

# Fulfilling The Great Commission Anglicanly:

**A Four-Session Introductory Study on Global Missions**



By  
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# INTRODUCTION

Founded in 1993 by The Rev. Canon Tad de Bordenave, Anglican Frontier Missions (AFM) endeavors to go where the Church is not. Our focus is to plant biblically-based, multiplying, indigenous churches and dioceses among the 7000+ unreached people groups (UPGs) in our world.

Partnering with the worldwide Anglican Communion and other Christians who live near or among unreached peoples, AFM sends missionaries to the least-reached peoples, those with little-to-no cultural and/or geographical access to the Gospel. As our name suggests, even more specifically, we strive to go to the ‘frontier’ people groups, a subset of unreached people groups.

The four topics we explore in this study are:

- What is Missions,
- Frontier People Groups
- What Anglicans Bring to the Mission Table, and
- Participating in Frontier Missions


In a nutshell, each session includes:


- An opening prayer (**please feel free to use your own**),
- An introductory video that sets the tone for the session,
- A review of key concepts from the video,
- Reading or viewing a short video,
- Questions for discussion,
- Supplemental materials, and
- Wrap up.

In this Leader’s Guide - the **bold words are instructions for you, the leader**. The questions for the participants to discuss are also in **bold**. Answers to questions are in **bold**. Thoughts to discuss, in response to questions, are in **bold**.

The videos and readings have been timed. We hope this helps you as you plan your session.

To help you, as the leader, through the lessons we have inserted icons to help you see your role and responsibility through the guide:

A word bubble  introduces an area where you speak.

The ‘eye’  indicates there is something to watch.



Indicates a time to read together, aloud or silently.

Times for discussion are noted with the icon of two figures talking.



An opportunity to 'go deeper' is presented at the end of each session. A 'shovel' marks this section.



The "Student" version has the readings and the questions. The answers to the questions are at the end of the student lesson.

Below is the flow of the videos within each session:

### **Lesson 1: What is Missions?**

Dr. Royer's video → Discussion/exercises → *Reaching the Unreached Video*

### **Lesson 2: Frontier People Groups**

Dr. Royer's Video → Material → *Understanding the Remaining Mission Task*

### **Lesson 3: What Anglicans Bring to the Missions Table**

Dr. Royer's Video → Course Material → Dr. Royer's Second Video

### **Lesson #4: Participating in Frontier Missions**

Dr. Royer's Video → Abbot Beale's Video → Material → Dr. Royer's Second Video

Let's get started!

# LEADER'S GUIDE

## Session One

### What is Missions?


Session 1: What is Missions?

Session 2: Frontier People Groups

Session 3: What Anglicans Bring to the (Missions) Table

Session 4: Participating in Frontier Missions

***NOTE: This session includes two videos, two readings, and two discussion times.***


 Greetings and Open in Prayer:

*Thanks be to thee, our Lord Jesus Christ, for all the pains and insults thou hast borne for us, and all the benefits thou hast given us. O merciful Redeemer, Friend, and Brother: Grant that we may see thee more clearly, love thee more dearly, and follow thee more nearly, day by day. Amen.*

(Adapted from the BCP 2019, pg 672)



**Watch: Dr. Royer's Video, Session One** (9 minutes)

 **Review these Key Concepts from the Video:** (3 minutes) (12 cumulative minutes)

- **People group-** Derived from the New Testament Greek word “ἔθνη” (ethnē) and often translated into English as “nation,” a *people group* is large group of individuals who perceive themselves to have a common identity and affinity because of their shared religion, ethnicity, language, history, caste, or combinations of these factors. Put simply, a people group is an ethnolinguistic group of people (e.g., Moroccan Arabs, Seminole Native Americans, Swedes) that considers us “us,” and everyone else, “them.” There are over 190 modern geopolitical nations in the world, but about 17,000 distinct *people groups*. (source: <https://joshuaproject.net/>)
- **Unreached people group (UPG)-** a people group in which less than 2% of the population is evangelical Christian. UPGs have insufficient numbers of Christians to effectively evangelize and disciple the unbelievers living among them. There are about 7,000 *unreached people groups (UPGs)* in the world. (source: <https://joshuaproject.net/>).
- **Mission-** What does “mission” actually mean? Anglican missionary and scholar Bishop Stephen Neill once stated, “If everything is mission then nothing is mission”

(p. 81)<sup>1</sup>. Neill was concerned that the expanding range of meanings associated with the term ‘mission’ was diluting its meaning and impact.



Have everyone read: [“When Everything is Missions.”](#) by Kevin Deyoung (about 4 min)  
(16 cumulative minutes)



Discuss the Article: Note: *missio dei* is a term derived from Latin meaning “The Mission of God” (10-12 minutes) (26-28 cumulative minutes)

1. What is the main point of this article?

Answer - Not every Christian is a missionary and not everything the Church does is missions. *Missio Dei*, mission, missional, and missions should not be used interchangeably.

2. What are your thoughts about the article? Do you agree or disagree with the authors? Why?

3. Does your church give money to missions?

4. If so, how does your church disburse funds? How much of your church’s funding goes to UPGs (people groups with less than 2% Christian adherents) or missionaries working among UPGs?

5. What kind of activities does your mission committee (or vestry) fund, and what do you and your church consider to be missions?

Tuck this discussion into your back pocket; we’ll revisit it later



Read The Following Section Aloud: (about a 4 minute read) (32 cumulative minutes)

The origin of the word “mission” is the Latin word *missio* which means “to send.” Traditionally, “missions” has meant sending Christians across a geographical and/or cultural boundary to live among unreached people groups (UPGs) with the express purpose of sharing the gospel, making disciples, and planting churches.

Historically, the global Protestant missionary movement of the 19<sup>th</sup> and 20<sup>th</sup> centuries made disciples and planted churches as well as ministered to the practical and physical needs of UPGs. Missionaries built schools, started orphanages, and fought against societal injustices, thereby demonstrating the

<sup>1</sup> Neill, S. (1959). *Creative Tension: The Duff Lectures, 1958*. Edinburgh House Press

reality of the Kingdom of God among the UPGs to whom they had been called. But even though they engaged in ministries of mercy and justice, missions was still primarily understood as crossing a geographic and cultural boundary to make disciples and plant churches.

In America today, we have broadened the traditional use of the term “missions” to include all manner of godly and Scripturally-encouraged ministry. Yet, we see that ‘missio’ means to ‘send,’ and that doing ‘missions’ has historically meant that someone (the missionary) has had to uproot from his or her culture and geographical location and go to UPG to share and live the gospel.

In Revelation 7:9, John sees “a great multitude that no one could count, from *every* nation, tribe, people and language, standing before the throne and before the Lamb...wearing white robes and...holding palm branches in their hands.” This eventuality is a fulfillment of God’s promise to Abram in Gen. 12:3, “I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.” This universal blessing of Abram’s seed is picked up and developed throughout the Old Testament, especially in the Psalms and the Prophets, and culminates in glory. Heaven will be the largest multiethnic, multi-linguistic, and multicultural gathering in the history of humanity, a reversal of the Tower of Babel, as individuals from each of the world’s 17,445 people groups will be worshiping the Lamb of God.

We’re going to wrap up our time with one final video, but before we do so, take a minute to fill in the chart below. Then check your guesses with the information the video presents.



**Instruct Participants to Complete the Chart Below with their Best Educated Guesses (correct answers are filled in)** (3 min) (35 cumulative minutes)

Question	Your Guess	Video Answer
How many people will live and die without ever hearing a gospel presentation?		<b>3 billion</b>
What % of the world’s population will live and die without hearing the gospel story?		<b>Roughly 40%</b>
How many missionaries are serving across the world today?		<b>400,000</b>

What % of the world's missionaries are going to the 40% of the world that has never heard about Jesus?		<b>3%</b>
Of money given to cross-cultural missions, what % of it goes to missionaries working with the 7,000 unreached people groups?		<b>1%</b>
What % of cross-cultural giving goes to areas that already have Christians, Bibles, and Churches?		<b>99%</b>
How many people groups are there in the world?		<b>17,000</b>
How many unreached people groups are there in the world?		<b>7,000</b>



Watch the video: [Reaching the Unreached](#) (4:30 min long) and then discuss the educated guesses and the actual answers in the chart.




Discuss these questions (in small groups or a large group) (10 minutes): (49 cumulative minutes)

1. What are your reactions to this lesson?
2. How (if at all) has your understanding of missions been challenged or changed?
3. Review the terms “people group” and “unreached people group” (UPG.) Why does the distinction matter?
  - “People group” is a group of people with a similar language, culture, and history.
  - “Unreached people group” (UPG) are a people group who have not yet had the opportunity to hear about Jesus. Joshua Project defines them as: Less than or equal to 5% **Christian Adherent** AND less than or equal to 2% **Evangelical**.

4. For over 2000 years, Christians have been crossing cultures to share the Gospel. Why do you think UPGs still exist in the world?

5. Earlier in this session you were asked to consider these questions: “What kind of activities does your church’s mission committee or vestry fund,” and “What does your church consider to be missions?” Having completed the first session of the study, how are you feeling about your answers? What do you now consider to be missions? What can you be praying about for yourself and your church?

 Close with Prayer:

*Gracious and holy Father, please give us intellect to understand you, reason to discern you, diligence to seek you, wisdom to find you, a spirit to know you, a heart to meditate upon you, ears to hear you, eyes to see you, a tongue to proclaim you, a way of life pleasing to you, patience to wait for you and perseverance to look for you. Grant us a perfect end, your holy presence, a blessed resurrection, and a life everlasting. Amen* (BCP2019 pg 672)

 Encourage Participants To Prepare for Session 2 - ask them to:

1. Read “Introduction” (pp. 1-12) by The Rev. Chris Royer, PhD, in AFM’s Silver Anniversary book, *Shadows from Light Unapproachable*.
2. Read [Acts 1:8 Sequentialism](#)
3. Set aside a few minutes a day to pray for one of the 31 largest unreached people groups in the world, called [frontier people groups](#). We suggest you focus on the [Turks](#) who are included in Lesson Two, but if the Lord leads your group to one of the other 30 frontier people groups, go for it! As you pray over the next session, notice the reaction of your own heart. Come to your next group gathering prepared to share about your daily time of prayer for a frontier people group.



### Going Deeper: Supplementary Material for Session 1 Bible Study:

#### A. Read Gen. 10:1, 5, 20, 31-32; Gen 11:1-9

Who is scattered, who does the scattering, and what is the rationale for the scattering? What are repetitive words and phrases you notice?

#### B. Read Matthew 28:18-20

Now who is scattered and who does the scattering? What is the rationale for the scattering? What are repetitive words and phrases you notice?

#### C. Read Acts 2:1-13



On the day of Pentecost, the Spirit of God came upon the apostles and they began speaking, in languages they did not know. Devout men 'from every nation under heaven' were present at that time. What are some things Luke is trying to emphasize through this passage?

**D. Read Rev. 7:4-11.**

We know that the symbolism of the sealed 144,000 from the tribes of Israel is significant because it represents the completeness of the tribes of Israel (Old Testament saints). Who else is present in this scene?