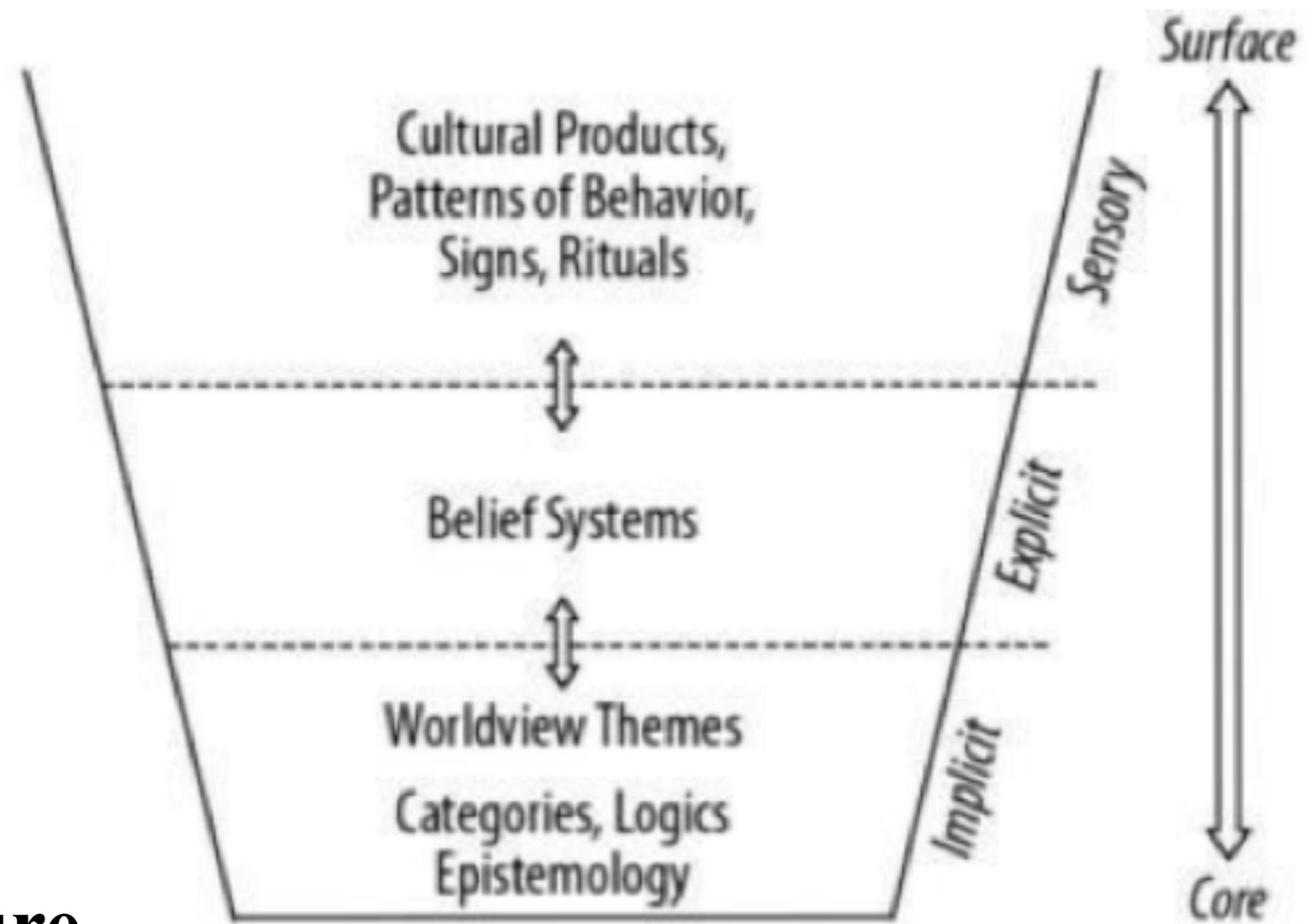


Figure 1. Levels of culture.

Note. Reprinted from *Transforming Worldviews: An Anthropological Understanding of How People Change* (p. 33), by P. G. Hiebert, 2008, Grand Rapids, MI: Baker.

UNDERSTANDING THE CONCEPT OF WORLDVIEW

Overall, worldview refers to an individual's deepest and very often unconscious level of mental process which enables him/her to interpret or shape the ways he/she sees the world and relate with it. In that sense, worldview helps make sense of the systems and symbols present in a culture, thereby making sense of the concept of reality (Hiebert, 2008, pp. 13-14).

Worldview is not culture, but it is at the foundational level of culture or the motherboard of culture. Kraft (1988) views worldview as being the —central control box” (p. 53) of culture. He defines worldview in terms of —culturally structured assumptions, values, and commitments underlying a people’s perception of reality” (Kraft, 1989, p. 20).

“worldview is —the basic stuff of human existence, the lens through which the world is seen, the blueprint for how one should live in it and above all[,] the sense of identity and place which enables human beings to be what they are” (Wright, 1992, p. 124).

Hiebert (1985) further elaborates on the metaphor of lens by depicting worldview as “colored glasses that define an individual’s perception of reality, without the awareness of the latter. He infers that it is —only when the lenses become dirty, or we put on other glasses, are we aware of their power to shape the way we see the world” (Hiebert, 1985a, p. 31).

The “fundamental cognitive, affective, and evaluative presuppositions a group of people make about the nature of things, and which they use to order their lives.”

Worldviews are what people in a community take as given realities, the maps they have of reality that they use for living.

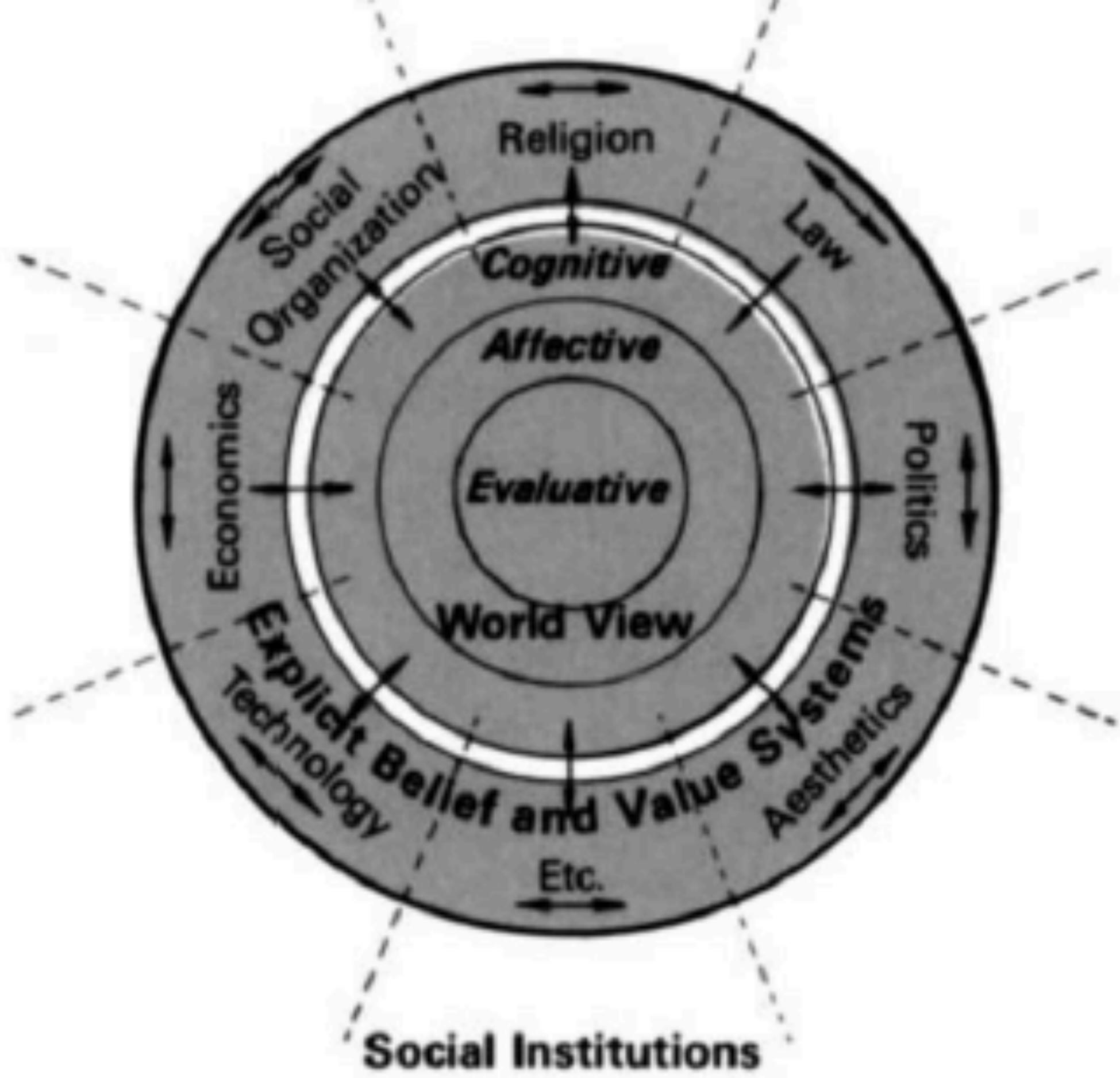
Surface-Level Culture

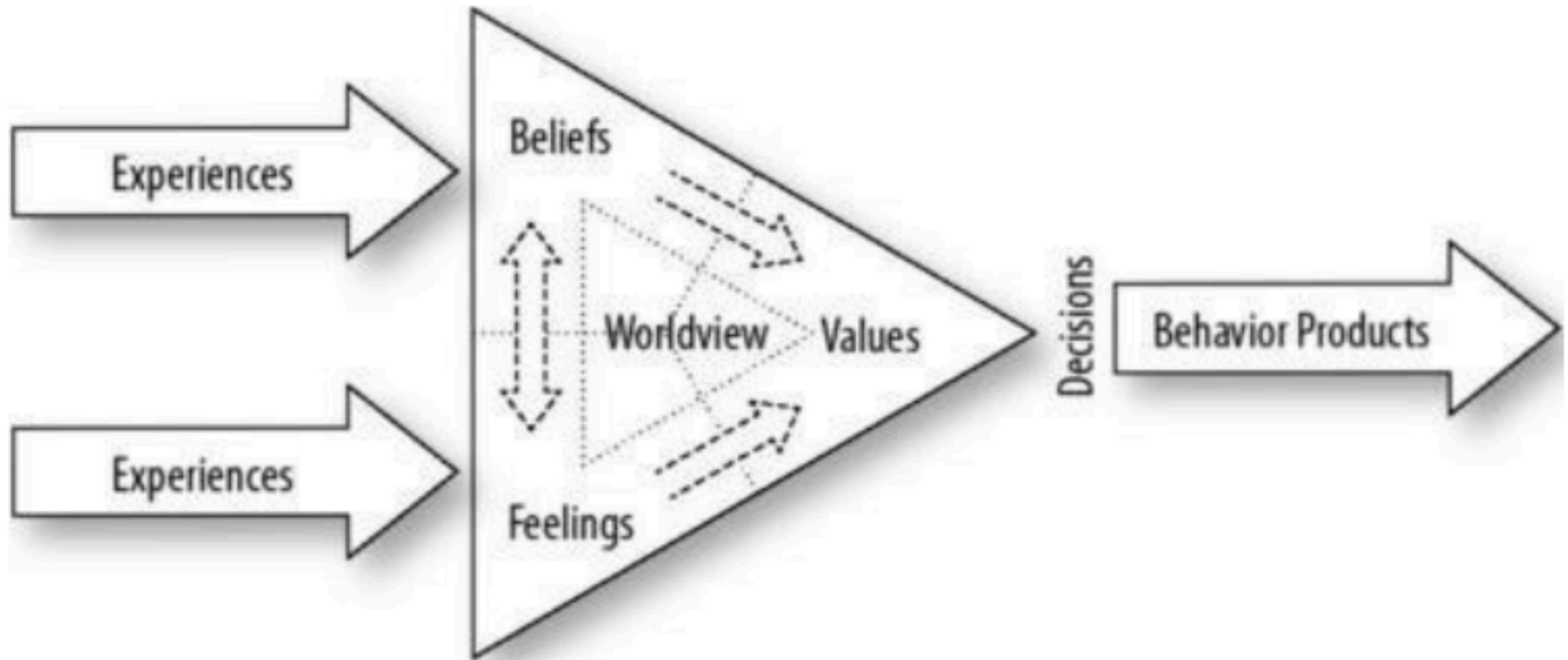
(Patterned Behavior)



Deep-Level Culture

(Worldview Assumptions)





Forces Triggering Worldview Change

Trimble (2003) emphasizes that change happens as a result of “**general desire**” and “**freedom restriction**”(p. 12).

**DISCIPLESHIP A PROCESS TARGETING
HOLISTIC TRANSFORMATION**

HOLISTIC DISCIPLESHIP

Conversion:

- stop using alcohol and tobacco
- be baptized and attend church
- memorize catechism and verses
- put on clothes and be clean
- pray and read the Bible

- repent and confess sins
- believe and follow Jesus
- know the Bible

- transform the worldview into a biblical worldview

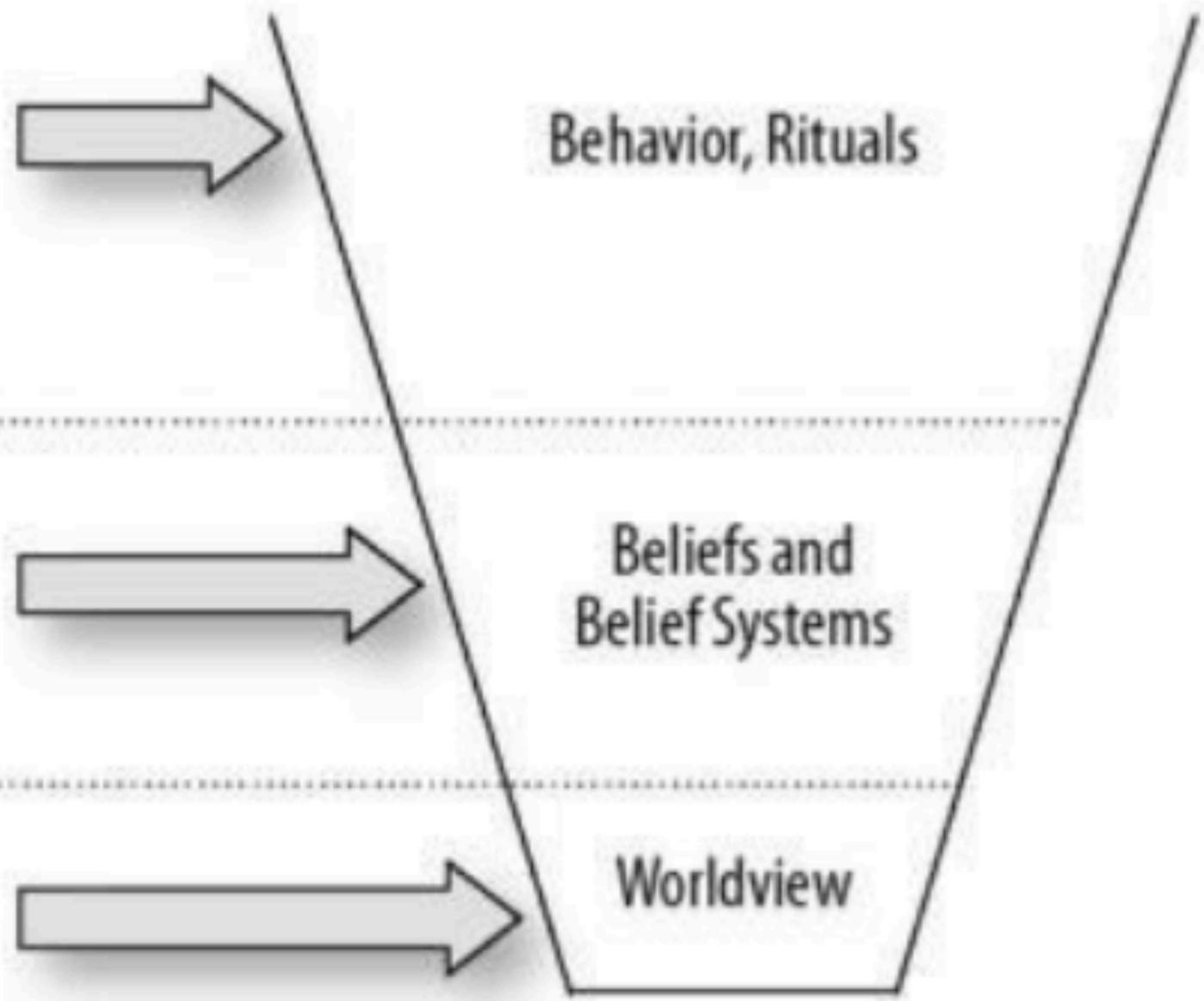
Surface Culture

Behavior, Rituals

Beliefs and
Belief Systems

Worldview

Deep Culture



THREE LEVELS OF TRANSFORMATION IN DISCIPLESHIP

Conversion may include a change in beliefs and behavior, but if the worldview is not transformed, in the long run the gospel is subverted and the result is a syncretistic Christo-paganism, which has the form of Christianity but not its essence. Christianity becomes a new magic and a new, subtler form of idolatry.

If behavioral change was the focus of early Protestantism, and changed beliefs the focus of the twentieth century, transforming worldviews must be central to church and mission in the twenty-first century.

PAUL G. HIEBERT

CONVERSION AS TRANSFORMATION OF WORLDVIEWS

Cognitive Transformation

The Protestant reformers—including SDA and evangelicals— (influenced by the Enlightenment) have stressed the importance of cognitive transformation. They emphasize the importance of defending the truth against heresy. Certainly truth plays an important part in spiritual transformation.

However, as Christians we are concerned not with conversion in general but with conversion to Jesus, and not to Jesus as a good man but to the Jesus of the Bible—the Christ, the Son of God, who became flesh, died, and rose to save people from their sins.

A person with minimal knowledge of Christ may seek more and eventually have enough to make a deep decision regarding him. **Knowledge alone, however, is not enough. Satan knows much better than we that Jesus is Lord, yet he is not saved because he is not willing to worship and follow him.**

Affective Transformation

It is not enough to have a full head; one must also have a full heart. The danger is not to negate the affective side completely. The sense of awe and mystery in the face of an infinite, transcendent God as father has been the classical feeling associated with the “high church” and its cathedrals, liturgy, gestures of kneeling and bowing, organs, chants, and classical music. Evangelical churches, influenced by Pietism, have tended to stress the presence of Christ among his people, and to feel the peace and inner joy a person gets from intimate fellowship with God and other people.

Affective Transformation

This is manifested in their emphasis on meditation and silence, order, congregational hymns, restoration of personal relationships to Christ, and admission into the fellowship of a local congregation. The Pentecostals and charismatics have focused on ecstasy that manifests itself in freedom of expression, raised hands, dance, glossolalia, and the presence of God the Holy Spirit within us.

Affective Transformation

Feelings often provide the initial impulse for conversion. People come to a church and “feel at home.” They enjoy the warm fellowship of Christians and are attracted to the gospel. **We need to remember that we are not God’s lawyers proving the gospel. We are witnesses to a new life, and the affective dimensions are often what first attracts people to the gospel.** In discipling it is hard to convert feelings, partly because our discipling processes focus on cognition. Feelings are caught, not taught, and in discipling we need to include them more in times of informal fellowship and in personal sharing. Feelings, like knowledge, are parts, not the whole, in the process of spiritual transformation.

Evaluative Transformation

There is a growing awareness that although transformation may begin with cognitive and affective conversions, it must also include the moral dimension of cultures and their worldviews. Christians are called not only to know the truth and experience beauty and joy but also to be holy people. Before God in our new being in Christ, we are saints. Although the old person continues to tempt us to sin, we must learn to live our daily lives as we truly are, as eternal beings. Holiness [christlikeness] is the most neglected area in Christian transformation, but it is the most important, for it manifests the very nature of God.

Hiebert, P. G. (2008). (p. 313).

Evaluative Transformation

At the heart of moral transformation is decision making. We think about things, have feelings about them, and then evaluate them, decide, and take action. Some decisions we make are based on rational thinking, with little emotional and moral input, others spring from high emotions with little cognitive or moral input, such as buying costly but stylish clothes, cheering at football games, and buying flowers for a fiancée.

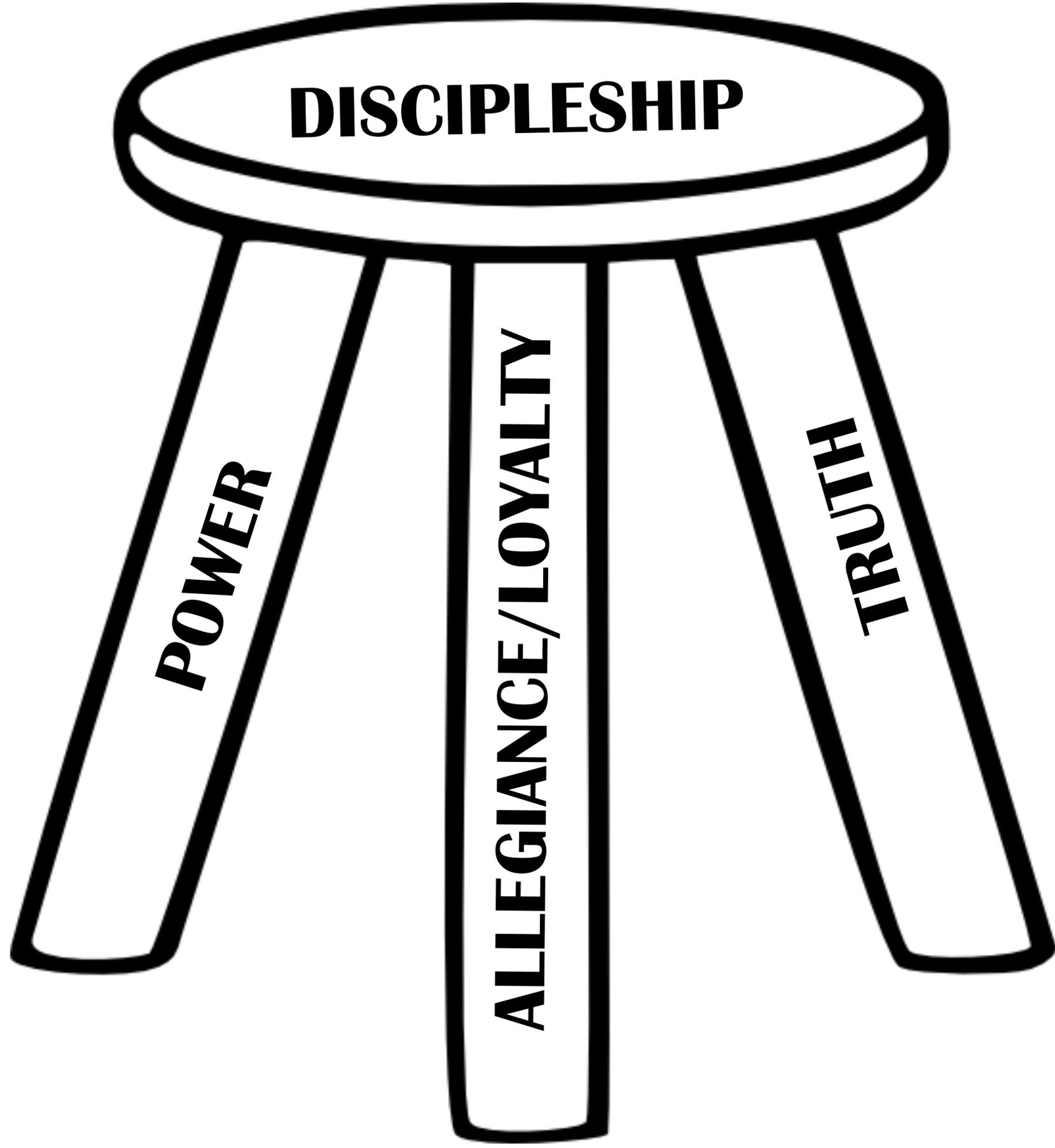
Evaluative Transformation

Evaluative transformation involves making decisions, but decisions are not only acts of the will. To be more than abstract and theoretical, they must transform human lives and behavior. Public affirmations, warm feelings, and verbal decisions are not enough. There must be evidences of repentance, discipleship, and turning to God.

CHARLES KRAFT

Discipleship is far more than an emotional release, far more than social belonging, and far more than an intellectual adherence to correct doctrine. It is a basic change in life direction.

PAUL HIEBERT



DISCIPLESHIP

POWER

ALLEGIANCE/LOYALTY

TRUTH

1. The concern of the truth encounter is understanding. The vehicle of that encounter is teaching. [COGNITIVE]

2. The concern of the allegiance encounter is relationship. The vehicle of that encounter is witness. [AFFECTIVE]

3. The concern of the power encounter is freedom. Its vehicle is spiritual warfare. [EVALUATIVE]

CONCEPTUAL FRAMEWORK FOR MISSIOLOGICAL RESEARCH



DOING CHURCH ACCORDING TO THE “GLORY OF GOD” MODEL

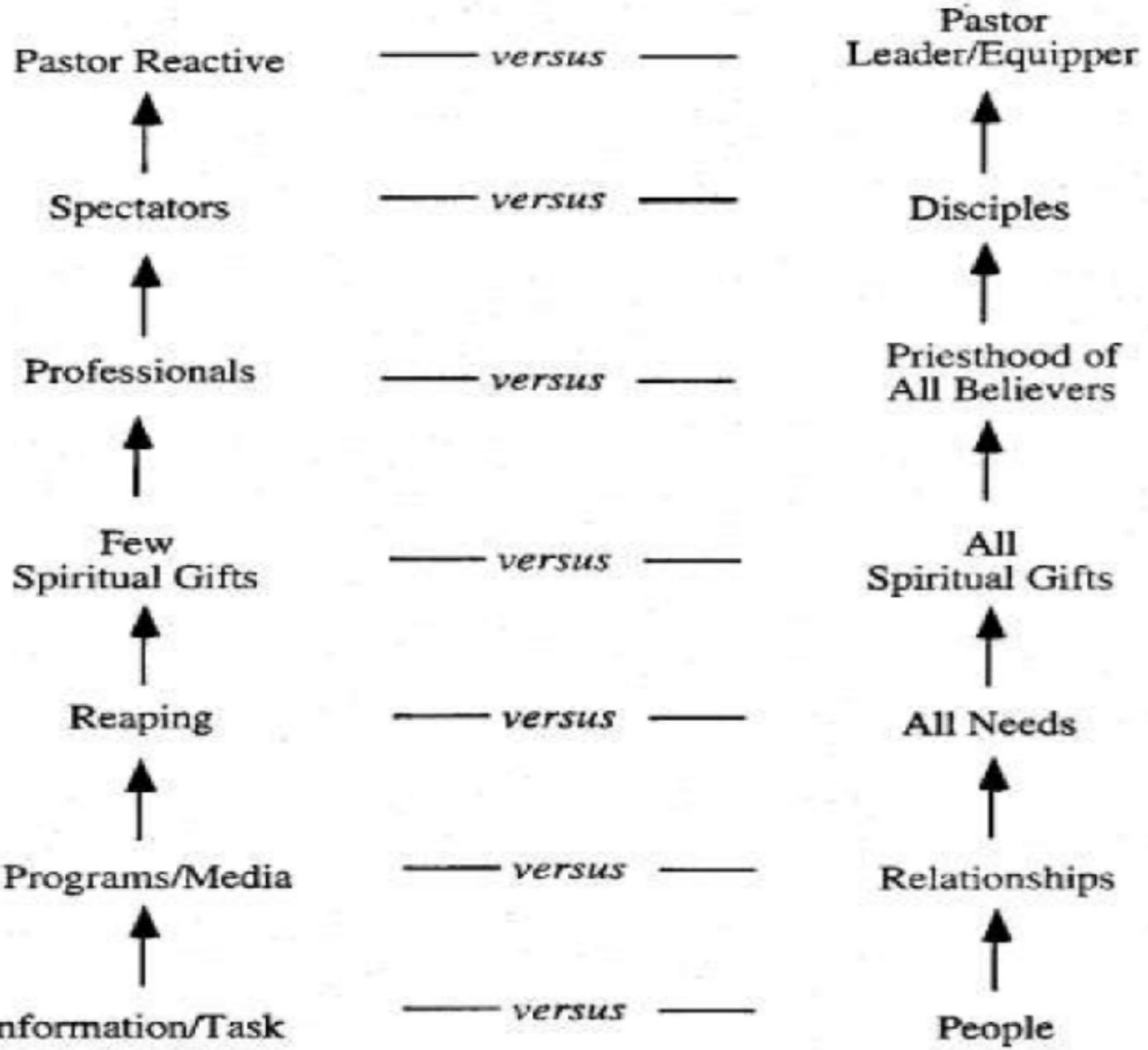
- The **traditional** Adventist worship model has been the **Informational** Model, which is based on the philosophy of **telling the information “to as many people as you can as fast as you can.”**
 - The church has truth to share, and it has promoted many good ways to share those truths with the world.
-

DOING CHURCH ACCORDING TO THE “GLORY OF GOD” MODEL

- When this is the primary model, **the church will fail to fulfil the mission of every disciple giving God glory.**
 - This model results in **the emphasis of evangelism** centering on a few (“**professionals**”) who have the gifts of evangelism, preaching, and teaching – only a few of the gifts listed in Scripture.
-

TWO MODELS OF CHURCH

FRUIT



ROOT

INFORMATION MODEL
Tell as many people as you
can as fast as you can
(Traditional)

GLORY OF GOD MODEL
Building people who
live God's love
(Biblical)

DOING CHURCH ACCORDING TO THE "GLORY OF GOD" MODEL

- The **Glory of God model**, on the other hand emphasizes **"building people who live God's love."**
 - The church working from this model will **reach out to people in relationships.**
 - This requires the **use of every spiritual gift** since **different people are attracted to God's glory in different ways.**
-

DOING CHURCH ACCORDING TO THE "GLORY OF GOD" MODEL

“Churches developed during the Modern era generally exist to dispense information. **Unbelievers become Christians by receiving new information** and grow in Christ to become leaders through enhanced understandings. The role of the preaching minister or pastor is that of teacher, dispensing information to the flock. **Churches thus became cognitive groups** ascribing to a set of teachings and meeting for a few hours each week in a palace of bricks and mortar to receive additional teaching. God, however, expects more. He desires that his people not only know about him but that they also **walk personally with him**. Enoch.

DOING CHURCH ACCORDING TO THE "GLORY OF GOD" MODEL

Envision churches full of people whose lives exist in relationship with God, where members passionately, wholeheartedly pursue full devotion to Christ. As Christians look toward the glory of God, they are 'being transformed into his likeness with ever increasing glory, which comes from the Lord' (2 Cor 3:18). Like the early Christian church, they devote 'themselves to the apostles' teaching and to fellowship, to the breaking of bread, and to prayer' (Acts 2:42)" (Van Rheenen 2004).

MINISTRY AND STRATEGIES WILL BE FORMULATED TO GIVE GLORY TO GOD

- **When church leaders are motivated to really lead the members to walk with God and reveal His glory, evangelism will truly happen.**

“When the glory of God himself saturates our preaching and teaching and conversation and writings, and when he predominates above our talk of methods and strategies and psychological buzz words and cultural trends, then the people might begin to feel that the central reality of their lives and that the spread of his glory is more important than all their possessions and all their plans.” (Piper 1993, 38)

MINISTRY AND STRATEGIES WILL BE FORMULATED TO GIVE GLORY TO GOD

- **The biggest job of leaders is not to produce good programs for the church, but to help the church look at what they are now doing and evaluate each aspect as to its place in the mission of the remnant.**
-

MINISTRY AND STRATEGIES WILL BE FORMULATED TO GIVE GLORY TO GOD

- Lesslie Newbigin (1995) sees mission as being threefold: “**Faith in Action,**” “**Love in Action,**” and “**Hope in Action.**” If Christians are truly disciples reflecting God’s glory, their faith, love, and hope will show itself in action. They will reveal in their lives that they are secure in God, they will show an **unselfish love** in all they do, and they will be involved in their communities **giving people hope** in their struggles.
 - In a church of 200, **evangelism will be happening in 200 ways**, not just one. **The Holy Spirit will guide them** in how to do His work.
-