



## **CHAPTER ONE**

# **INTRODUCTION TO THE CHINESE MISSIONARY WORK AMONG THE GBANDI TRIBE OF LIBERIA AND THE INDIAN MUSLIM PEOPLE OF SOUTH AFRICA**

### **1.1 INTRODUCTION**

In this introductory chapter the author gives an overview of the thesis, deals with the motivation for the study and places it in context.

### **1.2 CHAPTER ONE - INTRODUCTION**

In Chapter One the writer gives a brief account of his personal cultural background. He also presents an introductory outline of the theme of this thesis.

### **1.3 CHAPTER TWO – THE CHINESE FACTOR**

In Chapter Two, the writer highlights the background of Chinese Christianity as well as the possibility for Chinese churches to participate in the world mission effort. The following aspects get attention:

### **1.3.1 Why Focus on the Chinese in this Research Study?**

Almost all reference books on the topics of anthropology, cross-cultural study, missiology, church planting in cross-cultural contexts, worldview etc. are produced by Westerners. Chinese wrote almost none of them. As a result, most books reflect the Western perspective and worldview. It is high time to hear a Chinese perspective in the matter.

The author wanted to provide Chinese missionaries with an indigenous perspective on the practice of world mission. Also, in the context of the University of Pretoria and more specifically in the Faculty of Theology, this is the first study of its kind coming from a Chinese missionary, Chiang, who is reading missiology.

This thesis is based on the author's participation in two African contexts; his work in the Gbandi tribe of Liberia and that of the Indian areas of South Africa. In a sense, these will function as laboratories in which present and future Chinese missionaries may think about and practice their unique ministry. Case studies of these two contexts will follow in Chapters Three and Four.

It should be pre-empted here that the way of thinking and the writing style of the author will be different from that of Western writers. The way the missionaries immersed themselves in the different situations was also different. The readers are therefore requested to read this thesis with an open mind.

### **1.3.2 Why this Thesis? The Goal of the Study**

Dr Thomas Wang, the erstwhile Chairman of the Lausanne Committee for World Evangelisation (LCWE), also the founder of the Chinese Coordinating Centre of World Evangelisation (CCCOWE), who also preached in Taipei, Taiwan CCCOWE Conference in 1978 said:

“The Jews first took the baton for world mission. Then the Europeans took over and the North Americans were the third. Now, towards the final moment, the Chinese will carry the baton for world mission”.

Dr Andrew Gih who preached in Kau-shuon, Taiwan also said in 1972:

“We know that about 1/5 of the world population is Chinese. If all Chinese in the world were converted to Christianity and if each converted Chinese can successfully evangelize four other people, then the entire world’s population will become Christianized. The Holy Spirit may well choose this very fast route to spread His salvation to all the nations of the earth in the last days”.

Chiang was 20 years old when he first heard this vision. He loved the Chinese and he loved the Chinese churches. The question was in which way could he show his love for the Chinese Churches? As “it is more blessed to give than to receive” (Acts 20:35), Chiang realised that if he wished to be a

blessing to the Chinese churches, the first thing he should do was to offer himself for world mission. In turn he believed that God would bless the Chinese churches. "After Job had prayed for his friends, the LORD made him prosperous again and gave him twice as much as he had before" (Job 42:10). This was Chiang's justification for giving his life to West Africa in 1982.

A passage from the Book of Genesis prompted Chiang to become a missionary. The Lord said to Abraham:

"Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great and you will be a blessing. I will bless those who bless you and whoever curses you I will curse; and all peoples on earth will be blessed through you." So Abraham left, as the Lord had told him (12:1-4).

Abraham received abundant blessing from generation to generation, not because he became a pastor or a prayer warrior, but because he submitted to a special calling for World Mission. Chiang's prime aspiration and personal adage of "May the Chinese become a blessing for all nations" has been his motivating force.

Since 1982, and for the next 8 years, Chiang lived and worked in Liberia for SIM, the former Sudan Interior Mission. He was the first Taiwanese missionary that worked amongst black people in villages where there was

neither water nor electricity. He lived with the locals and together they had to dig for water and use kerosene lamps. During that time he also learnt the language of the Gbandi tribe. Due to the breakout of the Civil War in Liberia in 1990, he had no option but to leave the country.

From Liberia he moved to South Africa to work amongst Indian Muslims and black people from squatter camp areas. For the past 10 years the Chiangs' work concentrated mainly on the bringing of the gospel to the Muslim people as well as the imparting of evangelism skills to the existing churches. Chiang currently teaches at the Faith Bible College and ICBM (International College of Bible and Mission) as well as teaching Bible classes at the Moses Marian High School in South Africa.

Unlike most Taiwanese missionaries who prefer to work amongst immigrant Chinese and who do not like working among other races, Chiang felt called to cross-cultural mission work.

### **1.3.3 The Focus of this Study**

This study is a critical evaluation of the spiritual strategy used by missionaries in Africa. More specifically, the question of how a Chinese missionary go about doing cross-cultural ministry work? What method or spiritual strategy can be used to effectively reach the people living in the rural Gbandi area of Liberia, or the Muslim people living in the Indian suburb of Lenasia in South Africa?

The work of reaching out to a rural tribe with the gospel is not new to missiologists or to the Western churches. However, this is no doubt a very new and special subject for the first Chinese missionary working in Liberia. The astronaut Armstrong who first arrived at the moon, was quoted as saying: "One small step for a man, one giant leap for mankind". Similarly, it may have been a small step for Pastor Chiang to work in Liberia, but this was a big step in the mission history of the Chinese Churches. Chiang's prayer is that this action may serve as a great challenge to the Chinese churches as well as his future Chinese successors. The basic purpose of this study therefore is to encourage the Chinese Christians around the world – from China, Taiwan, Hong Kong and Singapore – to start cross-cultural mission work.

In Taiwan, those who teach Missiology are mostly white missionaries. In general, the students tend only to study for exams and have no intention of engaging in any real life missionary work. They seem to be under the misconception that missionary work is only for white people but not for them. As a matter of fact, most missionaries would indeed have told the Chinese churches something like this: "You don't need to go out. You just preach to your own people and it would be enough". One can understand this because about 50 years ago only 1% of the Chinese population in Taiwan was Christian. One can also say that missiology as a focus of study did not play such a major role, given the high population figures of unconverted Chinese in China itself. When Chiang visited churches in Asia he found that the Asian Christian society desperately need someone with many years of field experience in missionary work and knowledge of the subject, in order to teach in the local Bible Colleges. Chiang feels a responsibility to teach missiology in Bible Colleges. He would

be glad to pass on his field experience in order to train and guide the next generation to become missionaries.

#### **1.3.4 The Emphasis on “Spiritual Strategy”**

Missionaries usually try to achieve their goals through the use of anthropological understanding, cross-cultural studies and their missiological insights. This would entail the building up of relationships with the local people in order for these people to trust and feel at ease with the missionary amongst them.

Presuming the writer was working in a white area, within Western culture, his strategy would perhaps have concentrated more on theory or science. However, the writer soon realised that in the African and Indian Muslim areas people are very deeply involved in witchcraft. He found that the usual theory is not enough in these contexts. He realised that he needed an expansion of strategy, which he calls “Spiritual Strategy”.

This study will therefore not follow a traditional and well-tested path, but will instead introduce another dimension. In other words, for the purpose of this thesis and during his work as a missiologist, the author has coined the term “Spiritual Strategy” for missionaries to succeed in foreign contexts. The gospel supports him in this regard too - “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Ephesians 6:12).

The training that Jesus gave his disciples could probably be regarded as the first Bible College for teaching World Mission. After three and half years these disciples had all graduated from Jesus' 'Bible College'. Although they were keen to start their ministry, Jesus wanted them to wait a little longer. Why? They needed further preparation before going out into the world. What they needed was "Spiritual Power". "I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high" (Luke 24:49). In Acts: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth" (1:8).

Whilst we need biblical theory, theology and missiological knowledge as the foundation for our ministry, we also need to wait upon our Lord for support. That is what the writer implies by his term "Spiritual Strategy". Spiritual work should be done in a spiritual way.

### **1.3.5 The Purpose of this Thesis**

- **Firstly, to encourage Chinese Christians for world mission**

One of the purposes of this thesis is to encourage and help Chinese missionaries to overcome and break through cross-cultural and traditional barriers. If Chinese become cross-cultural missionaries, they would play an important role in fulfilling the great commission of Jesus Christ.

- **Secondly, for this thesis to be a practical missiology**

The writer has employed his invaluable 20 years of missionary life-work and



understanding and has systematised this in the thesis. The information used here is not pure theories that people dreamed up by stationing themselves in libraries for days, without knowledge of what is happening in the outside world. This study is also unlike the research results that were obtained by chemists or computer experts who locked themselves up within a laboratory or in front of a computer. We note that the Bible did not commend the beautiful mouths, or the beautiful lips or faces or heads, but “How beautiful are the feet of those who bring good news” (Romans 10:15).

Mere talking or preaching is not sufficient. Instead of just being a thinker, one should be a doer as well. One should accumulate real life experience with one’s own hands and feet. Similarly, swimming or cycling, we can never learn it through correspondence courses. One needs to “go” into the world, dwell amongst people to the degree that one may obtain enough knowledge to change lives. To this end, missiology can also be called an aspect of “incarnation theology or practical theology”.

### **1.3.6 Are Chinese Capable of Doing Mission Work?**

One day, a hawker came to the open market selling many different coloured balloons. He attracted many customers and demonstrated to them how the balloons can fly in the air. A poor little black boy then came up to him and asked, “Sir. May I ask you one question?” “Yes, you may,” the hawker gazed downward and looked this boy in his eyes. Whilst feeling somewhat uneasy and inferior, the boy summoned up his courage and asked, “If the balloon were painted in black, would it still be able to fly in the sky?” The

hawker replied, "Of course! The balloon is able to fly not because of its colour, but because of its 'inside' content".

We can truly take part in world mission not because of the colour of our skin but because of our inner spiritual life! In other words, what is most important is not form but content. So, would the people from one part of the Third World be able to carry out world mission to other parts of other Third World countries? Of course, world mission is neither the privilege nor obligation of the white people, but for people of all races.

The growth of the Church in China since 1977 has no parallels in history. Patrick Johnstone, in *Operation World*, believes that, as of

1990, there were some 30-75 million Christians in China. Estimates from the State Statistical Bureau of China suggested that there were 63 million Protestants and 12 million Catholics in 1992. Comparing this to the previously meager of 1 812 000 Protestants and 3 300 000 Catholics in 1949, we can see that there had been substantial growth. Most of this growth probably came from the unofficial house fellowship networks, as well as through the work of itinerant preachers and numerous local revival movements (Johnstone 1993:164). Praise God for all these wonderful work!

Many underground church members had given their lives to the Lord in the

past decades. For dedicated Christians of this generation, the next step for them would be formal training at Bible Colleges, and equipped in this way, they may go out and be missionaries.

### **1.3.7 What are the Problems Hindering Chinese from Reaching Out?**

Why are Chinese generally reluctant to participate in missionary work? Why do they place such a high emphasis on personal virtue? Why are they strongly patriotic and their world vision extending to only their own nation? Why would Chinese churches focus mainly on family values, instead of having a kingdom mind? Why would Chinese who were raised up in other countries feel reticent to identify with that country as their own? Why are they afraid of learning other languages and perform poorly in teamwork? Why are they lacking mission education?

Missionaries in China generally neglected to teach the converted Christians to assume a world vision. They taught believers to preach to their own people and that would be sufficient. As a consequence, most Chinese churches remain in a receiving mode of existence and were not accustomed to reach out. The Bible however teaches that “freely you have received, freely give” (Matthew 10:8).

Chiang has so far experienced and encountered three different cultures. He grew up in the Traditional Chinese culture that includes Buddhism, Taoism and Confucianism amongst other religions. He then worked amongst black Africans in Liberia for an extended period of time, and then amongst the Muslim Indian people in South Africa. It would be useful therefore for us to

give a brief account of the background of these three different cultures. It would be particularly useful to describe his personal cultural background in order to trace the thoughts of the writer.

### **1.3.8 An Introduction to the Background of the Writer. The First Missionary from Taiwan to Liberia**

#### **1.3.8.1 Background**

Paul Chiang was born into a pastor's family. His father graduated from Tokyo Theological Seminary. His mother was saved during one of Dr John Sung's evangelistic meetings. Before he was born his mother already dedicated him to the Lord. During his childhood they had a family altar every night. He attended Sunday school and knew Bible stories very well, but at that time it was only head knowledge.

When his father came back from Japan, he told the Presbyterian mission: "I am willing to go where there are no pastors to help the church". The missionary replied: "Most of the churches already have pastors, except the mountain tribal people (who are not Chinese but similar to the Filipino people) where they do not speak Chinese, but only Japanese. Since you studied in Japan that would be an invaluable advantage for you to work there. Are you willing to go?" He answered, "Yes, I will go". So, when Paul was about 10 years old, his father brought him to the mountain tribal people. At that time there was no water and electricity. They traveled there by crossing over a crude and perilous Monkey Bridge. When they arrived at their destination, all

the people of the village milled around them. He felt himself small and insignificant among the mountain people.

### **1.3.8.2 Born Again**

When Chiang was fourteen years old, an evangelist whom he admired, Dr Andrew Gih (the co-worker of Dr John Sung), came to Hualien and preached at an evangelistic meeting. From the pulpit he quoted from the gospel, "Dearly beloved, repent! Repent, for the Kingdom of Heaven is at hand! I tell you: except you repent you shall all likewise perish!" (Matthew 3:2).

That night many people repented with tears, the Holy Spirit was working and Chiang too repented and was saved. That night stands out in his memory as the most glorious and unforgettable night in his whole life because he consecrated himself totally to the Lord. The Holy Spirit inspired him to be an evangelist in order to save souls for the Lord.

In the following few nights the Holy Spirit kept working in his heart and he convicted him of his own sinfulness. He led him to repentance with tears and at the same time revealed the love of God to him. From then on, for more than half a year, he evangelised whenever possible.

Later, during his vacation time, he stayed alone in a hut on their family fruit farm in the hills to pray, fast and study the Bible. The Holy Spirit continued to reveal all his sins and after writing them out on three large pieces of paper, he confessed them one by one. He asked the Lord Jesus to cleanse him with His precious blood. He then burned them with fire and thereafter dedicated



his body as a living sacrifice to the Lord. From then on he had a new life which had changed forever. He began to abhor sin. During his daily devotion, God often showed him the way he ought to go and his life was filled with peace and joy. His family continuously praise the Lord for the change in him.

When he was in high school, his father encouraged him to read biographies of spiritual men and missionaries like David Livingstone and Albert Schweitzer who had devoted themselves and their lives to the people of Africa. Their love for the Lord was so profound that they were even willing to sacrifice their lives for the sake of the gospel. After having seen a slide show regarding mission work in Africa which had deeply touched him. He remembers thinking that "If God calls me to Africa, I will go."

#### **1.3.8.3 Called to be a servant of God**

When he was 19 years old, the Lord finally called him. One morning at 4 o'clock, his whole family went to the church, knelt down and prayed for God's will for his future. During his parents' devotion, God spoke to them from a passage in Isaiah.

"How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, for the Lord will go before you, the God of Israel will be your rear guard. See, my servant will act wisely; he will be raised and lifted up and highly exalted" (52:7,12).

Through the gospel of Mark, where God used five loaves of bread and two fishes to do a miracle, God also spoke to him. “Though he is a small vessel, but if he is willing to dedicate himself to Him, God will use him to bless many people” (6:36-44).

He also remembered Jesus saying, "If anyone would come after me he must deny himself and take up his cross and follow me". When he was sure of God's calling, he leapt for joy. Praise the Lord!

Afterwards the Lord led him to study at the Taiwan Baptist Theological Seminary. At Baptist Seminary they have a missions month once a year. All the students dress in different national clothes and report about different needs of individual countries. He dressed as a prince of Africa and shared the needs of that continent. After he graduated from seminary he went back to the countryside and helped his father to minister in his ten churches. Later he went to Singapore and studied at Trinity Theological College.

#### **1.3.8.4 Called to Africa**

When he was in Taiwan, he met a girl friend from Hong Kong who had been a missionary to Vietnam, Thailand and Taiwan for 13 years. One day she wrote a letter to him and asked: “Do you want to be a missionary to Africa?” He answered: “I have been thinking about becoming a missionary to Africa since high school. But now I need to pray and ask God for guidance”. So, in 1982, during the Chinese New Year, they had a one-week holiday. During that time he prayed and fasted and asked the Lord: "Do you want me to be a missionary



in Africa? Show me your will and give me a vision to prove that it is you who really called me". His reply came during a time of devotion. While reading through scripture, the Lord's will was made clear to him.

"I make known the end from the beginning, from ancient times, what is still to come. I say: my purpose will stand and I will do all that I please. From the east I summon a bird of prey, from a far-off land a man to fulfil my purpose. What I have said, that will I will bring about; what I have planned, that will I do"  
(Isaiah 46:10-11):

"Yes, Lord!" he answered. God has called him from the east. Taiwan is east of Africa and a far-off land. But he was still uncertain whether God really wanted him to preach the Gospel in a land of a different race and culture! Then the Lord gave him an answer from Jonah, which seemed to tell him "Preach the Gospel to different races and don't disobey". He answered: "Lord! Yes! Thy will be done."

Meanwhile, his parents wrote a letter and asked him to return to Taiwan to help in his father's churches (his father had planted ten Churches in Taiwan). They told him "If you went to Africa, you would face many problems and would become poor". But the Lord assured him from Jeremiah:

"So do not fear, O Jacob my servant, do not be dismayed. I am with you. From them will come



songs of thanksgiving and the sound of rejoicing. I will add to their numbers and they will not be decreased; I will bring them honour and they will not be disdained" (30:10, 19).

He wrote a long letter to his father and explained how the Lord called him to West Africa. So he did not go back to help his father's church. When he went to Liberia and preached among the Gbandi people, they came with the sounds of rejoicing and songs of thanksgiving.

The Lord's word had deeply touched his heart when he had seen the slide show on evangelism in Africa and heard the testimonies of missionaries. He heard how they left their homes for the Lord's sake, discarded fame, position, pleasure and traveled around Africa; how they suffered, were persecuted and later died. His desire to do missionary work was like that of Hudson Taylor, who said: "If I had a thousand pounds, China should have them. If I had a thousand lives, China should have them" (Broomhall 1982:6). It was like a voice saying to Him: "Whom shall I send? And who will go for us?" And he said, "Here am I, send me".

#### **1.3.8.5 Mission Field**

The Chiangs were engaged to be married at the headquarters of OMF (the Overseas Missionary Fellowship) and Dr James Taylor (the great grandson of Hudson Taylor) later officiated at their wedding. During their one-month honeymoon period, they instead studied and wrote their doctrinal exams.

They went on to join SIM (Society for International Ministry) in October 1982. At that time Paul just graduated from Trinity Theological College and he did not have any supporting churches. Since the cost of a one-year missionary training course in England was US\$7 000, the partners knelt down before the Lord and prayed: "Lord! If it is you who really want us to go to Africa, please provide the money, showing us that it is you who really want us to minister among Africans". From then onwards, many Singapore churches started to invite them to share their testimony about God's call to Africa. After three weeks they received US\$8 000 through these different churches' offerings. Just like Hudson Taylor said: "God's work, done in God's way, will never lack of God's supply". Praise the Lord! God answered their prayers yet again. They went to WEC Mission (World Evangelization Crusade) headquarters for a one-year course on missionary orientation.

After this Paul and his wife Grace went to Liberia, West Africa. His son was born in ELWA (Eternal Love Winning Africa) radio station's hospital in 1984. The Radio announced: "Today the first Chinese missionary's son was born in Liberia". Here they were involved in church planting among the people of the Gbandi tribe for 8 years. When the civil war began, the mission pilot told him: "This is the final mission airplane for you from the countryside to Monrovia. Would you be able to pick up your luggage and leave in two hours' time?" He said: "No, it is too short notice for our family. How about tomorrow morning?" He replied, "OK". That whole night they packed all their possession without sleep. They flew from Monrovia to Taiwan. Afterwards they heard that the rebels took all the property of the mission and the mission director's house became the headquarters of the rebels.

They have been waiting to go back to Liberia but the civil war lasted for ten years. This forced them to move to another missions field, to South Africa in 1994.

#### **1.4 CHAPTER THREE – WORK AMONG THE GBANDI PEOPLE**

In chapter three the writer describes his ministry in the Gbandi tribe, gives an account of the problems he encountered, the spiritual and practical needs of the people and the mission methods he developed to answer such challenges.

##### **1.4.1 The Problems and Difficulties Encountered in the Gbandi Rural Area**

Some of the problems were the following:

- **Taking a powerless Christianity to the Gbandi Tribe**

Theologically and experientially we were typical Evangelicals. As missionaries we were well prepared in theological, cultural and linguistic studies. As Evangelicals, however, we were totally unprepared to deal with the one area which the Liberians considered most important their relationships with the spirit world. Time after time, the Liberians would turn our discussions around to the disruption in their lives by the cause of evil spirits. The indigenous peoples believe that occurrences such as disease, accidents, death, infertility of humans, animals and fields, drought and the disruption of relationships are believed to be the work of evil entities in their society.

Though the Gbandi church leaders decided that a primary strategy would be to focus on God's conquest of the spirits through Christ, Chiang was in no position to assist them. He tried to understand the perceived reality of the working of the evil spirits, but was unfortunately ignorant of this belief system. He was, the Gbandi people told him, more open than his other missionary colleagues to accept the apparent reality of the spirit world and to appreciate its importance in their lives. Nevertheless, neither his missiology nor his biblical and theological training had prepared Chiang with any constructive approaches to meet their needs.

The power of the Lord to heal and cast out demons was a frequent theme of the Gbandi leaders in their preaching. Unfortunately, we were unable to demonstrate what we claimed in this area. Those we sought to reach were not very impressed with this aspect of our message. There seemed to be more visible power in their old ways than in the ways of Christianity. As missionaries we had brought to them an essentially powerless message to a very power-conscious people.

- **Spiritual views of the Western and Gbandi people**

We have observed that Western peoples pay great attention to the natural world and little, if any, attention to the spirit world. In many non-western societies the proportions seem to be reversed. Biblical societies were much more like contemporary non-western peoples than Western societies in this regard.

Although it may be an oversimplification, Chiang is of the opinion that biblical

societies (approximately two-thirds of today's societies) pay the same amount of attention to each of the three areas of causality. Western peoples, however give much less attention to the spirit sphere and much more attention to the natural sphere.

- **Problems hindering the Gbandi people from following Christ**

There are a number of hindrances due to aspects of their Traditional Religion.

Some of these are the following:

- Their belief in the Devil Society
- Human Sacrifice
- Their belief in Witchcraft
- Their belief in Divination
- Their belief in, and worship of ancestor spirits
- Their belief in Traditional Medicine
- The role of the Islamists
- The many tribal languages

There are also challenges within the Gbandi churches:

- Lack of appropriate Bibles and workers
- Immorality
- Polygamy

#### **1.4.2 The Spiritual Strategy and Plan for Reaching the Gbandi People**

The rest of the chapter is devoted to a description of the strategy developed to reach out to the Gbandi. Some of the methods described are:

- Open-air evangelism
- Drama evangelism
- Everyday with Jesus – twice daily devotions and Bible studies
- Funeral evangelism
- Everyday prayer for the sick and medical care evangelism
- Teaching the Bible in schools
- Prayer mountain, prayer house intercession ministry
- Teaching in Disciple Training Centre

## **1.5 CHAPTER FOUR – WORK IN LENASIA, SOUTH AFRICA**

Chapter Four deals with the spiritual strategy the writer developed in order to reach the population in the predominantly Indian area near Johannesburg, South Africa.

During the era of apartheid in South Africa the inhabitants were classified as and separated in four racial groups: "Whites", "Blacks", "Asians" (mostly Indians) and "Coloureds". These racial groups were settled in separated "Group Areas". Although all this was abolished in the 1990s the residential patterns remained unchanged.

The Chiang family elected to stay amongst the Indians in Lenasia. Through daily contact with neighbours and during occasions such as visitation, weddings and funerals, they got to know more about the Indian culture. As a result, it became possible for them to build better relationships with the people

and local churches. Their purpose of staying within the Indian community was to motivate the Christians to care about their neighbours and friends who are Hindus and Muslims and to share the love of God with them. They used the approach of friendship evangelism to win souls for Christ. However, the Chiangs found a large barrier of "class" which hinders friendship building in the Indian culture.

In the Indian culture, people are divided into distinct castes. The three main classes are the upper, middle and lower classes. In Lenasia, Chiang found that the Muslims run most of the shops. The professionals, such as the dentists, medical doctors, school principals and teachers are likewise Muslims. So, the class divisions had something to do with religion: the upper class people in the Indian society are Muslim. On the other hand, most Christians have either a Hindu or a Tamil background and are from the middle or lower class. There is hardly any interaction between people of different religions.

The question is whether there is a way to break this cultural barrier may be broken, so that Christians may visit Muslims and make friends with them, to love them and share the good news with them.

This chapter also calls for a break through. Most Christians do not have any idea of how to win Muslims for Christ. It is conceivable that their low self-image (belonging to the middle or lower classes) has become a barrier that hinders them. However, it is also true that, whilst most Indian Christians enjoy worshipping and praising the Lord together, they are in general not motivated to obey the great commission and reach out to Muslims.

In the first century the early church in Jerusalem was flourishing. Newly converted Christians enjoyed worshipping together, but they somehow lacked the desire to bring the Gospel to the Gentiles. It took some compelling on God's part via visions given to Peter and others, as well as through the great persecution, to scatter the Christians. As a result of these driving forces, the Holy Spirit helped to break through the barrier of Jewish culture. The Jewish Christians finally acquired the vision and burden to reach out to the Gentiles. Therefore, we also have hope in the Lord that He knows how to break through this cultural barrier in the Indian culture.

The problems are also inside the Churches. They are not reaching out towards the Muslims and Hindus. All they are concerned about is just to keep their members from leaving their respective Churches.

Furthermore, even though the Christians constitute just 5% of the population, they still do not feel a need to work together. Instead, they constantly criticise, condemn and fight each other. The big churches would not normally help the smaller churches, but would try to incorporate them whenever there is opportunity. They lack a kingdom mind. Churches there want to build their own small empires. The vision of the local churches is generally very narrow. An effort had to be made to reshape their worldview.

Often the Churches achieve growth through sheep stealing instead of doing outreach work. This type of misbehaviour causes further tension and alienation amongst pastors and churches. The local churches want other churches to come to them whereas they have no desire to reach out to others.



They like to have visitors but do not want to pay visits to others.

To make matters worse, the chairman of the pastor's fraternal Rev. Johnny Challen said: "70% of the church pastors in Lenasia have never formally attended Bible College. Among them, 65% are tent makers and only 35% work full time for the church. Local Christians learn by simply following their priest - through imitation". Religious books are not used. Also Hinduism and Chinese Buddhism are similar in many aspects in that they are based on fixed rituals which exclude book references. Consequently, when Hindus were converted to Christianity, they remain uninterested in study. If they are not nourished by the word of God, how can they nourish others?

One of the main aspects in the mission work concerns the Muslims. In South Africa it is very difficult for Muslims to become Christians. The traditional way of evangelism was to do door to door personal visitation, day in and day out, for year after year. Generally speaking, it takes at least 5 years to convince a Muslim to become a Christian. The (German) missionaries of Life Challenge tried this approach, but they found that they could only manage to win two or three Muslims for Christ in a period of 10 years. After working in Lenasia for 15 years the LC missionaries gave up.

The author regarded this method as unfruitful and a waste of time. He therefore developed a new strategy to win Muslims for Christ. It had the following elements:

- He started a pastor's fraternal prayer meeting.

- He worked for the unity of the body of Christ, by prayer for unity and revival.
- He started a library for pastors.
- He started an Indian Church Newspaper.
- He trained home cell leaders from all different churches with a four months long programme<sup>1</sup>.
- He started Prayer Mountain intercession prayer for all churches.
- He started daily morning devotion with a group of brothers from different churches.
- He taught the Bible in high school.
- He taught in three Bible Colleges.
- He started a Prayer Mountain.
- With the prayer warriors he organised a March for Jesus.

## **1.6 CHAPTER FIVE – MISSIOLOGICAL CONSIDERATIONS**

In Chapter Five the writer systematises and discusses the relevant issues

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<sup>1</sup> The training included a home cell leader training course as well as a course on Muslim outreach. Chiang felt that it would be a better strategy to train up disciples rather than conducting door-to-door evangelism. It did not make sense to him that he and his wife Grace should travel several thousand miles from their homeland of Taiwan and Hong Kong to Lenasia in South Africa just to win a few Muslims for Christ. It would be an unreasonable waste of time and money. The best strategy was to train and encourage the home cell leaders and cell members to do Muslim outreach to their neighbours in Daxina and Lenasia on a daily basis. In this way, in five years time they can lead many Muslims to Christ. Chiang put his strategy into practice and trained the cell leaders of 15 churches. About 10 leaders per church attended his course, bringing the total number to 150. With this type of large-scale training for home cell leaders and the building up of Cell Love Net, it is hoped that Muslims will accept Christ and will not turn away easily.

arising from the case studies. This broached aspects such as mission theology, the Kingdom mind for world mission, Paul's mission theology, form and meaning, cross-cultural mission through incarnation, practical theology by intercession prayer for unity and revival, amongst other aspects. This Chapter addresses the underlying Biblical theory and mission theology in order to substantiate the discussions of Chapters Three and Four.

## **1.7 CHAPTER SIX – CONCLUSION**

In Chapter Six, the writer presents the conclusion of his thesis.