

BENJAMIN M. BONILLA LÓPEZ

# Mission within Societies: Revisiting the People Group Methodology

## Introduction

The world population is constantly changing and along with it societies have also grown and evolved. A new and globalized era allows humans more than ever to connect with each other and this causes cultures and traditions to be altered. Where then do the Church and Christianity fit among this ever-growing and ever-changing globalized world?

The foremost intent of this study is to understand what the primary occupation of the present-day Church should be and what the role of each individual member is. In order to accomplish this goal I will look at the purpose and nature of the earthly ministry of Jesus by observing his auto-proclamation of intent as presented in Luke 4. Second, after establishing Jesus' ministry as a foundation for mission, Mark 16 and Matthew 28 will serve as the primary objects for understanding what Jesus envisioned for the Church (and each member within it) to be involved in even after his ascension. After establishing what type of mission Jesus expects his Church and each member to be accomplishing, the People Group methodology, especially its four approaches to mission as explained by Ralph D. Winter and Bruce A. Koch, will be offered as an ideal way for undertaking the given task.

Finally, a small section will be dedicated to exploring the value of the People Group methodology for present-day missionary endeavors and the completion of the task the church was assigned to achieve. This paper is written from a Seventh-day Adventist perspective though the term "Church" is used freely and in reference to the universal Church that is comprised of faithful members of the Body of Christ (1 Cor 12) that seek to keep God's commandments and remain faithful to Jesus (Rev 14). It is the general understanding behind this paper that every individual member

of the Body, notwithstanding their professed denomination, is called for mission and to accomplish the task given to all by the Lord.

## Mission: A Twofold Task for Jesus —A Twofold Task for the Church

Jesus

He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor." Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, "Today this scripture is fulfilled in your hearing." (Luke 4:16–21 NIV)

The text above describes the first time in the Gospel of Luke where Jesus announces the mission he had to accomplish. It is interesting to note that the reference Jesus is attributed to have used on this occasion encompasses two texts found in Isa 58:6 and 61:1–2. When these texts in Isaiah are examined in light of the Septuagint, the Greek word translated as "release" or "freedom" is not used exclusively for these two incidences. Moreover, by examining the other places where this term is used greater understanding is shed upon the purpose of Jesus' ministry.

The Greek word *aphesis*, which is used in Isaiah, appears five additional times in the Old Testament. More specifically, it appears in Lev 25. In this chapter the Greek word is used to indicate the "release" brought forth to the Israelites in the year of Jubilee. Thus, when exploring what the prophet Isaiah wrote in the light of these verses in Leviticus, the thoughts of release and freedom receive a deeper meaning. Consequently, the text read by Jesus in Nazareth conveys a greater meaning to what would become his earthly ministry.

Skinner explains, "Combining the two passages from Isaiah emphasizes this theme of 'release' that characterizes Jesus' ministry. The same word appears elsewhere in Luke to describe people's release—usually translated 'forgiveness'—from sins" (2016: para. 3). Based on this argument, it can be concluded that Jesus' ministry on this earth was twofold in nature and encompassed two principal spheres: a social sphere, which provided relief to all those who were distressed by earthly troubles such as poverty,

hunger, and rejection, and a spiritual sphere where providing freedom to all humanity from the imprisonment of a sinful nature was emphasized.

This twofold nature of Jesus' ministry is shown over and over in the four Gospels through narrations where Jesus is seen healing those who were afflicted, both spiritually and physically. One clear example is shown when the Gospels narrate how Jesus healed a woman who was deeply sick (Luke 13:12), thus confirming his commitment to those who had sorrows that required social involvement. Another example showing the spiritual sphere of Jesus' ministry, can be observed when Jesus forgave the sins of a woman who was caught in an immoral situation (John 8:11). Through these two simple examples, it can be shown how Christ's ministry was both holistic and twofold in nature and moreover, completely focused on bringing relief to the needs of humanity.

According to Ellen White, "To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the Great Healer spread throughout Palestine. The sick came to the places through which He would pass, that they might call on Him for help" (1999:9). White furthers the understanding of the twofold nature of Jesus' work and boosts the sense of it being a ministry that was focused on bringing salvation and wellbeing. All those who were sick and/or in need of salvation came to Christ because they saw in him a person who was truly involved in sharing God's blessings with all.

If analyzed through what the Gospels present, there is no doubt that Christ's earthly ministry was a complete success. The Gospels evidence thousands becoming his followers and his ability to bring relief to all who came in contact with him. Therefore, his earthly mission, that of *proclaiming freedom for the prisoners and setting the oppressed free*, was doubtlessly fulfilled. While on the cross and just before letting go of his life, Jesus was able to look back on his earthly work and exclaimed: "It is finished" (John 19:30). Although this is a dark scene because the Savior is seen in his most vulnerable form, it is one full of victory and hope because through this ultimate sacrifice Jesus concluded his twofold earthly ministry and brought *aphesis* to humanity.

## The Church

He said to them, "Go into all the world and preach the gospel to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well." (Mark 16:15-18)

The work to be done on earth did not end at the cross. After Jesus' death people were still suffering from infirmities and injustices. Moreover, many had not yet come to know that salvation from sin was possible through Christ. It was to fill this void of able workers for the dissemination of the good news of salvation through faith in Christ alone that the Church was called to initiate movements of reform under the leadership and direction of the Holy Spirit. However, to better understand the role and mission of the present-day Church, it is imperative to explore the incidences where Jesus clarifies the task he called his followers to perform. One fascinating passage can be found in the text shown at the beginning of this section: Mark 16.

This Bible quote from Mark belongs to the interpretation the Gospel writer offers of the highly discussed "Great Commission," which is more often quoted from Matt 28. Nonetheless, the present version is clearer in conveying the ultimate purpose of the church as set by Christ. Note how Jesus in this text is clearly establishing that his disciples were to *preach the gospel* for people to believe and receive salvation. Moreover, his disciples were commanded not only to preach but also to continue his social ministry. Because of this, people who were tormented by demons would be able to receive freedom from them and those who were sick would be able to be restored to complete health. Thus, Christ is clearly continuing, through his disciples, the twofold ministry he started while on earth.

Additionally, it can be inferred from Mark's Great Commission account that the gospel is holistic in nature. The disciples were to preach and share with humanity the same twofold ministry that Jesus had performed, which as presented before, encompassed an element of spiritual salvation and an element of social welfare. Notwithstanding its duality, this work would continue to be considered as being one fundamental entity—the gospel. Thus, preaching the gospel would imply the healing of spiritual and physical wounds just as Jesus had done before.

Concerning Mark's version of the Great Commission Matthew Henry comments that the text is a declaration of true faith, which receives Christ for all the purposes of salvation, and which produces its right effect not only on the heart but also on the life of the believer. Additionally, he leads the readers to observe the power that was endued in the apostles for the purpose of confirming the gospel. The apostles were to preach about the salvation made possible by faith in Jesus and they were to perform miracles, which were to confirm the veracity of what was being preached. Moreover, these miracles would serve as means of spreading the gospel among the nations that had not heard it before (Henry 1997:937).

When one looks at the ministry of the church during the first centuries after Christ's ascension, it can be said that it was as successful as Christ's

ministry on earth had been before. The early church was able to effectively disseminate, wherever it was established, the full extent of the gospel of Jesus Christ. A fourth-century Roman emperor named Julian, “The Apostate,” because of his hostility towards Christianity and continuous efforts to revive paganism in the Roman Empire, is recorded to have expressed the extent to which the early church accomplished their designated ministry. Julian wrote a letter complaining that when the pagan priests neglected the poor, Christians were always present and willing to take over the need for caring for the less fortunate (Ayerst and Fisher 1971:179–181). The effectiveness of the work done by the early church was so evident that even this emperor, who was characterized for his opposition to Christianity, had to acknowledge its good deeds.

One might also interpret the wide presence of Christianity today as a measure of the successful ministry of the early church. The assumption being that because there was an early church, which disseminated the gospel in a successful manner, today Christianity is found in almost every country of the world. Nonetheless, because there is still a wide range of people who have not yet heard the gospel, much work still needs to be done. Thus, the present-day church needs to continue the work it was initially called to do by Jesus and take its responsibility to disseminate the gospel.

David J. Bosch opens his masterful piece of work *Transforming Mission* by arguing that the present-day church centered its attention on the term mission and consequently all the activities implies within that descriptor only as recently as the 1950s (2011:1). Although it can be argued whether or not the church has really been focused on mission only since the 50s or if it has been its focus since its foundation by Christ, there is little doubt concerning the escalation of missionary activities in Christendom during the last century. Along with missionary activities, it can also be argued that discussions relating to the interpretation of the Great Commission in Matt 28 have been escalating as well. This has been the case mostly because, as stated before, Matt 28 has been extensively used for justifying missionary endeavors.

However, a high risk exists in adopting Matthew’s Great Commission as a simple catchphrase to be applied freely to all missionary endeavors. Bosch comments, “It is inadmissible to lift these words out of Matthew’s gospel, as it were, allow them a life of their own, and understand them without any reference to the context in which they first appeared” (2011:57). Thus, an in-depth understanding of the Great Commission, as understood by the Gospel writer, must be sought in order to correctly comprehend what God expects of his church today.

If examined in its original form, one can come to realize that there are

three central Greek words used by Matthew in this text: *mathéteuó*—usually translated as “make disciples,” *baptizó*—typically translated as “baptize,” and *didaskó*—regularly translated as “teaching.” Thus, the Great Commission can be summarized as having three central tasks for the Church to perform: *make disciples, baptize, teach.*

Bosch clarifies the grammatical structure in the Great Commission by stating, “The two participles ‘baptizing’ and ‘teaching’ are clearly subordinate to ‘make disciples’ and describe the form the disciple-making is to take” (2011:73). Therefore, it is correct to assume that for Matthew and consequently for Jesus, since he is the one giving the command, discipleship is what should be central in any missionary task performed by the church.

However, what does making disciples entail? Bosch once again provides the answer by remarking, “Mission involves, from the beginning and as matter of course, making new believers sensitive to the needs of others, opening their eyes and hearts to recognize injustice, suffering, oppression, and the plight of those who have fallen by the wayside” (81). Hence, it is correct to assume that the present-day church, just as with the ministry of Jesus and the early church, has a twofold mission to accomplish: seeking to bring people to Jesus’ forgiveness and taking care of the less fortunate.

White has an important quote, which aids in better understanding the connection between this twofold mission of the early church and the church today. She comments, “It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated” (1999:83). For her, the twofold mission of the church is as clear today as it was for the early church. It is the responsibility of the church to bring the gospel to the world by showing the promise of salvation in Christ—the teaching—along with social works that offers aid to those who suffer from wants—the healing.

Peters mentions, “Through the ages the Church has been involved in the life of mankind, in making of nationhood, building of culture, structuring of society with its functions and institutions and in shaping the form and quality of political systems” (1979:7). Although it can be argued whether or not the Church has been extensively involved in the political aspects of the world, it is true that it inherited from Jesus a role that sought the betterment of society. Consequently, it is the responsibility of the present-day church to seek the betterment of society.

Notice Ellen White’s comments, “The world needs today what it needed nineteen hundred years ago—a revelation of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the

work of restoration, physical, mental, and spiritual, can be accomplished” (1999:84, 85). It is only by the grace of Christ and through being connected to him that the church can battle against the pressures of modern society and be able to undertake and fulfill its twofold mission.

Yet, while it has been confirmed how deeply ingrained in the Bible is the twofold missionary responsibility of the present-day church, it seems as if the church is still struggling to find the most effective way to disseminate the gospel. Notwithstanding the benefits it possesses over the early church, the most recognizable of all being mass media communications, it cannot be denied that the church today has not yet found the right formula to arouse the interest of the masses towards Jesus and his offered gift of salvation. Schreck and Barrett seem to have found embedded in the Great Commission of Matthew a solution to the question of *how* to communicate the gospel to the world. They argue, “Human beings live in the context of society, and in interaction with one another. In order to see disciples appear, we must evangelize persons in their social and cultural matrices. In current terminology this includes evangelizing people groups” (Schreck and Barrett 1987:5). It appears that when disseminating the gospel, the Church must take into account one key aspect: people groups.

## People Groups: Reaching the World through Its Societies

### Definition of People Groups

People groups and people group thinking has become a prominent concept in missiology since it was first introduced by Ralph D. Winter in the First International Congress on World Evangelization held in Lausanne, Switzerland in 1974. More specifically, it was urged to all the congregations represented in the congress that Christian churches had to work harder in order to reach the unreached people groups of the world. These were referred to as “unevangelized” in the Lausanne Covenant document. The foundation for this conference and for the later developed document was clear: it was important for all Christians to come together in the task of preaching the gospel to all mankind and making disciples of every nation (Stott 2009:12).

However, if the goal of the church and by addition every church member is to proclaim the gospel by being engaged with unreached people groups, it is essential to first of all define what a people group actually is. For Winter a people group is a group of individuals that share a common affinity with each other based on language, religion, ethnicity, residence, occupation, class or caste, situation, etc., or a combination of these. Nonetheless, if seen from a missionary perspective, the element of

disseminating the gospel must be added. Thus, a people group comes to be defined as a social group where the gospel can be proclaimed without hindrances of understanding or acceptance (Koch and Winter 2009:536).

“The definition emphasizes the things a group of people hold in common and that act as boundaries which set this group apart from other groups . . . causing all individuals to feel at home in one group as opposed to another” (Robb 1994:8, 9). People group thinking seeks to rid missionary endeavors and ministry from having geopolitical boundaries and rather focus on those aspects that unite a society. Consequently, when disseminating the gospel, one will start to evaluate those aspects that make a social group unique, rather than merely looking at people’s nationality, in order to find applicable ways the gospel can become personal for each individual and result in true discipleship.

People group approaches in mission make it possible for a Filipino immigrant coming from Visayas (a specific region of the Philippines) who works as an English teacher in Bangkok, to know Jesus in such a personal way that otherwise would not have been possible. “Those who learn to think in people group terms realize the importance of coming to understand their target group before planning any ministry to reach them” (Robb 1994:15). When using the people group goggles one comes to understand that a person is much more than a Filipino living in Bangkok. People who are engaged in mission can see those aspects that distinguish an individual from all others thanks to having a people group centered mind. If considered in light of the past example, some of these elements might include belonging to a specific region of the Philippines, being an immigrant, having a higher academic preparation, and residing in an urban area. With people group thinking the proclamation of the gospel centers on the individuals and the possibility of them having a personal relationship with Jesus.

#### Four Approaches to People Groups

As mentioned before, individuals possess characteristics that make them unique. However, these same characteristics that evidence distinctiveness, offer the possibility of gathering individuals into social groups that share most, if not all, of the same characteristics. People group thinking assesses these characteristics in order to find effective ways of disseminating the gospel among social groups while still maintaining a personal connection with each person.

Koch and Winter explored four different approaches to people groups that the Church can look at when engaging in missionary efforts with various groups of people. They suggest, “There are four useful ways of

looking at the idea of people groups: blocs of peoples, ethnolinguistic peoples, sociopeoples, and unimax peoples” (2009:534). These approaches could be seen as a way of deductively viewing the world and its societies; each of these approaches will be expanded below.

Blocs of peoples refer to the general categories into which people groups can be divided for analysis. When working with this concept, it can be subsequently divided into two groups: cultural blocs and affinity blocs. Cultural blocs refer to what are considered as general cultural traditions such as: Muslim, Buddhists, non-religious, and others. Affinity blocs refer to the merging of ethno-linguistic peoples into what is known as “people clusters” and afterwards, joining these “clusters” into one category: affinity blocs. Some examples of affinity blocs could be: Latin America, Southeast Asia, and the Arab world (534–536).

Although blocs of people might not seem to be entirely useful because it is so broad, if seen in the light of what has been previously defined as the gospel, namely a twofold missionary endeavor that consists of preaching salvation in Christ and establishing social ministries for those in need, then looking for blocs of people can be highly beneficial. While it is true that this approach is too broad for making the usual evangelistic strategies that seek to attract individuals, it can be very useful for developing social ministries that target a general population. In Latin America, a region that has been characterized by a strong presence of sexism, there is a need to work with battered women and to seek gender equality. Hence, church related organizations could benefit from looking at the world through people groups spectacles and its blocs of people could give guidance for creating relevant ministries for the women of Latin America who have been victims of *machismo* (male supremacy).

Allocating church resources can also be done so that all blocs of people in need can be correctly targeted and addressed through this distribution. The book of Acts tells how the early church divided its resources in order to work effectively among Jews and Gentiles, these being two distinct blocs of people. The apostle Paul was assigned to work among the Gentiles and Peter was to work with the Jews (Gal 2:7–8). Consequently, all blocs of people were rightfully represented and if people with needs were found, the church would be able to respond. If applied to the present-day church, resources could be divided in order to address the needs of any blocs of people that are in need; for example, refugees in the Arab world afflicted by the major conflicts in the Middle East.

The second approach, ethnolinguistic peoples, refers to an ethnic group that is distinguished because of its self-identification on the basis of traditions, history, customs, and language (Koch and Winter 2009:534). Although the ethnolinguistic peoples approach contains several qualities,

the most commonly used and easily identifiable one is language. The Church can benefit from this people group approach by emphasizing the importance of having ministries in people's native languages. A biblical basis for this approach can be found in the book of Acts where the people who gathered for the day of Pentecost received the Holy Spirit and started speaking in different languages (Acts 2:1-4). It would seem that for the Holy Spirit it is of utmost importance that individuals can worship in their heart languages, thus allowing for a profound and particular relationship with God.

The ethnolinguistic approach to people groups is by far the most common in the church today with its emphasis on language, traditions, and customs. However, Koch and Winter present what is considered to be a challenge when applying this approach. They say, "Sometimes what appears initially to be a unified ethnolinguistic group turns out to be several smaller groups" (534). Therefore, if ministering in a country like Guatemala, the church cannot opt to disseminate the gospel by doing so exclusively in Spanish. The Minority Rights Group International reports that there are 21 distinct Maya groups in Guatemala, which make up 51% of the national population and hold approximately 26 Mayan languages that are still spoken today (Minority Rights Group International 2008).

Consequently, if the ethnolinguistic approach were to be applied, the church would have to create ministries that supply the needs of 21 distinct groups in 26 different languages in Guatemala alone. Although it might seem to be an impossible task because of the vast number of languages, traditions, and customs present around the world, this is of utmost importance and must be taken seriously with the necessary resources made available. If the gospel that needs to be shared is about a personal God who seeks to connect with all people groups, then every individual should be able to know about Jesus in a personal way and hear that message in her/his own language and culture.

The third approach to people group ministries is that of socio-peoples. This approach can be simply defined as "an association of peers who have an affinity for one another based upon shared interests, activity or occupation" (Koch and Winter 2009:535). It is in this approach to people groups, more than in any other, where personal evangelism and the involvement of every individual church member in mission is crucial to the dissemination of the gospel. The socio-peoples approach can be interpreted as being the sum of the two preceding approaches along with an additional element that causes it to be more precise—the association of peers. Thus, borrowing the illustration of the Maya people in Guatemala once again, an example of effective socio-peoples approach in mission would be when a ministry is formed to reach the Maya K'iche' women who work as farmers in the Guatemalan highlands.

For sharing the gospel in its purest and most correct form, the socio-peoples approach for mission outreach is perhaps the best alternative. Only in this approach do individuals receive the care they truly deserve and need. Moreover, this approach not only seeks to reach others but also allows individual church members to embody true discipleship. While engaged in the socio-peoples approach, church members will have to maintain a close relationship with Jesus for him to place in their minds ways for effectively connecting with other individuals.

“Approaching a socio-people can be strategic in giving a focus for ministry among a specific subset of the larger society as a first step to a full blown church planting” effort (Koch and Winter 2009:535). Because of the emphasis on relationships, a socio-people approach can be highly effective and as seen in the quote, an excellent precursor for church planting efforts. Nonetheless, its most valuable characteristic—closeness to people—also has some possible drawbacks. If a church does not possess the necessary human resources to take this approach to the people groups in its area, it will not be possible to connect effectively with all the socio-peoples group present. Hence, the last approach to people groups, unimax peoples, could prove to be a solution to this disadvantage.

The Unimax peoples approach is defined as “the *maximum* seized group sufficiently *unified* to be the target of a single people movement to Christ, where ‘unified’ refers to the fact that there are no significant barriers of either understanding or acceptance to stop the spread of the Gospel” (535).

For this definition Koch and Winter take into account the meaning that was previously assigned to the concept of people groups when seen from an evangelistic perspective. Because barriers of understanding and acceptance are taken into account, the unimax peoples approach is allowed to generalize and bring together various groups within the socio-peoples approach that can be categorized as not having barriers to their interactions. This allows for diversity in the Body of Christ as long as it does not hinder the understanding and acceptance of the gospel by any individual.

The unimax approach is not so centered in seeking the contentment of each individual but rather emphasizes the feasibility of reaching the various groups in a territory. This helps solve the problem of a lack of sufficient human resources to deal with the vast number of existing socio-peoples groups.

“The value of the unimax approach lies in the way it identifies the boundaries hindering the flow of the gospel, while at the same time firing the ambitions of dedicated Christians to pursue the evangelization of every peoples cut off by prejudicial boundaries, leaving no smaller group sealed off within a larger group.” (536).

## The Importance of Having a People Group Centered Mission

Missionary endeavors that adopt a people group centered methodology and the four approaches listed above are likely to become more comprehensive and effective in reaching people. Because people group thinking is rooted in individuals and their uniqueness, when the gospel is proclaimed in this way it is not hindered from its natural personal approach. Jesus is presented just as he truly is, as a caring God who wishes to relate with everyone in a personal way.

The present-day church needs to take these approaches to mission very seriously and adapt its current missionary efforts so that they can reach the various individuals within their own groupings in society. These four approaches to people groups should be applied to church life in such a way that they transform both the missionary and church administrators. Careful assessment of every church endeavor should be conducted to ascertain if the witnessing approaches used fulfill the primary function of the church or merely continue reaching out to the dominant groups already found within the membership of the church.

Church ministries can be transformed by adopting a people group centered mission so that all members of the Body are taken care of just as if Jesus himself was in charge. In addition, if the people group approach was adopted by local churches, those individuals preparing to join the church and those in the surrounding neighborhoods would experience the power and the presence of the Holy Spirit. The two-fold missionary task given to the church by Jesus would once again become the main reason for the Church to exist.

### Conclusion

There is a dire need within the setting of Christendom, especially in the area of mission, to establish relevant and appealing ways of presenting the gospel to the world. People and the ways information is shared are constantly changing, but the Church seems to be trapped in traditional methods of disseminating the gospel that were developed in the past but have very little relation to the Bible. Yet, the Bible is clear concerning what Jesus' understanding of the primary occupation of his Church should be and the role every member has to play in this process.

It has been found that what is commonly understood as "the gospel" is actually a misinterpretation of a concept that represents a unity of two distinct and equally important tasks: proclaiming salvation from sins through faith in Jesus and the continuation of a social ministry that was established by Christ and intended to care for the needs of all.

The misinterpretation lies in the fact that these two elements should be equally present whenever a disciple is seeking to announce the Kingdom of Heaven, but somehow most of the time one of them is overemphasized thus, over shadowing the other. Additionally, it has been discovered that because the world is diverse, ever-changing, and full of different expressions of what it means to be human, the correct way of announcing the Kingdom is through people group-centered ministries, which seek to apply the four approaches to mission.

In addition when a people group approach is used in connection with all missionary efforts, every individual contacted in this way should be able to connect personally to Jesus and his twofold gospel. The task was successfully founded by Jesus with his earthly ministry and closely followed by the early church. Now it is the responsibility of the present-day church to make sure the work is fulfilled and that the world is prepared for Christ's second coming.

### Works Cited

- Ayerst, David, and A. T. Fisher. 1971. *Records of Christianity*. Vol. 1. Oxford, England: Blackwell.
- Bosch, David J. 2011. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, NY: Orbis Books.
- Henry, Matthew. 1997. *Matthew Henry's Concise Commentary on the Whole Bible*. Nashville, TN: Thomas Nelson.
- Koch, Bruce A., and Ralph D. Winter. 2009. Finishing the Task: The Unreached Peoples Challenge. In *Perspectives on the World Christian Movement: A Reader*, 4th ed., edited by Steve C. Hawthorne and Ralph D. Winter, 531-546. Pasadena, CA: William Carey Library.
- Minority Rights Group International. 2008. *World Directory of Minorities and Indigenous Peoples—Guatemala*. <http://www.refworld.org/docid/49749d163c.html> (accessed July 10, 2015).
- Peters, G. W. 1979. The Church and Development: A Historical View. In *The Ministry of Development in Evangelical Perspective: A Symposium on the Social and Spiritual Mandate*, edited by R. L. Hancock, 3-30. Pasadena, CA: William Carey Library.
- Robb, John. 1994. *Focus! The Power of People Group Thinking: A Practical Manual for Planning Effective Strategies to Reach the Unreached*. New exp. ed. Monrovia, CA: MARC.
- Schreck, Harley, and David Barret, eds. 1987. *Unreached Peoples: Clarifying the Task*. Monrovia, CA: MARC.
- Skinner, Matthew L. 2016. Matthew 4:14-30: Jesus' Sermon at Nazareth. <http://www.enterthebible.org/resource/link.aspx?rid=139> (accessed 10 July 2015).

- Stott, John. (2009). *For the Lord We Love: Your Study Guide to the Lausanne Covenant*. [https://www.lausanne.org/docs/didasko/Didasko\\_FTLWL.pdf](https://www.lausanne.org/docs/didasko/Didasko_FTLWL.pdf) (accessed 10 July 2015).
- White, Ellen G. 1999. *The Ministry of Healing*. Altamont, TN: Harvestime Books.



Benjamin M. Bonilla López is a native of Puerto Rico and a Doctor of Missiology candidate at Andrews University. He currently serves as Research Assistant for the Arthur Daniells Institute for Mission Studies at Friedensau Adventist University in Friedensau, Germany.