

Contextualizing New Tribes Mission's Method of Biblical Discipleship to a North  
American Context

Tanner Tripp

A Senior Thesis submitted in partial fulfillment  
of the requirements for graduation  
in the Honors Program  
Liberty University  
Spring 2017

This Senior Honors Thesis is accepted in partial fulfillment of the requirements for graduation from the Honors Program of Liberty University.

---

Melody Harper, M.A.  
Thesis Chair

---

Michael Jones, Ph.D.  
Committee Member

---

Chesed Dent, M.A.  
Committee Member

---

Brenda Ayres, Ph.D.  
Honors Director

---

Date

### Abstract

One of the foremost commands of the Bible is to go out and make disciples of all nations, following the example set by Jesus Christ. Unfortunately, many Western Christians and churches either neglect this command or go about it in an unbiblical way. This thesis studies the discipleship methods of one particular mission organization, New Tribes Mission, and then contextualizes those methods to fit the contemporary North American culture. Specifically, it looks at ideas such as the becoming principle of discipleship as it pertains to pre-evangelism discipleship. Not only does this thesis study the disciple making methods of New Tribes Mission, but it also researches the biblical background and mandate for discipleship and the importance of making disciples in developing a mature church.

Contextualizing New Tribes Mission's Method of Biblical Discipleship to a North  
American Context

**Introduction**

Within Christian circles today, a significant debate is taking place about the concept of discipling new believers. This debate ranges from the idea of pre-discipling unbelievers, to discipling believers into maturity, to neglecting discipleship altogether. There are a myriad of opinions on what the proper method of discipleship should be, but which is correct? They cannot all be correct considering some are very contradictory. Should there be any discipleship at all in the life of a Christian? What does the Bible communicate about discipleship? Through researching both the biblical model for discipleship as well as the practical application of that model by New Tribes Mission (NTM), this thesis seeks to provide an adaptation of the NTM approach to discipleship, which is typically applied in tribal contexts around the world, to significantly postmodern cultures such as the North American context. The term postmodern is used here with the understanding that while not every person within the North American context falls into the category of postmodernism, a significant number of them do. Why can Christians in the United States learn from mission methods in a tribal context? They can learn because NTM uses a biblical principle as the basis for those mission strategies, and that principle can be contextualized to a North American context as well as a tribal context. Because

there is insufficient space to give a full defense of the Bible, the reliability of Scripture will be assumed as a premise and presupposition of all research done in this thesis.<sup>1</sup>

### **Biblical Mandate for Discipleship**

The topic of biblical discipleship has been studied extensively over the years. Many people have looked into its background as they seek to establish a basis for how sound, biblical discipleship should take place. The first thing to look at when doing a study of biblical discipleship is the mandate for that discipleship. In other words, why disciple at all? What is the purpose? Why are Christians supposed to disciple one another? Lastly, and most importantly, what does Jesus say about discipleship? In reviewing this biblical requirement for discipleship, there will be two types of commands for discipleship studied: implicit biblical commands and explicit biblical commands. The implicit commands focus on the life of Jesus in general and the instruction to have a renewed mind and life that more closely models His,<sup>2</sup> while the more explicit directives focus on the actual words of Jesus commanding His followers to make disciples.

Multiple times throughout his ministry on earth, Jesus gives the command for His followers to make disciples. The most notable of these comes in Matthew 28:16-20, which is commonly known as the Great Commission. Its directive marks the conclusion of Jesus' time on earth, as it happens directly before His ascension to heaven. The key verses in this passage in regard to discipleship are 18-20:

---

1. For a full treatment of the question of the inerrancy and infallibility of Scripture, readers can see this source- Norman L. Geisler and William C. Roach, *Defending Inerrancy: Affirming the Accuracy of Scripture for a New Generation* (Grand Rapids, MI: Baker Books, 2012).

2. Rom. 12:2 (New International Version).

Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

While this is one of the most well-known passages in the New Testament and a crucial part of Jesus’ time on earth, it is one that is often not adequately researched, studied, or applied to the lives of believers. In *The MacArthur New Testament Commentary*, John MacArthur discusses the importance of this passage in the book of Matthew and in the New Testament:

If a Christian understands all the rest of the gospel of Matthew but fails to understand this closing passage [Matthew 28:16-20], he has missed the point of the entire book. This passage is the climax and major focal point not only of this gospel but of the entire New Testament. It is not an exaggeration to say that, in its broadest sense, it is the focal point of all Scripture, Old Testament as well as New.<sup>3</sup>

There are many interpretations and emphases that have been put on this passage over the years. Some suggest that the emphasis should be on the word “go,” as if Jesus is commanding His disciples to travel to some distant land. Craig Blomberg discusses the dangers of making such assertions when he claims, “Too little is made of it when all attention is centered on the command to “go,” as in countless appeals for missionary candidates, so that foreign missions are elevated to a higher status than other forms of spiritual activity.”<sup>4</sup> Blomberg goes on to discuss how the command to bring about

---

3. John MacArthur, “Matthew 24-28,” in *The MacArthur New Testament Commentary* (Chicago, IL: Moody Publishers, 1989), 329.

4. Craig L. Blomberg, *Matthew: An Exegetical and Theological Exposition of Holy Scripture* (Nashville, TN.: Holman Reference, 1992), 431.

disciples in all nations often does necessitate that many people leave their homes; however, he clarifies that the main emphasis of Jesus' teaching is that believers make disciples wherever they may be.<sup>5</sup> Most, such as David Turner, place the emphasis where it is meant to be, which is on the instruction to make disciples. In his Matthew commentary, Turner asserts, "The disciples' central responsibility is to reproduce themselves. The other tasks (going, baptizing, teaching) describe how disciples are made. A disciple is literally one who follows an itinerant master, as did Jesus' disciples."<sup>6</sup>

Another explicit command is found in John 8:31-32, which says, "To the Jews who had believed him, Jesus said, 'If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.'" This verse does not necessarily give a literal mandate for discipleship, but it does help define how discipleship takes place, and coupled with other Scripture, it is clear that believers are to follow this model of teaching that Jesus set. In Matthew 4:19-20, not only does Jesus call men to Him who He can disciple, but He also tells them what the end goal is in that discipleship: that they would in turn disciple other people. This passage states, "Jesus called out to them, 'Come, follow me, and I will show you how to fish for people!' And they left their nets at once and followed him." In this verse, the objective of the disciples following Jesus is that they would be able to exhort others to follow Jesus as well.

Finally, 2 Timothy 2:2 says, "You have heard me teach things that have been confirmed by many reliable witnesses. Now teach these truths to other trustworthy people

---

5. Ibid., 431.

6. David L. Turner, *Matthew: Baker Exegetical Commentary on the New Testament* (Grand Rapids, MI: Baker Academic, 2008), 689.

who will be able to pass them on to others.” This verse highlights a very crucial aspect of discipleship that relates to the verses in Matthew 4. In this verse, Paul echoes what Jesus taught about the purpose of apostleship and teaching: that it is to be duplicated and passed on. William Hendriksen and Simon Kistemaker write on this, “Paul is about to depart from this life. He has carried the gospel-torch long enough. Hence, he hands it to Timothy, who, in turn, must pass it on to others. The *deposit* which was entrusted to Timothy (I Tim. 6:20; II Tim. 1:14) must be deposited with *trustworthy* men.”<sup>7</sup> The nature of discipleship in relation to the gospel is that it is constantly being reproduced and duplicated. One does not enter into discipleship exclusively for the sake of growing personally (although this is a crucial aspect of discipleship). One enters into discipleship to mature in the faith and to learn how to disciple others. These explicit commands of Jesus are also reinforced by implicit commands, which will be considered next.

The implicit commands of Scripture regarding discipleship are somewhat less clear and defined than the explicit commands, however, they are no less valid. A relatively significant portion of the New Testament is dedicated to dealing with sanctification and the means by which it comes about. In order to have a base understanding for the discussion, sanctification will be defined as follows:

We define *sanctification* as *God’s claiming and subsequent purifying of the believer as his possession*. Note the two parts of sanctification according to this definition: God first claims the believer by setting him apart for Himself, and then God cleanses the believer from sin by a persistent and progressive work of the

---

7. William Hendriksen and Simon Kistemaker, *Exposition of Thessalonians, the Pastorals, and Hebrews* (Grand Rapids, MI: Baker Book House, 1995), 246.

Holy Spirit. Because we belong to him and his Spirit resides within us, God requires that we exhibit godly character and behavior [emphasis original.]<sup>8</sup>

There are many verses in the Bible about sanctification, and more specifically, there are several verses that relate to how believers take part in the sanctification of one another. Proverbs 27:17 says, “As iron sharpens iron, so one person sharpens another.” This sharpening discussed by Solomon is exactly what happens during biblical discipleship. Hebrews 10:24-25 says, “And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.” Again, this is a clear picture of what is seen taking place during biblical discipleship and mutual sanctification. Believers are to encourage and exhort one another to grow in the faith, as well as to hold each other accountable to a biblical standard of living.

The last implicit command that will be studied is that believers are commanded to live as Jesus lived. In 1 John 2:6, the apostle John writes, “Whoever claims to live in Him must live as Jesus did.” In 1 Corinthians 10:31-33, Paul says, “So whether you eat or drink or whatever you do, do it all for the glory of God. Do not cause anyone to stumble, whether Jews, Greeks or the church of God—even as I try to please everyone in every way. For I am not seeking my own good but the good of many, so that they may be saved.” He continues in 1 Corinthians 11:1, “Follow my example, as I follow the example of Christ.” Simon Kistemaker asserts of 1 Corinthians 11:1, “When the New

---

8. Kenneth Keathley, “The Work of God: Salvation” in *A Theology for the Church*, ed. Daniel Akin (Nashville, TN: B & H, 2007), 754.

Testament was divided into chapters, this verse unfortunately became the first verse of chapter 11. The context clearly shows that it serves as the concluding line of chapter 10.”<sup>9</sup> In his commentary he even finishes his study of chapter ten with this first verse of chapter 11. It can be seen clearly, as Kistemaker states, that Paul did indeed intend these two passages be read as one continuous thought. The biblical example, as will be studied below, is one of discipleship. Christ commands believers to live as He lived, and His life was one centered around discipleship. Robert Coleman writes on this idea:

Jesus expected the men He was with to obey Him... This became the distinguishing mark by which they were known. They were called His “disciples” meaning that they were ‘learners’ or ‘pupils’ of the Master. It was not until much later that they started to be called ‘Christians’ (Acts 11:26), although it was inevitable, for in time obedient followers invariably take on the character of their leader.<sup>10</sup>

Jesus’ life was an example for the apostles to follow and ultimately be transformed by. This act of following Jesus’ blueprint for discipleship is clearly demonstrated in the end of 1 Corinthians 10. Paul says that everything believers do, they are to do to God’s glory, for the sake of believers and unbelievers, that many may be saved. Paul connects the ideas of doing things for God’s glory and people being saved. He intertwines them with the notion that one cannot happen without the other. In addition, by using the example of eating and drinking, which are everyday tasks (although in Jewish culture are immensely important tasks- for more on this see the writing of Rabbi Yehiel E. Poupko<sup>11</sup>), Paul

---

9. Simon J. Kistemaker, *1 Corinthians (New Testament Commentary)* (Grand Rapids, MI: Baker Academic, 1993), 359.

10. Robert E. Coleman, “The Master’s Plan,” in *Perspectives on the World Christian Movement*, ed. Ralph Winter and Steven Hawthorne, 4 ed. (Hattiesburg, MS: William Carey Library, 2013), 123.

11. Yehiel E. Poupko, “Eating as a Celebration of Jewish Life,” accessed January 25, 2017, [https://www.juf.org/news/thinking\\_torah.aspx?id=28094](https://www.juf.org/news/thinking_torah.aspx?id=28094).

exhorts believers to act in this manner in every single aspect of their lives. While this concludes the study on implicit and explicit commands for discipleship, 1 Corinthians 10 will be analyzed further as the thesis transitions from the biblical mandate to the biblical model for discipleship.

### **Biblical Model for Discipleship**

While some may claim that 1 Corinthians 10 should be considered a method of evangelism rather than discipleship, this passage can be seen as a model of discipleship as clarified in 1 Corinthians 10:32. This verse states that all things should be done to God's glory so that believers do not cause anyone to stumble, whether Jews, Greeks or fellow believers. Paul's inclusion here of believers and unbelievers indicates that he is giving an instruction in regard to pre-evangelistic discipleship as well as post-evangelistic discipleship. The concept of pre-evangelistic discipleship will be discussed in great detail later in this thesis, but the premise is that it is all discipleship that occurs among unbelievers before the gospel has been presented. Jesus' life was a model of walking in intentional relationship with others as he entered into their lives, but he always did so in a manner that everything He did brought glory to God. In following His example, biblical churches and believers should model that life of walking together with one another in discipleship. In his book, *The Radical Disciple: Some Neglected Aspects of Our Calling*, John Stott writes, "This entering of other people's worlds is exactly what we mean by incarnational mission, and all authentic mission is incarnational. We are to be like Christ in his mission."<sup>12</sup>

---

12. John Stott, *The Radical Disciple: Some Neglected Aspects of Our Calling* (Nottingham, UK: IVP Books, 2014), 35.

When looking at the example set by Jesus for the background and method of discipleship, the primary and most obvious source for determining those methods is Jesus' own words, as recorded in Scripture. Jesus' whole life was lived as a model of discipleship, and in Matthew 28, His last command before ascending into heaven was to make disciples of all nations. The overarching method or model of discipleship that will be studied is commonly called the incarnational principle or the principle of becoming. Before beginning a study of this concept, though, one distinction needs to be made. A common theological misunderstanding is confusing incarnation and theophany. In order to avoid confusion (because theophany will not be used in this study of discipleship), one important thing to note is the difference between these two terms. A theophany is "Any direct, visual manifestation of the presence of God. The key word is visual, since God makes His presence and power known throughout the Bible in a variety of ways."<sup>13</sup> J.D. Douglas says on the matter, "There is good reason to think that theophanies before the incarnation of Christ were visible manifestations of the preincarnate Son of God. Theophanies ceased with the incarnation of our Lord."<sup>14</sup> Some examples of theophanies in the Old Testament are the burning bush that Moses encounters (Exodus 3), the pillar of fire that led the Israelites by night and the cloud by day (Exodus 13), and when Jacob wrestled with God at Bethel (Genesis 32).

---

13. Ronald F. Youngblood, ed., *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson, 1995), 1242.

14. J.D. Douglas et al., *The New International Dictionary of the Bible*, Pictorial ed. (Grand Rapids, MI: Zondervan, 1999), 1008.

While a theophany is a direct, visual manifestation of the presence of God,<sup>15</sup> the incarnation can clearly be seen as distinct, as it marked the Word becoming flesh, and coming to dwell among mankind. One definition of incarnation states: “The doctrine of the Incarnation teaches that the eternal Son of God became human, and that he did so without in any manner or degree diminishing his divine nature.”<sup>16</sup> In addition, “The doctrine of the Incarnation . . . comes to explicit statement in such passages as John 1:14, ‘The Word became flesh and made his dwelling among us’ (cf. 1 Tim 3:16; Rom 8:3).”<sup>17</sup> In this once in an eternity happening, God literally came down to earth and took on flesh, in order that He might become man. This is what is called the hypostatic union. David Mathis says about this occurrence: “The hypostatic union is the joining (mysterious though it be) of the divine and the human in the one person of Jesus.”<sup>18</sup> This is when the second person of the Trinity, who was already fully God, became fully man. Christ came to earth as a man and lived among men. This was the foundation for His discipleship. It is what New Tribes Mission calls the principle of becoming or the incarnational principle.

The incarnational principle is a concept that will be referenced throughout this thesis. John Mackay defines it in his work, *Ecumenics: The Science of the Church Universal*. He asserts, "The evangelical word must become indigenous flesh."<sup>19</sup> The idea

---

15. Ronald Youngblood, *Nelson's New Illustrated Bible Dictionary*, 1242.

16. *Ibid.*, 464.

17. *Ibid.*, 464.

18. David Mathis “What Is the Hypostatic Union?” *Desiring God*. 2007, accessed December 14, 2016, <http://www.desiringgod.org/articles/what-is-the-hypostatic-union>.

19. John Alexander Mackay, *Ecumenics; the Science of the Church Universal [by] John A. Mackay* (Englewood Cliffs, NJ: Prentice-Hall, 1964), 65.

being presented is that the worker must seek to identify “in the closest possible manner”<sup>20</sup> with those to whom he is witnessing. Christ became like man. Christ also lived among men, which is how He identified with man, and how His discipleship was able to take place. It was a day in, day out living together where Christ’s disciples followed Him and gradually became more and more like Him over time.

Not only did Christ espouse the principle of becoming, but Paul did as well. In 1 Corinthians 9:22 Paul reasons, “To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some.” Günther Bornkamm insists that, “Paul begins his summary by stating that he is ‘free’ (in answer to his leading question in 9:1). But ‘Freedom is here thought of not as a right, but as renunciation of one’s right for the sake of another.’”<sup>21</sup> So even though Paul was free from all men (as the Corinthians took themselves to be), he enslaved himself to all men in order that he might win the more.<sup>22</sup> Paul became all things to all people so that some might be saved. “Paul is a model for everyone who desires to win people to Christ. Paul adapted himself to different situations in every culture.”<sup>23</sup> Ultimately, he did this because he was following the example set by Jesus. Believers should model this same principle of

---

20. *Ibid.*, 65.

21. Günther Bornkamm, *Paul*, trans. D.M.G. Stalker (New York: Harper & Row, 1971), 174.

22. Kenneth V. Neller, “A Model for Those Who Seek to Win Souls: 1 Corinthians 9:19-23,” *Restoration Quarterly* 29, no. 3 (1987): 132-33.

23. Kistemaker, *1 Corinthians (New Testament Commentary)*, 309.

becoming as they seek to disciple new believers. This principle of becoming is the chief method of discipleship which New Tribes Mission employs.

### **The New Tribes Mission Method**

New Tribes Mission is a prominent Christian mission organization that has established work in several different countries around the world. Founded in 1942, NTM was created with the goal of reaching people who have no access to the gospel. Originally established by six men, it has since grown to include over 3,000 missionaries who are serving around the world. In addition, New Tribes has founded training programs in more than twelve countries. These training programs exist to prepare missionaries to serve among the thousands of tribes who have yet to hear gospel.<sup>24</sup> In the words of Larry Brown, CEO of New Tribes Mission, “Of the world’s 6,500 people groups, 2,500 are still unreached. New Tribes Mission helps local churches train, coordinate and send missionaries to these tribes.”<sup>25</sup>

There is a certain process through which all New Tribes missionaries must go in pursuit of the goal of establishing a mature church within an unreached or unengaged people group. This process will be analyzed below, but first it will be helpful to present certain relevant definitions given at the 1982 Lausanne Conference. The terms *people group* and *unreached people group* will be defined.

---

24. “Our Heritage.” New Tribes Mission USA, accessed January 10, 2017, <https://usa.ntm.org/about/our-heritage>.

25. “About Us—New Tribes Mission USA.” Us—New Tribes Mission USA, accessed January 10, 2017, <https://usa.ntm.org/about/>.

Ralph D. Winter and Bruce Koch's *Finishing the Task: The Unreached Peoples Challenge* details how these terms were born. They write, "In 1982, a group of mission leaders came together in Chicago for a meeting sponsored by the Lausanne Strategy Working Group and the Evangelical Fellowship of Mission Agencies. It was designed to help bring clarity and definition to the remaining missionary task."<sup>26</sup> In this meeting, they set standard, working definitions for the two terms listed above. They defined the term *people group* as "A significantly large grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class or caste, situation, etc., or combinations of these."<sup>27</sup> For missional purposes, that definition was shortened to, "the largest group within which the gospel can spread as a church planting movement without encountering barriers of understanding or acceptance."<sup>28</sup> In Papua New Guinea (PNG), for example, this distinction is typically quite clear, as the bulk of the population is divided among hundreds of different tribes throughout the country. In fact, "The indigenous population of Papua New Guinea is one of the most heterogeneous in the world; PNG has several thousand separate communities, most with only a few hundred people; divided by language, customs, and tradition."<sup>29</sup> To be more precise, there are roughly 836 distinct

---

26. Ralph Winter and Bruce Koch, "Finishing the task: The Unreached Peoples Challenge," in *Perspectives on the World Christian Movement*, ed. Ralph Winter and Steven Hawthorne, 4 ed. (Hattiesburg, MS: William Carey Library, 2013), 536.

27. *Ibid.*, 536.

28. *Ibid.*, 536.

29. "The World Factbook: Papua New Guinea." Central Intelligence Agency, last modified January 12, 2017, accessed January 15, 2017, <https://www.cia.gov/library/publications/the-world-factbook/geos/pp.html>.

indigenous languages spoken in Papua New Guinea.<sup>30</sup> Each of these unique language groups would constitute a different people group, according to the definition established at the Lausanne Conference.

World mission leaders also defined the term *unreached people group* at the 1982 Lausanne Conference. They determined it as “a people group within which there is no indigenous community of believing Christians able to evangelize this people group.”<sup>31</sup> In other words, there is not a large enough body of believers within the people group to practically reach that group with the gospel. Another term that will be used in this thesis is the term *unengaged unreached people group*. An unengaged unreached people group, or UUPG, is essentially an unreached people group that doesn’t have any known church planting effort occurring, hence the term unengaged. The International Mission Board of the Southern Baptist Convention says, “A people group is engaged when a church planting strategy, consistent with evangelical faith and practice, is under implementation.”<sup>32</sup> Going forward, when any of these three terms are used, these will be the working definitions for those terms.

Before beginning the presentation of findings, one detail should be noted. Because the majority of this thesis is centered around one specific organization and the practical application of that organization’s ministry strategy, a large portion of the

---

30. Ibid.

31. Ralph Winter and Steven Hawthorne, *Perspectives on the World Christian Movement*, 4 ed. (Hattiesburg, MS: William Carey Library, 2013), 536.

32. Global Research, International Mission Board, SBC. Global Research, International Mission Board, SBC, accessed January 15, 2017, <http://public.imb.org/globalresearch/Pages/default.aspx>.

research done for this thesis will be taken from unpublished, primary source training documents. Primary source interviews will also be used throughout the remainder of this thesis as a crucial aid in discovering how New Tribes Mission views discipleship.

### **Phases of NTM Work**

Because New Tribes Mission is committed to seeing every tribe, tongue, and nation reached with the gospel, they have a very specific process of training and equipping the people with whom they partner. This training comes in three primary phases. The first two phases encompass the training that NTM requires in preparation for field work, while the third phase marks the beginning of ministry in an unreached people group. The phases are E1, E2, and E3, or Equipping Phase One, Equipping Phase Two, and Equipping Phase Three. Below, each of these three phases will be broken down and explained, with the greatest emphasis being placed on the third phase, or E3.

The first phase of preparation that missionaries must go through before they are sent to the field begins in the church, prior to applying to serve with New Tribes Mission. This phase is titled, Beginning Foundations and Initial Equipping, or just E1.<sup>33</sup> E1 is divided into five primary categories: Local Church, Pre-field Training, Pre-field Research, Ministry Partnership Development, and Preparations for Departure to Field of Service. The first category, Local Church, is further defined to include, “Salvation, Spiritual Formation, and Ministry Experience.”<sup>34</sup> In this category, the first key issue is that of salvation. As part of the requirements and training that New Tribes Mission holds,

---

33. New Tribes Mission, “The Big Picture,” New Tribes Mission USA, (August 2016), 3.

34. Ibid., 3.

it is required that applicants have heard the gospel from a faithful believer, and that they have clearly understood the message and believed on Christ. After this first step, NTM then requires that the new believer is disciplined by the local church. Already in the second step of their initial equipping phase New Tribes Mission requires that their prospective missionaries are learning the principle of becoming. NTM requires that as they are acquiring basic Bible knowledge within the local church, they are also growing in their personal character as they are being transformed to become like Christ. In this stage, New Tribes also desires to see that the prospective missionary is submitting to church leadership as he or she is practicing the skills of being a learner and contributor.

In addition to personal growth and transformation, New Tribes Mission requires that applicants are also involved in the church in three specific aspects: evangelism, discipleship, and cross-cultural outreach. New Tribes' training document, *The Big Picture*, specifically states on evangelism that the applicant must be "ministering to empower others" and must be "growing in this [discipleship] as a 'way of life.'"<sup>35</sup> The statement that any applicant must be growing in discipleship as a way of life is a crucial statement in regards to the discipleship that will take place in an unreached people group later on. It will also be a crucial aspect in contextualizing NTM's discipleship methods to a North American context. For the purposes of this thesis, contextualization is defined as a tool "to enable, insofar as it is humanly possible, an understanding of what it means that Jesus Christ, the Word, is authentically experienced in each and every human situation."<sup>36</sup>

---

35. Ibid., 3.

36. Dean Gilliland, "Contextualization," in *The Evangelical Dictionary of World Missions*, edited by Scott Moreau (Grand Rapids, MI: Baker Academic, 2000).

The last three points in this first phase of E1 training are that the prospective missionary must be developing basic life skills, gaining a personal conviction of God's calling to a life of cross-cultural ministry, and lastly, he or she must receive a recommendation from church leadership in order to proceed to New Tribes Mission training.

The next stage of E1 is when official New Tribes Mission training typically begins. NTM requires that each of their workers completes at least two years of Bible training. To this end, they have a school named New Tribes Bible Institute, which is where the majority of NTM workers complete this requirement. However, if an applicant has two years' worth of training at another accredited Bible school, NTM will honor that as being sufficient fulfillment of their biblical studies requirement. As stated on the official website of New Tribes Bible Institute, their approach to teaching is as follows, "At New Tribes Bible Institute (NTBI), the Bible is your primary textbook and since it is God's story you will read it like a story—from beginning to end. We want you to receive the big picture of what God is doing through history and studying the Bible chronologically can help give you that perspective."<sup>37</sup> NTM's *Big Picture* training document states that the purpose of NTBI is to provide a foundation for the following four topics: God's Word for the Church, Identity of the Church, the Life of the Church, and Discipleship in the Church. The goal of this training is to prepare the missionary for the next phase of training, as well as for a life of ministry.

---

37. "New Tribes Bible Institute." New Tribes Bible Institute, accessed January 15, 2017, <http://ntbi.org/>.

After completing two years of Bible training, future NTM missionaries must complete two more years of training, this time at the Missionary Training Center (MTC). This training centers around eight distinct topics: Christian Life; Teamwork; Current Issues; Cultural Anthropology, Animism, and Folk Religion; Culture and Language Acquisition Methodologies and Worldview Analysis; Cross-Cultural Church Planting Methodologies; Outreach; Spiritual Qualities and Ministry Capabilities. These eight categories are designed to prepare the worker for the practical issues of living in a foreign culture and a remote location. They teach things such as how to learn a completely new and foreign language and culture, how to work well with a team, how to plant a church that will grow to maturity, how to translate Scripture, and current issues happening in the global world today. At the end of the candidate's time at the MTC, they are evaluated based on their spiritual qualities and ministry capabilities to see if they are a good fit for tribal church planting.

Assuming the applicant has been approved by NTM for a career ministry position, the next step in the process is to begin preparing for departure to the field. This is divided into three primary sections: Pre-Field Research, Ministry Partnership Development, and Preparations for Departure to Field of Service. In the Pre-Field Research segment, the new missionary is gaining information about the country he or she will serve in, and how New Tribes Mission works within that context. In this section of the preparation they will also secure travel plans, as well as plans for shipping supplies and belongings to the field. In the Ministry Partnership Development phase of preparation, the missionary receives training on partnership development principles, as they seek to develop relationships with

churches and individuals who will commit to supporting them prayerfully and financially. The last phase of preparation before the missionary leaves for the field is Preparations for Departure to Field of Service. This includes completing paperwork, completing all medical work requirements and recommendations, shipping supplies to the field, and purchasing tickets.

The next phase of training and work that new missionaries go through when working with New Tribes Mission is E2. The purpose for E2 is to put into practice the principles learned in E1, in a trial run of sorts, so that the missionary is not placed into a tribe unprepared. This is a four-month program that serves as a field orientation for new missionaries. It will also be the first time they visit their field as missionaries. There are several different aspects of the E2 program, but one of the primary aspects is National Culture and Language Acquisition (NCLA). This process centers on the idea that language and culture are inseparable, and thus the two must be studied together in order to provide an accurate understanding of both. In countries where New Tribes Mission typically works, such as Papua New Guinea, there are typically many different languages present. As stated previously, PNG has approximately 840 distinct language groups.<sup>38</sup> However, while it seems as though a country as small as Papua New Guinea with as many languages as PNG has might be very divided, that is not the case, because of Tok Pisin.

---

38. "The World Factbook: Papua New Guinea." Central Intelligence Agency, last modified January 12, 2017, accessed January 15, 2017.

Tok Pisin, or Pidgin, is a basic trade language that the majority of the peoples in PNG speak. This is a tremendous help to missionaries seeking to bring the gospel to the farthest corners of the country, because it drastically reduces the time needed for a missionary to learn a tribal tongue, due to the shared language. When they are trying to learn the tribal tongue, they are able to use the common language of Tok Pisin to help facilitate that learning. Thus, one of the first tasks of all new church-planting missionaries in PNG is to learn Tok Pisin. To avoid confusion, it should be noted that only missionaries who will work full-time in PNG must learn Tok Pisin. If, for instance, a missionary decides to move to a tribe in Venezuela, they will be learning the shared language of Spanish.

Another key aspect of E2 is, again, the idea of *becoming*. Because this is such a large aspect of NTM's discipleship strategy, it will be looked at in some depth here. The title of E2 states the purpose of the program, which is to prepare missionaries for "Becoming Relevant and Useful Instruments in a New Context."<sup>39</sup> The *Big Picture* training document goes on to state that during E2

the Missionary purposes to be a relevant and useful instrument in God's hands in a new context (as exercised in E1). This involves a deepening of the transformation process of *becoming* that which one is currently not; *becoming* more and more like Christ and following Him into greater and greater relevance and usefulness in this new context.<sup>40</sup>

During E2, this idea of becoming is further explained and analyzed into four distinct parts. These four components express that becoming is

---

39. New Tribes Mission, "The Big Picture," 5.

40. *Ibid.*, 5.

understood as being anchored in the revelation of the Scriptures ... Understood as being rooted in the very life and character of the Triune God and who we are “in Christ” ... Owned as being *central* to e2 (as well as e3) ... Intimately associated with the *Maturing Church Model*, as well as with that which church planters themselves must **know, be and do.**<sup>41</sup>

What is being taught here is that the principle of becoming is rooted in biblical truth and exemplified through the life of Jesus (as He became man), and it is central to establishing a mature church. This is practiced through intentional time spent in the community that the missionary is in while going through E2. Specifically, this should be done by the missionary through the national church, as he or she learns how to live meaningfully among his or her new host society. The purpose of this time is that the missionary “Learns well the national culture, language, metanarrative, and worldview in the context of building genuine relationships—this is embraced as a ‘way of life’ and part of the deep process of ‘becoming.’”<sup>42</sup> The last step of E2 is team formation, where family units partner together to create teams that will be more thoroughly prepared and equipped to reach an unreached people group than a single family unit would be.

The final phase of work with NTM is E3. E3 is when ministry begins with a tribal people group, and can take anywhere from fifteen to twenty years to be carried on into completion. This phase is broken up into six sub-categories. The first sub-category is Pre-Evangelism, which is where the remainder of this thesis will be focused, as it is the basis for contextualizing NTM’s discipleship methods to a North American context. The remaining five categories of E3 are Evangelism, Beginning Church, Developing Church,

---

41. Ibid., 5.

42. Ibid., 6.

Maturing Church, and Mature Church. The emphasis of the last five stages of work for a NTM missionary is on presenting the gospel and developing a mature church. This is done through at least four different phases of teaching, with each successive phase studying a distinct, more complex facet of the New Testament. It is also done through concentrated, intentional discipleship. Each of these successive phases of teaching follows the progress of the church as the body matures, so while there is a set order, there is no specific timetable for when each of these should take place.

### **Pre-Evangelism Discipleship**

Pre-evangelism discipleship includes all discipleship that takes place before the gospel is presented. In each stage of the process of preparing to share the gospel with a

tribe for the first time, there are several opportunities to live in a way that gives good witness to the gospel later on. *The Big Picture* says that during allocation and pre-evangelism ministry there is “A good platform for modeling

Removed for Copyright

the life of Christ.”<sup>43</sup> The goal during this time, and throughout the entire time of ministry in a tribe, is to model an incarnational approach of living to the people in the tribe. This can be practically done by building relationships with those in the tribe, by maintaining a strong walk with the Lord, by modeling the life of Christ (in word, deed, and attitude), and by carefully shepherding one’s own family.

There are many different moving parts within the larger ministry goal of planting a church among an unreached people group and seeing that church come to maturity. Before any formal ministry or teaching will even begin to take place, missionaries will spend at least two years studying the language and culture of the people group to whom they are ministering. The importance of these first several years of ministry cannot be overstated. Through primary source interviews conducted with an established, 15-year veteran field expert, the significance of discipleship in these beginning years of language study will be evaluated. In the interest of maintaining anonymity for the interviewee, the individual interviewed will simply be referred to by the pseudonym Jack. Jack not only grew up in Papua New Guinea, but he has also spent the last fifteen years of his life studying Papua New Guinean culture and developing a mature church in one highly isolated jungle tribe that will be referred to as Maliyali.<sup>44</sup> Jack is also a Church Planting Consultant, the New Tribes Mission-Papua New Guinea Field Leadership Church Planting Director, and an experienced Bible Translator. In interviewing Jack, the holistic process of planting a church that would grow into maturity was looked at, but the

---

43. New Tribes Mission, “The Big Picture,” 7.

44. This is not the tribe’s real name; it is a pseudonym being used to protect the identity of the interviewee.

interview focused on the first two years of ministry. The desire was to see what steps were taken in those first two years that allowed the Maliyali church to grow into maturity.

When asked, “How did you start presenting the gospel from day one in the tribe,”

Jack answered:

I think that one of the major issues that we did was ...how we allocated. Because the first thing you do is show up. That’s the very first time that they see you, and you are moving in, and building houses. You are trying to get a place established where you can live right there with them. So one of the things that we did is we, again we knew that cargo cult<sup>45</sup> was huge, and underlying cargo cult is the aspect of materialism. It’s just people wanting things. So we, as a team, decided that we were going to go as simple as we could into the village.

Jack went on to expound upon this by explaining the ways that they tried to reduce their footprint on that tribe as they went in. They brought in only the things that they absolutely needed, so that there was accountability as the villagers asked about different items. Essentially, they desired to be able to point to every single item they brought in and give a specific reason for why they needed it to complete the work. By making the small sacrifice of denying themselves several modern comforts, they put themselves in a position to much more effectively share the gospel later on. It is the same strategy that both Jesus and Paul used. They became like the people to whom they were ministering.

Jack continued:

So that was a big thing. In New Tribes Mission we call that becoming. It is kind of the incarnational principle. It’s that when a minister comes to share the gospel with somebody, he takes on their identity. He doesn’t try to maintain his own identity. So we tried to reduce as much as we could, so that we would be similar in any way that we could to them... The second thing that we did, that I think is really important, is that [we did what is called] “according to their law.” When we came in, even though, I mean they weren’t bowing down to us, but they would have given us anything. Anything we would have asked for they would have said

---

45. Peter Lawrence, *Road Belong Cargo: a Study of the Cargo Movement in the Southern Madang District, New Guinea* (Long Grove, IL: Waveland Press, 1989).

“Yes, yes you can have that!” But we didn’t abuse that. In fact, we turned it right back around on them and we placed ourselves underneath the village leadership. Any time we needed to do something, we went and asked the village leadership. We submitted to them. But basically, when you’re going through the Scripture later on, past the gospel presentation, you’re talking through the book of Acts, and the Epistles, and they basically need something to help them understand all those words and what Paul is talking about. So our lifestyle became one of the biggest illustrations that we were using and that they were able to remember about how to live among people, and how to love them. The people knew good and well that they were always trying to beat us out of things, and yet we loved them. They weren’t giving us anything, and yet we were spending almost all of our time and resources on them. We could have lived out in town, and had an easy life, but we chose to live with them where they were at. So all of those things were able to help them understand the Epistles, and the whole concept of discipleship, and growing in Christ, and sanctification. Our life during our time of allocation to the gospel presentation, and even beyond that, was one of the best ways to illustrate the meaning and the ideas behind the Epistles.

In the entire interview, Jack consistently went back to this idea of becoming, and how crucial it is to the idea of discipleship. More specifically, he discussed this principle in regards to how it manifests itself during pre-evangelism, or the time spent living among the people before the gospel is ever presented.

One of the biggest points that Jack emphasized was how crucial solid, theologically sound pre-evangelism discipleship is in developing mature believers. He discussed the way that God gives the workman responsibility to be faithful and diligent in partnership with the Holy Spirit. He made one very apt illustration that clearly portrays this point. He compared this process of preparing disciples to grow into maturity to how a mother carries a child in her womb for nine months before it is born. There are things that mother can do to take care of her body so that the child is born healthy. She can take vitamins, eat healthy, and stay in shape. Conversely, there are also things that mother can do that will negatively affect the development of her child, such as smoking or drinking

alcohol. These are things that might cause developmental issues for the child down the road. Jack argued that in the same way, a church planter who is not diligent in his or her work can cause maturation issues in the future church. He referenced the latter part of Acts 20, where Paul tells the Ephesian elders, “You know how I lived among you.”<sup>46</sup> Jack said on this, “In other words, ‘I demonstrated what it means to be a diligent, faithful church planter, and here’s what I did, here’s how I did it.’” When asked the question, “How did these people come to faith?” Jack answered:

how it looked in history, was that God called church planters to come and to live wisely among them and to bring them to faith, and then to wisely, like a good builder to bring them to maturity. I think that we could have screwed the system up. We could have never stopped them from being called and being brought into the kingdom of God, but I do believe that if we would have been unfaithful that we could have hindered the work and slowed down the process and the building of the church... In [1 Timothy 4:15-16] Paul is talking to Timothy and he’s just told him all these things about how to be a diligent church planter or elder, and he says, “practice these things, immerse yourself in them, so that all may see your progress. Keep close watch on you, yourself, your life and on your teaching, persist in this, for by doing so you will save both yourself and your hearers.”

Based on his experience in church planting over the years, this issue was one on the forefront of Jack’s mind. He had seen numerous church planters come in and behave with a false sense of humility that was based on the assumption that God was just going to do the whole work. This led to the workers not watching their actions closely and living a life with a bad testimony, which caused the new believers who they worked with to have developmental issues down the road.

In essence, the principle of becoming is a method of discipleship that is designed to put those being discipled in position to grow into maturity. It is based in Scripture, as

---

46. Acts 20:18-20 (New International Version).

seen in the lives of Jesus and Paul, as Jesus became like man and Paul became like those he was ministering to, whether Jew or Greek. This concept has been modeled in Papua New Guinea by New Tribes Mission as they seek to become like the tribal peoples they live among. As Paul states, “I have become all things to all people so that by all possible means I might save some. I do this for the sake of the gospel, that I may share in its blessings.”<sup>47</sup>

### **Practical Application**

The last section will seek to establish how the principles employed by NTM in tribal contexts can be practically applied in a contemporary North American context. These are biblical principles that are relevant across time and culture, and so as long as biblical truth is being studied, as opposed to the opinions of man, it will be applicable to all people. Norman Geisler affirms this in his journal when he says, “The Church affirms an absolutistic message in a relativistic milieu. By absolute truth we mean something that is true for all persons, at all times, and in all places . . . In short, we believe the gospel is true for everyone, everywhere, and always, not just for some people, somewhere, and sometimes.”<sup>48</sup> Because this study and the methods of NTM are both rooted in Scripture, the becoming principle is just as relevant to a North American context as it is to a Papua New Guinean context.

---

47. 1 Cor 9:22-23 (New International Version).

48. Norman L. Geisler. “Proclaiming the Changeless Truth in These Changing Times,” *Southwestern Journal of Theology* 55, no. 1 (Fall 2012): 37, accessed February 8, 2017, <http://web.a.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=9b9b14a2-f3ed-4d2c-a2fe-448d35183514%40sessionmgr4010&vid=4&hid=4109>.

In seeking to practically apply the becoming principle to this particular context, one discovers that the matter becomes considerably less straightforward. There is no clear path towards application of this truth, because even within the North American context, there are countless potential manifestations of discipleship opportunities. For example, discipleship within the millennial culture is going to look considerably different than it will within the baby boomer culture. So trying to nail down a specific, one size fits all, five step plan for discipleship would be unwise and nigh impossible. Instead, once again, principles will be used to guide this study. The fundamental idea here will be meeting people where they are and walking with them in everyday life. In regard to the youth culture, Paul Borthwick says on a missiological (missional) approach to youth ministry:

It assumes that youth ministry means reaching teenagers where they live. It takes youth cultures seriously, and tries to understand these cultures. Reaching teenagers where they are means meeting them on their campuses, entering their worlds, listening, and wrestling with their issues. In contrast, youth ministry that only seeks to press young people into the church-culture mold of adults focuses more on behavioral conformity rather than reaching youth where they are.<sup>49</sup>

Borthwick is talking about the incarnational principle. It is meeting people where they are and as he says, “entering their worlds.”<sup>50</sup> As Mackay writes on this concept, “All mere foreignness in manner, speech, living, and sometimes dress must disappear. ... [One] will be humble, sensitive to [people's] needs, concerned about their interests.”<sup>51</sup> The believer will be, “in every respect a friend, [giving] concrete expression by word, act, and

---

49. Paul Borthwick. “Cross-cultural outreach: A Missiological Perspective on Youth Ministry,” *Christian Education Journal* 3, no. 2 (Fall 1999): 63, accessed February 5, 2017, <http://search.proquest.com/religion/docview/205434198/FE664F50FF76485FPQ/2?accountid=12085>.

50. *Ibid.*, 63.

51. Mackay, *Ecumenics; the Science of the Church*, 65.

disposition to the reality of love, of Christian agape, mediating thereby the love of God in Christ Jesus.”<sup>52</sup>

As stated above, the inherent difficulty in establishing a universal discipleship strategy for all of the North American context is based on the wide diversity of cultures found within this particular context. However, in such a highly individualistic, fast paced society, how does the becoming principle manifest itself? Disregarding the myriad of cultures found within the United States, how does becoming insert itself into the larger general culture? Critics might interject saying that the becoming principle just isn't practical in a developed society. They may say that in today's modern world, there isn't time for such a concerted approach. To some degree, they have a point. It would seem that a very high percentage of evangelical Christians do not allow sufficient time in their lives to model a fully committed, incarnational approach to discipleship. However, if this principle is rooted in biblical truth, and is the model by which Jesus designed discipleship to work, then perhaps Christians need to take note. If God designed the world to work in a very specific manner, then there is a biblical way to do discipleship and there is an unbiblical way. According to LifeWay Research, roughly 70% of young adults leave the church. While some of these people eventually return, such a high number is certainly cause for alarm.<sup>53</sup> With such high numbers of young people leaving the church,

---

52. *Ibid.*, 65.

53. Scott McConnell, "LifeWay Research Finds Reasons 18- to 22-Year-Olds Drop Out of Church," *LifeWay Research*, accessed February 09, 2017, <http://www.lifeway.com/Article/LifeWay-Research-finds-reasons-18-to-22-year-olds-drop-out-of-church>.

something is clearly being done wrong. In his article on this very phenomenon, Christian missiologist Ed Stetzer identifies the first solution to the problem as being better discipleship within the church.<sup>54</sup>

The issue with discipleship today is that it appears to be an afterthought to many Evangelicals. Discipleship within a typical 21<sup>st</sup>-century church often looks something like once a week meetings

Removed for Copyright

where the leader will share a message, everyone gives a prayer request, somebody prays to finish, and then everyone goes back about their normal lives. This is not the model seen in Scripture. An incarnational approach to discipleship is a fulltime lifestyle of walking in community with others, even before they know Jesus as their personal Savior. One aspect of discipleship that is very often neglected out of either ignorance or complacency within the North American church is that idea of pre-evangelism discipleship that NTM so highly espouses. In the United States, there is often a disconnect between a believer's regular life and his or her Christian life. His regular life looks something like going to work every day, going home to relax for the rest of the day, and then going to sleep, waking up, and repeating. Weekends offer a respite from that

---

54. Ed Stetzer, "Dropouts and Disciples: How many students are really leaving the church?" *The Exchange, Christianity Today*, 14 May 2014, accessed 09 Feb. 2017, <http://www.christianitytoday.com/edstetzer/2014/may/dropouts-and-disciples-how-many-students-are-really-leaving.html>.

tedious monotony as they have the chance to work around the house, go enjoy themselves with friends, spend time with family, etc. In contrast, their Christian life typically consists of one and half hours on Sunday morning for church (as long as there isn't a football game on at the same time) and maybe another hour on Wednesday night for a small group. This pattern is clearly not in line with the radical command to make disciples of all nations that Jesus commanded of His disciples.

It is this disparity between many believers' self-proclaimed Christian identity and their actual daily lives that pushes many people away from the gospel. What then is the answer? How does true biblical discipleship penetrate this habit that has become so deeply entrenched in twenty-first<sup>t</sup> century North American Christianity? One of the first keys is intentionality. Biblical discipleship must be intentional in its nature. Whatever stage of life the Lord has the disciple makers in, they must be willing to live with purpose. It goes back to what Paul said in 1 Corinthians 10. He said that in everything believers do, whether they eat or drink, they should do it to the glory of God. What does that mean in regards to this question of contextualizing NTM's discipleship methods? Believers who wish to follow this biblical system must first ensure that their lives are lived as sound testimonies of the gospel. Ephesians 4:1 says, "Therefore I, a prisoner for serving the Lord, beg you to lead a life worthy of your calling, for you have been called by God." Living in such a manner as Paul urges in Ephesians 4 serves a two-fold purpose. The first purpose is that, as Jack stated earlier, believers' lives are to be one of the primary examples of the gospel lived out in the flesh. The second purpose is that it also puts the disciple maker into a position where he or she has earned the right to speak

into the lives of unbelievers. This intentional living must be done while the disciplers are walking beside those who they are discipling. The disciple maker must deliberately enter the lives of those people, while forsaking comfort and abandoning themselves to the calling of making disciples of all nations.

In order to provide an example of practical application of the incarnational approach of discipleship, the North American youth culture will be examined closer. Disciple-making must be servant-hearted in nature and boundary breaking. Jesus came not to be served, but rather to serve,<sup>55</sup> and biblical discipleship must follow this model.

A.J. Gittins contends:

There will always be need for the Church as community called and sent by Jesus. But it will always be called to be a community of inclusive table fellowship and gracious foot washing, a boundary-breaking rather than a boundary-maintaining community, and a community of mission more than a corporation of maintenance. But in order to do this faithfully and well, it will always be in need of repentance and always called to inspire and cultivate a discipleship of equals, because it will always need to remember that Jesus said 'you also should do as I have done to you' (John 13:13-15). This I submit is the only authentic way we can be disciples, the only honest way to be missional, and the only appropriate way to be Church.<sup>56</sup>

The first step in approaching discipleship within youth ministry is taking on the mindset of Christ, which is an attitude of humility. Next, barriers must be broken between the discipler and the disciplined, which is done when the disciple-maker enters into the world of the youth he or she is discipling. Before the gospel is ever presented, a relationship must be built. This can be done in a number of ways, but the basis can be found in Paul's

---

55. Matt. 20:28, (NIV).

56. Anthony J. Gittins, *Called to Be Sent: Co-Missioned as Disciples Today* (Liguori, MO: Liguori Publications, 2008), 198.

life. In Acts 17, Paul enters Athens, and he familiarizes himself with the Athenian culture. He studies the beliefs of the Greeks so that he is able to speak specifically to them in a relevant way.<sup>57</sup> In the same way, one who wishes to disciple a young person must understand their culture. Practically speaking, this can mean playing video games, watching movies, playing sports, or going to an art museum with the youth. Becoming like them means laying aside one's own interests and desires for the sake of the gospel, even when it is uncomfortable. While doing all of these things, the disciple-maker must model a biblically sound life that will give good testament to the gospel later on. Other practical ways for disciplers to put the youth in position to grow into maturity are for them to welcome the young person into their home. This allows the youth to see what a home committed to serving the Lord looks like. Another way to model this is to invite the young person into serving and ministry opportunities (even if he or she is not a believer yet). Anything that can be done to enter into each other's worlds, in Christ-honoring ways, should be done.

### **Conclusion**

There are several implications for further research that can be derived from this thesis. For instance, there is a need to take an in-depth look at the NTM model of post-evangelism discipleship and to apply that model to the North American church. As important as pre-evangelism discipleship is, it is negligible if new believers are left to themselves. Another area where more research could be done is the actual way in which

---

57. Acts 17: 16-34 (NIV).

NTM presents the gospel, and how that could be contextualized to a North American context.

One of the principal commands in Scripture is to make disciples of all nations. This command is seen throughout Jesus' life and teachings. New Tribes Mission is one organization that is committed to seeing this Great Commission fulfilled. NTM has committed itself to following the biblical examples of Jesus and Paul in seeking to become like those they work among. Through rigorous pre and post-evangelism discipleship, they seek to best prepare those they disciple to grow into maturity. By following this biblical model of discipleship, one can successfully contextualize the methodology of Jesus, Paul, and New Tribes Mission into any context or culture, including that of the North American church.

## Bibliography

- Blomberg, Craig L. *Matthew: An Exegetical and Theological Exposition of Holy Scripture*. Nashville, TN.: Holman Reference, 1992: 431.
- Bornkamm, Günther. *Paul*. Trans. D.M.G. Stalker. New York: Harper & Row, 1971: 174.
- Borthwick, Paul. "Cross-cultural outreach: A Missiological Perspective on Youth Ministry." *Christian Education Journal* 3, no. 2 (Fall 1999): 63. Accessed February 5, 2017. <http://search.proquest.com/religion/docview/205434198/FE664F50FF76485FPQ/2?accountid=12085>.
- Central Intelligence Agency. "The World Factbook: Papua New Guinea." Central Intelligence Agency. Last Modified January 12, 2017. Accessed January 15, 2017. <https://www.cia.gov/library/publications/the-world-factbook/geos/pp.html>.
- Coleman, Robert E. "The Master's Plan." In *Perspectives on the World Christian Movement*, edited by Ralph Winter and Steven Hawthorne, 536. 4 ed. Hattiesburg, MS: William Carey Library, 2013.
- Douglas, J.D., revising editor, Merrill C. Tenney, and general editor. *The New International Dictionary of the Bible*. Pictorial ed. Grand Rapids, MI: Zondervan, 1999: 464, 1008.
- Geisler, Norman L., and William C. Roach. *Defending Inerrancy: Affirming the Accuracy of Scripture for a New Generation*. Grand Rapids, MI: Baker Books, 2012.
- Geisler, Norman L. "Proclaiming the Changeless Truth in These Changing Times." *Southwestern Journal of Theology* 55, no. 1 (Fall 2012): 37. Accessed February 8, 2017. <http://web.a.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=9b9b14a2-f3ed-4d2c-a2fe-448d35183514%40sessionmgr4010&vid=4&hid=4109>.
- Gilliland, Dean. "Contextualization," in *The Evangelical Dictionary of World Missions*, edited by Scott Moreau. Grand Rapids, MI: Baker Academic, 2000.
- Gittins, Anthony J. *Called to Be Sent: Co-Missioned as Disciples Today*. Liguori, MO: Liguori Publications, 2008: 198.
- Hendriksen, William, and Simon Kistemaker. *Exposition of Thessalonians, the Pastorals, and Hebrews*. Grand Rapids: Baker Book House, 1995: 246.
- Housley, William. "Evangelism in a Tribal Context." Interview by Tanner Tripp. Madang, Papua New Guinea, April 2016.

- International Mission Board. "Global Research, International Mission Board, SBC." Global Research, International Mission Board, SBC. Accessed January 15, 2017. <http://public.imb.org/globalresearch/Pages/default.aspx>.
- Keathley, Kenneth. "The Work of God: Salvation." In *A Theology for the Church*. Nashville, TN: B & H, 2007: 754.
- Kistemaker, Simon J. *1 Corinthians (New Testament Commentary)*. Grand Rapids, MI: Baker Academic, 1993: 309, 359.
- Lawrence, Peter. *Road Belong Cargo: a Study of the Cargo Movement in the Southern Madang District, New Guinea*. Long Grove, IL: Waveland Press, 1989.
- MacArthur, John. *The MacArthur New Testament Commentary: Matthew 24-28*. Chicago: Moody Press, 1989: 329.
- Mackay, John Alexander. *Ecumenics; the Science of the Church Universal [by] John A. Mackay*. Englewood Cliffs, NJ: Prentice-Hall, 1964.
- McConnell, Scott. "LifeWay Research Finds Reasons 18- to 22-Year-Olds Drop Out of Church." Accessed February 09, 2017. <http://www.lifeway.com/Article/LifeWay-Research-finds-reasons-18-to-22-year-olds-drop-out-of-church>.
- Neller, Kenneth V. "A Model for Those Who Seek to Win Souls: 1 Corinthians 9:19-23." *Restoration Quarterly* 29, no. 3 (1987): 132-133.
- New Tribes Bible Institute. "New Tribes Bible Institute." New Tribes Bible Institute. Accessed January 15, 2017. <http://ntbi.org/>.
- New Tribes Mission. "About Us—New Tribes Mission USA." Us—New Tribes Mission USA. Accessed January 10, 2017. <https://usa.ntm.org/about/>.
- New Tribes Mission. "Our Heritage." New Tribes Mission USA. Accessed January 10, 2017. <https://usa.ntm.org/about/our-heritage>.
- New Tribes Mission. "The Big Picture." New Tribes Mission USA. August 2016: 2-31.
- Poupko, Yehiel E. "Eating as a Celebration of Jewish Life." Accessed January 25, 2017, [https://www.juf.org/news/thinking\\_torah.aspx?id=28094](https://www.juf.org/news/thinking_torah.aspx?id=28094).
- Stetzer, Ed. "Dropouts and Disciples: How many students are really leaving the church?" *The Exchange*. Christianity Today. 14 May 2014. Accessed 09 Feb. 2017. <http://www.christianitytoday.com/edstetzer/2014/may/dropouts-and-disciples-how-many-students-are-really-leaving.html>.

Stott, John. *The Radical Disciple: Some Neglected Aspects of Our Calling*. Nottingham, UK: IVP Books, 2014.

Turner, David L. *Matthew: Baker Exegetical Commentary on the New Testament*. Grand Rapids, MI: Baker Academic, 2008.

Winter, Ralph, and Bruce Koch. "Finishing the Task: The Unreached Peoples Challenge." In *Perspectives on the World Christian Movement*, edited by Ralph Winter and Steven Hawthorne, 536. 4 ed. Hattiesburg, MS: William Carey Library, 2013.

Youngblood, Ronald F., ed. *Nelson's New Illustrated Bible Dictionary*. Nashville: Thomas Nelson, 1995.